

APS Interest Group on Aboriginal and Torres Strait Islander Peoples and Psychology



Convenor's Report

The Interest group has worked hard this year to build on the achievements of the past three years of operation. At the APS Conference in Brisbane, there will be an Indigenous welcome and papers and symposia from and on indigenous people's issues. There will also be the indigenous Art Exhibition, sponsored by Rio Tinto, sales from which will support scholarships for indigenous students to study psychology. If our remit was to raise the profile of indigenous concerns amongst the profession, then we would have to say that we have made considerable strides in achieving that objective.

Through our website, we have made resources available for the wider profession and assisted psychologists to raise their awareness of the work that has been going on in research and reports on indigenous matters. The group has also supported an indigenous student to attend the Conference.

Nonetheless, the involvement of psychologists in indigenous issues has never been so important as at the present time. The Federal

Intervention in the Northern Territory has opened up far more concerns and, in the interest of child protection, has introduced radical changes of policy, the implications of which for indigenous people have not been foreseen or worked out. The insights provided by psychologists working with indigenous people will need to be articulated and fed into that process.

The work of the Interest group depends on the willing cooperation of all members of the Group. In particular, I want to express my thanks to Kylie Cann, our Secretary, who has organised our monthly teleconferences and worked tirelessly for the group. Our newsletters were produced by Belinda Jones and I thank her for her work. Wendy Nolan has been a wonderful support for us all and she deserves all the thanks that we can give her. Our thanks also goes for the tireless commitment provided by Colleen Turner, our Website Manager and Ailsa Drent who has contributed as an Executive Committee Member.

When I was asked by the APS to Convene the Aboriginal Interest group, I was delighted to take up the

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Early Childhood Programs, Issues, Resources

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role as it gave me an opportunity to follow-up my long-term interests in this issue. After four years, I am finding that my job is becoming broader and far more demanding, including a lot of travelling. It is, as a result, impossible for me to continue as convenor and to give the Group the attention that it requires. I will be withdrawing from that role as of the AGM. I will, of course, continue my interest in the work of the Group, but my circumstance demand that this interest be exercised outside an active role in the Executive.

Kathleen Ellerman-Bull
Convenor

From the Editor

It's conference time again and it is difficult to believe that the year has flown by! We hope that delegates enjoy the program and networking opportunities! Sessions not to be missed are Carmen Cubillo's paper on Wed 26th @ 8:30am entitled *Are indigenous Australians as happy as non-indigenous Australians? The analysis of indigenous subjective wellbeing and comparison to a non-indigenous sample*; and the ATSIPP Group Symposium @ 2pm which investigates *Developing cultural competence: Education, practice and professional development in Indigenous contexts* led by Rob Ranzijn (C), K. McConnochie and Wendy Nolan.

This edition of the ATSIPP newsletter particularly focuses on Early Childhood Issues, and we would therefore also like to draw you attention to the Parenting Symposium (CEDP) on Tue 27th @ 8:30am

"Tuning in to kids": A parenting program that targets preschool children's emotional competence; and the Child & Youth Forum on Friday 28th @ 2pm *Improving the mental health of children and young people Australia wide*.

Whilst compiling the information for this newsletter it became apparent that there are indeed many programs across every state and territory that are specifically working towards better Early Childhood Outcomes for Indigenous Australians. Federal and State Governments, NGOs and Indigenous Communities are involved, producing programs, resources and research. There does however seem to be a lack of connection or collaboration between many of the programs, all of which report similar desired outcomes. This may however reflect that indigenous communities can be separated by vast tracts of land, and that each community can differ to the next, sometimes with language, custom or kin relations, thus localised programs are significantly more important to support and develop.

Many programs refer to similar challenges and difficulties, and on the surface it can be somewhat disheartening to read about what has been tried and failed. Although these challenges have multi-factorial causes, it may be necessary for us as psychologists to spend more time incorporating the anthropological and sociological research.

Victoria Burbank, an anthropologist from the

University of Western Australia has investigated over many years some of the ways in which indigenous culture comes into conflict with western culture. Differences between traditional and western views of bedtime for example, illustrate some of the core issues. Burbank (2006) reflects that the concept of western bedtime is:

"At a certain time specified by at least one parent, usually in the early evening, children are told it is time for bed. When they are infants they are simply placed in bed, usually in a room of their own or with other children. Protests, crying or saying 'but I'm not sleepy' are ultimately not effective ways of avoiding bedtime, though they may be useful delaying tactics." (p. 5)

In indigenous communities however "Children 'go to bed' when adults do, or when they just fall asleep." (p. 5) There has been much anecdotal reference to "Koori Time" and organisations make many adaptations to be flexible and mobile. It may be useful to investigate further, along Burbank and other anthropologist's line of thinking which attempts to understand the underlying motivations and cognitions; and the connection between early childhood experiences and the development of "cultural self". There is danger however, as Burbank notes, for even if we have a greater understanding of the dissonance between indigenous family schema and participation in western institutions, how we proceed presents many issues and questions.

Robinson and Tyler (2006) caution that although cultural appropriateness is necessary, sound research design means that at least these questions are answered in a way that is measureable, reproducible and publically available.

In their comprehensive report evaluating *Ngaripirliga'ajirri: An early intervention program on the Tiwi Islands*, the authors reflect that:

"The development of national programs has produced increasing concern for the cultural appropriateness of interventions. There is a tension between the demand for "cultural competence" in development and delivery of programs in the sense implied above, and the fact that culture is at most a residual category in the explanatory frameworks of the key research disciplines." (p 27) Their research attempts to create a benchmark where adaptation and research design are balanced, in order for valuable data to be collected and analysed.

Overall it seems there is a lot of great work being done in the area of Indigenous Early Childhood. Issues continue however, and the more we learn the more questions arise! Let's hope that there is much communication about cross disciplinary research, and interventions and their outcomes, particularly in a way that can be measured, replicated and built upon.

Belinda Jones

References

- Burbank, V (2006) From Bedtime to On Time: Why Many Aboriginal People Don't Especially Like Participating in Western Institutions. *Anthropological Forum* 16(1) 3-20 vburbank@cyllene.uwa.edu.au
- Robinson, G & Tyler, B (2006) *Ngaripirliga'ajirri*
An early intervention program on the Tiwi Islands
Final Evaluation Report: School for Social Policy Research, Charles Darwin University
<http://www.cdu.edu.au/sspr/documents/>

CONFERENCE NEWS



AN INVITATION

The APS Interest Group on Aboriginal and Torres Strait Islander Peoples and Psychology
Welcome you to partake in our 2007 Interest Group Function to be held at
Fire-works gallery, 11 Stratton Street, Newstead
on **Wednesday 26th September from 6.30-8.30 pm**

Highlights of the Evening

- *Jenny Thompson*, Indigenous Healer and Counsellor, will lead a talking circle
- Bushfood and drinks provided by *Dillibag Dreamtime Caterers*
- The opportunity to mingle with new and existing members of the interest group
- View the extensive range of artworks from the 2nd APS Bendi Lango Art Exhibition featuring artists such as Dennis Nona, 2007 winner of the *Telstra Art Award*. Visit www.bendilango.org.au

About Jenny Thompson

Jenny Thompson is the Indigenous Consultant for the Mater Child and Youth Mental Health Service, Brisbane Queensland Australia and is involved in developing an Indigenous Model of Care for the service. She is an Aboriginal/African American woman from the Kingaroy/Cherbourg area in the South Burnett of Queensland Australia. The Aboriginal people in this region are known as Wakka Wakka people belonging to the Kabi Kabi language group of the area.

Jenny is a mother of three children and ten grandchildren. She is an ordained Deacon of the Anglican Diocese of Brisbane and has a Bachelor Degree in Community Welfare and a Bachelor Degree in Health Science (Mental Health). Jenny has her own counselling and therapy practice, where she works with mainly children and adolescents. Jenny is a Spiritual Healer and a medical intuitive and uses these methods in her practice. Her counselling and therapy practice covers, grief and loss, anger management, mental health, emotional release and play therapy. Jenny conducts many workshops and seminars in Indigenous cultural and spiritual methods of healing and connection. She has been doing this work for over ten years.

Jenny has spent some time living and working in Aboriginal communities in Cherbourg, Central West Queensland and Brisbane. From 1976 to 1992, she worked in the area of Education. She then worked as a Community Development and Youth Worker from 1992 to 1997. From 1997 to 2000, Jenny worked in Adult Mental Health Services and been in her current position since July 2000.

Cost \$15

(\$10 students and concessions). Includes participation in the talking circle, finger food and beverages. Free gallery entry.

Registration

Please email details below to Kylie Cann, Secretary ATSIIPP Interest Group kylie_cann@bigpond.com
OR register at the Conference by adding your details to the sheet on the Conference Display Board.

RSVP Date if responding via Email: No later than Wednesday 19th September

RSVP Date if registering at the APS Conference: 12 Noon Tuesday 25th September

NAME	ORGANISATION	MOBILE CONTACT	EMAIL	NUMBER ATTENDING

Getting to the Gallery

Please note that APS Conference delegates intending to participate in this event are welcome to meet in the foyer of the Brisbane Convention Centre near the Registration Desk for guided travel to the gallery via ferry. Departure time will be 5.00 pm sharp. Alternatively, details regarding the location of the gallery can be found at the gallery website <http://www.fireworksgallery.com.au/Contact.htm>. or www.whereis.com.au.



bendi lango

2007 APS Bendi Lango Art Exhibition

You are invited to attend the second

APS bendi lango art exhibition

The Australian Psychological Society is pleased to present an exciting exhibition and sale of contemporary indigenous art. The proceeds of the exhibition will go towards establishing scholarships to support indigenous psychology students participating in university programs across Australia.

We look forward to welcoming you to the exhibition being held at:
Fire-Works gallery – 11 Stratton Street, Newstead, Brisbane

General exhibition opening times:

- Sunday 23 September 11am-6pm
- Monday 24 September 9.30am-4pm
- Tuesday 25 September to Friday 28 September 11am-5pm
- Saturday 29 September 11am-4pm
- Sunday 30 September 11am-2pm

Contact: Jenny Hillman, Curator
Mobile: 0410 648 859
Email: jhillman@bigpond.net.au

Your generosity will fund scholarships for indigenous psychology students

Pre sales by appointment, with catalogue available online at: www.bendilango.org.au

Proudly supported by:



bendi lango

supporting indigenous psychology education

2007 APS bendi lango art exhibition

The Australian Psychological Society is pleased to present an exciting exhibition and sale of contemporary indigenous art. The proceeds of the exhibition will go towards establishing scholarships to support indigenous psychology students participating in university programs across Australia. Following the success of the inaugural Bendi Lango Art Exhibition in Melbourne in 2006, this year's exhibition is being held in Brisbane to coincide with the Australian Psychological Society's 42nd Annual Conference. The exhibition will be held at the Fire-Works gallery, Brisbane, Queensland from Sunday September 23 to Sunday September 30.

We invite you to participate in the second Bendi Lango Art Exhibition by viewing and purchasing from our online catalogue. Your generosity will fund scholarships to support indigenous psychology students in addition to providing valued income for community artists.

Pre-sales are available by appointment.

The catalogue can be viewed online at www.bendilango.org.au

Contact: Jenny Hillman, Curator
Mobile: +61 410 648 859

Email: jhillman@bigpond.net.au
Work: +61 2 9327 7004

Proudly supported by:



2007 ATSIPP AGM

Date: Wednesday 26/9/07
Time: 1.00pm-2.00pm
Room: Plaza P5

Members are invited to nominate for new positions of office within the interest group. Nominations are open for the positions of
Convenor
Co-convenor
Secretary
Website Manager
Newsletter Editor
Treasurer

Nomination forms are available on the Interest Group website along with 2006 minutes and Agenda for the 2007 AGM

THE AUSTRALIAN PSYCHOLOGICAL SOCIETY LTD

INTEREST GROUP ON ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES AND
PSYCHOLOGY
(2007-2009)
NATIONAL COMMITTEE

NOMINATION FORM

NATIONAL COMMITTEE POSITIONS:

Convener, Co-Convener, Secretary, Treasurer, Newsletter Editor, Website Manger, Committee Members (6)

(Please fill in details other than signatures in BLOCK CAPITALS.)

Nomination for the position(s) of:

Name of person proposed:

Signature of person proposed: Date:.....

Name of proposer:

Signature of proposer: Date:.....

Name of seconder:

Signature of seconder: Date:.....

Please forward the completed nomination to APS Units Administrator,
PO Box 38, Flinders Lane PO, Melbourne VIC 8009
Fax: 03 9663 6177 by **Wednesday 12th September, 2007 (close of business)**

FOCUS ON EARLY CHILDHOOD PROGRAMS & RESOURCES

A REPORT FROM GOOD BEGINNINGS AUSTRALIA

for more information please contact the National Program Manager Rebecca Barbagallo
rebecca.barbagallo@goodbeginnings.net.au (02) 9215 2603

Since its inception, Good Beginnings Australia (GBA) has been developing links with Indigenous colleagues and building respectful partnership to improve outcomes for young Indigenous children. Many GBA programs work with Indigenous families in a universal model. In addition, GBA currently has four projects which target Indigenous communities.

Programs in the Katherine Region

With funds provided by the Australian Government the Department of Families, Community Services and Indigenous Affairs (FACISIA) under the Stronger Families and Communities Strategy, Good Beginnings Australia is in consortium with The Smith Family as the Facilitating Partner for Communities for Children Initiative in the Katherine Region.

The GBA, in consortium with The Smith Family, will address the needs of young children and families in the Katherine Region in order to give children the best possible start in life. The Project aims to directly assist young children, whilst also influencing the contexts within which they live: their families, their communities, and the broader social economic and cultural environments. The key focus of the Strategy is to provide better chances for children and their families, and to build stronger communities that allow children and their families to flourish and achieve their potential. The project covers 22 Indigenous communities from Queensland to the Western Australia borders, and including Boorooloda, Timber Creek, Mataranka.

Play and Learn Playgroup Program

The Play and Learn groups that operate in Katherine and surrounding areas have been adapted from the evaluated program model. **Play and Learn** is a supported playgroup model that operates 2 hour sessions. It is strength based, family focused and families self-refer to the program. Adaptations have been developed with much consultation with local communities and include using more natural materials than as plastic toys, open attendance policies where multiple caregivers may attend with a child, and word identification in local languages where possible. Playgroups can be mobile and held in outdoor locations where communities naturally congregate, such as the local Mataranka park.

Katherine Early Years Centre

This centre offers Intensive Family Support, Triple P Parenting Program and other parenting information, and participates in multiple service provider Family Events such as Family Day, NAPCAN Family Protection Day, the Flying Fox Festival, and Drug Action Week.

Attendance at these programs for the 2005/6 financial year were:

Program	Carers	Children	Families
IFS	65	119	46
Parenting	28	34	28
Family Days	20 650	15 640	

GBA National Program Manager Rebecca Barbagallo reports that the programs have met with success, however the learning curve for program adaptation, development and implementation is very steep. Fundamentally, GBA constantly questions the appropriateness of their presence and the implications of bringing western modelled interventions into indigenous communities.

Although GBA is willing and ready to "fit" with indigenous values, communication of what is and isn't working is sometimes very round-a-bout. If something isn't working, participants will tend to drop out, however there is little indication of what the particular issue is, as indigenous participants are unlikely to complain or point out when things are inappropriate or not engaging.

Issues also arise for staff, particularly local indigenous staff around the potential clash between professional and personal relationships and boundaries. As communities are often isolated, a staff member who lives locally often meets participants at the supermarket or the post office. Distinctions between the "work self" and the "private self" a western concept which does not readily apply to remote communities. Indigenous staff also grapple with the added kin responsibilities and expectations.

GBA works to identify issues and adapt on an on-going basis and places a lot of emphasis on training non-indigenous staff in cultural appropriateness, and also employs and trains many local indigenous people. GBA also works hard to support staff through any difficulties.

GBA also works to link participants to other services and offers a wide range of referrals such as to the Australian Breastfeeding Association, financial and legal support, and other NGOs.

Rebecca Barbagallo reports that GBA is happy with their efficacy so far, but that as time passes and program experience is gained, GBA will continue to adapt and grow and learn from the communities themselves.

NSW ACYS EARLY CHILDHOOD RESOURCES

The NSW Government's Aboriginal Child, Youth and Family Strategy, which focuses on improving the wellbeing of Aboriginal communities, funded the publication of several books for Aboriginal parents and family workers. It gives simple advice about raising children aged 0-5 years to help them have a good start to a healthy life. Books use relevant languages for body parts, games and songs and there is an incorporation of tribal language terms.

Growing Up Strong Guring: Inner West of Sydney

http://www.communitybuilders.nsw.gov.au/building_stronger/safer/guring.html

Doordarnbee Muggy Jarjums: Growing Up Strong Jarjums: Mid north Coast

http://www.communitybuilders.nsw.gov.au/building_stronger/safer/strongjarjum.html

Bubaa Ngambaa Gaayili, Father Mother Child : Armidale Region

http://www.communitybuilders.nsw.gov.au/building_stronger/safer/gaayili.html

Growing Up Strong Guring

Between 3 and 9 months baby will start to:

- smile a lot
- make gurgling noises
- reach out to grab things
- hold and shake a rattle
- make sounds and 'talk'
- roll over from front to back
- push up and then sit up
- play with toes
- be interested in animals
- talk in 'baby language' and say short words like "mama", "dada", "no"
- pull up to a standing position.



Bubaa Ngambaa Gaayili

Nganyawana

kwala (head)

rala (hair)

tuwi (forehead)

ila (eye)

nakana (nose)

yila (mouth)

tantja (tongue)

ira (tooth)

tjanta (jaw)

twanta (skin)

Gamilaraay

gawagaa (head)

walaar (shoulders)

bungun (arms)

mara (hands)

bambugal (fingers)

dharra (legs)

dhinbirr (knees)

ngawurr (ankle)

baburr (foot)

bambugal (toes)

Nganyawana

kwala (head)

iringala (shoulders)

kyanta (arms)

mala (hand)

twila (back)

ilanpa (thigh)

kwanpa (knee)

nangana (heel)

nyala (foot)

Gamilaraay

gawagaa (head)

walaar (shoulders)

bungun (arms)

mara (hands)

bambugal (fingers)

dharra (legs)

dhinbirr (knees)

ngawurr (ankle)

baburr (foot)

bambugal (toes)

Doordarnbee Muggy Jarjums



Between 18 months and 2½ years jarjums will start to:

- kick and throw a ball
- hold objects
- imitate sounds
- use simple words like "mum", "milk", "sore"
- name foods and body parts
- understand questions
- help with simple tasks
- use pencils and crayons
- play alone
- repeat games and words
- feed themselves
- turn knobs and push buttons.

What you can do:

Jarjums love music—sing, play music and dance with them.


Take jarjums exploring—a garden or a park can be an exciting place.

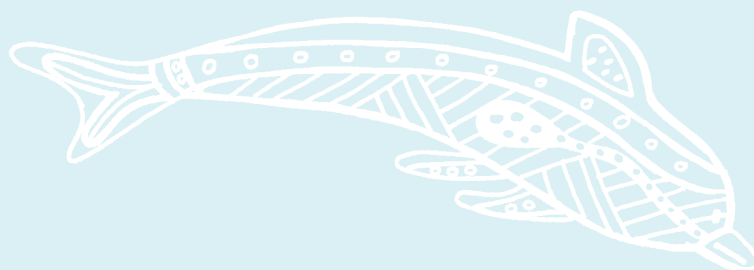
Sit jarjums on your lap to look at books. Help jarjums to point at the pictures and name things: “look—a big brown dog”. Let jarjums turn the pages.

At this age, jarjums love to pretend and imagine—a box of old clothes and shoes, towels and hats can be hours of fun. A sheet over a couple of chairs can be a place to hide.

Talk to them and repeat the words they have said. Tell them the name of objects and then ask “what’s that?”.

Jarjums love to help—involve them in daily routines like hanging out the washing or washing the floor.

 **All children need cuddles and hugs so they know you care about them and that they are loved.**



Bubaa Ngambaa Gaayili

Singing

You might have a favourite song you like to sing to baby.

Hokey Pokey from the Gamilaraay and Yunaalaraay songbook.

Nginda dhina way

Nginda dhina dhumay

Nginda dhina way

Nhama dhirrangaylanha

Bamba yulugillaya

Gayarraylayaa

Giirr nhama dhirrabuu

Nginda wara way

Nginda wara dhumay

Nginda wara way

Nhama dhirrangaylanha

Bamba yulugillaya

Gayarraylaya

Giirr nhama dhirrabuu



LINKS - REPORTS & PUBLICATIONS

Inquiry into the Protection of Aboriginal Children from Sexual Abuse - NT Govt

<http://www.nt.gov.au/dcm/inquirysaac/>

APS Media Release - Federal Govt Intervention in NT Indigenous Communities Misguided

http://www.psychology.org.au/news/media_releases/13July2007/

Ending family violence and abuse in Aboriginal and Torres Strait Islander communities – Key issues

http://www.humanrights.gov.au/social_justice/familyviolence/family_violence2006.html

Child protection and Indigenous status - Australian Institute of Criminology

<http://www.aic.gov.au/publications/cfi/cfi128.html>

Australian Institute of Family Studies - Family Matters no 75 2006

<http://www.aifs.gov.au/institute/pubs/fm2006/fm75.html>

Chrales Darwin University Tiwi Islands Ngaripirliga'ajirri Intervention Report

<http://www.cdu.edu.au/sspr/documents/>

Cross Cultural Infant Care and Issues of Equity and Social Justice - Janet Gonzalez-Mena

http://www.wwords.co.uk/pdf/viewpdf.asp?j=ciec&vol=2&issue=3&year=2001&article=Gonzalez-Mena_colloq_CIEC_2_3&id=203.29.67.238



LINKS - ORGANISATIONS, PROGRAMS & RESOURCES

Waltja Tjutanku Palyapayi - <http://www.waltja.org.au/default/home.html>

Walungurru School - <http://www.schools.nt.edu.au/walungurru/index.htm>

The Secretariat of National Aboriginal and Islander Child Care (SNAICC) - <http://www.snaicc.asn.au/index.shtml>

Early Childhood Australia - <http://www.earlychildhoodaustralia.org.au/>

National Association for Prevention of Child Abuse and Neglect (NAPCAN) - <http://www.napcan.org.au/>

The Aboriginal Child, Youth and Family Strategy (ACYFS) - Families First NSW

http://www.familiesfirst.nsw.gov.au/public/s42_strategy_FF/strategies.aspx?id=3

Good Beginnings Australia

<http://www.goodbeginnings.net.au>

http://www.goodbeginnings.net.au/files/Child_Focussed_Com_Dev_Indigenous.pdf

http://www.goodbeginnings.net.au/files/library_publications/15.pdf

Indigenous Children Program Service Directory (FaCSIA)

http://www.facsia.gov.au/internet/facsinternet.nsf/family/parenting-indigenous_parenting_wellbeing_directory.htm

Good stuff for Aboriginal families - WA Dept for Communities

<http://www.community.wa.gov.au/DFC/Resources/Parenting/TipsforAboriginalParents/Tips+for+Aboriginal+Parents.htm>

Best Start Program - WA Dept for Communities

<http://www.community.wa.gov.au/DFC/Resources/Parenting/BestStartforAboriginalFamilies/Best+Start+for+Aboriginal+Families.htm>

Let's Start - A program to help young children get off to the best possible start - NT

<http://www.cdu.edu.au/letsstart/#d>

Aboriginal Early Childhood Services Support Unit (AECSSU) - NSW - <http://www.aecssu.org.au/index.htm>

Children, Youth and Women's Health Service - Health topics Emotions and Behaviour

<http://www.cyh.com/HealthTopics/HealthTopicCategories.aspx?p=141>

South Australia - Successful teaching practice with Indigenous Early Years learners

http://www.aboriginaleducation.sa.edu.au/pages/Educators/Early_Years_Successful_Practice/

Western Australian Aboriginal Child Health Survey - <http://www.ichr.uwa.edu.au/waachs>

Kids Tracks Newsletter NT - <http://www.families.nt.gov.au/asp/index.asp?pgid=7322&cid=20191&id=750>

Victorian Aboriginal Education Consultative Group - <http://vaeai.org.au/index.html>

MYCEETA Publications - <http://www.mceetya.edu.au/mceetya/publications.11582.html>

Exploring Together VIC - <http://www.exploringtogether.com.au/>

FOCUS ON HEALTH

Intercultural communication and conductive hearing loss

By Damien Howard PhD

Conductive hearing loss has a significant but unrecognized impact on the inter-cultural communication of individuals from disadvantaged minority cultures. This hearing loss, which results from middle ear disease, is more prevalent among disadvantaged communities around the world. Children who live in crowded housing, and who experience poor nutrition and inadequate health care, are predisposed to repeated severe episodes of middle ear disease (otitis media) which results in conductive hearing loss among children and adults. This hearing loss is mostly unrecognized contributes to significant communication difficulties especially in intercultural contexts.

Different types of hearing loss

When considering hearing loss, people generally think of those who are 'deaf', that is those who have severe to profound levels of permanent hearing loss. However, many people have mild to moderate levels of hearing loss that are often not identified. People who are pre-lingually deaf (that is, profoundly deaf before developing oral language) are noticeable because of how they speak and/or because they rely on sign language and lip reading for communication. In contrast, people with slight, mild and moderate hearing loss are less noticeable. They use spoken language as their primary means of communication and their ability to listen may only be adversely affected in some situations. Nevertheless, mild to moderate levels of hearing loss can still have significant social, educational and occupational implications, especially when it compounds other types of disadvantage.

Conductive hearing loss and otitis media

'Conductive hearing loss' is hearing loss caused by problems in the transmission of sound impulses before they enter the inner ear. The term refers to the way sound is transmitted by mechanical conduction through the vibration of the eardrum (tympanic membrane), along the small bones in the middle ear, and then through the pressurised air in the middle ear. Conductive hearing loss among children is most often the result of infection in the middle ear – otitis media.

The infection causes a build up of fluid in the middle ear. The pressure exerted by this fluid can build up to the point where the eardrum bursts or perforates. The fluid build up and ear drum perforation inhibit the transmission or conduction of sound through the ear. In most developed communities, otitis media is a common but short-term childhood illness that is resolved by the time children begin school (Bluestone, 1998). However, in communities where children grow up in overcrowded housing, have poor nutrition and limited access to health care, middle ear disease is more prevalent and more severe (Couzos, Metcalf & Murray, 2001). Children from these communities often experience mild to moderate fluctuating conductive hearing loss during their school years.

Indigenous Australians, Canadians and Americans (WHO, 1996), Pacific Island and Maori children in New Zealand (Greville, 2001) have a known higher prevalence of middle ear disease and associated conductive hearing loss than other population groups in those countries. It has been estimated that Indigenous children in Australia experience middle ear disease and related hearing loss for an average of two and a half years throughout their childhood, while the average for children in the mainstream Australian community is just three months (Couzos, Metcalf & Murray, 2001). In some Australian communities up to 80 per cent of the Indigenous children have conductive hearing loss at any one time.

Childhood middle ear disease also contributes to a secondary condition; problems with processing auditory information. The persistent partial sensory deprivation that results from the conductive hearing loss associated with middle ear disease can inhibit the development of the neurological abilities needed to process sounds (Hogan & Moore, 2003). This can lead on to an ongoing auditory processing problem which is sometimes referred to as a central auditory processing disorder. While about 10 per cent of people in the general community are affected by auditory processing problems, one study found that 38 per cent of a group of Aboriginal secondary students showed signs of auditory processing problems (Yonovitz & Yonovitz, 2000). The listening problems experienced by individuals in disadvantaged backgrounds are often related to a combination of conductive hearing loss and auditory processing problems. However, for the sake of descriptive simplicity these hearing problems will be referred to as conductive hearing loss in this article.

Inter-cultural communication and conductive hearing loss

How then does this greater prevalence of conductive hearing loss affect individuals from disadvantaged cultural groups? We know most about this from work carried out with Indigenous children at school in Australia.

Indigenous students with conductive hearing loss have more learning and social problems than other students in intercultural cultural classrooms (Yonovitz & Yonovitz, 2000; Howard, 2004; Zubrick et al., 2004). In classroom contexts where Indigenous students are taught in English by a non-Indigenous teacher, those students with conductive hearing loss often participate little in highly verbal teaching processes. They contribute little to class discussion, are less likely to answer questions and are also the students who are most disruptive in class (Howard, 2004). Disadvantage as a result of conductive hearing loss is minimised among the small number of Indigenous children who attend bilingual schools where they are taught in the language that is most familiar to them, by a teacher from the same cultural group (Lowell, 1994).

When children have teachers from their own culture they communicate within a framework of cultural and linguistic 'familiarity' that facilitates learning and social participation. It is easier to understand someone who is known, who is using a familiar language, and who is able to talk about topics within the context of a familiar cultural framework. While this is true for any child, these communicative supports are more critical when conductive hearing loss reduces the information available from listening. 'Familiarity' then helps to 'fill in the gaps' that result from the diminished auditory input.

However, children with conductive hearing loss from minority cultures face significant disadvantage when they must deal with culturally unfamiliar and highly verbal teaching styles in classrooms that are often acoustically challenging. In these contexts Indigenous children and adults with hearing loss are those who have most difficulties in intercultural communication and coming to terms with different cultural world views.

Hearing loss and world view

Lowell et al (2004) highlighted the importance of a shared 'world-view' for successful intercultural communication. A shared world-view is the result of a series of successful cross-cultural negotiations. However, people from minority cultures with conductive hearing loss, are less likely to successfully participate in the negotiations needed to arrive at a shared world-view (Howard, 2006a).

This is because, firstly, those with conductive hearing loss often seek to cope with their communication difficulties by avoiding or minimising their involvement in inter cultural communications. Indigenous Australian children with conductive hearing loss are absent from school more often than others (NACCHO, 2003), and when they are at school they are more likely to try to avoid engagement with their teachers (Howard, 1994). Secondly, their attempts to participate in intercultural communication are often unsuccessful. They may misunderstand what is said, are often slow to learn concepts, may distract the class with interjections that are not related to the topic under discussion, and may seek to dominate

conversations or disrupt the class group (Howard, 2006b). Teachers often attribute these responses to defiance, limited motivation or apparently inferior ability and see them as related to a child's membership of a disadvantaged minority group, while the role of hearing loss remains invisible. These perceptions and the teacher responses they generate can further disadvantage Indigenous students in mainstream classes by fostering poor student/teacher relationships (Malin 1994, Howard 2006b). It is important to be aware that the communicative disadvantage that results from conductive hearing loss among Indigenous people is related to non-indigenous people not knowing about or understanding the influence of hearing loss on communication.

This issue is also important among Indigenous adults. Recent work has found that 60% of Indigenous adults in many remote communities have some degree of hearing loss largely as a consequence of childhood ear disease and that those with hearing loss have poorer work performance and lower levels of social and emotional wellbeing (Howard, 2007). There is also a known higher prevalence of hearing loss among Indigenous prison inmates indicating an association of hearing loss with antisocial behaviour.

All psychologists working with Indigenous people need to be aware of the possibility of past middle ear disease and related past or current conductive hearing loss contributing to communication as well as social and emotional difficulties.

Conclusion

Conductive hearing loss has been long neglected as an issue in intercultural communication involving Indigenous people. The issue is largely an invisible one, in part because of the focus on cultural, social and linguistic factors as sufficient explanation of any intercultural communication difficulties. However, conductive hearing loss actually contributes to these linguistic and cultural factors as well as being a factor in its own right that continues to influence communication, especially intercultural communication. It contributes to a self-perpetuating cycle of disadvantage. Poverty contributes to high levels of middle ear disease and conductive hearing loss. This in turn contributes to poor educational and employment outcomes, which in their turn serve to keep people in poverty.

There are, of course, many other factors involved in the cycle of poverty experienced by Indigenous Australians. However, the contribution that conductive hearing loss is an important but generally invisible factor in a cycle of Indigenous poverty and disadvantage.

Dr Damien Howard is a psychologist and educator based in Darwin. He has been carrying out research on the social and educational outcomes of Indigenous people with middle ear disease for 15 years. He is developing an Indigenous communication kit to assist psychologists and other professionals communicate more effectively with Indigenous clients. He can be contacted at damien@phoenixconsulting.com.au and more information available at www.eartroubles.com

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APS NEWS

Congratulations to Belle Glaskin, the inaugural winner of the APS Bendi Lango Scholarship!



My name is Belle and I am a young Nyungar woman. My family descends from Bibulmun people from the South West of Western Australia, and my grandmother also has connections in Wongi country in the Goldfields. Throughout my school years it never occurred to me that I wanted to be a psychologist, however I always knew that I wanted to "help people". Following a death of a friend from suicide, I wanted to learn more about mental illness and decided to move to Perth to study psychology. While studying my undergraduate degree I was fortunate to work part time for Dr Tracy Westerman at Indigenous Psychological Services under the National Indigenous Cadetship Program. It was during this time that I became interested in trauma and social and emotional well-being. I particularly wanted to learn more about the impact of generations of trauma on Aboriginal communities and the ways in which Aboriginal people cope with trauma. It therefore made sense to continue to post graduate studies to begin acquiring the skills and knowledge necessary to work with people with trauma. I feel extremely lucky to be awarded the first ever Bendi Lango scholarship because of what it represents – the APS is acknowledging the importance of supporting Indigenous students and the need for there to be more Indigenous Psychologists working in the community. The financial support of the APS has been a lifeline

Australian Psychological Society (APS) Postgraduate Psychological Study Bursary for people of Aboriginal or Torres Strait Islander descent

The Interest Group on Aboriginal and Torres Strait Islander Peoples and Psychology is proud to be working with the national office of the Australian Psychological Society to recognise the achievements and provide further opportunities for our indigenous members. The Australian Psychological Society Limited (APS) acknowledges the hardship faced by many Australian Aboriginal and Torres Strait Islander individuals with regard to the completion of postgraduate tertiary studies and is in the process of establishing the Australian Psychological Society Postgraduate Psychological Study Fund for people of Aboriginal or Torres Strait Islander descent, for the purposes of offering bursaries to alleviate some of the financial concerns students may experience in seeking to complete a tertiary postgraduate professional degree in psychology.

The aim of this funding is to provide financial assistance and support for students undertaking a postgraduate psychology degree such that the financial burden of completing that degree is somewhat lessened. It is our hope that this funding will make a difference to the numbers of Aboriginal and Torres Strait Islander students who graduate with a postgraduate psychology degree and who are then able to make a contribution to the profession and to the community at large.

<http://www.psychology.org.au/study/studying/default.asp#bursary>

for me while studying my Masters. It means that I am able to devote my time to study, rather than part-time to support myself. Without this scholarship I am unsure whether I would have been able to remain in the course. My experience in the masters program at Curtin University has been really positive. I have really enjoyed developing my clinical skills and knowledge, however it has been difficult at times. The majority of the course content does not include cultural perspectives on mental health and therapy, therefore certain approaches or skills being taught are not always appropriate when working with Indigenous people. On the positive side, because of the obvious absence of cultural perspectives in the curriculum, I have found that other students are extremely forthcoming and appreciative in learning more about Indigenous culture. It is encouraging to know that new psychologists are recognizing the importance of learning culturally appropriate ways of working with Indigenous people and are wanting to learn these skills in the masters program.

Photo- Belle standing in front of contemporary Aboriginal artwork by Derek Hume Glaskin

UPCOMING PROFESSIONAL DEVELOPMENT

Understanding anxiety and trauma in the cycle of crime.

Free Minds 2007

A forum and expo for those assisting prisoners and ex-prisoners

Monday, 26 November

*Organised by
The Bridge
Network:
Counselling on
Probation and
Parole*

THERE ARE MANY people working to prevent offending and to help to keep people out of jail. They do not believe that mental health issues can be treated by punishment and that intervention before and after incarceration is very necessary if offenders are to avoid a life pattern of repeated crime, chronic depression and institutionalization..

These people do not want to see an enormous new prison being built in Queensland. They would rather help troubled children now, than see them imprisoned in ten years time.

At the November Expo, all of these people will have the opportunity to get together and talk to each other. There will be exhibitors putting up stalls and posters to explain their work. There will be speakers on trauma, PTSD and its treatment, restorative justice, and community reintegration programs.

There will also be a special item on indigenous issues featuring world-renowned indigenous singer and songwriter Kerriane Cox. The trauma and abuse suffered by indigenous Australians has had serious intergenerational effects and today they are ten times more likely to be imprisoned than non-indigenous people.

- Estimates indicate that 80% of people in prison are victims of child abuse.
- 98% of women in prison may have been sexually abused.
- Men who abuse boys may have the highest recidivism rate, so the number of boy victims must be very high.
- Boys do not usually describe their childhood sexual experiences as abuse and may answer survey questions in ways that disguise the true incidence of abuse of boys.

Incarceration itself, as well as rape and violence experienced in prison, may exacerbate the posttraumatic stress symptoms that many offenders suffer from. Many self-medicate with alcohol and other drugs.

Childhood trauma, as well as adult trauma, is treatable. Treating the effects of trauma may greatly reduce the rate of offending in our community.

Bessel Van der Kolk MD, Director and Founder of The Trauma Centre in Boston, MA, is of the opinion that most mental disorders, substance abuse disorders and personality disorders have been triggered by the experience of trauma.

The Bridge Network offers counselling to people on Probation and Parole. All participating psychologists bulk bill sessions to Medicare if the person is referred by their doctor. Anxiety, depression, alcohol abuse, drugs and sexual problems are all considered to be Mental Health problems under the new Medicare guidelines for mental health assessment.



"Please don't build a prison for me! Help me now!"

PROGRAM SCHEDULE

Brisbane Convention Centre, 26 November

8.30am Tea And Coffee
Registration

9.00am Welcome

9.30am Indigenous Trauma
Kerriane Cox

11am Morning Tea

11.30am Trauma and PTSD
Dr Jan Ewing

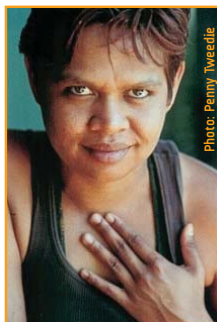
1pm Lunch

2pm Restorative Justice
Martin Howard

3.00pm Afternoon Tea

3.30pm Corrective Services Programs
Alicia Eugene

5pm close



SPECIAL GUEST
International
Singer/Songwriter
Kerriane Cox

FreeMinds 2007

A forum suitable for all workers with people at risk of offending or being incarcerated: Social workers, counsellors, parole officers, nurses, doctors, psychologists, psychiatrists, chaplains, ministers, priests.

EXHIBITORS

- Overcomers
- The Bridge Network
- Prison Fellowship
- Sisters Inside
- Catholic Prison Ministry
- Lifeline Prison Ministry
- Salvation Army Counselling Services
- The Dulwich Centre
Preventing Prisoner Rape Project

REGISTER NOW BOOKINGS CLOSE OCTOBER 15, 2007

Name _____

Address _____

Organisation _____

Payment (includes lunch) \$250 exhibitor (includes one person) Standard \$125 Concession \$50

Card Number

Payment VISA Mastercard Cheque

Name on Card _____ Expiry date ____/____

Signature x _____

Forward this form to: The Bridge Network, 19 Witton Road Indooroopilly Q 4068

If paying by cheque or money order, make cheque out to "Meg Perkins Psychologist"

Transforming Bodies, Nations & Knowledges

Adelaide, South Australia, 10 –12 December, 2007

Since 1999 there have been a series of yearly conferences held in Australia, united by their critique of race privilege and their attention to matters of Indigenous sovereignty. Early conferences were integral to the formation of the Australian Critical Race and Whiteness Studies Association in 2004. These conferences have encouraged and supported the development of a rapidly growing body of Indigenous voices and knowledges within the Australian academy as well as an increased focus on issues of race and whiteness.

This year's conference will be held in Adelaide, South Australia, and will encourage continued reflection upon issues of racial power and privilege in local and global contexts where Indigenous sovereignties continue to be denied, and in which whiteness maintains hegemony. It continues an explicit focus on issues of sovereignty and the importance of ensuring spaces for open, supportive dialogue.

The 2007 ACRAWSA conference, *Transforming Bodies, Nations & Knowledges*, draws on the aforementioned history of interventions into the cultural politics of race and whiteness both in Australia and internationally. The notion of 'transforming' signifies a commitment not only to examining and critiquing existing practices of dominance and discrimination, but also to the ways in which these have been challenged and transformed and continue to be so in the present and into the future. The conference seeks to address ways in which processes of transformation mutually implicate bodies, nations and knowledges. Possible questions include: What kind of bodies are produced by the powers of racism and colonialism? How do those bodies transform themselves into something else to resist or avoid relations of dominance? How do knowledges create and change bodies and nations? How can we challenge existing disciplines and knowledges to recognise spaces for Indigenous sovereignty and to oppose racism? How are nations being changed in contemporary global scenarios? How do nations demand and produce embodied responses to their practices of inclusion and exclusion?

Specific areas of concern may include:

- Indigenous sovereignties
- citizenship;
- borders;
- the law;
- bodies, affect and subjectivity;
- gender, sexuality and reproduction
- religion;
- power and knowledge production;
- writing and other creative arts;
- families;
- professional knowledges and practices in education, health and welfare

Such themes are central to a conference that seeks practical and politically orientated outcomes. The conference will appeal to people working in the areas of Indigenous studies, whiteness and critical race studies, gender/women's studies and sexuality studies, education, law, history, psychology and social sciences, social work, cultural studies, media studies, literary studies, philosophy, art and design theory as well as those who are intellectually engaged in community and activist settings.

An invitation is extended to those wishing to present on issues such as those outlined above to submit an abstract of no more than 200 words, along with a short biographical statement, by the 31/07/2007 to the following email address: abstracts2007@acrawsa.org.au

Conference organisers welcome expressions of interest for the following presentation formats:

- 'traditional' 20 min papers
- three-paper symposia
- round table discussions
- artistic performances/installations and other forms of information dissemination that operate outside of the standard 20 minute presentation style.

More information on submission guidelines, conference details, and conference publications are available at: <http://www.conference2007.acrawsa.org.au>

Confirmed keynotes for the conference include Dr. Sara Ahmed on the topic of 'The Politics of Good Feeling', Dr. Irene Watson and Dr. Tony Birch.

Psychology and Indigenous Australians: Effective Teaching and Practice

SEMINAR

INCORPORATING AUSTRALIAN INDIGENOUS CONTENT INTO PSYCHOLOGY UNDERGRADUATE PROGRAMS

When? Wednesday, 26 September 2007, 5:30 pm – 9:30 pm

Where? Queensland University of Technology (Gardens Point Campus)
Owen J Wordsworth room
Level 12, S Block, QUT Gardens Point Campus
(Map of QUT Gardens Point campus:
http://www.international.qut.edu.au/documents/map_gp.pdf)

Presenters: Wendy Nolan (Centre for Indigenous Studies, Charles Sturt University), Rob Ranzijn (School of Psychology, UniSA), and Keith McConnochie (David Unaipon College of Indigenous Education and Research, UniSA).

All three have been centrally involved in developing and delivering two new courses at UniSA (a compulsory first-year course and an elective third-year course) over the past three years as part of the process of indigenising the psychology curriculum.

Who should attend? Both Psychology and Indigenous Studies academics from each Queensland university, and anyone with an interest in incorporating Indigenous content into psychology education, are encouraged to attend.

How much? No charge. Finger food will be provided.

Deadline for registration: Friday, 21 September 2007.

To register your interest in attending the seminar, please email:

Lorelle Burton, Department of Psychology, USQ,
burtonl@usq.edu.au Tel 07 4631 2853

OR

Julie Hansen, School of Psychology and Counselling, QUT,
ja.hansen@qut.edu.au Tel 07 3138 4748

For further information about the content, please contact rob.ranzijn@unisa.edu.au

Support for the project Disseminating Strategies for Incorporating Australian Indigenous Content into Psychology Undergraduate Programs throughout Australia has been provided by The Carrick Institute for Learning and Teaching in Higher Education Ltd, an initiative of the Australian Government Department of Education, Science and Training. The views expressed in this seminar do not necessarily reflect the views of The Carrick Institute for Learning and Teaching in Higher Education.

Call for Supervisors

The February In-Psych article Indigenous Australians and Psychology highlighted cost and access to supervision as two major barriers to Indigenous psychologists fulfilling the requirements for Registration. Enquiries to the interest group from Indigenous and non-Indigenous Psychologist's seeking supervision for their work with Indigenous clients has identified the need for a Register of Supervisors who are willing and able to provide assistance. If you are:

- an Indigenous psychologist
- work with Indigenous clients
- hold an interest in issues related to Indigenous peoples and psychology and/or
- are in a position to supervise an indigenous psychologist

Then we would love to hear from you. Please complete the following information and forward to kylie_cann@bigpond.com.

State

Post Code

First Name

Last Name

Educational Qualifications

Type of Supervision Provided

Area of Employment

Payment Arrangement

Experience in Indigenous Issues

Supervision Experience

Phone

Email

Areas of Expertise

Call for Indigenous Members of the APS

As an APS Interest Group focussing on Aboriginal and Torres Strait Islander issues, we are naturally concerned that the voices of Aboriginal and Torres Strait Islander members are heard and attended to. We believe that we have 16 or 17 indigenous members in the Interest Group and the APS. But we don't know for sure! So, the Committee is very keen to hear from any members who would like to contribute to and guide our deliberations. One way to do that is to join the Committee. There are other ways of making a contribution, through providing advice and insights or through identifying resources that the Committee may followup. Give Kath Ellerman-Bull a call at Kids Help Line ((07) 3369 1588 or email her at Kathleen@kidshelp.com.au.

"Our people have the right to a good education. Our children need skills, experiences and qualifications to be able to choose their futures. Our communities need young people coming through with the education and confidence to be effective leaders. We need young people who can be advocates for our people, able to take their place in Australian society and still keep their culture strong"

The Department of Education, Science and Training
Indigenous Education Ambassadors, well known Indigenous Australians.

CALL FOR CONTRIBUTIONS!

We welcome your ideas, articles and photos! Please email Belinda Jones: beljones@optusnet.com.au with your suggestions. Thanks!

LINKS - INTERNATIONAL

The Aboriginal Children's Circle of Early Learning (ACCEL) - CANADA

http://www.accel-capea.ca/index_en.php

Aboriginal early learning and child care: Policy issues - CANADA

<http://www.childcarecanada.org/res/issues/AboriginalELCC.htm>

Growing and Learning with Native Young Children; Workshops for Teachers, Parents, and Community Leaders - USA

<http://www.ruralec.msstate.edu/growing&learning/index.htm>

An Investigation of How Culture Shapes Curriculum in Early Care and Education Programs on a Native American Indian Reservation

<http://www.springerlink.com/content/j034582028275356/?p=432be8911ed140a1a44a4df2f978ac5a&pi=1>

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