

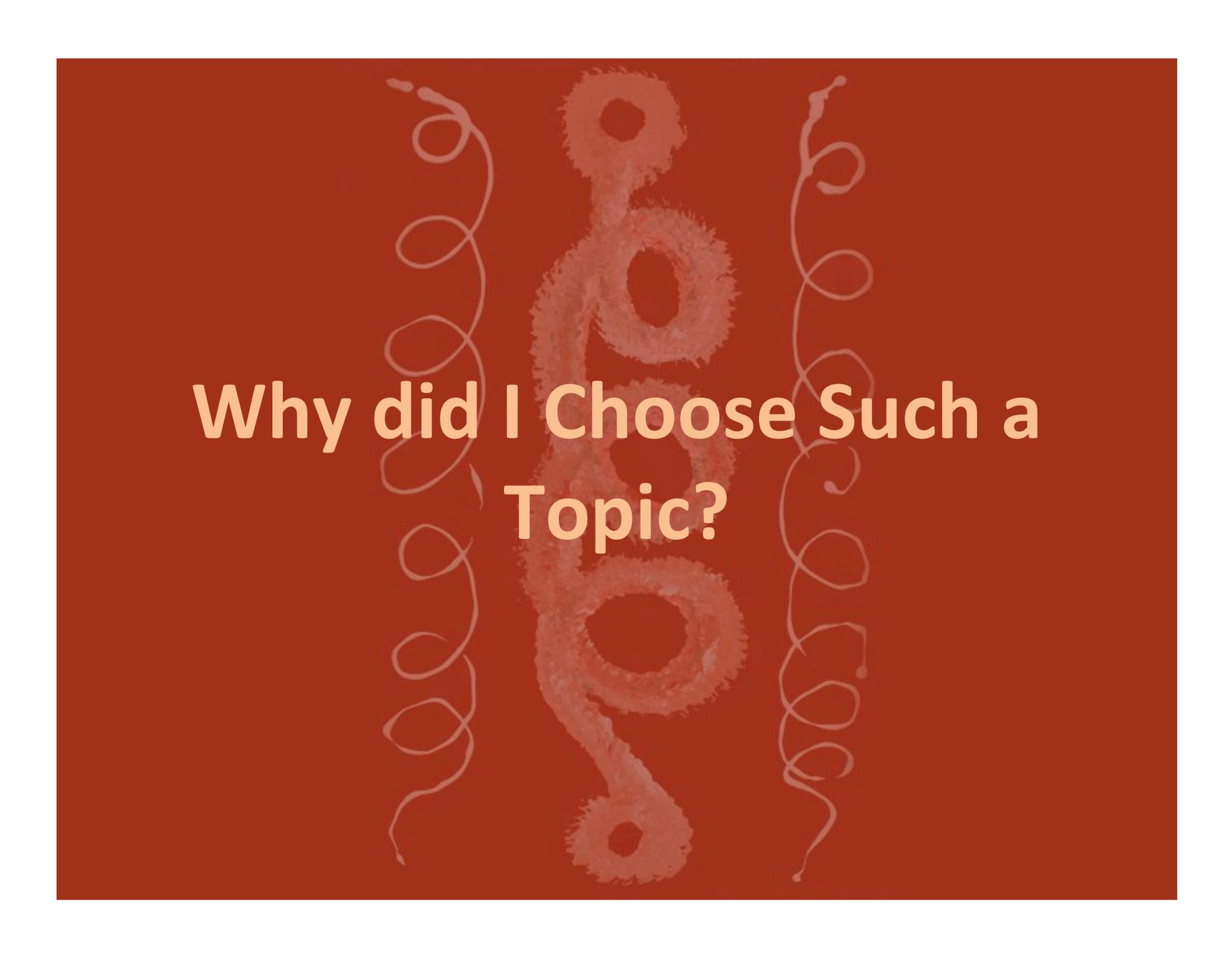


THE UNIVERSITY OF
WESTERN AUSTRALIA

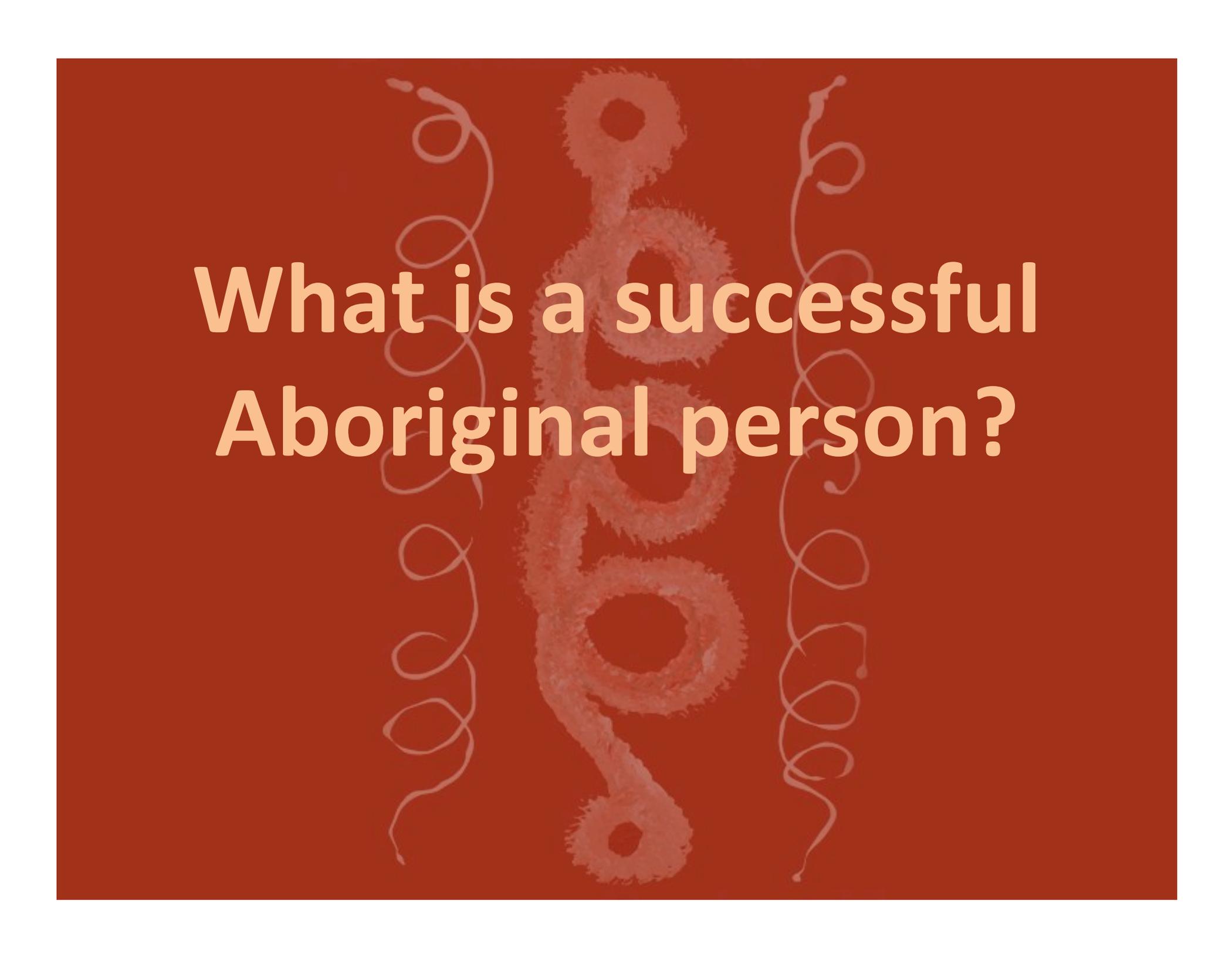
Achieving International Excellence

WHAT MAKES A SUCCESSFUL ABORIGINAL PERSON RESILIENT?

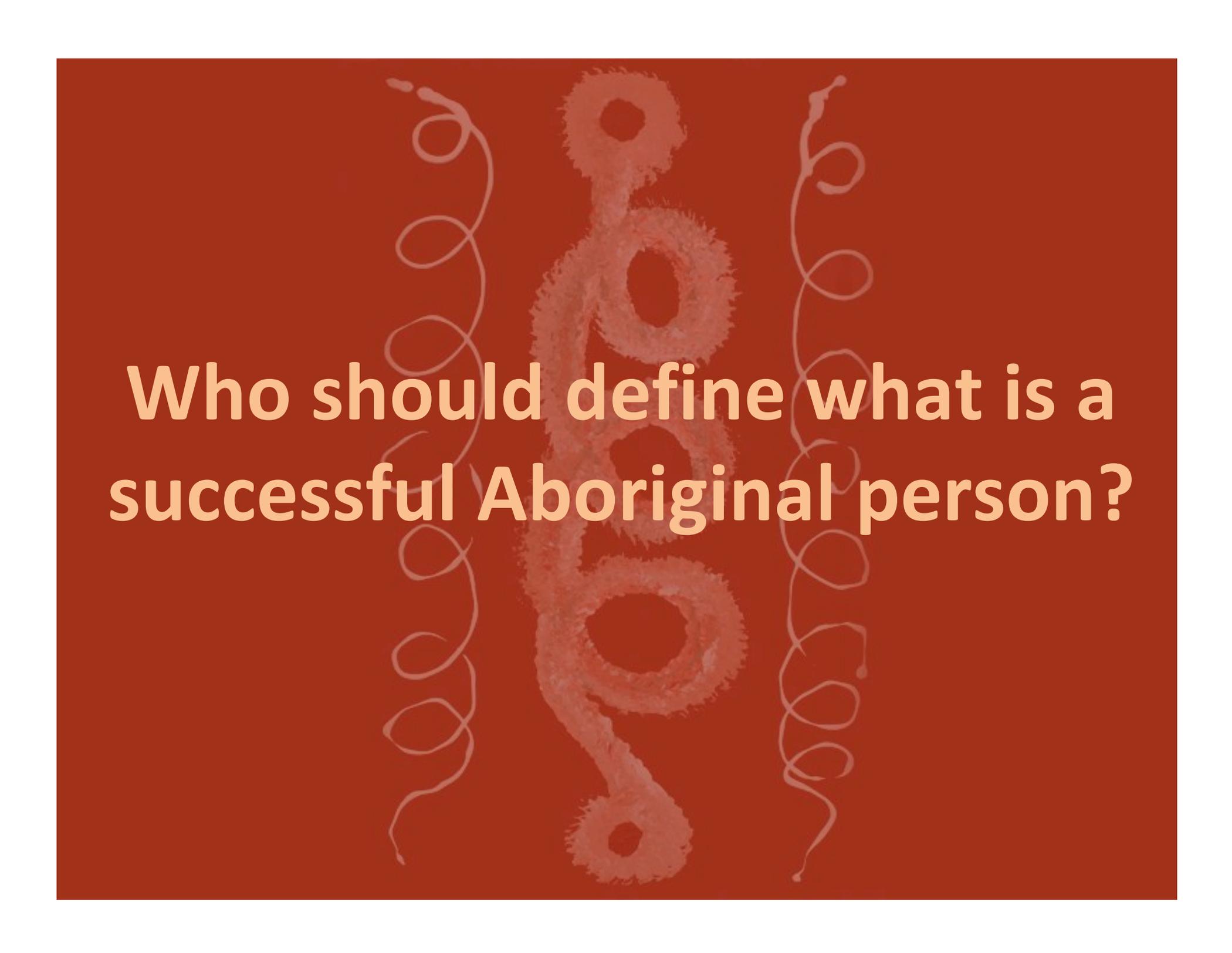
By - Marion Kickett



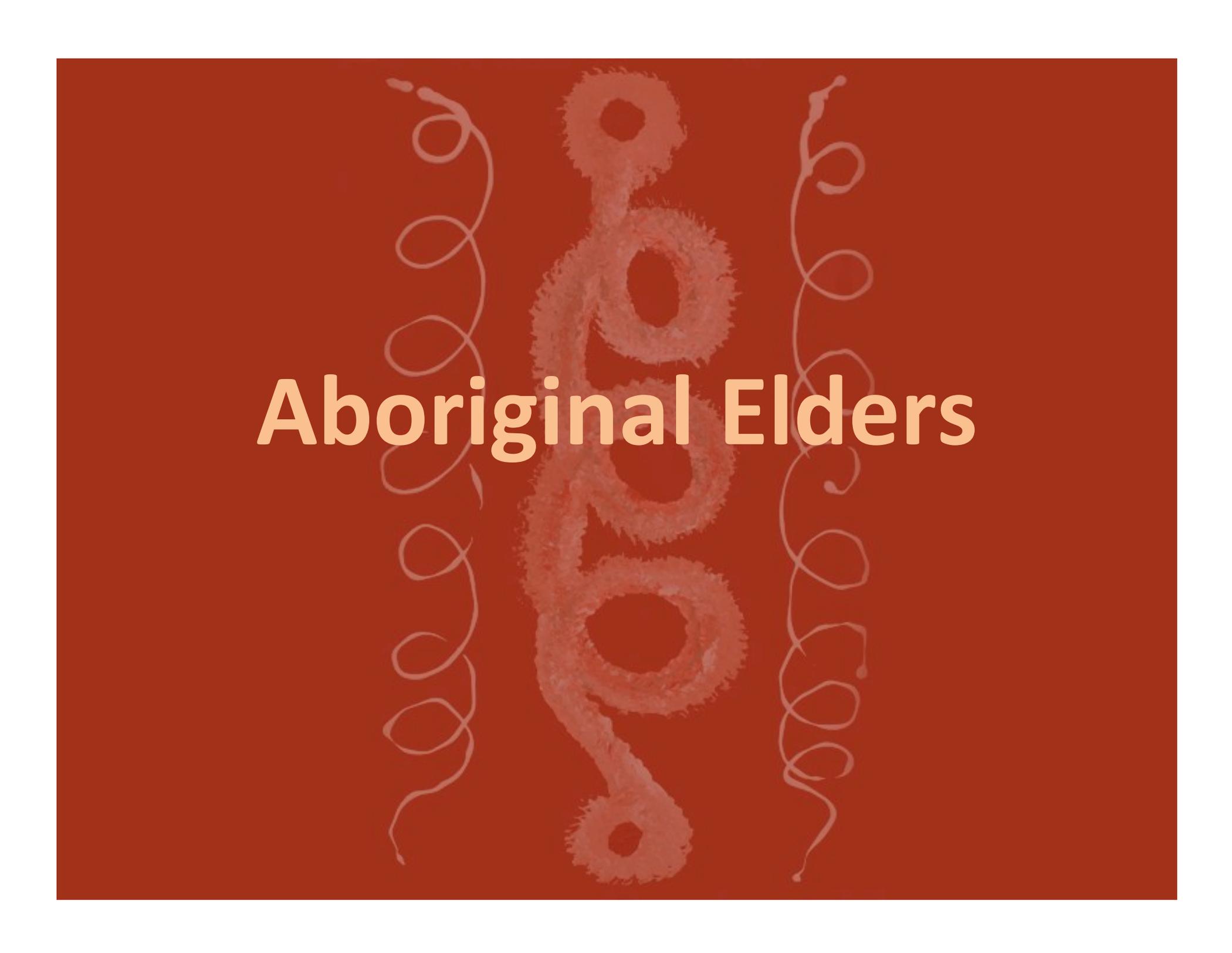
**Why did I Choose Such a
Topic?**



**What is a successful
Aboriginal person?**



**Who should define what is a
successful Aboriginal person?**



Aboriginal Elders

A Successful Aboriginal Person Is:

- **Someone who Identifies as an Aboriginal Person**
- **Is accepted and Respected by the Aboriginal Community**
- **Adheres to Cultural Responsibilities**



Selection of Participants

Snowball Sampling

One or more key individuals are located and they are asked to name others who would be likely candidates for the research.

Selected individuals who had worked and studied for a period of ten years.

Age group – 25 to 60 plus

Aboriginal people from all over Australia

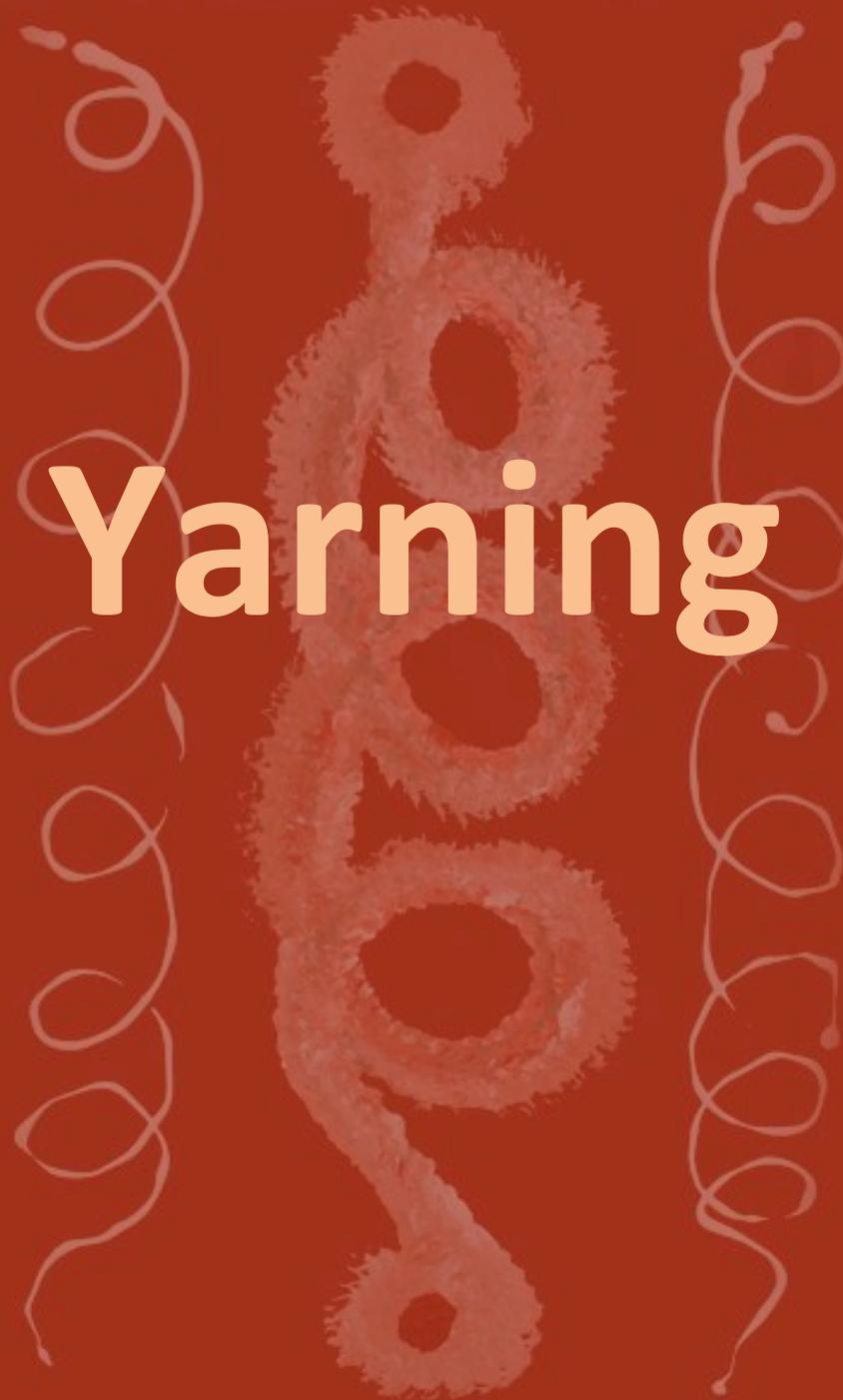


METHODS

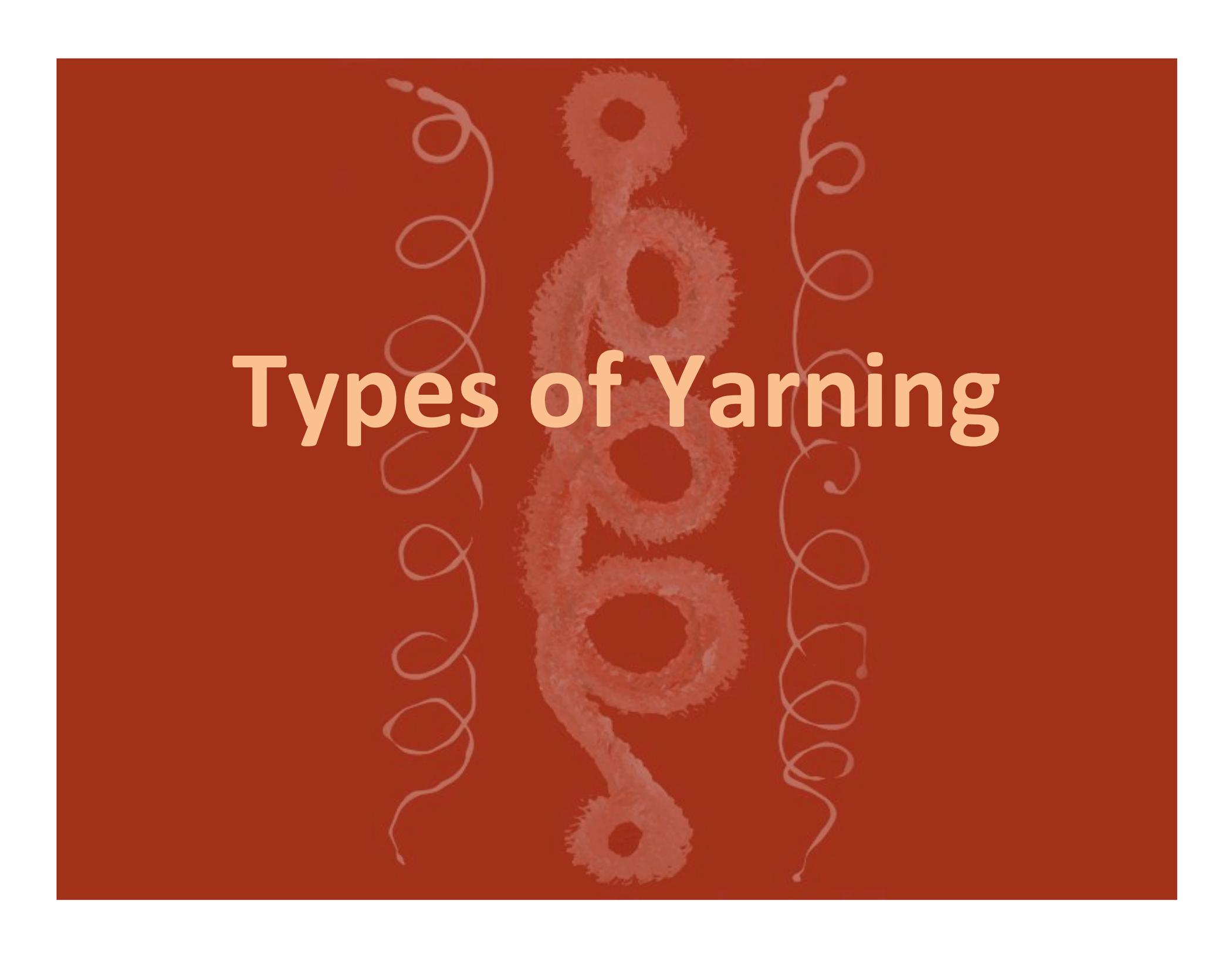


Yarning and Lifelines

Yarning



Types of Yarning





**Social Yarning
Research Yarning
Collaborative Yarning
and
Therapeutic Yarning**

(Bessarab 2008)

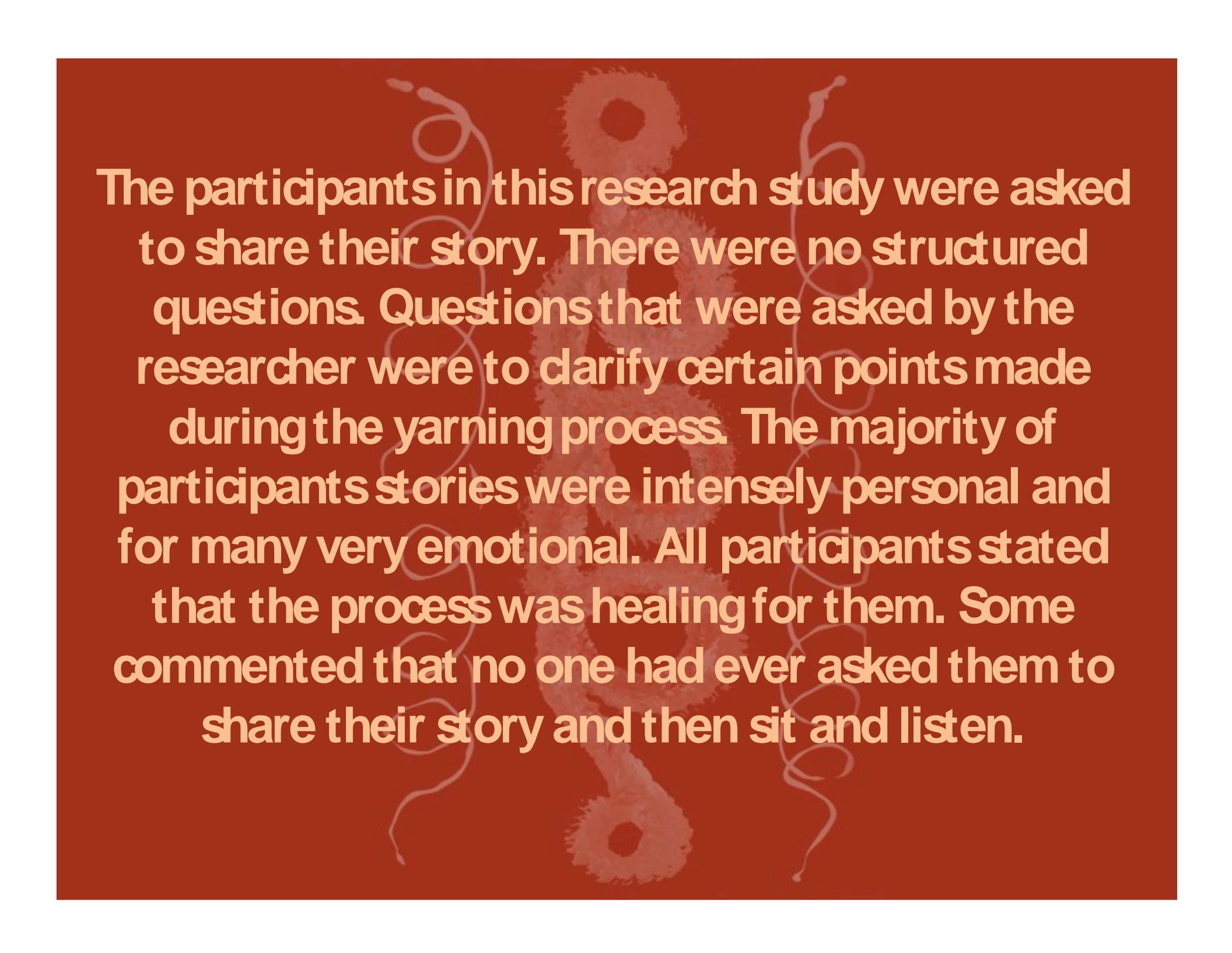
Social Yarning – Unstructured follows a meandering course that is guided by the topic that both individuals choose.

Collaborative Yarning – Centered around sharing information around similar topic. Used to confirm knowledge and understanding of the concept of resilience.

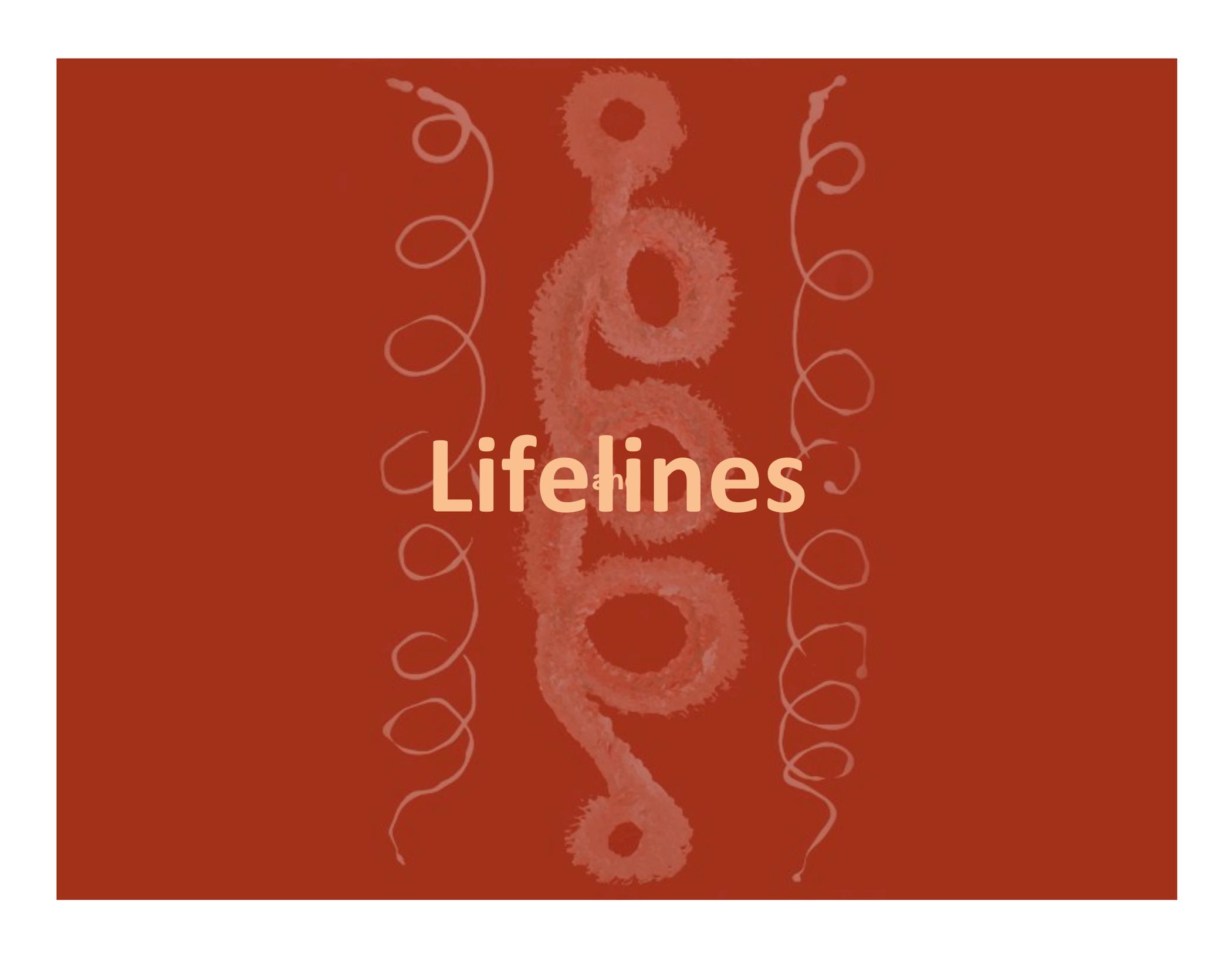
Therapeutic Yarning – Relays information that is traumatic or intensely personal or emotional

Research Yarning – Structured around a research interview gathering information throughout the stories.

(Bessarab 2008)



The participants in this research study were asked to share their story. There were no structured questions. Questions that were asked by the researcher were to clarify certain points made during the yarning process. The majority of participants stories were intensely personal and for many very emotional. All participants stated that the process was healing for them. Some commented that no one had ever asked them to share their story and then sit and listen.



Lifelines

Participants were assisted in recalling events pertinent to the study's research question by using Woodhouse's (1992) 'life lines'.

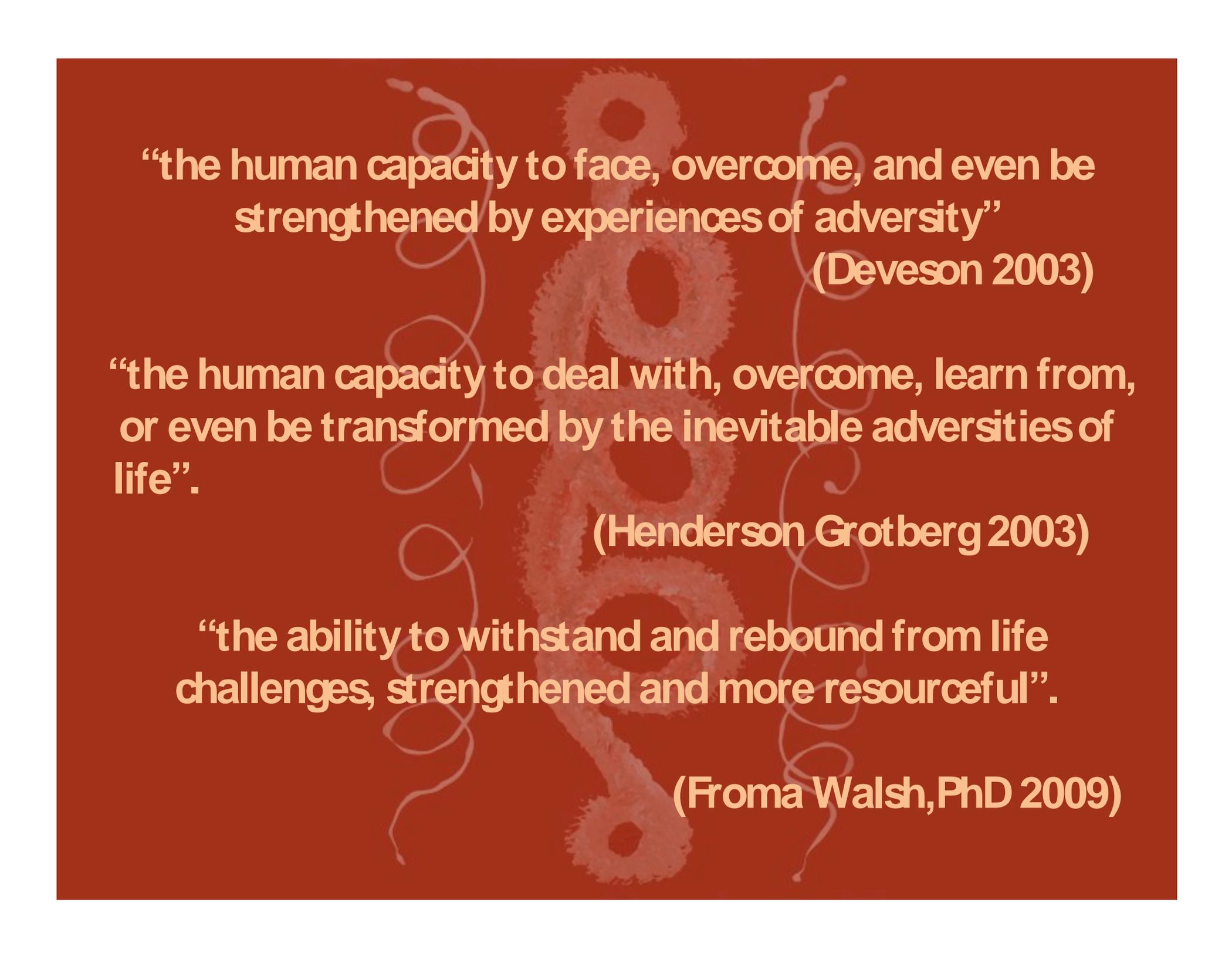
To do the life-line exercise the participants draw a straight line on a short piece of paper and record along the line the significant events in their life that relate positively or negatively to the study's focus.

Life-lines provide more time for thought
(Armstrong 1987)

This Method worked well with the Process of Yarning for my research.



Resilience from a Western Perspective



“the human capacity to face, overcome, and even be strengthened by experiences of adversity”

(Deveson 2003)

“the human capacity to deal with, overcome, learn from, or even be transformed by the inevitable adversities of life”.

(Henderson Grotberg 2003)

“the ability to withstand and rebound from life challenges, strengthened and more resourceful”.

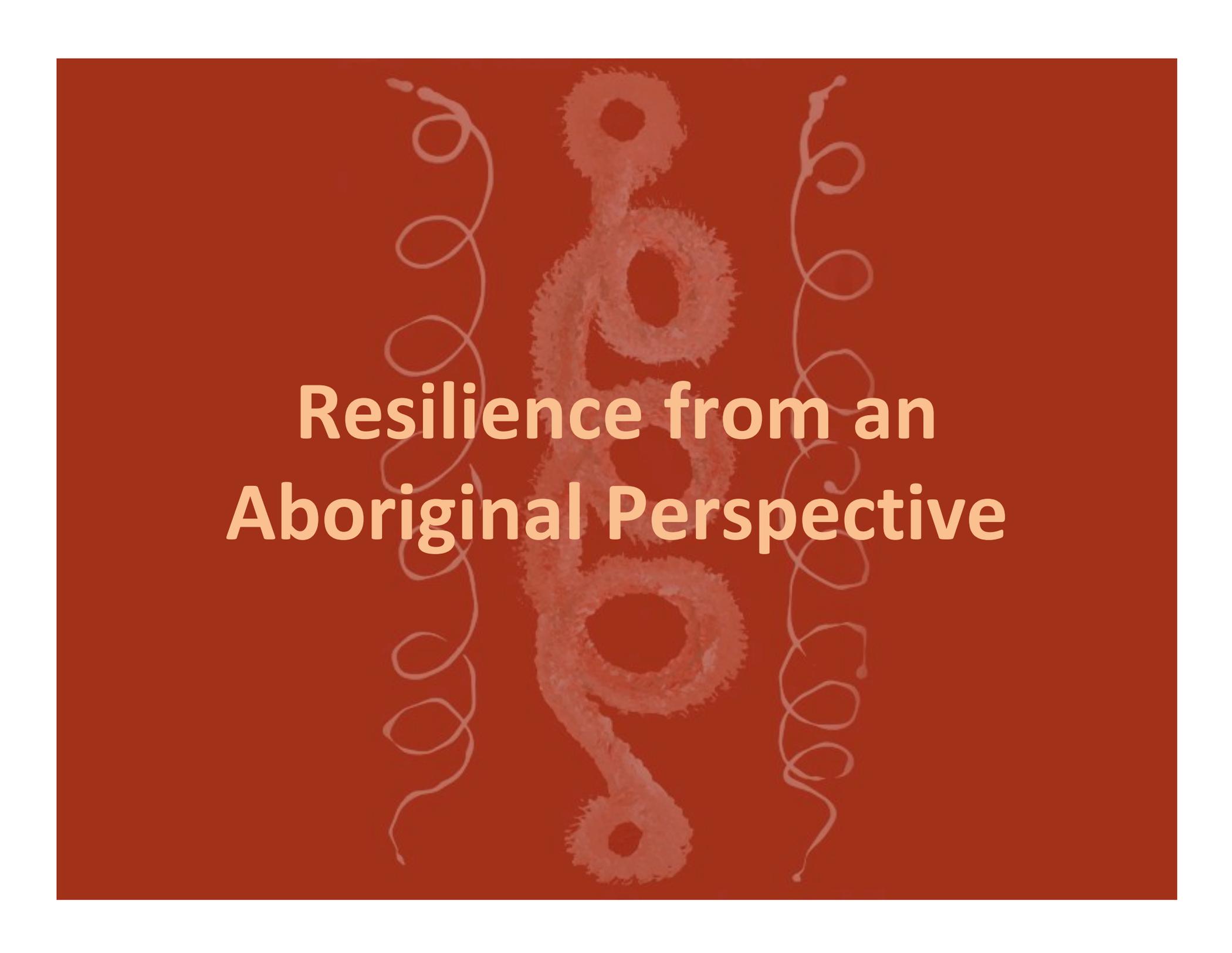
(Froma Walsh, PhD 2009)



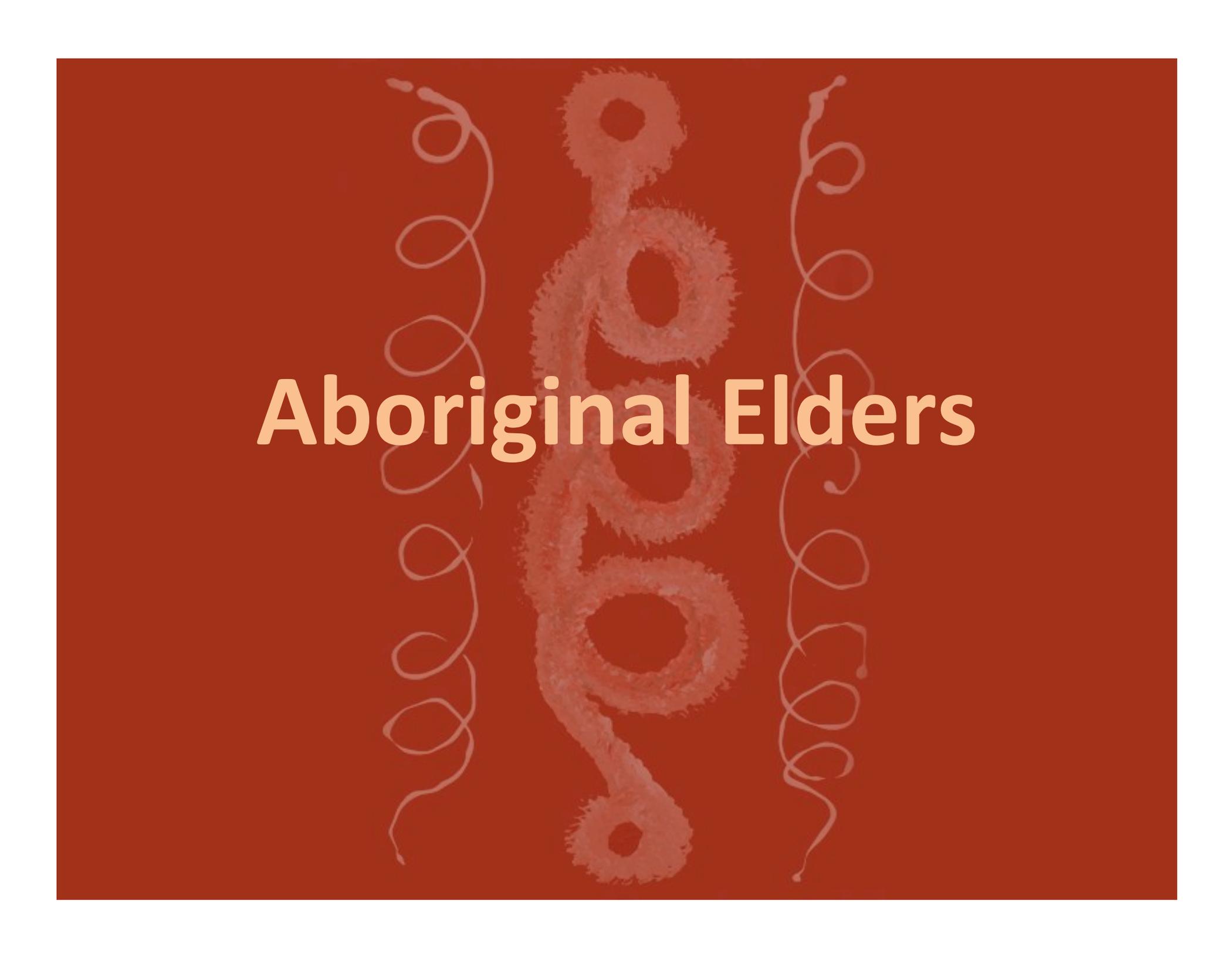
**What were the
Adversities/Challenges
for Aboriginal People?**



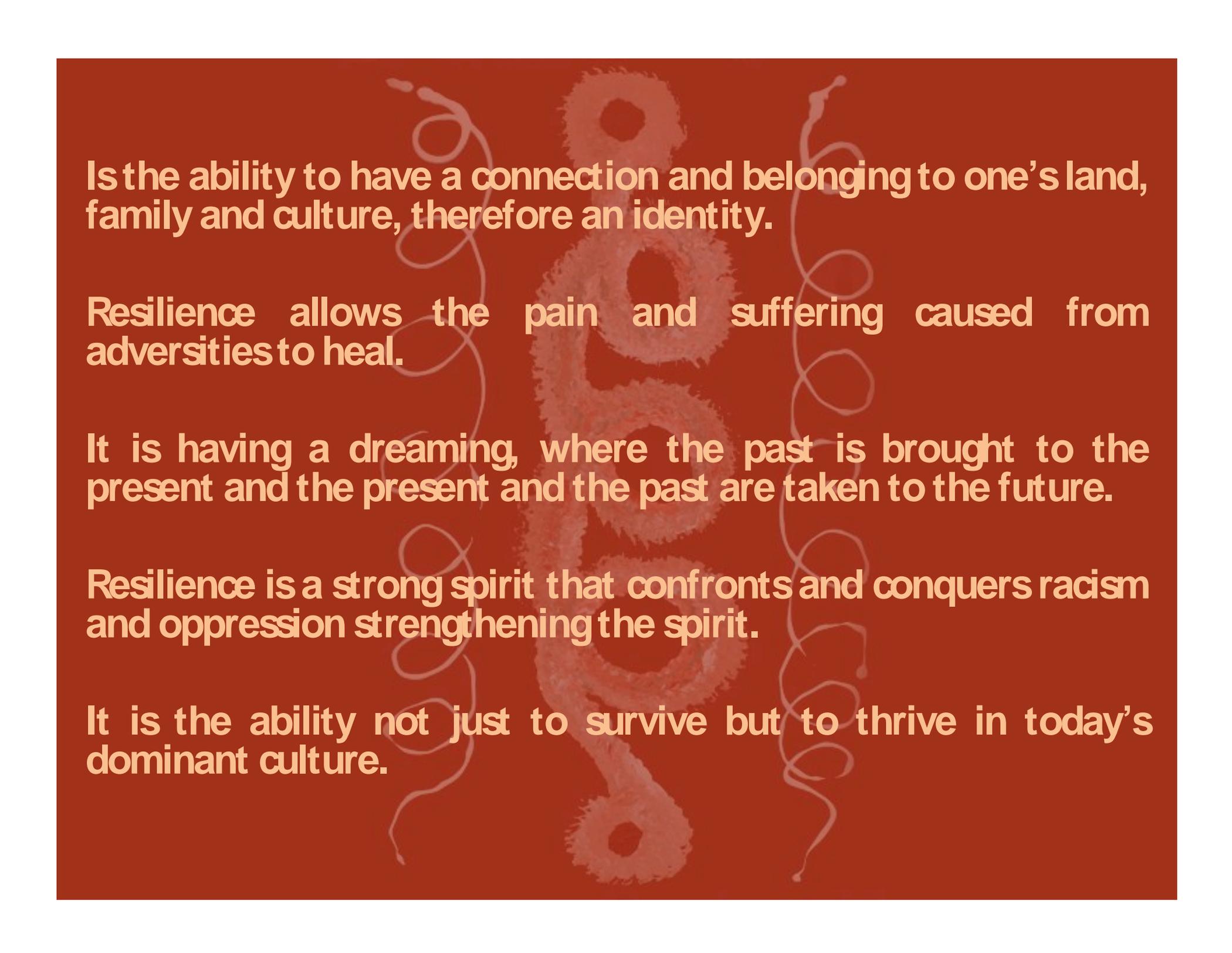
The Colonial Experience & Racism



Resilience from an Aboriginal Perspective



Aboriginal Elders



Is the ability to have a connection and belonging to one's land, family and culture, therefore an identity.

Resilience allows the pain and suffering caused from adversities to heal.

It is having a dreaming, where the past is brought to the present and the present and the past are taken to the future.

Resilience is a strong spirit that confronts and conquers racism and oppression strengthening the spirit.

It is the ability not just to survive but to thrive in today's dominant culture.

Family

Identity

Culture

History

Belonging

Learning

Spirituality

Dreaming (Religion & Vision)

Education

Role Models

Hope

Healing

Forgiveness

Survival

Adaption

Coping

Endurance

Humor

Inner Strength

Health



THE Willy Willy

The Willy Willy is an old fulla that comes on a hot day, swirling round and round. Up he goes, up and up, right off the ground. He uses a hot strong wind to gather everything up, whatever's in his way and carries it up and up right up in the air.

The bad things well he lets these go, he lets them go along the way, but he keeps them good things. Yep he keeps the good and he carries them somewhere, somewhere over there. Then well he git's tired, yeah that old fulla he tired now. So he drops all them good things he got right back on the ground. See he can come back for them good things, cause they his, they belong to him and he keeps them.

We gotta be like that old fulla you and me. Yeah we gotta be like that old fulla. We gotta keep all the good things, keep all the good things inside us. Our family, our people, our land, our dreaming and our stories. We gotta hold on to them cause they the good things.

Now that old fulla he let the bad things go, he just let them go. See that's what we gotta do, let the bad things go. Don't stay wild (angry) with fullas let it go. Don't hate anybody. Hating people is no good for you, it will make ya sick. Nuh this is bad things so let em go.

By George Kickett Senior
(Stormy)

Aboriginal Resiliency Framework





“Years ago I asked him this about the day of his release: ‘You were a great man, you invited your jailers to your inauguration ... but tell me the truth. Weren’t you really angry all over again?’ And he said, ‘Yes, I was angry. And I was a little afraid. But when I felt that anger well up inside of me I realised that if I hated them after I got outside that gate, then they would still have me.’ And he smiled and said, ‘I wanted to be free so I let it go.’ It was an astonishing moment in my life. It changed me.”

»BILL CLINTON

Mandela and Clinton, presidents of their

ACKNOWLEDGEMENTS

Aboriginal Advisory Committee

Aboriginal Elders

Artist – Dennis Kickett “Noongali”

**Supervisors – Professor Billie Giles Corti
The University of Western Australia
- Doctor John Grootjans
The University of Sydney**





Questions?