

## *Preparing for culturally responsive and inclusive social work practice in Australia: Working with Aboriginal and Torres Strait Islander peoples.*

*Warning: This article contains links to sites that may contain the names and images of Aboriginal and Torres Strait Islander people now deceased.*

### **Acknowledgement**

The AASW is committed to the process of reconciliation with Aboriginal and Torres Strait Islander peoples.

- Social workers acknowledge the Aboriginal and Torres Strait Islander peoples, the First Australians, whose lands, winds and waters we all now share, and pay respect to their unique values, and their continuing and enduring cultures which deepen and enrich the life of our nation and communities.
- Social workers commit to acknowledge and understand the historical and contemporary disadvantage experienced by Aboriginal and Torres Strait Islander peoples and the implications this has for social work practice.
- Social workers acknowledge the strengths, capacities, abilities and contributions that Aboriginal and Torres Strait Islander peoples make to wider society.
- Social workers are responsible for ensuring that their practice is culturally responsive, safe and sensitive.

### **Introduction**

The following practice information sheet is for all social workers, but is particularly designed to assist social workers who have qualified overseas and are commencing practice in Australia, by providing introductory and general information regarding the importance of ensuring social work practice with Aboriginal and Torres Strait Islander individuals and communities – Australia's Indigenous peoples – is culturally responsive and inclusive.

The document begins by providing an overview of the historical and continued disadvantage experienced by Aboriginal and Torres Strait Islander peoples and then moves on to discuss the strengths, capacities and resilience of Australia's first peoples; and the importance of social workers engaging with Aboriginal and Torres Strait Islander ways of knowing, being and doing to ensure practice is culturally responsive and inclusive.

Culturally inclusive and responsive practice encompasses knowledges and awareness of other cultures as well as practice skills; but most importantly, it requires social workers to have an understanding of their own values and cultures as derived from family, background and position in society (Bender et al., 2010). Therefore, self-reflection and positioning are vital to culturally responsive and inclusive practice in Australia, and will be discussed in more detail in the body of this resource.

If social workers in Australia are to uphold the profession's core values of respect for all persons, social justice, and professional integrity it is essential that culturally responsive practice becomes integrated into their continuing professional development throughout their careers.

Due to the abundance of information and numerous factors and issues relating to the histories, cultures and experiences of Aboriginal and Torres Strait Islander peoples this resource does not attempt to cover all important and relevant themes and topics. However, it does include numerous online links and references where further recommended reading on particular topics may be accessed.

## Brief history of British settlement/invasion

Aboriginal and Torres Strait Islander peoples are First Nations Peoples and have a long history in Australia of more than 50,000 years. The British colonised Australia in 1788 without treaty or consent. At that time there were approximately 700,000 Aboriginal people who formed 100% of the population and who spoke more than 260 distinct and different languages with 500 dialects. It is estimated there are currently over 500,000 Aboriginal and Torres Strait Islander peoples with numerous different cultures, histories and beliefs living in Australia today, which makes up around 2.5% of the population.

The British colonisation of Australia more than 200 years ago had, and continues to have, a devastating effect on Aboriginal and Torres Strait Islander peoples, their cultures and their identities, and may be experienced very differently between and among individuals, families and communities.

More detailed information on the history and the ongoing effects of colonisation on the Aboriginal and Torres Strait Islander peoples can be found [here](#).

## Citizenship and the right to vote

The Commonwealth *Nationality and Citizenship Act 1948* provided for 'Australian Citizenship' to all Australians, including Aboriginal and Torres Strait Islander peoples (Cameron 2000; Reconciliation Australia 2014). Although granted citizenship, Aboriginal and Torres Strait Islander peoples were disadvantaged, as they did not have the right to vote in Commonwealth elections or state/territory elections in Western Australia, Queensland and the Northern Territory (Cameron 2000) and they also could not obtain a passport without first applying for a special permit. It was not until the *1973 Migration Act* that Aboriginal and Torres Strait Islander Peoples could freely obtain a passport.

An Australian referendum in **1967** resulted in two significant changes to the Constitution of Australia; Aboriginal and Torres Strait Islander peoples would be included in the national census and would also be included in any Commonwealth laws applicable to the wider Australian population. Prior to the 1967 referendum, any laws governing Aboriginal and Torres Strait Islander peoples were made and implemented by relevant state/territory governments.

This referendum is not to be confused with the **1962** changes to the [Commonwealth Electoral Act](#) which gave all Aboriginal and Torres Strait Islander peoples the right to vote in Commonwealth elections. Although Aboriginal and Torres Strait Islander peoples have had the right to vote at a state level in certain states since the 1850s, early on few knew of these rights so few voted (Australian Electoral Commission, 2013).

More information can be found [here](#) on the Australia Electoral Commission website.

The discussion paper [Aboriginal people struggle for citizenship rights](#) discusses some of the struggles that Aboriginal and Torres Strait Islander peoples endured in their fight for citizenship, including discussion of 'Aboriginal reserves'; the negative impact of federation; and lack of human rights.

## Closing the Gap

*Closing the gap* is an initiative endorsed by the Australian Government that aims to reduce the areas of disadvantage that Aboriginal and Torres Strait Islander peoples have and do experience. The following are examples of some of the areas in which Aboriginal and Torres Strait Islander peoples continue to experience disadvantage in Australia today:

### Life expectancy

- Life expectancy of Aboriginal and Torres Strait Islander peoples is on average **11.5** years lower than the non-Indigenous population for males and **9.7** years lower than non-Indigenous females (Council of Australian Governments [COAG], 2012).

- For Aboriginal and Torres Strait Islander **males** aged between 35–44 mortality rates are reported to be over four times higher than rates for non-Indigenous males (Australian Bureau of Statistics [ABS], 2013a).
- For Aboriginal and Torres Strait Islander **females** aged between 25–29 and 35–39, mortality rates are reported as being around five times higher than rates for non-Indigenous females (ABS, 2013a).
- In the period 2002–2006, Aboriginal and Torres Strait Islander children under five died at around three times the rate of non-Indigenous children (305.2 compared with 102.4 deaths per 100,000) (COAG, 2012).

### **Mental health**

- Aboriginal and Torres Strait Islander peoples have been hospitalised for mental and behavioural disorders at more than twice the rate of other Australians (Australian Institute of Health and Welfare [AIHW], 2011).
- The suicide rate for Aboriginal and Torres Strait Islander peoples is around twice that of other Australians (ABS, 2012).

### **Unemployment rates**

- The 2006 Census showed that around 48% of the Aboriginal and Torres Strait Islander population who were eligible to join the workforce were in employment, compared to 72% for non-Indigenous Australians (COAG, 2012).

### **Overrepresentation in prisons**

- In June 2013 8,430 Aboriginal and Torres Strait Islander individuals were in Australian prisons, representing just over one quarter (27%) of the total Australian prison population (ABS, 2013b).

### **Education**

- Year 12 completions for Aboriginal and Torres Strait Islander peoples were only 45.3%, compared to 86.3% for non-Indigenous Australians (COAG, 2012).

### **Child protection**

- In 2012–2013, Aboriginal and Torres Strait Islander children were eight times as likely to receive child protection services as non-Indigenous children (AIHW, 2014).
- Aboriginal and Torres Strait Islander children up to 16 years of age are more than eight times as likely to be the subject of substantiated reports of child abuse or neglect as other children (AIHW, 2012).
- Aboriginal and Torres Strait Islander children are more than 10 times as likely to be on care or protection orders as other children. (AIHW, 2012).
- Aboriginal and Torres Strait Islander children are in out-of-home care at 10 times the rate of other children (AIHW, 2012).

A comprehensive web resource with further information on the *Closing the gap* commitments of the Council of Australian Governments (COAG) can be found [here](#). While it is important to outline the historical and continuing disadvantages, it is also extremely important to acknowledge the strengths, resilience and survival of Aboriginal and Torres Strait Islander peoples and cultures despite the negative history and past and present experiences. The positive contributions of Aboriginal and Torres Strait Islander ways of knowing, being and doing are critical to social work practice.

## Government Policies and the Stolen Generations

The various colonial governments implemented a range of different policies relating to the treatment of Aboriginal and Torres Strait Islander peoples from the earliest period of colonisation. The colonial governments expanded their occupation, under the assumed right to do so, with little or no regard for Indigenous Australians. Some of the outcomes of this increasing occupation were displacement, exclusion, disease, massacres and violence, and these had a devastating effect.

From the latter half of the 19<sup>th</sup> Century the various colonies started to become more legislatively active in regard to Indigenous peoples. Various 'Protection' policies and associated acts were legislated in each state and territory during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries and were based on a rationale that the Indigenous peoples were a dying race in need of protection. The afforded 'protection' was by way of State control of Indigenous peoples' lives. There was no single unified approach to legislation concerning Indigenous peoples, and variations in different 'protection' policies existed due to different demographic, economic and historical factors across the states and territories (Haebich, 2001). These various policies continued into the first half of the 20<sup>th</sup> century, with conflicting views existing as to their key purpose. One view was that the policy was borne out of what policy makers believed at the time was genuine humanitarian concern (that it was 'in the best interests' of Aboriginal people); whereas, another, more compelling view was that the policy was underpinned by the desire for rigid social control (Haebich, 2011) as well as by fear and paternalism. This latter view is supported by the subsequent powers and authority held by the state which included: determining who was and wasn't an Aboriginal person; segregationist rules that determined where Aboriginal people could and couldn't live; the establishment of reserves and forced movement to reserves; control and management of property and finances; rules controlling association and marriage; curfews and exclusion zones in cities and towns; and restrictions on schooling.

During the early to mid-20<sup>th</sup> century, the policy direction became one of 'absorption' where at least the natives of Aboriginal origin but not those of full blood were to be 'absorbed' into 'white' society with an intention of biologically 'breeding out' the mixed race (Haebich, 2001) who were seen as a significant 'problem' for white people. The subsequent policies of the 1950s – which came to be known broadly as 'Assimilation' policy, and could perhaps be seen as belonging to the overall rubric of the 'Protection' policy (Haebich 2001) – was concerned with the removal of non-full blood Aboriginal people from Aboriginal communities, 'assimilating' them into white society. This policy was mainly underpinned by social/cultural assimilation. For further reading about the complex nature of the history of colonial policies concerning Indigenous peoples, please see the following reference: Haebich, A (2001) *Broken circles: Fragmenting Indigenous families 1800–2000*, Fremantle Press, Fremantle.

The Assimilation policy was largely implemented through the removal of children from their families. It was believed that children would be more adaptable to assimilating into white culture than adults, and further, it was believed that 'half-caste' children (children of mixed descent) were more adaptable to assimilation because of their lighter skin colour (Australians Together, N.D.). Indigenous children removed during the almost 100 year period came to be known as the 'Stolen Generations'. The term 'Stolen Generations' refers to the children of Aboriginal and Torres Strait Islander peoples who were forcibly removed from their families and communities between the late 1800s to the 1970s as a result of both the 'Protection' Policy and the associated 'Assimilation' Policy. While it is unclear exactly how many children were removed, it has been estimated that between one-tenth and one-third of all Aboriginal and Torres Strait Islander children were removed from their homes during this period (COAG, 1997) and that no Indigenous family in Australia has been left unaffected (Agreements, Treaties and Negotiated Settlements Project [ATNP], 1997).

The majority of children were removed during the '[assimilation era](#)'; between the first half of the 20<sup>th</sup> Century until the late 1960s and was carried out by government and non-government agencies and their employees, which included church missions and social workers. A history of the Stolen Generations can be found [here](#) on The National Sorry Day Committee website.

The [Bringing Them Home](#) Report was published in 1997 by the Human Rights and Equal Opportunity Commission (now the Australian Human Rights Commission) as the result of the findings of their *Inquiry into the Separation of the Aboriginal and Torres Strait Islander Children from their Families*. The report made 54 recommendations, a full list of recommendations of the report can be found [here](#).

One of the recommendations was an acknowledgement and apology to Aboriginal and Torres Strait Islander peoples from parliaments, police forces and the churches who were involved. The recommendation stated that these groups offer official apologies and acknowledge the responsibility of their predecessors for the laws, policies, and practices of forcible removal (Australian Human Rights Commission [AHRC], 2010). As a result, between 1997 and 2001 both the federal and state governments made apologies to Aboriginal and Torres Strait Islander peoples. A full list of the apologies and how they were expressed can be found [here](#).

In the report's conclusion it was stated that **'Indigenous families and communities have endured gross violations of their human rights. These violations continue to effect Indigenous people's daily lives'**.

It is again worth noting that these violations and resultant experiences are diverse. The Australian Human Rights Commission has a selection of stories from Aboriginal and Torres Strait Islander people recounting their own personal experiences as part of the Stolen Generations. These stories can be found [here](#).

For further information about the different eras (from the *colonisation* era through to the *recognition* era) visit the 'stories' page on the Australians Together website [here](#).

## The continuing impacts on the Stolen Generations

The impacts of the Stolen Generations on Aboriginal and Torres Strait Islander peoples have been severe and have affected the subsequent generations in many different ways. An [article](#) on the National Sorry Day Committee's website provides information about the history of the Stolen Generations, but also the long-term impacts of this policy on this group of people and their families.

The previous statistics relating to child protection and the over-representation of Aboriginal and Torres Strait Islander children in the out-of-home care system is representative of the legacy of the previous 20<sup>th</sup> century policies relating to the Stolen Generations. Researcher, Paddy Gibson, recently described Aboriginal children currently in care as 'a new stolen generation' (ABC, 2014). Read the article [here](#).

## The role of social work in Australia regarding the Stolen Generations

The AASW has acknowledged the role that social workers and the social work and welfare professions played in the implementation of government policies, such as assimilation policies, which led to the Stolen Generations. In 2004 the AASW published an [Acknowledgement Statement to Aboriginal and Torres Strait Islander Peoples](#) which acknowledges the role of non-Indigenous social workers in contributing to the Stolen Generations (AASW, 2004). In this document, the AASW specifically outlines the role of some social workers as agents and enactors of government policy, values and norms of that time; and how this is and was completely contrary to the values and ethics of the social work profession in terms of respect for persons, human rights, social justice, self-determination, etc.

The complete AASW *Acknowledgement Statement to Aboriginal and Torres Strait Islander Peoples* can be found [here](#).

## Apology and political context

During the 10 years after the publication of the *Bringing Them Home* report, the Commonwealth Government under the leadership of the prime minister of the time, John Howard, chose not to provide

an apology, stating that ‘Australians of this generation should not be required to accept guilt and blame for past actions and policies for which they had no control’ (Parliament of Australia, 2008):

The Parliament of Australia has published a document which discusses Prime Minister Howard’s decision not to apologise to the Aboriginal and Torres Strait Islander peoples. This can be accessed [here](#).

On 13 February 2008 the then prime minister, Kevin Rudd, made a formal apology to Aboriginal and Torres Strait Islander peoples by tabling a motion in parliament to apologise for the laws and policies which had inflicted profound grief, suffering and loss on these our fellow Australians (Australian Government, 2009). An organisation named ‘The [National Sorry Day Committee](#)’ promotes the celebration of the [apology anniversary](#) each year; and also promotes, and encourages celebrations on ‘National Sorry Day’ on 26 May each year. Read more [here](#).

## **Reconciliation Australia and Reconciliation Action Plans (RAP)**

The term ‘Reconciliation’ in Australia is understood to mean a commitment to addressing divisions and inequities between Aboriginal and Torres Strait Islander peoples and other Australians and improving these relationships. Reconciliation Australia is an organisation that promotes reconciliation. They have a broad range of information and resources on their website relevant to reconciliation, including: factsheets; Reconciliation News publications; and reports and submissions. The website can be found at <https://www.reconciliation.org.au>

Reconciliation Australia’s vision is ‘for everyone to wake to a reconciled, just and equitable Australia. Our aim is to inspire and enable all Australians to contribute to reconciliation and break down stereotypes and discrimination’ (Reconciliation Australia, n.d).

Reconciliation Australia also runs a national Reconciliation Action Plan (RAP) program. Reconciliation Action Plans (RAPs) encourage Australian businesses and organisations to develop plans that document what they will do within their sphere of influence to contribute to reconciliation in Australia. RAPs outline practical actions that organisations will take to build strong relationships and enhanced respect between Aboriginal and Torres Strait Islander peoples and other Australians.

More information about Reconciliation Action Plans can be found [here](#).

## **AASW Reconciliation Action Plan**

On 23 November 2013 the AASW introduced its own [Reconciliation Action Plan](#) (RAP). The RAP outlines what the AASW is doing within its sphere of influence to contribute to reconciliation in Australia. This was an important step for the AASW in beginning its own reconciliation journey by putting its good intentions into actions and strengthening its advocacy work in relation to reconciliation.

Information about the AASW RAP can be found [here](#) on the AASW website.

## **Aboriginal and Torres Strait Islander Centred Social Work Practice and cultural responsiveness and inclusiveness**

Aboriginal and Torres Strait Islander centred social work is based on an awareness of Aboriginal and Torres Strait Islander peoples’ ways of knowing, being, and doing. Through an awareness of these ways of knowing, being and doing, social work practice shifts from being primarily informed by dominant, Western ways of knowing to Aboriginal and Torres Strait Islander peoples’ ways of knowing, which assists effective practice. The AASW *Code of Ethics* (2010, p. 18) states that where possible, social workers will seek guidance regarding service development and delivery from community members and recognised elders from Aboriginal and Torres Strait Islander communities. Further information can be found in section 1.2 of a paper by Zubrzycki et al. (2014) titled *Getting it right: Integrating Aboriginal and Torres Strait Islander knowledges in social work education and practice*, which can be accessed [here](#).

Zubrzycki et al. (2014) acknowledge that social workers can often feel uncertain of how and when to engage with Aboriginal and Torres Strait Islander peoples. It is recommended that all social workers preparing for practice in Australia read this document, particularly section 1.2.4.2 of the paper which discusses a model of four phases of cultural awareness with respect to attitudes that social workers might have towards Aboriginal and Torres Strait Islander peoples.

Further reading is provided below to explore the breadth of Aboriginal and Torres Strait Islander peoples' cultures, histories, diversity, and the importance of, and the role these play in daily life.

- [Share our Pride](#)
- [Australian Indigenous cultural heritage](#)
- [The Little Red Yellow Black Book](#)
- [Creating cultural empathy and challenging attitudes through Indigenous narratives](#)

A detailed list of Aboriginal and Torres Strait Islander ways of knowing, being and doing can also be found [here](#) in a paper by Martin and Mirraboopa (2003).

A qualitative study by Bennett, Zubrzycki and Bacon (2011) outlines some key factors in working responsively and inclusively with Aboriginal and Torres Strait Islander peoples. Some of these include respecting, understanding and valuing Indigenous knowledges; the development of meaningful relationships, respectful listening and developing trust. There is great diversity among Aboriginal and Torres Strait Islander peoples and cultures, which in itself is critical to understand; however, consistent across these many cultures is a strong connection to the land and a commitment to family and community (Reconciliation Australia, n.d.). The study by Bennett et al. (2011) highlights community development and the strengths approach as useful tools in working collaboratively with Indigenous families and communities. AASW members can access this article for free via *Australian Social Work*. See reference at the conclusion of this document.

Further, in working responsively with Aboriginal and Torres Strait Islander peoples, it is important for social workers to be aware of the particular protocols of entering Aboriginal and Torres Strait Islander communities. Click [here](#) to access a practice resource on working with Aboriginal people and communities.

Critical to providing culturally responsive and inclusive social work services to Aboriginal and Torres Strait Islander peoples is an understanding of the concepts of whiteness and white privilege. A further finding from the study by Bennett et al. (2011) was the importance of 'whiteness theory' and the acknowledgement of the impacts of colonisation on practice approaches of non-Indigenous social workers. As social work in Australia is predominantly characterised by white practitioners (Walter, Taylor & Habibis, 2011), whiteness theory is extremely important for social workers to engage with in Australia to progress practice with Indigenous people and communities (Walter et al., 2011).

Whiteness has been defined by Moreton-Robinson (2004) as 'the invisible norm against which other races are judged in the construction of identity, representation, subjectivity, nationalism and the law' (cited in Walter et al., 2011, p. 7). Therefore, to challenge and seek to eradicate whiteness as an invisible privilege and something that white people 'take for granted' (Bennett et al., 2011), Walter et al. suggest that white social workers must begin to develop their own racial identity; and think of, and reflect on themselves as 'raced' and part of a 'social raced group', (Walter et al., 2011, p. 8) rather than the invisible 'norm' to which all other cultural groups are compared. It has been suggested that this ongoing critical reflection of their own racial identities and self-awareness will assist white social workers to engage in 'decolonising practices' (Bennet et al., 2011), challenge the status of their own professional knowledge (Pease, 2002, cited in Walter et al., 2011) and enable them to better perceive and respond to racial information (Bender et al., 2010) as they continue their career-long journey of culturally responsive practice.

The AASW acknowledges that not all social workers reading this resource will be white and acknowledges that some social workers who migrate to Australia to practice social work will be Indigenous to their own country of origin. It has been suggested by Alvarez and Helms (cited in Bender et al., 2010) that ethnic and racial self-awareness is also imperative for social workers from all racial and ethnic groups, which may include reconciling ethnicity/race in the predominantly white society of Australia.

Other theories and approaches that are relevant to culturally responsive and inclusive practice and which might warrant further reading include anti-oppressive practice; anti-racist practice; systems theory; human rights approaches; and the strengths perspective.

The following text provides an excellent overview of some of these theories and approaches. An extract of the text can also be accessed [here](#).

Allan, J., Briskman, L, & Pease, B. (2009) *Critical social work: Theories and practices for a socially just world*, Allen & Unwin, Crows Nest NSW.

Included below are some links for further reading to explore whiteness theories within Australian social work practice context.

- [Whiteness and Australian social work](http://www.podsocs.com/podcast/whiteness-and-australian-social-work/) (<http://www.podsocs.com/podcast/whiteness-and-australian-social-work/>)
- [Summary of Whiteness Theory –](http://mccaugheycentre.unimelb.edu.au/_data/assets/pdf_file/0003/144660/Thompson_2001_2.pdf) ([http://mccaugheycentre.unimelb.edu.au/\\_data/assets/pdf\\_file/0003/144660/Thompson\\_2001\\_2.pdf](http://mccaugheycentre.unimelb.edu.au/_data/assets/pdf_file/0003/144660/Thompson_2001_2.pdf))
- [Examining Discourses of Whiteness and the Potential for Reconciliation](http://vuir.vu.edu.au/1693/1/Examining_discourses_of_whiteness.pdf) ([http://vuir.vu.edu.au/1693/1/Examining\\_discourses\\_of\\_whiteness.pdf](http://vuir.vu.edu.au/1693/1/Examining_discourses_of_whiteness.pdf))

## **The AASW role in integrating Aboriginal and Torres Strait Islander knowledge into social work education and standards**

The AASW is a strong advocate for the importance of **culturally responsive and inclusive practice** for social workers in Australia.

The AASW Australian Social Work Education and Accreditation Standards (ASWEAS) require that all AASW accredited tertiary social work programs in Australia include practice with Aboriginal and Torres Strait Islander peoples and communities as a core curriculum component for all qualifying courses (AASW, 2012, p. 13). Please refer to ASWEAS Guideline 1.1 for *Guidance on essential core curriculum content* (2012), which highlights the ‘knowing, being and doing’ core values and skills that must be embedded into AASW accredited social work programs. Access this document [here](#) and refer to pages 22–23.

The AASW *Code of Ethics* (2010) lists *working with Australia’s First Peoples* (AASW, 2010, p. 7) as a core commitment and aim of social work practice in Australia and outlines the ethical responsibilities of social workers to value the unique and different cultural knowledge systems, lived experience and histories of Aboriginal and Torres Strait Islander peoples (AASW, 2010, p.17.), and to acknowledge the significance of culture in their practice and recognise how their own cultural identities and views can impact on practice (AASW, 2010, p. 17). Access the AASW *Code of Ethics* (2010) [here](#).

The AASW *Practice Standards* (2013), in outlining the minimum standards for social workers, expect that social workers will have adequate understanding and knowledge of cultural diversity in order to work in a culturally responsive and inclusive way (AASW, 2013, p. 11). The complete Practice Standards including applicable indicators can be viewed [here](#).



## Conclusion

Thank you for taking the time to read and reflect on this resource. The AASW hopes it has been useful in demonstrating the importance of an ongoing engagement with culturally responsive and inclusive practice in Australia, and that it has created the foundations for continued learning and knowledge development about Australia's First Peoples, their cultures and histories and the importance of these in relation to social work practice in Australia.

## Online resources

Aboriginal and Torres Strait Islander Child and Family Resources Portal.

<http://www.shareourpride.org.au/sections/our-culture/>

Key events and reconciliation milestones

[https://www.reconciliation.org.au/wpcontent/uploads/2014/03/NRW2014\\_Timeline\\_Facts.pdf](https://www.reconciliation.org.au/wpcontent/uploads/2014/03/NRW2014_Timeline_Facts.pdf)

Reconciliation Australia

<http://www.australia.gov.au/about-australia/australian-story/sorry-day-stolen-generations>

A look at life from an Aboriginal and Torres Strait Islander perspective.

<http://shareourpride.reconciliation.org.au/>

Bringing Them Home Oral History Project

<http://pandora.nla.gov.au/pan/133365/20120410-1246/www.nla.gov.au/oh/bth/index.html>

Working together resource

<http://aboriginal.telethonkids.org.au/media/699863/Working-Together-Book.pdf>

Not one size fits all: understanding the social and emotional wellbeing of Aboriginal children

<http://www.childhoodinstitute.org.au/Assets/226/1/NotOneSizeFitsAllreportfinalNov2012.pdf>

## Training resources

Australian Rural Health Education Network (ARHEN), *Cultural competence training opportunities*

[http://www.risen.org.au/Indigenous/Indigenous\\_Cult\\_training.asp](http://www.risen.org.au/Indigenous/Indigenous_Cult_training.asp)

Rural Health West, *Cultural Awareness and Safety Training*

<http://www.ruralhealthwest.com.au/recruitment-services/outreach-in-the-outback/cultural-awareness-and-safety-training>

Secretariat of National Aboriginal and Islander Child Care (SNAICC), *Training resources*

<http://www.snaicc.org.au/training/dsp-default-e.cfm?loadref=310>

Services for Australian Rural and Remote Allied Health (SARRAH), *Training*

<http://sarrah.org.au/>

The Victorian Aboriginal Childcare Agency (VACCA), *Training and Development*

<http://www.vacca.org/services/training-and-development-programs/>

Western Australian Country Health Service (WACHS), *Aboriginal Cultural Orientation* (free of charge)

<http://lms.cucr.h.uwa.edu.au/>

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