



THE UNIVERSITY OF
SYDNEY

APPROACHING INDIGENOUS RESEARCH: ETHICS, PROTOCOLS COLLABORATION

WORLDWIDE UNIVERSITIES NETWORK (WUN)
INTERNATIONAL INDIGENOUS RESEARCH NETWORK

Office of Global Engagement, John Woolley Building,
Science Road, University of Sydney

Venue:
Office of Global Engagement
John Woolley Building, University of Sydney



Directions

Enter the University via the Ross Street entrance, off Parramatta Road. Turn left onto Science Road. The John Woolley Building has two entrances: The main entrance (E1) and the entrance for the International Portfolio, Office of the Vice-Chancellor & Principal (E2 – highlighted here in red and shown in the photograph). Enter the building via Entrance 2 (E2).



International Indigenous Network Workshop
Programme

Day 1: Monday 2 February

8.30-- 9.00am	Registration
9.00am-- 10.30am	<p style="text-align: center;">Roundtable: Approaching Indigenous Research Ethics, Protocols</p> <p>9.00--9.15 am Welcome to Country Ms Donna Ingram (Aboriginal Community Elder) Welcome: Professor John Hearn, Chief Executive, Worldwide Universities Network (WUN)</p> <p>9.15-- 9.30 am Introduction to the WUN Indigenous Research Network and the week of activities -- Associate Professor Catriona Elder, Chair, Department of Sociology and Social Policy</p> <p>9.30--10.30 am Dr Victoria Grieves, Dr John Evans, Dr Catriona Elder, <i>Working with 'Please Knock before you enter': Developing Ethical Approches to working with Indigenous people</i> http://www.e-contentmanagement.com/books/283/please--knock--before--you--enter--aboriginal</p>
10.30 – 11.00 am	Morning Tea
11.00am-- 1.00pm	<p>Roundtable Chair (Catriona Elder) Timekeeper (Kaiya Aboagye) Presenters (15 minutes, including 5 minutes questions of clarification only)</p> <ol style="list-style-type: none"> 1. Margaret Raven 2. Elaine Ballard 3. Tammy Abbott and Sheree Cairney 4. Blanca Tovas 5. Julieann Coombe, Kate Hunter & Rebecca Ivers 6. Linda Barwick & Myfany Turpin 7. Vicki Grieves 8. Joanne Barnes & Eliana Rodrigues 9. Lena Henry 10. Brenda Allen 11. Jonathan Bogais

1.00-- 2.00pm	Lunch
2.00-- 3.30pm	Roundtable Discussion: Open discussion and reflection on issues raised in the Roundtable -- in relation to your work, Indigenous research more generally -- and to policy development in Universities and cultural heritage collection.
3.30-- 4.00pm	Afternoon Tea
4.00-- 5.00pm	Roundtable Discussant: Dr Gaynor McDonald, Department of Anthropology
5.00-- 6.30pm	Roundtable Reception
7.00-- 9.00pm	Roundtable Dinner: Thai Pothong, 94 King Street, Newtown

Protocols to protect Indigenous knowledge: the rational and the relational

Margaret Raven, University of New South Wales

Indigenous knowledge, in the context of a global market economy, is exposed to the risk of 'theft' or misuse. Various options suggested to ameliorate this risk include intellectual property rights (IPRs), databases and registers, contract and protocols. While there has been considerable critique and analysis of the use IPRs, databases and contracts to protect Indigenous knowledge; the same level of criticism has not been directed at protocols. Protocols are presumed to work because they focus on the flow of Indigenous knowledge rather than on simply assigning property rights to it. Embedded in the introduction of protocols into bureaucratic organisations is the assumption that if you set the rules for how people ought to access, store and use Indigenous knowledge, that people will follow them, and they will follow them rationally. This paper argues that the assumption that people will rationally follow protocols is partially flawed, because as Galloway argues protocols are 'based on a contradiction between two opposing machines, one machine that radically distributes control into autonomous locales, and another that focuses control into rigidly defined hierarchies.'¹ Following from Galloway and Thacker, this paper argues that protocols are assemblages of entities of both rational and relational order. These entities are based on a variety of ethical frames such as consequential (utilitarian), contractarian and deontological ethics that assume that people, in certain conditions, will act in both self-interest and out of the interest of others. The enactment of protocols can be understood as differing forms of gatekeeping, guardianship and gatecrashing.

Margaret Raven is a Research Fellow at the Social Policy Research Centre (SPRC), University of New South Wales, Australia. A geographer with experience working in native title policy, Indigenous human rights, and social policy, her research interests include Indigenous protocols in research and policy development; the spatial analysis of policies; Indigenous food security; and the role of Indigenous knowledge(s) in the formulation biodiversity conservation policies. Margaret's PhD, *Gatekeepers, guardians and gatecrashers: the enactment of protocols to protect Indigenous knowledge, and how protocols order these practices*, explored the enactment of protocols in an Australian Cooperative Research Centre (CRC). Margaret has engaged in international negotiations through the World Intellectual Property Organization (WIPO), and the UN Convention on Biodiversity Conservation. She was a 2003/2004 PhD Fellow with the United Nations University Institute of Advanced Studies (UNU-IAS), Yokohama, Japan, and a 2009 Indigenous Fellow with the UN Office of the High Commissioner for Human Rights, Geneva, Switzerland.

1 Galloway, A. R (2004). *Protocol. How control exists after decentralization*. Cambridge, Massachusetts and London, England: The MIT Press, pp:1-42.

Developing protocols for child language research: lessons learnt by a non- Indigenous researcher

Elaine Ballard, University of Auckland

This paper is a report on my experience leading a child language research project in Samoa. My brief was to track Samoan vocabulary and grammatical development in children aged 12-40 months by developing a Samoan adaptation of the widely used parental checklist MacArthur-Bates Communicative Development Inventories (Fenson, Dale, Reznick, Bates, Thal, Pethick, Tomasello, Mervis & Stiles, 1994).

Working together with a team in Samoa I was able to navigate the intricacies of ethics and collaboration effortlessly in our recruitment of participants. What was more challenging was the protocol for data collection. 20 children were recruited from two villages. Following previous research caregivers completed a pilot checklist and children were video-recorded in a play activity. An initial analysis of the checklists showed that the children's language development was comparable to their peers (Fenson et al., 1994; Caselli, Casadio & Bates, 1999; Tardif, Gelman & Xu, 1999). By contrast the video recordings offered a different view of their language skills. Unlike their Western peers they were non-verbal and did not 'play'. From a perspective that favours individualism and independence in children the discrepancy between parent reports and recordings raises questions about the validity of the research. In the conclusion of the talk I provide an alternative interpretation and offer some thoughts on how Western research paradigms can be constrictive when undertaking research with indigenous communities.

References

- Caselli, M.C, Casadio, P. & Bates, E. (1999). A comparison of the transition from first words to grammar in English and Italian. *Journal of Child Language*, 26, 69-111.
- Fenson, L., Dale, P.S., Reznick, J.S., Bates, E., Thal, D., Pethick, S., Tomasello, M., Mervis, C. & Stiles, J. (1994). 'Variability in Early Communicative Development', *Monographs of the Society for Research in Child Development*, 59:5, i-185.
- Tardif, T., Gelman, S.A. & Xu, F. (1999). Putting the "noun bias" in context: A comparison of Mandarin and English. *Child Development*, 70(3), 620-635.

Elaine Ballard is a researcher at the University of Auckland with interests in child language and bilingualism. She is currently involved in research tracking vocabulary and grammatical development in young Samoan children.

A collaborative approach towards improving health and wellbeing for Aboriginal and Torres Strait Islander people in remote communities

Tammy Abbott and Sheree Cairney

Ninti-One Interplay Research Project, Alice Springs NT

The Interplay Research Project is building a knowledge base to inform policy development on the key contributors to health and wellbeing for Aboriginal and Torres Strait Islander people in remote communities. To better represent community values and priorities to governments, collaborative networks have been built at a number of levels. As part of the Cooperative Research Centre for Remote Economic Participation (CRC-REP) managed by Ninti One, the Interplay Research Project is governed by the organisational board and informed by a National Advisory Group. Membership for both groups includes half Aboriginal or Torres Strait Islander people. The research honors Ninti One's values including respect for the cultural diversity and cultural authority of Aboriginal and Torres Strait Islander people. In this, the research is guided by the 'Ninti One Protocol for Aboriginal and Torres Strait Islander Knowledge and Intellectual Property', and the accompanying 'Aboriginal Knowledge and Intellectual Property Protocol: Community Guide'.

The core project team includes 4 out of 5 Aboriginal members and includes representatives from community, science and government, working to a 'shared space' model with each member accessing and strengthening links between their own sector and the research. In each community involved, local people with a skills set of language, literacy and community knowledge have been recruited and trained. They are employed as Aboriginal Community Researchers and become an integral part of the Interplay project team. Communication and understanding is a vital element as this process aims to improve the quality of research as well as building and maintaining relationships.

Tammy Abbott is a Senior Research Officer with Ninti One and has worked on FaHCSIA funded projects in Remote Service Delivery sites such as Yuendumu and Lajamanu, more recently Breaking the Cycle initiative in the Ceduna region and currently on the CRC-REP Interplay between Health and Wellbeing. From the Western Arrernte and Luritja/Pintipi tribes of central Australia, she grew up surrounded by family from remote communities such as Papunya and Ntaria (Hermansburg), with the opportunity to gain an enormous amount of knowledge about Aboriginal people and more specifically her family and cultural connections to her country. Tammy specialises in community engagement and her work with Aboriginal Community Researchers, with their expert knowledge of language, culture and community, helps to ensure the greatest outcome possible.

Sheree Cairney is a Cognitive Neuroscientist who has been working in Aboriginal health for 15 years. Sheree currently leads the national longitudinal study on the wellbeing of Aboriginal people in remote communities (*Interplay Project*; 2012-2017; www.crc-rep.com/interplay) and recently created *No Smokes*, the interactive Multimedia Project (2010- 2015; www.nosmokes.com.au). Her research has focused on the brain-behavioural and wellbeing consequences of substance abuse and mental health problems and the development of strategies to overcome these. Her work in knowledge translation has involved developing innovative multimedia and hardcopy tools to communicate health messages across cultures, including the 'Brain Stories' suite of flipcharts and animation videos (www.menzies.edu.au/brainstories) and a range of anti-smoking interactive multimedia and social media resources (www.nosmokes.com.au).

Revitalizing Siksika Knowledge: Many Guns' Winter Count in the Twenty- First Century

Blanca Tovías, Department of History, University of Sydney

During 1938-41, Siksika historian Many Guns shared knowledge with anthropologist Jane Richardson, including the contents of his winter count, where each year he recorded the most salient events in the life of his people. There is abundant evidence regarding Many Guns' dedication to the keeping of Siksika history.

In 2014, his descendant, Lavina Many Guns, and author Mary Eggermont-Molenaar invited me to collaborate in the preparation of a textbook based on this remarkable keeper of Siksika knowledge. My paper will focus on my input into this project and the ethical implications of such cross-cultural collaborations.

Blanca Tovías is an Honorary Research Fellow at the University of Sydney. She authored *Colonialism on the Prairies: Blackfoot Settlement and Cultural Transformation, 1870–1920* in 2011. She co-edited three volumes on Latin American history, and has published several articles and book chapters on colonialism and indigenous peoples of the Americas. She is currently researching indigenous women's history in Alberta, Canada and Montana, 1890- 1940.

What's next for Aboriginal and Torres Strait Islander children after a burn injury? What are the barriers to appropriate care and wellbeing?

Julieann Coombes, Kate Hunter and Rebecca Ivers, George Institute for Global Health

Despite significant overrepresentation of Aboriginal and Torres Strait Islander children in burn related injury, there is little research exploring their access to health care for burns, or their quality of life after they return to their homes, families and communities post-burn. Qualitative research will be conducted with 20-25 Aboriginal and Torres Strait Islander children less than 16 years of age (and their families) who present to a Burns Unit using semi-structured interviews. This research is part of a larger prospective study exploring burn care in Aboriginal and Torres Strait Islander children. Children and their families will be recruited from the four states the main study is operating in. The interviews will map out participants' pathways to accessing services in order to improve understanding of how a child with a serious burn and their family experience the journey to recovery. Participants will be asked about barriers to services. The Aboriginal Interpreter Service (AIS) will be present during discussions with the participants who do not have English as their first language.

As an Aboriginal researcher (JC) I am conducting my research using Aboriginal ontology as a framework, as it is a holistic framework based on interconnectedness, person centred care and Aboriginal ways of knowing.

Qualitative research will generate rich data to ascertain the impact of burns care, the outcomes on family life. It will also help understand the barriers to health care once the child is back in community and explore the support systems Aboriginal and Torres Strait Islander children have access to for better health outcomes and ongoing personal growth and well-being.

Juliann Coombes is a Gamilaraay woman and a Registered Practice Nurse, she has extensive experience and involvement with Aboriginal health and education which spans over 27yrs. She has developed and implemented appropriate Aboriginal Cultural Awareness Programs as the Chairperson for the Aboriginal and Torres Strait Island Catholic Ministry of the Broken Bay Diocese, also the Aboriginal Community Liaison person for the Central Coast Indigenous Responsible Gambling Group, Northern Sydney Women in Leadership Advisory Committee, an active member of the Central Coast AECG and actively involved in the development of appropriate resources and programs for both Aboriginal and non -Aboriginal people in the area of health and education. Julieann was an Aboriginal Member for FaHCSIA Human Research Ethics National Committee and is currently the Aboriginal Research Officer for the George Institute for Global Health.

Kate Hunter is a Senior Research Fellow with The George Institute for Global Health, Sydney Medical School, University of Sydney and holds a post-doctoral fellowship with the Poche Centre for Indigenous Health. Her expertise lies in program evaluation using mixed methods. Dr Hunter's research interests and commitment lie in Aboriginal and Torres Strait Islander injury prevention research and is currently focussing on child injury, specifically road safety and burn injury.

Rebecca Ivers is the Director of the Injury Division at the George Institute for Global Health, Professor of Public Health at the University of Sydney, epidemiology editor for the journal *Injury*, Kidsafe NSW Council member, board member of the global Road Traffic Injury Research Network, and core member of the WHO injury mentoring program. She is trained in epidemiology and public health and directs a research program with a strong focus on prevention of road injury, fall injury and injury in Aboriginal people.

Collaborative approaches to research on Aboriginal songs: a current project in Alice Springs

Myfany Turpin & Linda Barwick, University of Sydney

Like many Indigenous people, the Arrernte of Alice Springs are in danger of losing their traditional performance arts. This is due to complex forces resulting from colonization that began in this area in 1871. This looming loss is of grave concern to Arrernte people and to many others who value Indigenous traditions and cultural diversity. In 2000 Arrernte people formed the Akeyularre Healing Centre in Alice Springs as a place to engage in cultural practices and to promote and share these with the broader Australian community. In 2013 Arrernte film maker Rachel Perkins proposed to them the idea of recording traditional women's songs, including the dances, designs and cultural knowledge that are an integral part of traditional songs. Perkins also contacted musicologist/linguist Myfany Turpin who had been documenting traditional songs in the region. Turpin, together with Linda Barwick, hold a research project to enhance community access to recordings of cultural material in the broader central Australian region.

In this paper we report on this burgeoning three-way collaboration between Akeyularre, Blackfella films and Sydney University. The collaboration shares the aims of seeing the continuation of Arrernte women's performance traditions and promoting understanding of them in the broader community. We discuss the organizational, ethical and cultural protocols that we have engaged in, how we are managing historical archives and large sets of recordings; and the complexities of navigating vastly different systems of cultural and intellectual property rights coupled with a context where there has been substantial cultural loss.

Linda Barwick is Associate Dean Research, Sydney Conservatorium of Music, University of Sydney, and foundation Director of PARADISEC, the Pacific and Regional Archive for Endangered Cultures (paradisec.org.au). She is a great believer in collaborative community-based research and has undertaken numerous music documentation projects in Australia, Italy and the Philippines.

Myfanwy Turpin is an ethnomusicologist and linguist at the University of Sydney (Music). She has been documenting Central Australian songs for 10 years and also works with Indigenous communities to assist in the transmission of Indigenous languages and song. She has produced pedagogical materials such as a Learner's guide and an encyclopedic dictionary of Kaytetye, multi-media publications on land-based songs, and scholarly articles on Arandic languages. She currently holds an ARC Future Fellowship to develop a typology of traditional songs in the inland regions of Australia.

Are we going too far or not far enough?; addressing the stalemate in debates about ethical approaches to research in Aboriginal and Torres Strait Islander contexts

Victoria Grieves, University of Sydney

This paper documents the growing and seemingly intractable divide between researchers, ethics committees in Universities and Aboriginal and Torres Strait Islander people themselves, regarding the process required for ethics clearance of research projects in Universities, that refuses to go away. A critical analysis of the published works of Cowlshaw (2013; 2014), Peters-Little (2003) and Rolls (2003) on this subject and the concerns they raise, is juxtaposed with the recently established ethical guidelines developed by organisations such as the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS) and Universities as well as the intellectual property considerations raised by Janke (2009). This paper also resurrects issues raised in my publication of 2008 when I made some preliminary observations on the ethics of the History Wars debates in the context of higher education and research more generally. As a result of this literature review, this paper becomes necessarily concerned with the aims of research to do with Aboriginal and Torres Strait Islander people in the academy. What we are aiming for in the broader context of settler colonial Australia must necessarily inform the protocols and ethics we employ in the research that is conducted about, by and in collaboration with Aboriginal and Torres Strait Islander people in Australia.

Victoria Grieves ARC Indigenous Research Fellow at the University of Sydney is Warrimay from the midnorth coast of NSW. The first Aboriginal graduate with BA Honours and with a double major in history, her book *Aboriginal Spirituality: Aboriginal Philosophy and the Social and Emotional Wellbeing of Aboriginal people* is widely accessed and much cited. She is currently developing the ARC funded research project *More than family history: Race, Gender and the Aboriginal family in Australian history*. Her research interests are focussed around Indigenous knowledge production, including theoretical approaches; history; gender, race and class in colonial histories; comparative Indigenous histories; and ways of approaching the Anthropocene.

Pharmacovigilance of herbal medicines: the potential contributions of ethnobotanical and ethnopharmacological studies

Eliana Rodrigues, Universidade Federal de São Paulo & Joanne Barnes, University of Auckland

Ethnobotanical/ethnopharmacological (EB/EP) studies typically explore the uses, dosing regimens, sources and methods of preparation of traditional herbal medicines (THMs); their application in collecting safety data for THMs is limited. Pharmacovigilance comprises the science and activities relating to the detection, assessment, understanding and prevention of adverse drug reactions (ADRs) or other drug-related problems. From a pharmacovigilance perspective, numerous challenges exist in studying the safety profile of THMs, including when used by indigenous cultures. This project aims to contribute to methodological aspects of EB/EP field work, and to extend the reach of pharmacovigilance, by developing a data-collection tool for use during EB/EP interview and observational studies.

Methods: Tool development was grounded in data obtained from previous EB/EP studies with cultural groups in Brazil. Questions were developed to overcome these challenges in collecting data that are sufficiently rich and of appropriate quality to be useful for pharmacovigilance. The tool was structured analogous to national spontaneous reporting forms for collecting data on suspected ADRs. **Results:** The tool comprises questions on the safety profile of THMs as embedded in traditional knowledge, and on personal experiences (spontaneous reports) of ADRs associated with the use of THMs. Questions on the precise composition of traditional prescriptions or 'recipes', their preparation, storage, administration and dosing are included. The tool and its strengths and limitations will be discussed. **Conclusions:** From this interweaving of EB/EP and pharmacovigilance arises a concept of ethnopharmacovigilance for THMs. Whether the proposed tool can yield data sufficiently rich and of an appropriate quality for application of EB/EP and pharmacovigilance techniques now requires field testing.

Jo Barnes is Associate Professor in Herbal Medicines, School of Pharmacy, University of Auckland. Her research explores the safety and effectiveness of herbal medicines, including Indigenous people's use of traditional herbal medicines; she is also interested in migrant communities and how they access their traditional medical systems. Her work has a focus on safety and safety monitoring (pharmacovigilance) for herbal and traditional medicines, and 'safety' information embedded in traditional knowledge. Jo is a registered pharmacist (NZ); honorary consultant to the WHO's Collaborating Centre for International Drug Monitoring (Sweden); member of the Advisory Board of the American Botanical Council; associate editor (Phytochemistry Letters, Elsevier).

Eliana Rodrigues is an ethnobotanist and ethnopharmacologist working in the Center for Ethnobotanical and Ethnopharmacological Studies (CEE), Department of Biological Sciences, Universidade Federal de São Paulo - Diadema, Brazil. Her work explores the use and safety of traditional herbal medicines used by indigenous cultural groups in Brazil. Professor Rodrigues has a particular interest in traditional medicinal plants with psychoactive effects.

Developing a research agenda for Universities based on Indigenous community aspirations - A case study of a collaborative project between Te Hana and The University of Auckland.

Lena Henry, University of Auckland

Reclaiming indigenous research practices and methodologies has been a significant feature of indigenous development. This paper examines the opportunity for Indigenous communities to develop a research agenda for Universities through the sharing of a collaborative project between the University of Auckland and the Te Hana Community (a satellite urban settlement serving a wide rural catchment). The central focus for this presentation will discuss “how the academy can advance through research, indigenous community values, goals and objectives” and the protocols and ethics that such a collaboration requires in order to be entirely successful.

Lena Henry *MPlan* (Hons), Ngapuhi, Te Rarawa, Ngati Hine is a lecturer in the School of Architecture and Planning, National Institute of Creative Arts and Industries at the University of Auckland. Her research contributes to the development of dual planning approaches in Aotearoa, placing mātauranga Māori as a pivotal component in contemporary urban planning. She has primarily worked with local government and Māori to develop policies, plans and activities that integrate matauranga Maori perspectives and practices into Aoteroa New Zealand’s local government planning systems.

Story-telling, content and intercultural communication

Brenda Allen, University of Auckland

Story-telling and content offer access to rich veins of insight that may promote intercultural communication. The recent increase in and popularity of feature films and television series by and about Aboriginal Australians is a case in point. These high quality texts circulating in the public sphere perform 'ceremonies of elevation' firstly by raising the profile of Aboriginal cultural production and secondly through enabling wider audiences to open their understanding of Aboriginal characters. Directors and actors become celebrities through the films' public acclaim providing positive role models; and characters draw empathy in ways that discourage habitual racial stereotyping. Therefore, knowledge of these texts may be helpful in initiating respectful social and/or professional relationships with individuals from the group whose stories give rise to the audio-visual text.

Using case studies as a basis for deep readings of production contexts, narrative content, and technical analysis, this paper investigates Australian Aboriginal self-representation in those popular culture texts. Following methodologies modelled by established Aboriginal Studies scholars this analysis evaluates the quality of the works and explores how non-Indigenous audiences might engage with the characters, subtexts and aesthetics. That engagement is signalled as cross-cultural bridge-building through deeper understandings of difference and of moments of similarity. Those moments reveal Aboriginal popular culture to be equally complex to that of so-called 'western' cultures.

The paper concludes by briefly suggesting that deep knowledge of these texts (which do modern Aboriginal groups proud) may be useful for initiating or maintaining socio-professional contact for those working in education and health services where Indigenous people may feel uncomfortable.

Brenda Allen studied at the University of Canterbury (New Zealand) beginning as an adult student in the 1990s and graduating her PhD in 2000. In her PhD she explored responses to cultural change (including loss of empire) in twentieth-century Britain as represented in poetry. Implicit in that work is a critique of stratification of people by class, gender and/or ethnicity, and of the canonical values of 'high' literature. Since then she has taught and written on a range of contemporary films, including post-settler films of New Zealand and Australia. In 2014 she researched at the Australian Sound and Image Archive in Canberra and visited several Australian Universities and Colleges giving papers and gathering feedback. Her current work arises from that research and feedback. The primary project is to examine Australian Aboriginal films as 'ceremonies of elevation' for the groups represented and/or from whose culture the narratives arise and to explore how the films which are, by their contexts of production, already bi or multi-cultural may provide models for bridge building. Brenda was born in New Zealand and has family links to Ngāpuhi (Far North Māori), but is not Indigenous herself.

Putting Out the Fire – A perspective on intercultural relations and collaboration

Jonathan Bogais, University of Sydney

There is a need to abandon absolute notions of who is 'right' and 'wrong' in intercultural relations, as moral judgments do not advance truce and peacebuilding. Whereas a fixation on justice will lead to an attitude of attributing blame, a truce situation moderates two parties where there is neither winner nor loser. So, is the idea of a non-submissive authority relationship utopian? It is no more utopian than the democratic goal of equal freedom that has proved its relevance by being layered into every mind and discursive practice of democracy, unnecessarily placing restraints on those who don't believe in it. As Michel Foucault put it in an interview about his concerns for truth (1994): "What if we tried to do the same with the ideal of the parrhesiast political authority instead, treating commands as justifiable only when exercised in relation to truth-telling?" Social and political conflict and antagonisms could then be moderated by fostering a type of conduct that encapsulates a studied indifference towards difference leading to the acceptance of different histories, cultures, faiths and identities. Practising it helps the understanding of ethics and protocols – indigenous in this case, as the author will discuss in his talk – essential to the notion of collaborative intercultural projects. It makes tolerance that is elevated by others via religious and racial discourse into absolute and cosmic difference insignificant, with the effect of de-escalating conflict and depolarising identities among social combatants in an attempt to secure social peace. By expanding laypeople's action capacities rather than to nullify them, parrhesia can serve to address the challenge of coexistence; people's ability to accept differences in ways of life and systems of belief/nonbelief other than their own; and to live with 'otherness' instead of seeking to convert or integrate the 'others'. This is a matter of private conscience, not a state concern.

Dr Jonathan Bogais is an interdisciplinary social scientist (political sociology and intercultural psychology), a specialist in foreign affairs (Southeast Asia and West Pacific) and a strategic adviser (bilingual: French/English). Combining over three decades as a practitioner in East Asia (senior analyst, negotiator, foreign correspondent and strategic adviser) with an academic background in social sciences from Paris, Sorbonne, he has had an ongoing involvement during this time in international missions, advised senior diplomats and delegations, and participated in conflict resolution negotiations – including frontline situations. He continues to be involved in these areas. He is an adjunct associate professor with the Department of Sociology and Social Policy and the University of Sydney.

Jonathan is currently finalising the story of the late Aboriginal activist and leader, Charles "Chicka" Dixon - at Uncle Chicka's request while he was alive.

Discussant

Dr Gaynor McDonald, The University of Sydney

Gaynor's research with Indigenous Australians commenced in the Torres Strait Islands in 1979 and it was there that she became committed to working in south east Australia, with people thought to have Celost their culture¹. Her subsequent journey with Wiradjuri people in central western New South Wales, their histories and their contemporary challenges now spans over three decades. She has been committed to developing dynamic understandings of cultural distinctiveness, exploring the themes of continuity and change through a variety of lens, including kin relatedness, the significance of country, the movement from myth to history, political movements, economic values, parenting, and artistic expression. She has challenged various conventional tropes within which Indigenous people are cast, such as Cetradiion¹ and Ceresistance¹. She is currently working on a book examining Wiradjuri experiences as colonial subjects over two hundred years, a vast undertaking that challenges prevailing stereotypes of colonial and more recent history by bringing an anthropological lens to bear, looking at real people in real places. In addition to her academic publishing, she has collaborated with Indigenous co-authors, and written for Aboriginal audiences. She has been a long-term member of AIATSIS, who provided her first research grant, and has contributed as a researcher and reviewer on native title cases in New South Wales, Queensland, South Australia and Victoria. She has also engaged in various forms of consultancy work, including cultural heritage, development impacts, community organisation and management, and genealogical research.

You will find many of Gaynor's publications available for download at:
<https://sydney.academia.edu/GaynorMacdonald>

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Associate Professor John Evans Faculty of Education and Social Work

Dr John Gilroy, Faculty of Health Sciences

Michelle Dickson, Sydney Medical School

Kaiya Aboagye, Research Portfolio

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Sydney School of Public Health, University of Sydney

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