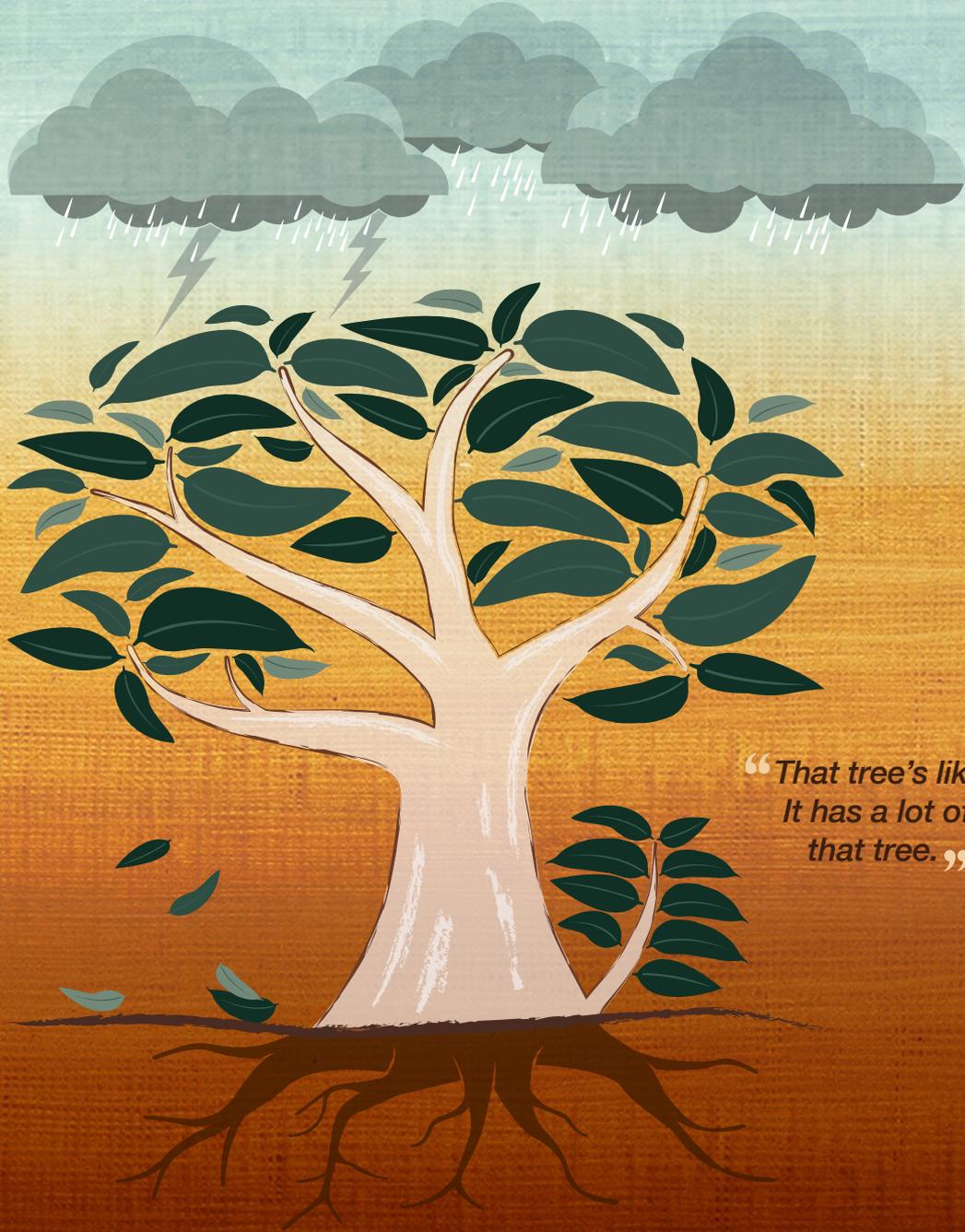




Ngangganawili
Aboriginal Health Service



*“That tree’s like a book.
It has a lot of stories,
that tree.” (P.16)*

KUTJU WARTA – YARNING TREE OF KNOWLEDGE RESEARCH PROJECT

The health and wellbeing of our Wifuna Martu community

Dawn Bessarab • Heidi Minter • Victoria Jones • Joanna Zubrzycki

2018

Graphic design by Danny Matulic

Printed by: Tender Edge Printing, Fyshwick, ACT

Citation details: Bessarab, D., Minter, H., Jones, V., Zubrzycki, J. (2018). Report of the *Kutju Warta* -Yarning Tree of Knowledge Research Project: The health and wellbeing of our Wiluna Martu community

Acknowledgements

This research was initiated by the Ngangganawili Aboriginal Health Service (NAHS), NAHS Board of Directors and Heidi Minter Co-ordinator Social and Emotional Wellbeing Team.

We acknowledge the following:

- NAHS Board of Directors who have supported and guided the research
- Ngangganawili Aboriginal Health Service (NAHS) and Richard Whittington NAHS CEO for funding the research project
- Wiluna Martu community members who participated in the research yarns
- Joella Ashwin, Ane Koroicure Apisalome Waqa, Victoria Salerno, Lesley Edwards NAHS staff.

Photos in this report depict Wiluna and surrounding Country

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pukurlarrinpal
welcome - we av



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latjungku!

Shire OF Wiluna

are happy to see you!



Glossary

AHCWA	Aboriginal Health Council of Western Australia
CCC	Community Care Centre
DCP	Department of Child Protection
DoH	Department of Housing
Martu	Refers to Wiluna Martu community members
MEEDAC	Midwest Employment and Economic Development Aboriginal Corporation
Mines	Golden West Resources; Blackham Resources; Northern Star Resources
NAHS	Ngangganawili Aboriginal Health Service
NAHS BOD	Ngangganawili Aboriginal Health Service Board of Directors
NAIDOC	National Aborigines and Islander Day Observance Committee
School	Wiluna Remote Community School
SEWB	Social and Emotional Wellbeing
Shire	Shire of Wiluna
Shop	Wiluna Traders
VSU	Volatile substance use



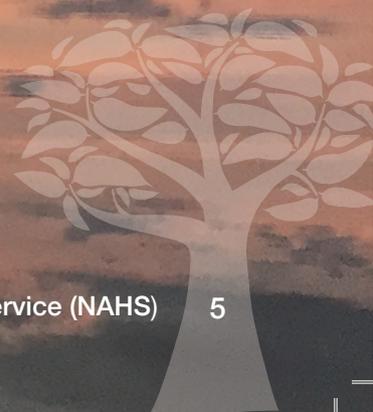
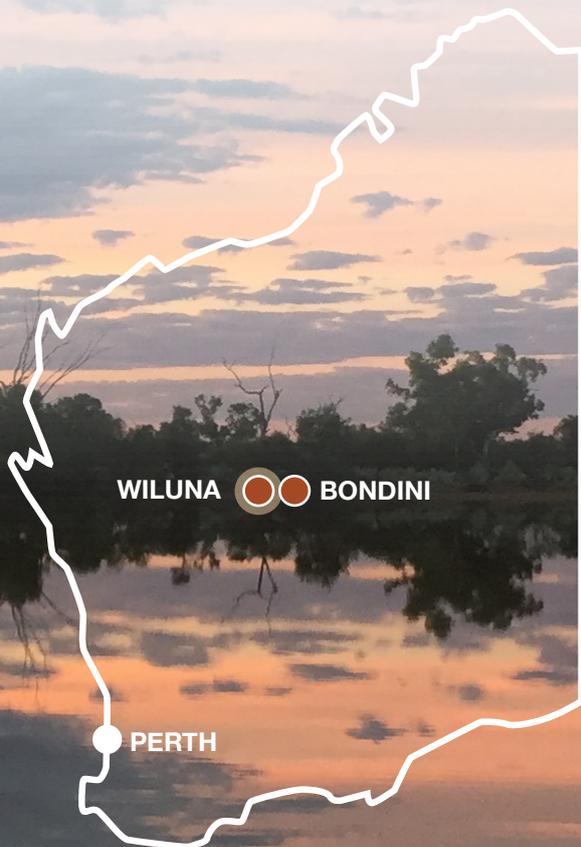
EXECUTIVE SUMMARY

In April 2017 the Ngangganawili Aboriginal Health Service (NAHS) Board of Directors (BOD), NAHS CEO Richard Whittington and Heidi Minter, Coordinator of NAHS Social and Emotional Wellbeing Team (SEWB), initiated the Yarning Tree Research Project. The goal was to provide the Wiluna Martu community with an opportunity to talk about their hopes, dreams, strengths, worries and concerns. This would inform and influence the development of future NAHS Strategic Plans, community-based initiatives, funding submissions, stakeholder relationships and service delivery. This means that the evidence base of what is needed in Wiluna to address the health and wellbeing of the community reflects the community's lived experience.

NAHS engaged a three member research team to conduct the project comprising: Professor Dawn Bessarab, University of Western Australia; Associate Professor Joanna Zubrzycki, Australian Catholic University; Victoria Jones, Social Work Consultant NSW. The team brought to the project expertise in conducting qualitative community-based research with Aboriginal and Torres Strait Islander communities. Adopting a community-based participatory action research approach, the team engaged members of the NAHS BOD in the co-design of each stage of the research project. Between November 2017 and September 2018, telephone and face to face research yarns were conducted with 45 members of the Wiluna Martu community, representing 12 family groups. Twelve men and 33 women, aged between 20 and 70 years, participated in these research yarns. These included participants from Wiluna and Bondini.

The key questions that the study sought to answer were:

1. What are the strengths and values of Wiluna Martu community?
2. What are the community's key concerns, worries, hopes and dreams?





Findings

Adopting the metaphor of the *Kutju Warta* (Martu phrase meaning We are One Tree) the community openly shared with the research team their values, strengths, worries, concerns, hopes and dreams. One of the strongest themes to emerge from the research was the value of being on Country and spending time 'out bush'. Maintaining connections by visiting Country nurtures and sustains the cultural, social, emotional and mental wellbeing of the Wiluna Martu community. Martu language is regarded as integral to strengthening Martu relationships with Country and in developing cultural resilience and a strong sense of Martu identity. Research participants expressed a deep concern for Martu children and young people in Wiluna and the impact of alcohol, drugs and sniffing (VSU) on their health and wellbeing. The NAHS SEWB team, as the main provider of the health and wellbeing service in Wiluna, was highlighted as having a pivotal role in supporting all members of the community to have access to Country and the opportunity to meet in groups to discuss issues and concerns.

The following summary of the research findings indicates that many of the health and wellbeing issues that were raised in the research yarns are complex and interrelated, and this suggests that strategies to address these issues must be multifaceted.

In 2004 a report developed by the Department of Indigenous Affairs and commissioned by the Shire of Wiluna and the Department of Local Government and Regional Development (Tann, 2004) confirmed many of the findings presented in this 2018 *Kutju Warta* report. Similarly, in 2013 the Martu Attitudinal Survey carried out by the Muntjiltjarra Wurrugumu Group, also reported findings consistent with the *Kutju Warta* report about the importance of culture, employment, the role of the school and TAFE in skilling and preparing young people for employment and the effects of racism and discrimination. The Attitudinal Survey found that participants wanted to make things better for Martu by addressing alcohol and substance abuse, promoting Martu leadership, supporting families and cultural activities in Wiluna. The findings from these two earlier reports support the ongoing evidence that Martu have been asking for changes for many years. Martu are keen to be engaged and included in building a stronger and healthier community in Wiluna as is described throughout this *Kutju Warta* report.

Strengths and values – represented as roots of the *Kutju Warta*:

Being on Country and speaking in language supports Martu cultural identity by strengthening the role that Martu knowledge, values and practices have in supporting the community's cultural, social and emotional wellbeing. When being on Country Wiluna Martu are in control and express and understand themselves in ways that challenge Western stereotypes and assumptions. Throughout the report there are numerous examples of how the participants describe the fundamental benefits of being able to access and spend time on Country. This enables Wiluna Martu to cope and manage the stresses of living in Wiluna. The community highlighted that supporting one another, sharing resources, sitting and yarning with Elders, and learning from painful experiences were all regarded as local strengths and values.

The unique services provided by NAHS were recognised as having a critical role in providing social, emotional and medical support to all members of the community. Particularly highlighted were the SEWB team, Community Care Centre (CCC), the ambulance and paramedic service as well as the nursing and medical staff, the dialysis facility and the Early Childhood Centre. Also emerging clearly from the research data was recognition that NAHS was one of the only employers in Wiluna that mentors and employs local Martu community members.

In addition to NAHS, other local programs and services were valued, particularly those that recognise Wiluna Martu culture and support children, young people and families. These include: TAFE, the bush ranger programs, the School's approach to two-way learning, the Art Gallery and a range of local initiatives funded by the Mines and the Wiluna-Central Desert Native Title Services. Where organisations collaborate in the delivery of services, this was acknowledged as a strength.



Worries and Concerns – represented as storm clouds and lightning above the *Kutju Warta*:

Throughout the research, participants described their worries and stress about the health and wellbeing of children and young people in relation to the following concerns: sniffing (VSU), stealing, teenage pregnancies, untimely deaths, removal from families, unresolved loss and grief and an inability to resist external peer pressure. Each of these issues as well as poor educational outcomes, lack of recreational activities and employment prospects were regarded by community as impacting negatively on the health and wellbeing of children and young people in Wiluna.

The closure of the local pub, without community consultation, was also a significant concern.

Community members linked the pub closure to an increase in unregulated drinking, grog running, sniffing, family violence and poor parenting which in turn impacted on health outcomes in the community.

Community members shared openly their feelings about the broader community's lack of trust and racist attitudes towards the Wiluna Martu people. The lack of Wiluna Martu ownership and control of local businesses and services and the experience of the Martu people of a lack of positive engagement with the Shire as well as limited access to meaningful and reliable employment further exacerbates these concerns. Some participants spoke about the pressure to work at the local mines and their reluctance to do so due to experiences of culturally unsafe work practices, the requirement to live on site and the role of the mines in destroying Country. Mining conflicts with Wiluna Martu values and beliefs around the maintenance of and looking after Country. Participants suggested that if the mines were to create employment around rehabilitating Country on disused mine sites, then Martu would be prepared to engage in this type of employment.

Other concerns shared by community members included: a lack of respect of Elders and older people, poor self-esteem, psychological stress and health issues including obesity and kidney disease. Many of these issues are exacerbated by a lack of affordable and good quality food as well as overcrowding and inadequate housing. The stress experienced by families is compounded by high rates of incarceration of local community members and the lack of support post release. The removal of babies and children, lack of respect, support and understanding of Martu families by Child Protection Services also significantly impacts on family stress and wellbeing.

Each of the above areas is presented in detail in the report with key quotes from participants.

Hopes and Dreams – represented as branches and leaves of the *Kutju Warta*:

Each Martu community member who participated in the research articulated their hopes and dreams and expressed a keen desire for change in Wiluna. Martu want to be included in all planning and decisions relating to their cultural, social and emotional wellbeing and the development and co-creation of any programs and services delivered in Wiluna. All aspirations to address the social and emotional wellbeing of the Wiluna Martu community must encompass practical short-term strategies as well as broader structural changes and developments.

The hopes and dreams encompassed the following 4 areas:

1. Strong Wiluna Martu culture
2. Staying on Country
3. Martu ownership and control
4. Strong healthy families

Wiluna Martu live in two worlds, Martu and Western. Creating and enacting short and long term strengths-based solutions and strategies that are informed by Wiluna Martu culture and that ground people on Country, have the potential to lead to long term positive social and emotional wellbeing outcomes. The recommendations developed by the research team have been informed by these community aspirations.





Recommendations

The following recommendations have emerged from the research.

RECOMMENDATIONS

Building a strong Wiluna Martu community

NAHS to:

- Employ an expert consultant to co-design with the Wiluna Martu community a cultural orientation program that can be delivered to all non-Martu staff at NAHS and service providers in Wiluna
 - Develop and include in NAHS policy and procedures manuals, policies that address culturally responsive and safe practice
 - Provide cultural supervision and mentoring to all clinical staff
 - Develop a Wiluna Martu recruitment and retention strategy to retain, grow, mentor and progress Wiluna Martu staff
 - Develop and design culturally safe pamphlets addressing a range of health conditions such as pregnancy, diabetes, heart disease and psychosocial issues identified in this report
 - Continue to deliver the SEWB program in the community
 - Consult with young people about their hopes and dreams
 - Keep data on alcohol and other drugs related health and psycho-social presentations
 - Display photos of the current Board of Directors in the NAHS waiting room and on the NAHS web site
 - Explore funding options to support community and BOD participation in the dissemination of the research at appropriate conferences and forums
 - Provide opportunities and funding for community members to travel outside community to meet with funding bodies, visit other services and attend training and conferences
-

PROGRAM DEVELOPMENT

Develop and design programs:

- To strengthen and build Wiluna Martu connection to Country
 - That can be delivered on Country to Wiluna Martu Elders, women, men and young people
 - A strengths-based health and wellbeing program that meets the needs of Martu young people
 - A parenting support and education program applying Martu beliefs and knowledge
 - A grief and loss program to support families with the loss of a family member
 - To address family fighting and disharmony through a 'safe house' program
 - A family contact program that supports families to stay in touch with members in prison
 - A sporting and activities program, in particular during weekends and school holidays, for Wiluna Martu children and young people (5 years plus)
-

FUNDING

Obtain funding to:

- Support and establish a Wiluna Martu Community and Resource Centre to run programs and provide a culturally safe place for women, men and young people's groups to meet
- Locate premises in Wiluna to establish and set up the Wiluna Martu Community and Resource Centre
- Run activities for young people and children during the school holidays, after school and on the weekend
- Fully fund the NAHS SEWB program so that it is sustainable in the long term
- Purchase a 4 wheel drive bus that can be used for transporting larger groups of Wiluna Martu onto Country
- Support older Wiluna Martu to stay in Wiluna
- Sustain and extend the scope of the CCC program in providing holistic domestic and bio-medical care and support at home
- Employ a community development worker in Wiluna to work with the Martu and Wiluna community in driving and developing programs and activities to strengthen and build community wellbeing and cohesion
- Employ a mental health nurse or social worker within the SEWB team to support clinical staff and provide mental health community outreach



RECOMMENDATIONS

Building a strong Wiluna Martu community

EVALUATION OF RECOMMENDATIONS

Develop an ongoing evaluation strategy and process to assess:

- The impact of key recommendations
- Improvements in the social and emotional wellbeing of the Wiluna Martu community
- Coordination of service delivery and development of new programs

RECOMMENDATIONS THAT WILL REQUIRE STAKEHOLDER COLLABORATION AND SUPPORT

(Wiluna Martu Community, Shire of Wiluna, Mines, Wirrpanda Foundation, Police, Department of Child Protection, Department of Housing, MEEDAC, School, TAFE, Wiluna - Central Desert Native Title Services, NAHS)

EMPLOYMENT

- Explore with the Mines:
 - Opportunities for Wiluna Martu to be employed in re-vegetation and rehabilitation of mine sites
 - Employment opportunities in delivering cultural awareness and orientation programs to the mines
 - Explore with MEEDAC training opportunities for Wiluna Martu to set up their own cultural businesses and enterprises
 - Explore with TAFE the development of programs for young people, such as hairdressing, nails, department, mechanics, plumbing, carpentry
-

EDUCATION

- Explore opportunities to develop and run a one to one volunteer tutoring program to support student education
 - Develop a ready for work program for Wiluna Martu young people to prepare them for entering the workforce.
 - Provide opportunities for children and young people to obtain broader social experiences outside of Wiluna
 - Provide opportunities and pathways to encourage Wiluna Martu parents and community to engage and participate in school activities
-

HOUSING

Recruit:

- A social worker who can specifically advocate and support families with housing, family violence and child protection issues
 - A Wiluna Martu worker to work alongside the social work advocate and be mentored in advocacy work in housing, family violence and child protection issues
-

ALCOHOL, SUBSTANCE ABUSE AND SNIFFING

- Develop an across community strategy to prevent children and young people's access to volatile substances
 - Develop a community alcohol strategy to manage the sales and consumption of alcohol in Wiluna
 - Develop programs that address unhealthy drinking and sniffing in Wiluna
 - Monitor and control the activity of grog running in Wiluna
-

RECREATION FACILITIES

- Renovate and replace dated playground equipment in Bondini and Wiluna
 - Update local parks in Wiluna to enable families to have barbecues and picnics
 - Create a water playground for children in Wiluna
 - Create a skate boarding park for young people and children
-

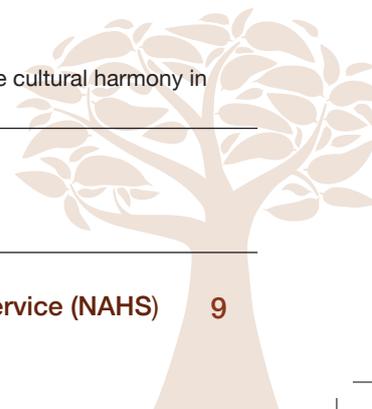
RACISM

Key stakeholder organisations in collaboration with NAHS to:

- Run community events that promote cultural harmony and tolerance in Wiluna
 - Promote and showcase Martu culture in Wiluna during NAIDOC week
 - Organise and run regular festivals that showcase the strengths of the diverse cultures in Wiluna
 - Co-design a community garden project in collaboration with the Martu and the Wiluna community to promote cultural harmony in working together
-

ACCESS TO AFFORDABLE AND QUALITY FOOD

- Explore strategies to address the high cost and variable quality of food in Wiluna
 - Explore with Wiluna Martu opportunities to run their own food enterprise
-





FOREWORD

Something is starting to happen here. Wiluna Martu are opening up about how we feel. Somebody is starting to listen. Before when Wiluna Martu talked nothing happened. With this research, Wiluna Martu are talking about what has happened in the past, what is happening now and what we want in the future.

This research tells the story of how Wiluna Martu culture was strong, how it is still strong and how it can be stronger into the future. This research gives people a better understanding of who we are and what needs to happen.

The Wiluna Martu story, their strengths, values, worries, concerns, hopes and dreams are like the Kutju Warta (meaning 'We are one tree'). This yarning tree has strong roots and because of them fresh leaves are starting to grow. This tree has many uses. We use the tree not only for shade, we use it as a table, as a broom to clean up, for fruit and food. Dead branches and leaves make a fire for cooking and provide us with shelter. That tree is like our culture, it starts in the roots and keeps growing like our culture keeps going and is alive.

That tree was important to us in the old days and it is still important. It might die off but the seeds grow and the tree carries on. In the same way, by listening to our Elders, our young people will carry on our culture.





Just as this research has started people talking and understanding what matters to Wiluna Martu, so reading the book (research report) and seeing the tree will help Wiluna Martu, especially our men, talk more and say what needs to happen. This book will also take the story out of Wiluna to help others (funding bodies, government) understand what Wiluna Martu want to happen and what support they can give to address Wiluna Martu worries and concerns. Through Wiluna Martu talking in their own words (the quotes), presented throughout this book, we can hear Wiluna Martu voices and this is a great strength of the research.

Eric Simpson

Chairperson NAHS Board of Directors

We hope that as the Kutju Warta grows up we all learn from it; that this talking and understanding keeps going, that changes happen that make a difference to Wiluna Martu and we can do this together. We as the Board of Directors hope and want as a key outcome from this research, improved health and wellbeing for our Wiluna Martu people and the development of programs to support Wiluna Martu who need help.

Vera Anderson

Deputy Chairperson NAHS Board of Directors

Current Board of Directors:

Gail Allison, Kaye Bingham, Rhonda Williams, Kelman Patch, Delvine Patch, Clinton Farmer, Sandra Wongawol, Sharon Ashwin

Former Directors:

Dallys Harris, Victor Ashwin, Regina Newland, Lena Long, Stewart Long



Annette Williams



BACKGROUND

This research was borne of many conversations or ‘yarns’ between the authors, Martu community members, service providers and funders. During these conversations, people spoke in detail about their deep care for the Wiluna Martu community and of the challenges they experienced every day. They also spoke of the wonderful and inspiring wisdom, knowledge, skills and achievements which have been cultivated, often despite many hardships. Throughout our yarns it became very clear that Martu people hold a strong desire to care for and heal their community. It also became clear that they hold the wisdom needed to guide the positive change and social transformation that they want.

Wiluna Martu people have experienced many shifts and changes in service provision over the years. Many new initiatives have come and gone. Many, mostly well-meaning service providers have implemented them. Some initiatives have been more successful than others. Just as intervention fads have changed over time, so have the issues facing the community. However, the one constant has been the Wiluna Martu community, yet their perspective is often dismissed, ignored or misunderstood. Unfortunately, funders and/or service

providers often come in with the latest idea, implement it (in better or worse ways) and evaluate it, often using methods that are not culturally safe. As a result of this history, community members have sound advice about what has and has not worked and are keenly aware of solutions not yet known to funding bodies or integrated into service models.

Although NAHS brings many essential and appreciated services to the Wiluna Martu community, resources are limited, and are often determined by forces outside of the community such as large State and national funding bodies. This has resulted in a growing disconnect between what community members need, funding requirements and NAHS practices. Tackling this disconnect requires change. No amount of one-off consultation can find “the solution” for effective future initiatives. Real change requires ongoing guidance from people with lived experience.

By asking local Wiluna Martu community members what is important to them or by asking the question ‘*what do we need to know and understand in order to provide more effective services?*’ we can start to collaboratively develop relevant community-led practices that are clearly understood by all, including those who are less familiar with the Wiluna Martu context.





METHODOLOGY

Research design

The research team adopted a participatory action research process in the design of the research. In keeping with culturally responsive research practices developed by Aboriginal Health and Medical Research Council (AHMRC, 2005), the research team liaised closely with the NAHS Board of Directors at each stage of the research applying a process of co-design in discussing how the research was to proceed.

Early in the discussions the BOD felt that Martu families might not want to speak to the researchers about the research. A decision was made to upskill Board members as community researchers increasing their knowledge of research through training and enabling them to conduct the research yarns with their families. Training took place in Wiluna and a supportive process for the community researchers to contact and interview their families was put in place. However despite the good intentions, this strategy did not work as planned due to time restraints, confidence and cultural and family priorities of the community researchers. In response to this, the researchers consulted with the BOD and it was decided that the family interviews would be carried out by the researchers, with the NAHS SEWB staff contacting family members and arranging for the interviews to take place. This strategy worked well enabling the family interviews to be carried out by the researchers.

Sampling

Purposive and snowball sampling was used to recruit as many Wiluna Martu community members as possible in the study. Young people under the age of 18 were not included in the original design of this study. Gathering the perspectives of this younger cohort of Martu community members could be the focus of future research projects. The NAHS BOD were committed to ensuring that any community member that wanted to participate in the study was given an opportunity to be interviewed. NAHS SEWB staff, in particular, disseminated newsletters about the research (see Appendix 1) with Wiluna community members and assisted in providing transport to NAHS and phone access so that interviews could be conducted confidentially. The NAHS SEWB team also vouched for research team members during a number of visits to the community. Over an 18 month period, the research team visited Wiluna on 5 occasions to meet with the BOD and build a relationship with community. This direct contact between the community and the research team was a particularly successful recruitment strategy.

Research yarns

In order to ensure that the research process was culturally respectful, the interviews were held as research yarns. According to Bessarab and Ng'andu (2010):

Yarning in a semi structured interview is an informal and relaxed discussion through which both the researcher and participant journey together visiting places and topics of interest relevant to the research study. Yarning is a process that requires the researcher to develop and build a relationship that is accountable to Indigenous people participating in the research (p.5).

In the research yarns participants were invited to share both positive and not so positive perspectives and experiences about their individual, family and community's social and emotional wellbeing. Participants were asked to talk about their strengths, their worries and their hopes (see Appendix 2 - Research Yarning Guide).

Research yarns (interviews) were conducted both face to face and via teleconferencing to enable interviews to progress. Utilizing teleconferencing to conduct interviews (research yarns) was challenging as the researchers were not sure if this long distance method would work with Martu participants. But the process was more successful than thought due to the strong support of the SEWB team and the application of yarning, specifically the social yarn, to break the ice and prepare participants for the research yarn. This was extremely useful in obtaining a successful telephone interview.

With permission from the participants, the interviews were digitally recorded and transcribed. For those interviews that were not recorded, interview notes were taken. All interview transcripts were de-identified and returned to participants for accuracy.

Participants

Total Wiluna Martu community members interviewed = 45 (12 men, 33 women), representing 12 family groups.

 Male	 Female	Age ranges
	2	18 - 24
3	7	25 - 34
5	12	35 - 49
3	12	50 - 69
1		70+

Figure 1 – Participant table

Ethics

The research project was granted full ethics approval by WAAHEC, the West Australian Aboriginal Health Ethics Committee.

Data analysis

Data was analysed thematically applying the process of triangulation where each researcher conducts a separate analysis of the findings and then meets to compare and categorise the findings into main themes of the key areas of the research. Draft findings by the research team were presented to the NAHS Board for further analysis and discussion. The findings were presented applying the concept of the *Kutju Warta* (Yarning Tree).

Dissemination

The research findings have been presented in two formats, firstly a formal report for distribution to the NAHS BOD, community members who request a copy, NAHS staff, local stakeholders and funding bodies. Secondly a shorter and more accessible community report (see Appendix 3) has also been developed for broad dissemination in the community.

In order to broaden the scope of influence of the research findings the NAHS BOD and NAHS staff may choose to present the research at appropriate State and National forums and conferences. Collaboratively preparing these presentations with the research team can be explored.

The Metaphor of the Yarning Tree

An early decision made by the NAHS Board was to apply the metaphor of a yarning tree (see diagram on following page) to inform all aspects of the research design including the development of the research questions and the analysis of the research findings.

The members of the Board emphasised that the roots of the tree are strong and enduring, grounding the tree firmly in the land, in the past, in Martu culture, law and language and in relationship with Country and family. The roots of the tree nourish Wiluna Martu in the present, affirming and strengthening the old stories that can build the resilience of Wiluna Martu in dealing with and addressing today's challenges.

The stories which have been passed down by the Elders are based on tried and tested cultural knowledge, how to survive on Country and how to live well with others. The roots provide food for the tree to grow strong branches and leaves to shelter and nourish future generations of Wiluna Martu children who are the Elders of the future.

The following table describes what each section of the *Kutju Warta* picture represents.

Seed kernel	Planting of Martu culture and values by the old people
Roots	Strengths and values
Trunk	Resources
Branches	Key hopes and dreams
Leaves	Community aspirations
Clouds	Worries and concerns
Lightning	Destructive forces impacting on Wiluna Martu culture and values
Rain	Positive change that can come from addressing the worries and concerns

KUTJU WARTA

Yarning Tree of Knowledge

Concerns & Worries



Hopes & Dreams



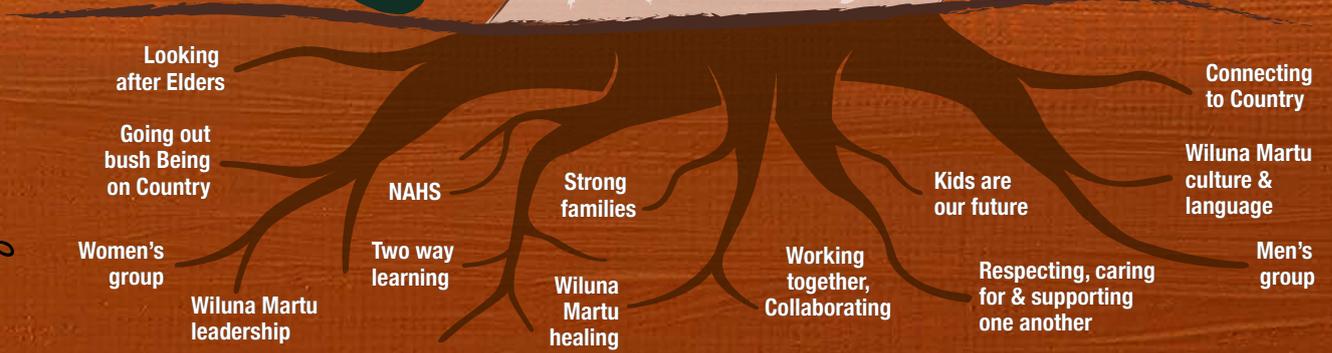
Community Aspirations



Resources



Strengths & Values





FINDINGS

The research findings are presented with selected participant quotes. Each quote includes an interview number represented as P.x. The findings reflect the main themes emerging from the research and begin with the strengths and values of the Wiluna Martu community.

The Wiluna Martu story

Prior to the presentation of the research findings in this Report, the NAHS BOD emphasised the importance of telling the Wiluna Martu story, thus providing a historical context to the social and emotional wellbeing issues that the community are currently experiencing.

This story (see pages 16-17) is presented as a time-line beginning with the pre-settlement of Martu to Wiluna, the move of Martu to Wiluna, the seeding there of Martu cultural values, the sprouting of the *Kutju Warta*, the impact of colonisation on the tree and finally the emerging of the *Kutju Warta* tree (see page 15) in the research project. This final tree depicts the findings of the research and tells the full story of the social, emotional and cultural wellbeing of Wiluna Martu.

Strengths and values - Strong and enduring roots

The *Kutju Warta* was seen to have roots that anchor the tree to the soil strengthening Wiluna Martu through Martu values, beliefs and knowledge.

Activities that support and strengthen Wiluna Martu culture include the maintenance of language and connection to Country, and the care and nurturing of children, young and older people. These roots or strengths and values are now described.

Connection to Country

When I go out to the station and we go out bush from there, we get a burst of energy. It takes all the negative things from us and fills us again with positive things. It is healing and revitalizes us (P.29).

When the concept of the yarning tree was described to the participants, they were invited to offer suggestions around what they thought the tree should be called. One participant referred to the tree as *Kutju Warta*. In Martu language *Kutju Warta* means ‘we are one tree’.

That tree will show them [the children] what to do (P.16).

Wiluna Martu people live in two worlds – Martu and Western. Overwhelmingly, participants stressed the importance of going out bush, to hunt and gather bush tucker; for the children to run freely without the influence of drugs or alcohol; and to affirm and strengthen families’ connection to Country. Visiting Country grows a strong Martu cultural identity and enables members to step back, “our worries go away” (P.1), and reminds them how Martu knowledge and practices can inform ways of living healthy lives in Wiluna.

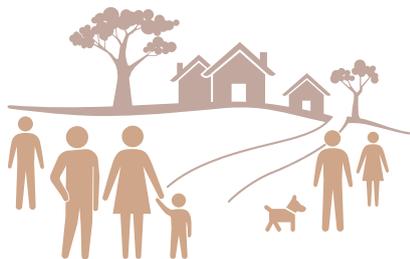
The Wiluna Martu story



Martu Living on Country



Martu in Wiluna



Seed of cultural knowledge planted by Martu Elders





Yarning, Listening, Practical Support, Mentoring and Learning from Experience

Going out to Country provides the opportunity to sit down with the older people who hand down their knowledge and stories to the younger generations. This practice of being in Country allows time for teaching through sitting and yarning, where young people are not distracted and are supported to hear the stories being told by the Elders. Listening to the Elders, enables the passing on of Martu knowledge about Country, ways of doing things such as hunting, looking for bush foods, tracking, reading Country, language, law and ceremony, strengthening and building relationships and instilling respect. Children and young people who often do not get this opportunity in Wiluna, which is a very Western environment with no connection to Country, have a different relationship when they are able to visit and sit in Country with the Elders. This is a process which generates two-way respect and education between older and younger generations.

For me, I like to, when I sit back with the old people, they sort of make me really feel fuller. Really comforted sitting down in their company and just listening to them. You get a lot of good stories, some of them sad (P.11).

Listening and learning from the Elders in Country has a huge impact on the health and wellbeing of the Martu community. Participants talked about feeling better when and after they visit Country. Along with the Elders many of whom are grandparents, other significant people who play a crucial role in supporting families and young people are the aunts and uncles who not only provide practical and emotional support but also cultural support.

A strength of the Martu in Wiluna was the ability of young people to speak their Martu language. Many families continue the practice of teaching their younger generation Martu which is further embedded and practised when the community visit Country on cultural excursions. Knowing how to speak Martu is seen as another way of strengthening the roots of *Kutju Warta*.

Other practices which keep the Martu tree strong are: working together by sharing transport to go shopping or out bush, looking out for other families' children and engaging with the school and children's education. Participants also talked about the importance of the need for informal mentoring for young people by an older mentor to assist in strengthening the tree. Those times when families, individuals and community work collaboratively together around an issue or project, are seen as reinforcing the connection between the roots of the tree, the trunk and branches in making Martu strong.

New roots also grow when people learn from their own painful experiences, such as imprisonment, having a tough upbringing, drinking, drugs or smoking. Some participants talked about turning their lives around and being able to use that experience to support other Martu who want to live healthier lives.

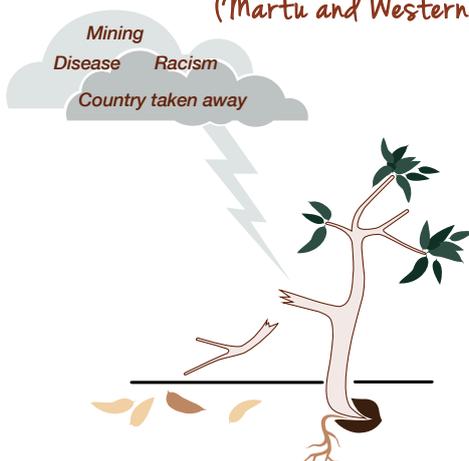
I tell my kids and that, I don't want you to go down the same track that I've been through. So I try and put them on a straight track. And I keep on saying this to them over and over (P.26).



The Kutju Warta stays strong



2 worlds colliding (Martu and Western)





Local Programs

In discussing with the participants their hopes and dreams it became apparent that there are other organisations in Wiluna, external to NAHS, that have a key role in helping Wiluna Martu to realise their aspirations. Applying the metaphor of the tree, these organisations also form the trunk as they are the conduit through which services and supports are relayed from the roots to the leaves enabling services to be delivered to the Wiluna Martu community.

First and foremost, when yarning about strengths, participants talked about Ngangganawilli Aboriginal Health Service (NAHS). Many participants emphasised the value of the social and emotional wellbeing program that is delivered by SEWB team, who consistently provide support and a safe place to talk about worries.

I reckon NAHS is doing a lot as it is for the people. If we never had NAHS and NAHS got its doors shut by funding tomorrow, Wiluna will be devastated. Because they create all our jobs, they look after our medical, they look after our aged care, they look after the youth, they do the family counselling. They do everything, they bring in specialists and Richard tries to get as many jobs created as we can in the community (P.35).

Sometimes I go with Apisalome and Ane [out bush]. We go out for the day and we do some bit of talking and counselling with some people... (p.37).

Highly valued is the practical support SEWB and NAHS provide for families and groups to go out to Country. Participants also expressed appreciation of NAHS medical, ambulance and CCC services and transport provided to enable Wiluna Martu to access those services.

External Organisations in Wiluna

Participants also spoke about the role and support of other organisations in Wiluna such as the partnership between the TAFE, School and the Wiluna-Central Desert Native Title Services in taking young people out bush, learning land management and working to care for Country.

They come back looking more brighter and more happy. Like they just got that energy back (P.29).

In the participant discussions around what they would like to see happen, a range of activities were identified including many that involved organisations external to NAHS. This highlighted that a collaborative approach was necessary to progress some of the aspirational and pragmatic goals articulated by the Wiluna Martu.

Education, Employment, Transport and Ownership

Participants identified significant other activities that were essential to making Wiluna Martu strong such as education, employment, transport and ownership. Participants pointed out the place of two-way education in Wiluna and that children learn better when Martu knowledge and learning sits alongside Western knowledge and learning. The development of a Martu seasonal calendar at school was one example of this. Referring to the *Kutju Warta* one participant talked about the learning that happens out bush when the children are on Country.

That tree's like a book. It has a lot of stories, that tree (P.16).

A concern raised by Wiluna Martu participants was the issue of employment and preparing children and young people to be job ready. Participants talked how having qualifications and/or a job gives people self-esteem, greater financial security and a sense of purpose. Many felt that MEEDAC (Midwest Employment and Economic Development Aboriginal Corporation) was a good thing and was seen to play a part in creating employment in the community, although they would like work to be more meaningful.

The creation of opportunities for Wiluna Martu to work locally was seen to be a priority and highly valued. Participants stated that Martu were often not provided with opportunities or considered for jobs in Wiluna and discussed the need for mentoring at work and work experience to enable young people to build their confidence and increase their chances of gaining successful employment. Whilst NAHS did provide work opportunities some people felt that the organisation could do more in recruiting local Martu.



Challenges for Wiluna Martu which impacted their autonomy and independence were owning and having access to transport. Transport provides individuals and families with the freedom to move between Wiluna and Bondini as well as travel further to access shopping, attend funerals and go out bush. Not having ready access to transport severely limits autonomy and independence. The loss of the orange orchard and the emu farm impacted heavily on Wiluna Martu confidence and self-esteem, with people not knowing or understanding why these enterprises were closed and how they came to lose these assets.

Owning your own business, home or station was seen as generating strength in Wiluna Martu lives with flow-on effects of having a sense of agency and confidence. Wiluna Martu were keen to return to a situation where they had control over business and/or employment to increase and build Martu economy in Wiluna.

Having control and owning businesses was one way to strengthen Martu in Wiluna. The Martu Elders believed that developing and strengthening the roots will enable the Martu tree to stand strong, grow and better withstand the challenges and worries that they face (storms) and provide shelter in which Martu can grow and flourish.

Worries and concerns - Clouds and rain

The worries and concerns that were shared with the researchers are represented as storm clouds that hover above and around the tree, potentially damaging and weakening the tree. Whilst lightning which emerges from the clouds can damage and hurt the tree, the rain that falls from these storm clouds is seen as nourishing and healing and represents the idea that change and new resources for Wiluna Martu can emerge from the worries.

Worries about the children and young people

Strong concerns were expressed about the health and wellbeing and the future of the Wiluna Martu children and young people, living both in Wiluna and Bondini. The participants recognised the importance of knowing how to help their children and young people.

Children are our future, we've got to learn to help our kids (P.3).

Wiluna Martu participants shared details of the range of worries they have about their children and young people.

Sniffing

Witnessing children and young people sniffing (volatile substance use) was particularly distressing.

My grandson was sniffing and for me I cried for my grandson when I saw him like that. He was high and didn't want to come home (P.3).

Sniffing was a big concern which raised lots of issues for people. When asked why they thought young people were sniffing, participants attributed some of the reasons to boredom, the closure of the pub, the removal of children from their parents, sadness over losing a parent and or family members as a result of death, separation from the family home due to incarceration and family breakdown.

Access to the volatile substances from local mines or vehicles that were not adequately locked, was identified as another factor that contributes to the sniffing problem.

There's a local mine just out of town here and there's other things around here where they can get their hands on - break into and get spray paints... and just things in general (P.23).

The lack of local facilities to treat young people who were sniffing meant that young people would have to leave town and family support to seek treatment, which was not seen as a good thing. People commented that the sniffing behaviour would often recommence once the young person returned. Another concern was the inability of children and young people to say "no" to other young people who visit the town to attend funerals or visit family. Some of these visitors encourage young people to sniff and use substances.



Stealing

The involvement of children and young people in stealing from the shop and local houses was also a concern. Some blamed the parents for a lack of supervision of their children, while others identified the parents' drinking as a contributing factor.

Probably because the parents drink and can't afford to give them money to buy food, so they've got to steal (P.7).

You know how they go around stealing and sniffing. Parents aren't controlling children, their own kids (P.35).

Some children and young people appear to normalise stealing, in particular from the shop.

Because you know what even older people steal from the shop. A couple of kids came to me and said, "Oh my pop did steal a tin of meat" and I said that doesn't make you want to steal. That's why I keep an eye on my grandchildren (P.7).

Participants also discussed the high prices of food at the shop and believed that this was also a contributing factor to stealing as people struggled to pay the high prices.

Low self-esteem, Lack of educational outcomes, training and employment opportunities

The low self-esteem of children and young people and lack of educational literacy was also particularly concerning.

They're not being taught properly at school, I suppose. Because I look at, I see other kids, I've families in other places, you know, and I look at the kids, how they read and write. They're well ahead (P.1).

Young people were often described as being very shy but also as having the capacity to come up with ideas and suggestions as to what activities and opportunities they might want to pursue. Participants felt that young people were more likely to talk openly about what they wanted when visiting Country which was seen as a culturally safe place in which to have these yarns.

While the initiatives that are taking place at the School, TAFE and NAHS were acknowledged, these were not regarded as being adequate in preparing young people for employment. The participants wanted to ensure that young Wiluna Martu people are well prepared to have a future in the town or wherever they want to live. They felt that TAFE and the School could do more in providing training and education that could assist young people to apply for and get employment in Wiluna.

Teenage Pregnancies

Young people having children at a young age was also a worry. Older participants said that many of these young parents were not ready to have children and lacked the knowledge and skills to parent effectively. Concern was raised during the research about the role of Child Protection in removing babies from young Wiluna Martu women because of their age. Both young and older participants stated there was a need for the development of Martu parenting programs in Wiluna for young people and families who were struggling, to teach them about how to parent and care for their children.

Lack of recreational activities

I'm really worried, especially for the young people because we don't have nothing to do around here (P.15).

The lack of meaningful and appropriate recreational activities and resources, particularly in the school holidays was a worry. Some participants pointed out the inadequate recreational facilities and suggested improved resource such as a skateboard park and well-equipped and up to date playgrounds for children and young people in Wiluna and Bondini. One young participant said:

But we do need a lot of things in Wiluna, like we need a new playground, new parks, sort of playground, new things. They can build like a barbeque thing so they might take their kids for a birthday party to the park and have a barbeque there (P.36).



This young participant (P.36) felt very strongly about the lack of modern play facilities for young children and people in Wiluna. This participant believed that the lack of well organised and resourced indoor activities exacerbated boredom and in turn the vulnerability of children and young people, leading to risk taking behaviours such as sniffing, stealing and vandalism. This participant's perception was that many young people and children felt that no one cared about them, especially those that had lost a parent or were grown up (raised) by another family member.

Yeah most of these kids kind of lost, grew up without their mum or dad because maybe most, their mum and dad have kind of passed on too. That's why most of the kids does sniff because they feel like how I told you, how I felt, not caring and being loved (P.36).

Poor health and wellbeing, untimely deaths

Many community members recognised that the experience of multiple trauma and losses in the lives of children and young people impacted on their health and wellbeing. This included the trauma caused by the removal from family by Child Protection, witnessing family violence and neglect through family drinking. Although talking openly about self-harm and suicide was difficult for many participants, there was acknowledgement that children and young people in Wiluna are vulnerable.

Most want to do suicide and probably want to do something with themselves. Because I won't mention the thing's name (P.27).

Because most of the young people that do - they just walk the streets, even day time or night time walk around the streets. Do nothing. They just do drugs, smoke, do alcohol, or they all just want to harm themselves (P.28).

Children and young people also find it difficult to talk openly with others about their worries and feelings of sadness and despair and this further isolates them.

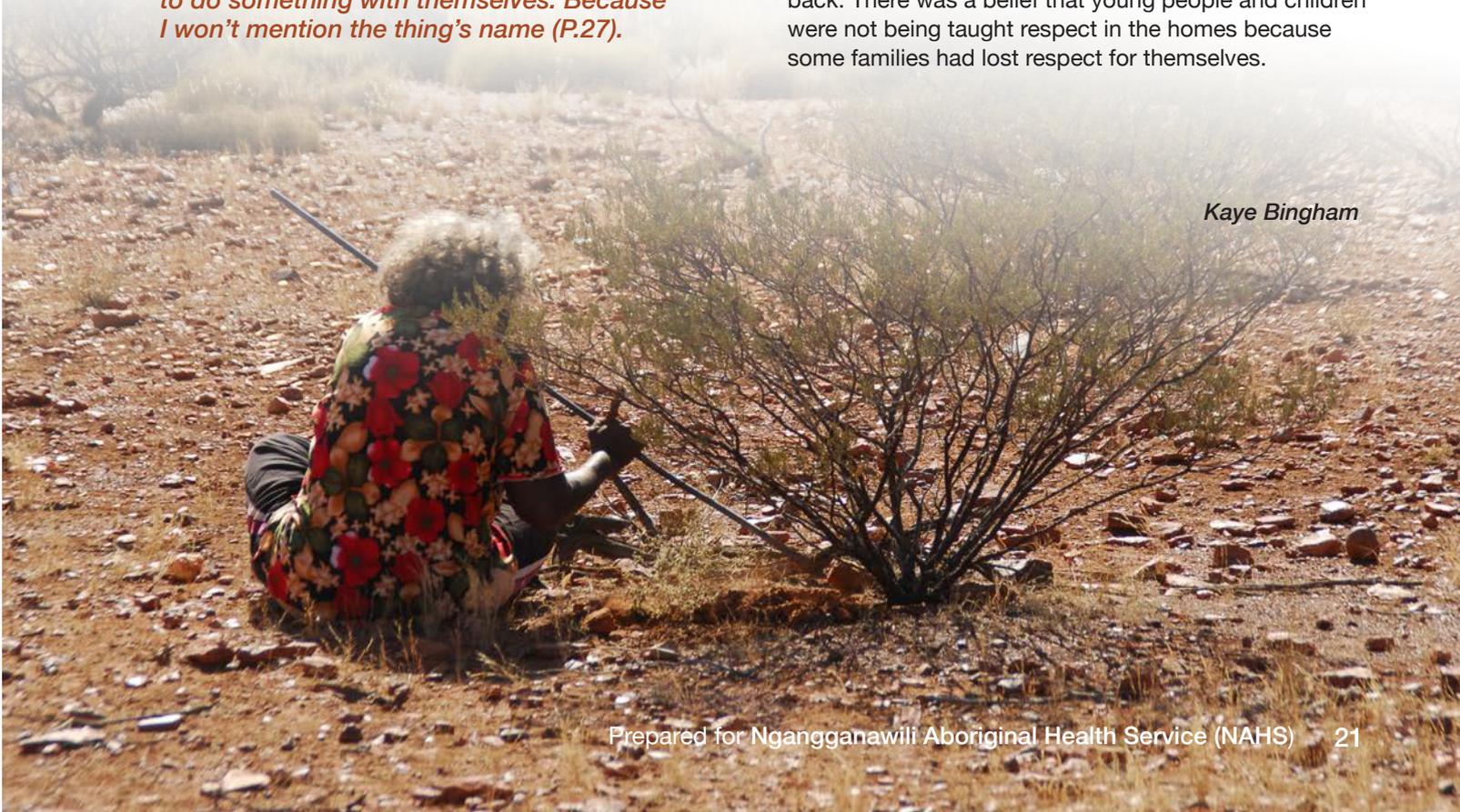
I think there's not enough support with them. With the older people it's all right, because they are mature and they understand, but with the young people, it's not like they're mature enough to understand the situation, by talking to somebody and that (P.29).

Participants were also worried that more young people were starting to suffer from chronic illnesses such as kidney disease at an early age. Some participants spoke of their concern that young people are not respectful of the older people in the community.

With the younger generation these days, they don't go out of their way to give too much respect to the oldies until such time and then they realise that they've got to give respect to earn the respect (P.2).

When talking about the lack of respect for the older generation, the importance of making the Martu tree strong again was one of the key areas for change that people believed needed to happen to bring respect back. There was a belief that young people and children were not being taught respect in the homes because some families had lost respect for themselves.

Kaye Bingham



General worries and concerns

Drinking and the closure of the pub, family violence

Since the closure of the pub in Wiluna, many participants had observed that drinking in the town had increased. Prior to closure, drinking at the pub had been regulated and its closure, without consultation with the local community, has resulted in people driving long distances to access alcohol. This was a significant worry with many participants anxious that this can lead to an increase of road fatalities. People who drink are buying larger quantities of high strength alcohol, including spirits and bringing them back to Wiluna. Alcohol is being consumed in homes, rather than at the pub, exposing children to drinking, parents fighting, all night parties, lack of food on the table and neglect by parents who are too busy drinking to look after and supervise their children.

The kids run around looking for a feed because their parents are drinking. Alcohol is going back into the homes. Whereas when the pub was there, now it's all taken back to the home and the impact for that is violence. As you can see it is affecting the kids at school (P.14.)

The closing of the pub was viewed negatively by many participants in the research who were of the view that when the pub was operating there was a degree of control over alcohol sales and consumption in the community. In 1996 Elders in the community had lobbied for alcohol restrictions to be introduced, known as the Wiluna Agreement. This agreement which was updated in 2002 (as cited in Tann, 2004) promoted the sale of low-alcohol beer. With the closure of the pub the Wiluna Agreement became redundant. Community members now had free reign in buying and bringing alcohol back to Wiluna. Some participants welcomed the pub closure, but also stated the need for alcohol consumption to be regulated because of its impact within the home.

It's sad because most of these kids' parent their dads [when they are drunk] are flogging their mums (P.36).

Lack of ownership, control, employment pride and trust in the capacity of Wiluna Martu people

Participants referring to the orange orchard and emu farm talked with pride about how the Wiluna Martu had owned these enterprises, describing how many people were employed at the orchard and farm and people had something to do. With the closure of these enterprises there was sadness and confusion around the loss and that today Wiluna Martu do not own anything.

The Wiluna Martu people who participated in the interviews identified a lack of ownership of local businesses and property as one of the worry clouds that hovered over community. They believed there was an attitude held by people in the town that the Wiluna Martu are not capable of managing their own affairs.

'Oh we're not good enough, we can't do that,' you know? Or, 'You can't run that sort of thing, you need help from ...' just they never said it, but that's how we got the feeling of how they - the things that they do or say or whatever. Like the people aren't good enough for that. Anything, any kind of job (P.29).

Participants discussed how owning the Orange and Emu farm brought a sense of pride and purpose to the community. The current lack of ownership was regarded as significantly contributing to low self-esteem, feelings of hopelessness and a lack of purpose.

Well over time it's just like they just sort of - you know, there's a fire burning on the inside of them and slowly it's just got put out (P.29).

Linked to the belief that the Wiluna Martu were not good enough, were stories of being marginalised, excluded from employment and being treated differently.



Unemployment and racism

Some of the participants spoke openly about the critical lack of employment opportunities in town highlighting that, while NAHS had employed some Wiluna Martu, more needed to be done to provide work and mentoring opportunities. Some participants spoke about the pressure from MEEDAC for people to get a job at the mines but, for a range of reasons including experiences of racism, the need to live on-site at the mines and concerns about the destruction of Country, Wiluna Martu are reluctant to become engaged in mining work.

We've got the majority of the people that are working on - they're working for the dole here. The local mines around town, they've got a - maybe one or two local fellas working on the mine. But mining - the local people here - to work on the mine is not their thing. They just destroying the Country. They digging up our sacred sites and they're taking everything out of the land and not even putting it back. That's sort of - and the lands here is - the land here, it's for all of us really. We should look after it the best way we can. That's why I'm really against mining (P.38).

Martu beliefs and values in relation to land clashed with the Western values around mining making it difficult for people to work for the mines. Male participants specifically described how they struggled with the nature of mining in digging up land. Strong family values also made it difficult for Wiluna Martu to live at the mine sites and not with their families. The mines were not seen to be culturally safe and family friendly.

Participants also pointed out the Shire's lack of employment of Wiluna Martu and preference in hiring specific workers who were regarded by the Shire and other employers as being more reliable.

Nobody's on the Shire because I don't think anybody wants to work there.

Researcher: Why is that, do you think?

Well I've been working there for about three weeks, working for the dole, and - because all [named] work there and they bring their language to work and all them sort of things. I don't even know where I am half of the time, so I just - I just couldn't work (P.38).

Another impediment in gaining employment was the need to get Police and Working with Children clearance checks. This created barriers for people seeking work and work experience who had a history of fines or a Police record. Whilst Wiluna does have a MEEDAC program, some participants regarded the activities that the program offers as quite meaningless.

In relation to employment, participants said that if the mines were to offer employment that was more consistent with their cultural beliefs, such as looking after and/or restoring Country after mining has taken place, Wiluna Martu might be more prepared to take up this type of employment.

Lack of respect for Elders and older people

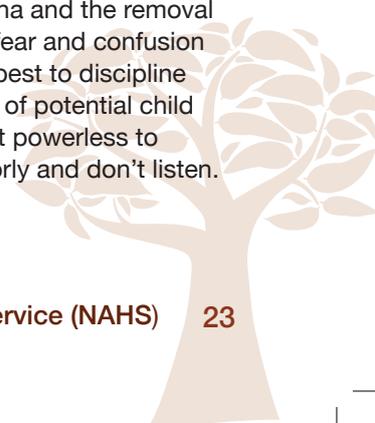
The Wiluna Martu participants expressed concern that there was a lack of respect for Elders and older people in the community, demonstrated by family members accessing without permission an older person's finances and/or taking food from them. Although efforts to stop this from happening had been tried, some families are still able to access their older member's account. Neglect of older family members was another example of lack of respect. The CCC services in Wiluna were seen as providing a valuable service in taking care of older people and providing a space where they could come for a meal, shower and clean clothes.

Poor Parenting

There was a lot of concern raised about the lack of responsible, effective parenting by some Wiluna Martu families who failed to supervise and watch their children. These parents were described as not stepping up and not taking responsibility for their kids in terms of routines, responsibility and discipline.

You know like how they [the kids] go around stealing and sniffing. Parents are not controlling children, their own kids... That's their responsibility, the mother and father has to control their kids. Put them on the straight road and try to help them out (P.26).

The role of Child Protection in Wiluna and the removal of children was blamed for raising fear and confusion in parents who were not sure how best to discipline their children because of the threat of potential child protection notifications. Parents felt powerless to discipline children who behave poorly and don't listen.



Health and wellbeing concerns

Participants discussed a number of health and wellbeing concerns. This included obesity often resulting in diabetes, kidney disease and later dialysis which, due to a lack of dialysis facilities in Wiluna, meant that people had to leave town for treatment. High levels of stress and anxiety around children and young people's behaviour, dealing with multiple family losses, high cost of living and in particular high food prices, overcrowding, lack of employment and training, drinking and drug taking and lack of ownership and respect of Wiluna Martu culture and peoples all impacted on people's health and level of wellbeing.

While some of the SEWB programs run by NAHS, in particular the men's and women's groups were acknowledged as supportive especially when run on Country, there was also awareness that people often did not talk to others, especially with health professionals, about their illnesses or emotional worries.

Some people don't talk about their private problems. A lot of people are sick, but they hide their problems including medical problems (P.34).

Participants said there was a need for a centre or place in Wiluna where women, men and young people could meet to talk about their worries and concerns.

Child Protection Services

The participants expressed significant concern about the Child Protection services. There was a common perception by participants that child protection workers lack an understanding of Wiluna Martu culture and child rearing practices and are ill prepared to work in the community. Community members were particularly concerned about the vulnerability of young parents and their children. In addition housing inspections were often experienced as disrespectful with child protection workers not engaged in finding solutions to issues of inadequate housing, overcrowding and poverty. Examples of a lack of financial and other support to local grandmothers who were looking after their grandchildren were also discussed.

Incarceration of local community members

Participants spoke about the high number of Wiluna Martu people, especially men, in jail at any one time. There were a range of reasons including family violence and a lack of payment of fines (driving without a licence or driving under the influence). The lack of reliable administration in the policing of community orders, leading to the breaching of community orders, was highlighted as a significant concern. Participants stated that men who were working off their community service orders ended up going to prison because accurate administrative records of their work time were not being recorded.



Children playing at the claypan



The removal of men, in particular fathers, from families puts a strain on family relationships and impacts on the behaviour and wellbeing of children. Once people are released from prison the lack of meaningful work and activity creates problems for the individual and their family.

They just, you know, some will do the same thing and you know, they say, oh - after one day in prison, they say, 'Oh I'm going to keep out of this and that', then when they come to our community they get bored and then where to stay and where to go. There's really nothing here (P.5).

Shire

There were concerns about the role of the Shire in Wiluna particularly in relation to Martu. Participants felt that there was very little engagement by the Shire with local Martu residents.

In addition to concerns about the Shire's closure of the pub without community consultation and the lack of positive employment practices and opportunities, participants questioned the Shire's accountability to the local community. Questions were raised about the allocation of funding to local infrastructure projects such as the long-promised sealing of the road to Meekathara. The condition and lack of maintenance of the roads in Bondini by the Shire were also an issue.

Overcrowded and inadequate housing

Participants speaking about overcrowding stated that Department of Housing (DoH) was no longer building new houses in the community. The lack of adequate housing in the community created problems for families who were obliged to provide support to members who were homeless.

Overcrowding increased tension in families and compromised the ability of parents to provide good parenting.

It's really hard when you got other family members living with you in the house. All your focus will just go onto other things you know, rather than your own [talking about family] (P.1).

According to participants the waiting lists for housing are very long. Housing allocation is affected by a range of factors including a lack of housing stock, debts incurred from both rent arrears and housing maintenance expenses. Participants were frustrated with the DoH blaming them for leaking taps, broken pipes and poor quality hardware in homes, expecting them as tenants to pay for repairs which they saw as DoH's responsibility. The need for advocacy for Martu in Wiluna in relation to housing was a big issue.

Local organisations

There was a perception from participants in the research that some local organisations in Wiluna are not as effective as they could be in addressing community needs and issues.

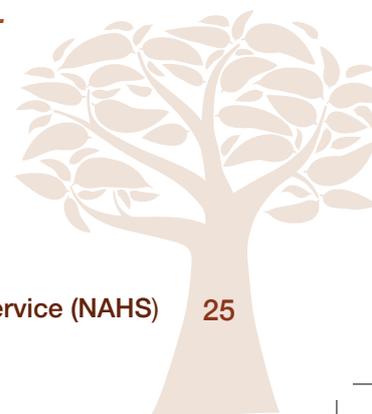
There were concerns raised around the role of the Police particularly in relation to the issue of 'grog' running and sales in Wiluna. Some participants expressed concern that the Police are not actively preventing the grog running, which has become a big problem since the closure of the pub.

Participants spoke about the Police no longer running activities in the town like Blue Light discos for the young people. The Wirrpanda Foundation was also discussed and concerns that they were not picking kids up and taking them to school were expressed. Participants felt that the Foundation could do more for children and young people in Wiluna to build the confidence and self-esteem of Martu young people.

Food prices and quality

The very high food prices and often poor quality of food sold at the local shop were identified as being a significant issue for the participants. This was particularly so for community members who did not have access to transport and could not travel to Kalgoorlie to purchase cheaper groceries. The lack of choice in Wiluna around accessing food was seen as exacerbating poor health outcomes and poverty. People talked about other options for buying food, such as pooling their resources and buying in bulk, but this was not always possible due to the lack of consistency around people's income.

The shop here - it's haven't got a decent and feed. ... The shop is too dear. ... You can't even get good veggies or fruit (P.12).



Resources - Trunk

The trunk supports the tree in the same way that local resources support the community to function. The stronger the trunk the better the tree will be supported to develop and grow. Similarly, local organisations in Wiluna who provide resources strengthen the community. The stronger those resources are and the better aligned they are to community need, the stronger the tree will be.

Resources, strengths, hopes and dreams overlap, and the roots (strengths and values) and leaves (hopes and dreams) of the tree are connected by the tree trunk.

The research provided the opportunity for many Wiluna Martu to speak up and have their say about what they thought needed to happen in Wiluna. The key areas that dominated throughout the research are depicted in the diagram below along with organisations that can assist in addressing these areas:

Participants commented that the availability of resources in Wiluna varied at times and that there are often gaps in the services that are available. These gaps highlight the need for organisations to work together in partnership with the Martu to enable things to happen (see Figure 2). This is not to say that organisations are not working together but that including Wiluna Martu at the front end of discussion may result in better outcomes.

Everyone working together. That's the dream. Because the more hands the better. Whole lot, my local communities and mine, shire, government departments. Once everyone sees everyone's on board then it's easy (P.4).

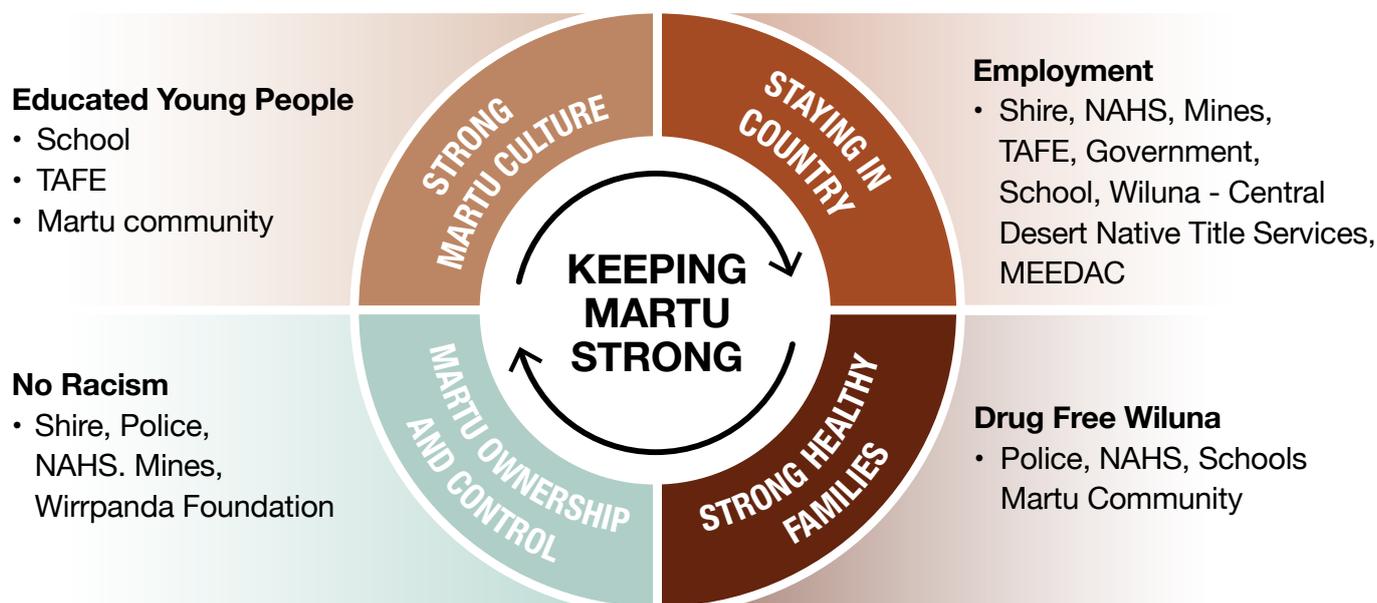


Figure 2 - Collaborative partnerships to keep Wiluna Martu strong.



Hopes and dreams - Tree leaves

Participants talked extensively about their hopes and dreams for their community and these are described below.

Strong Martu culture

Participants closely link a strong Martu culture with proximity to Country. Families, including parents, young and old people, need to be able to go out bush regularly. Families who do not have their own transport particularly need help to do so.

We don't want to lose it [culture, law, bush knowledge] because it's part of our identity (P.38).

Young people being able to sit down on Country and listen to the old people, hear their stories, talk about their worries and find different ways of resolving problems is seen as critical if there is to be healing. NAHS is seen as having an important role to play in this service provision area, and funding to do so is critical to ensuring sustainability of the SEWB program which delivers this service.

Gendering service delivery was also discussed and because of Martu culture, having separate camps for boys and girls and women and men enables everyone to participate without being compromised.

Like for the girls, Lesley or Ane to talk to them, to the girls, and Apisalome with the blokes, the boys ... I reckon some of them have similar worries, but I think they might be ashamed of talking in front of blokes and blokes are ashamed of talking in front of girls and that (P.34).

Enabling people to participate by having separate groups will ensure that everyone's issues and concerns are heard.

Staying in Country

At present many services, and particularly residential services, are provided away from Wiluna. Some participants regard the opportunity for young people to attend school or college at larger centres as beneficial in that they can bring back to Wiluna different perspectives and ways of doing things. However, people would like other services to be provided in Wiluna. These include residential care for old people, more availability for dialysis to be provided locally and, as mentioned earlier, support for people to address alcohol and other drug dependency.

The importance of staying in Country was a high priority for Wiluna Martu participants who talked about the strong connection that people have with the land and how this facilitated strong cultural identity. Older people in particular did not want to leave Wiluna for aged care services.

We've got a lot of people, they don't want to be homesick and you know, come back to their Country and be (P.5).

Strong healthy families

Participants stressed the importance of Wiluna Martu families being strong and healthy. Central to this is that children are safe, parents are supported to parent well, grandparents are supported to care for grandchildren, and young people can participate in sport and other activities on a regular basis. This is particularly important in the evenings, at weekends and in school holidays. These are the times that participants identified children and young people as being at high risk of boredom resulting often in antisocial behaviour.

Suggestions to address children's safety include the establishment of a safe house.

So, in the future, my wish is to say that we have somewhere safe for our little kids to go to when ... alcohol ... comes to the town, ganja [marijuana] that comes to the town, and the gambling starts. So, if we've got somewhere for children to be safe at night time, and kids to stay, or Elders to look after them, it'd be a lovely place (P.35).





Participants identified the importance of people being able to talk, to share their worries and find solutions to their problems. They thought that this requires the establishment of safe places to talk and opportunities to learn new ways of solving problems. This could include education about mental health, parenting skills and ways of communicating that do not involve violence. Individual, family and community grief and loss would be recognised, and people are supported to resolve their distress in healthy ways. Children and young people would benefit from programs in which they are supported to develop self-esteem and confidence and how to say “no” to participating in self-destructive behaviours. This support would be integrated with traditional Martu approaches to health and healing.

It's just a matter of, I suppose, talking to the kids and teaching them when this person comes from out of town or any strangers, when they [encourage sniffing] say no to it. It's things like that, we can try and stop it (P.4).

Participants talked about the need for a women's centre, a men's centre and a centre for young people. This might take the form of an independent community or healing centre that can embrace all these elements.

Well the community, they should bring more groups. You know how they started on Wednesdays, a woman's group, they should do a man-only group. And also a youth group for young people (P.28).

Participants talked about the high number of Wiluna Martu men who are in prison and absent from the community and their families. Supporting families and the men to keep in touch with each other particularly those who are away from Wiluna for long periods of time in prison is important. Having a family contact program is essential for the health and wellbeing of the prisoners and their family who worry about them and children who miss their fathers, brothers and uncles.

Housing and access to affordable food were two issues that impacted on family health and wellbeing. High rents for sub-standard housing is an issue as well as timely repairs by the Department of Housing to enable tenants' safety. Overcrowding needs to be addressed. For many families overcrowding creates issues because families are obligated to support members who are homeless and unable to obtain housing because of the lack of social housing in Wiluna.

The high cost of food being sold at the store was of concern, due to Wiluna only having one store and the lack of competition in the town. People have nowhere else to shop. As an alternative to the food situation, participants suggested the idea of a community garden. It would need funding and a place where a project such as this could be established.

Drug free Wiluna

Integral to strong healthy families is a community where illicit drugs and substance abuse are no longer a part of people's lives. Similarly, alcohol consumption is responsible and regulated. To achieve this, participants favour a two-pronged approach. Firstly, there need to be resources to support people to become drug-free and to drink responsibly and secondly there need to be activities that tackle boredom and divert, particularly young people away from substance abuse, stealing and fighting.

Participants would like Wiluna to have increased resources in drug and alcohol support and counselling. They favour a hostel for people who want to address alcohol or substance abuse issues. They would also like the Police to be actively involved in monitoring the alcohol that comes into Wiluna. Participants were unequivocally clear about the need to create new activities and/or support existing ones to address boredom particularly in children and young people. They see this as a critical preventive measure. Participants recognised that young people need to be asked what they want.

[There needs to be somewhere they can go everyday] Probably talk about their problems, their lives and what to do in the community. They feel like they are noted, and they've got encouragement. And that they've got someone there by their side there to support them, and also talk to them about it (P.28).



Activities that were identified that could build young people's self-esteem and sense of community were:

- Sports for girls and boys and the opportunity to compete with other communities
- Art and craft activities
- Blue Light disco, Gidji Club, movie nights
- Teaching mechanics, cooking and sewing
- Elders sharing their stories in Wiluna or out bush
- Teaching children traffic awareness
- Skate and bike park
- Updated swings and playgrounds in Bondini and Wiluna
- Taking young people to places beyond Wiluna in Western Australia and interstate
- Cultural stories for girls and boys making them strong in Martu ways
- Teaching children and young people about language and culture
- Confidence and relationship building activities
- Leadership program that provides mentoring for boys and girls.

Educated children and young people

Education and employment are closely linked. Young people are more likely to engage with education if they can see a purpose in it, that it can lead to employment and a meaningful life. Participants agreed that parents have a critical role to play. Firstly, to support children to attend school regularly, then to take an interest in their educational achievements and to be active members of the school community. They recognise that the services (Wirrpanda) that transport children to school, play an important role in children's education. Participants value the role that TAFE plays and would like to see this expanded so that young people are better prepared for employment. Specifically mentioned were mechanics, computer skills, beauty, hairdressing and modelling skills. Developing strategies to encourage young people to study, to consider obtaining qualifications, going to college or university would enable Martu to have a strong future and bring their skills back to the community.

Martu knowledge has an important place alongside Western education and the engagement of Wiluna Martu people in education is valued. The TAFE and Wiluna - Central Desert Native Title Services ranger scheme and the Martu seasonal calendar in the school were specifically mentioned. Participants would like to see further integration of both knowledge systems in education.

Hope and dreams. Mate, I'm hoping these kids come out of school and find jobs (P.2).

Employment

When participants talked about strengths, they talked about the benefits of being employed. Participants would like to see more opportunities to work locally. They have various ideas about how to do this and make this happen. They would like there to be specific support provided so that Wiluna Martu work successfully in Shire positions and at the mines. They would like more opportunities provided for Martu to work at NAHS, with training and mentoring so that, in the long-term, positions currently occupied by non-Martu staff could be occupied by Martu. This would include senior executive positions at NAHS. Similarly, more positions at the school would be occupied by Martu.

Yeah, they just need jobs and that's security for you, you can do what you want then. You can save your money and you can put it aside, and you can buy things for your house and whatever. But you need a job and security (P.2).

Participants want the community to be part of the discussion about how local work can be generated. Ideas include jobs that look after Country, bush tours for tourists and strengthening the connection between local artists and tourists and cultural awareness and immersion programs.

Training opportunities are particularly crucial and current training support is valued. Support to transition from school to work, or unemployment to employment are needed. Programs that encourage and teach young people to develop a work ethic, be punctual and understand the protocols required for employment such as reporting when sick and unable to attend, would be beneficial. Other program support mentioned was assistance to obtain heavy vehicle licences, and Police and Working with Vulnerable People checks.

Participants would like to see young people helping to look after Wiluna and Bondini. For example planting trees & grass at the Bondini oval, cleaning up the reserve, clearing up cars and carting wood for old people. These activities could form part of a community service order in place of a prison sentence.

The younger ones they need jobs and a bit of guidance (P.2).



No racism

Wiluna Martu participants talked about the experiences of racism in the town and the need for this to be addressed. Areas where they felt it strongly were in the employment arena. Racism may be completely unintentional, but its effects are nevertheless keenly felt. The marginalisation of Wiluna Martu employment in Wiluna is perceived by the participants to be because of racism.

While it is very much appreciated that NAHS is an important employer of Wiluna Martu, some participants felt that there were times when they were treated differently to non-Indigenous staff. Wiluna Martu felt that they were not as valued as non-Indigenous staff. They thought that every non-Martu employee should, as a matter of course, participate in Martu cultural awareness training. This would include Indigenous staff who are not Martu.

[Cultural awareness] training for every staff that comes and works for NAHS that is not Indigenous, including the Fijians ... Even the Indigenous, but not from here (P.22).

Martu ownership and control

Wiluna Martu who had greater control over their lives, through work, qualifications or owning a business were seen as having confidence and self-esteem that others found difficult to obtain. Wherever possible, participants want Wiluna Martu ownership and control of services or at least significant steps towards that. Potential opportunities for this would be if a healing centre or community centre were to be established in Wiluna. With ownership and control comes responsibility and Wiluna Martu would welcome proactive training and mentoring where they do not already have the knowledge and skills to act independently of non-Martu expertise. Similarly, a proactive approach to succession planning at NAHS would be regarded as highly beneficial to the health and wellbeing of Wiluna Martu.

I believe that a lot of these positions here in this AMS can be filled with our mob. Especially if they were to be working alongside ... whoever it is. Just that we never really got that chance or opportunity (P.29).

Other areas which could facilitate Wiluna Martu ownership and control is having access to business development and training so that Martu could develop their own cottage industries and/or cultural enterprises. Enabling young Martu to obtain apprenticeships as tradespeople such as an electrician, plumber, mechanic, hairdresser or carpenter would enable them to find employment in Wiluna.

Many of the topics that Wiluna Martu participants talked about are achievable. Some will require planning and collaboration between all stakeholders and the Martu community in Wiluna to achieve and make happen. Some activities are already happening in the short term whilst others will require long term planning. However, this research project is the beginning of the story about the Martu *Kutju Warta* (One Tree) and what needs to happen in Wiluna to make and keep Wiluna Martu people strong and healthy into the future.



Recommendations

The following recommendations have emerged from the research.

RECOMMENDATIONS

Building a strong Wiluna Martu community

NAHS to:

- Employ an expert consultant to co-design with the Wiluna Martu community a cultural orientation program that can be delivered to all non-Martu staff at NAHS and service providers in Wiluna
 - Develop and include in NAHS policy and procedures manuals, policies that address culturally responsive and safe practice
 - Provide cultural supervision and mentoring to all clinical staff
 - Develop a Wiluna Martu recruitment and retention strategy to retain, grow, mentor and progress Wiluna Martu staff
 - Develop and design culturally safe pamphlets addressing a range of health conditions such as pregnancy, diabetes, heart disease and psychosocial issues identified in this report
 - Continue to deliver the SEWB program in the community
 - Consult with young people about their hopes and dreams
 - Keep data on alcohol and other drugs related health and psycho-social presentations
 - Display photos of the current Board of Directors in the NAHS waiting room and on the NAHS web site
 - Explore funding options to support community and BOD participation in the dissemination of the research at appropriate conferences and forums
 - Provide opportunities and funding for community members to travel outside community to meet with funding bodies, visit other services and attend training and conferences
-

PROGRAM DEVELOPMENT

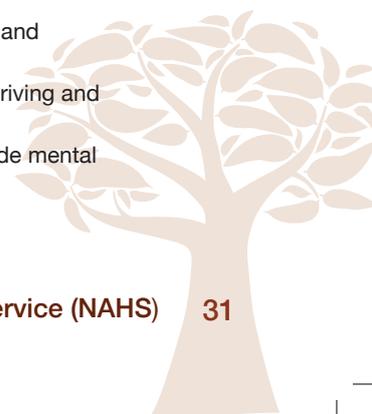
Develop and design programs:

- To strengthen and build Wiluna Martu connection to Country
 - That can be delivered on Country to Wiluna Martu Elders, women, men and young people
 - A strengths-based health and wellbeing program that meets the needs of Martu young people
 - A parenting support and education program applying Martu beliefs and knowledge
 - A grief and loss program to support families with the loss of a family member
 - To address family fighting and disharmony through a 'safe house' program
 - A family contact program that supports families to stay in touch with members in prison
 - A sporting and activities program, in particular during weekends and school holidays, for Wiluna Martu children and young people (5 years plus)
-

FUNDING

Obtain funding to:

- Support and establish a Wiluna Martu Community and Resource Centre to run programs and provide a culturally safe place for women, men and young people's groups to meet
- Locate premises in Wiluna to establish and set up the Wiluna Martu Community and Resource Centre
- Run activities for young people and children during the school holidays, after school and on the weekend
- Fully fund the NAHS SEWB program so that it is sustainable in the long term
- Purchase a 4 wheel drive bus that can be used for transporting larger groups of Wiluna Martu onto Country
- Support older Wiluna Martu to stay in Wiluna
- Sustain and extend the scope of the CCC program in providing holistic domestic and bio-medical care and support at home
- Employ a community development worker in Wiluna to work with the Martu and Wiluna community in driving and developing programs and activities to strengthen and build community wellbeing and cohesion
- Employ a mental health nurse or social worker within the SEWB team to support clinical staff and provide mental health community outreach



RECOMMENDATIONS

Building a strong Wiluna Martu community

EVALUATION OF RECOMMENDATIONS

Develop an ongoing evaluation strategy and process to assess:

- The impact of key recommendations
- Improvements in the social and emotional wellbeing of the Wiluna Martu community
- Coordination of service delivery and development of new programs

RECOMMENDATIONS THAT WILL REQUIRE STAKEHOLDER COLLABORATION AND SUPPORT

(Wiluna Martu Community, Shire of Wiluna, Mines, Wirrpanda Foundation, Police, Department of Child Protection, Department of Housing, MEEDAC, School, TAFE, Wiluna - Central Desert Native Title Services, NAHS)

EMPLOYMENT

- Explore with the Mines:
 - Opportunities for Wiluna Martu to be employed in re-vegetation and rehabilitation of mine sites
 - Employment opportunities in delivering cultural awareness and orientation programs to the mines
 - Explore with MEEDAC training opportunities for Wiluna Martu to set up their own cultural businesses and enterprises
 - Explore with TAFE the development of programs for young people, such as hairdressing, nails, department, mechanics, plumbing, carpentry
-

EDUCATION

- Explore opportunities to develop and run a one to one volunteer tutoring program to support student education
 - Develop a ready for work program for Wiluna Martu young people to prepare them for entering the workforce.
 - Provide opportunities for children and young people to obtain broader social experiences outside of Wiluna
 - Provide opportunities and pathways to encourage Wiluna Martu parents and community to engage and participate in school activities
-

HOUSING

Recruit:

- A social worker who can specifically advocate and support families with housing, family violence and child protection issues
 - A Wiluna Martu worker to work alongside the social work advocate and be mentored in advocacy work in housing, family violence and child protection issues
-

ALCOHOL, SUBSTANCE ABUSE AND SNIFFING

- Develop an across community strategy to prevent children and young people's access to volatile substances
 - Develop a community alcohol strategy to manage the sales and consumption of alcohol in Wiluna
 - Develop programs that address unhealthy drinking and sniffing in Wiluna
 - Monitor and control the activity of grog running in Wiluna
-

RECREATION FACILITIES

- Renovate and replace dated playground equipment in Bondini and Wiluna
 - Update local parks in Wiluna to enable families to have barbecues and picnics
 - Create a water playground for children in Wiluna
 - Create a skate boarding park for young people and children
-

RACISM

Key stakeholder organisations in collaboration with NAHS to:

- Run community events that promote cultural harmony and tolerance in Wiluna
 - Promote and showcase Martu culture in Wiluna during NAIDOC week
 - Organise and run regular festivals that showcase the strengths of the diverse cultures in Wiluna
 - Co-design a community garden project in collaboration with the Martu and the Wiluna community to promote cultural harmony in working together
-

ACCESS TO AFFORDABLE AND QUALITY FOOD

- Explore strategies to address the high cost and variable quality of food in Wiluna
 - Explore with Wiluna Martu opportunities to run their own food enterprise
-



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APPENDICES

**APPENDIX 1
RESEARCH NEWSLETTERS**

**APPENDIX 2
RESEARCH YARNING GUIDE**

**APPENDIX 3
COMMUNITY REPORT**



Ngangganawili Aboriginal Health Service (NAHS)



Yarning Tree Research Project

The health and wellbeing of our Wiluna Martu community
from our perspective

What is this research project?

**Yarning
Tree
Newsletter**

Earlier this year, NAHS set up a research project to ask Wiluna Martu about what makes them strong, what are their hopes and dreams, what needs to change to help all Wiluna Martu stand strong. Families will be asked about how NAHS can help this to happen?



**Issue 1
November
2017**

Who will do the research?

One or two members from each Wiluna Martu family have received training to undertake a research yarn with their family. They will make a time to sit down with family who want to participate in the research yarn. We hope as many people as possible will want to share their ideas.

The Yarning Tree



The family researchers will use the Yarning Tree to help members yarn about their experiences of living in Wiluna and what changes need to happen to make sure that all Wiluna Martu families can stand strong together.

**Research Team:
Joanna, Dawn,
Victoria**





Yarning Tree Project

Page 2

How will all this happen?



NAHS & Wiluna

This is where we are now



Bondini

NAHS Board of Directors initiate Tree of Hope and Knowledge Research Project



Wiluna Martu community researchers receive research yarn training



Project has received ethics approval from Western Australia Health Ethics Committee



Research yarns take place



Information from all the yarns will be put together to create the Wiluna Martu story



This story shared with researchers for their feedback and comments added to the story



Report written for NAHS Board of Directors telling the story and recommending changes that the community want to see



Report shared with Wiluna Martu community. Community & NAHS develop action plan to go forward.

If you have any questions please contact Heidi on 0437 630 974



Ngangganawili Aboriginal Health Service (NAHS)



Yarning Tree Research Project

The health and wellbeing of our Wiluna Martu community

Yarning
Tree
Newsletter

Issue 2
July 2018

If you have
any
questions,
please
contact
Victoria
Salerno or
Lesley
Edwards at
NAHS

What is happening in the research?

Between March and June 2018, about 26 research yarns have taken place. We are keen to yarn with more people.

Community members have talked about what makes their Wiluna Martu tree strong, what are their worries and concerns, what are their hopes and dreams and how NAHS can help make community stronger.

Do you want to tell your story about what matters to you in Wiluna?

If you are 18 years or older, and haven't yet told your story in a research yarn, please let one of the following people at NAHS know **before 31st July**, and they can arrange a yarn:

Lesley Edwards, Ane Koroicure,
Apisalome Waqa

Research Team:
Joanna, Dawn,
Victoria



Next Steps

So that the changes community want can start to happen, the plan is:

- ❖ Finish yarns **31st July 2018**
- ❖ Information from the yarns is put together to create Wiluna Martu story
- ❖ Story shared with community researchers and their feedback added to the story
- ❖ Report written for NAHS Board of Directors telling the story and advising them of changes community want to see
- ❖ Report shared with Wiluna Martu community **December 2018**
- ❖ Community & NAHS develop action plan to go forward.



Ngangganawili Aboriginal Health Service (NAHS)



Yarning Tree Research Project

The health and wellbeing of our Wiluna Martu community

Thank You

Yarning Tree Newsletter

Thank you to everyone who has told their story to Dawn, Joanna or Victoria.

You have generously shared your ideas about what makes Wiluna strong, your worries about Wiluna and how you think NAHS and others can make things better.

Issue 3

October
2018

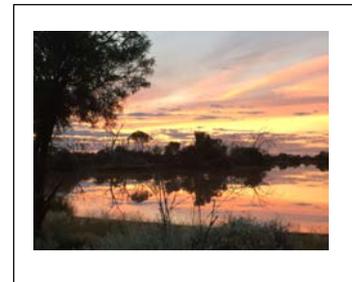
The yarns have now finished.

What is happening now in the research?

If you have any questions, please contact Victoria Salerno or Lesley Edwards at NAHS

- ❖ Dawn, Joanna and Victoria have been reading all the stories in order to create a Wiluna Martu story.
- ❖ Dawn and Joanna are in Wiluna from **Monday 15th October to Friday 19th October** to tell the NAHS Board of Directors about the story that is emerging from the research yarns.

Research Team:
*Joanna, Dawn,
Victoria*



Next Steps

So that changes community want can start to happen, the plan is:

- ❖ In October, the story so far is being shared with the NAHS Board of Directors and their feedback added to the story.
- ❖ When the Board are happy, the story will be shared with community.
- ❖ Reports will be written for the NAHS Board of Directors and for community telling the story and advising them of changes community want to see.
- ❖ These reports will be shared with the Board and the Wiluna Martu community sometime in **December 2018**
- ❖ The community & NAHS will develop an action plan to go forward.



APPENDIX 2 RESEARCH YARNING GUIDE

Background to research

Earlier this year, NAHS set up a research project to ask Wiluna Martu about what makes their community strong, what are their hopes and dreams for community, and what needs to change to help all Wiluna Martu stand strong. Wiluna Martu families are now being asked about this and about how NAHS can help these hopes and dreams to happen.

In this research yarn we will use the Yarning Tree to help you describe and explain your community and answer questions about life in Wiluna. We think that, like the tree, community needs support to grow strong. It may face challenges which can hurt or damage community, break it apart and sometimes even destroy it or parts of it. We want to know all the things that can help keep your community tree strong, healthy and safe, as well as the things that can hurt or damage the tree. We also want to know your family's dreams and hopes for your community and how NAHS can help you achieve them to benefit the whole Wiluna Martu community.

Research Yarning Questions

Strengths

What makes your community tree strong in Martu ways?

Who looks after your community tree?

What hopes and dreams do you have for your community?

Do you have any examples?

Concerns

Do you have any worries about your tree and if yes, what are they?

What stops your community tree from being healthy?

What can hurt or damage your community tree?

Do you have any examples?

Supports

Who do you go to in your community for support?

What support should be provided for people who have no one?

What other supports need to be available for families in Wiluna?

Do you have any examples?

Standing strong for the future

How do we all stand strong in Wiluna together to keep our tree safe and healthy?

What needs to happen in Wiluna to help all people be strong?

How can NAHS help you achieve your hopes and dreams for your community?

What other supports are important for you?

Do you have any examples?

Pub closure

What impact if any has the closure of the pub had on you, your family and the community?

Reflective opportunity

If you were to describe your tree, what would it be called/named?

Do you have anything else about the Wiluna Martu community tree that you would like to share?





Ngangganawili
Aboriginal Health Service



Report of the *Kutju Warta*

Yarning Tree of Knowledge Research Project.
The health and wellbeing of our Wiluna Martu community.

Background

In 2018 NAHS set up a research project to ask Wiluna Martu about what makes them strong, what are their hopes and dreams, what needs to change to help all Wiluna Martu stand strong. Families were asked about how NAHS can help this to happen?

The Yarning Tree

The researchers used the Yarning Tree to help community yarn about their experiences of living in Wiluna and what changes need to happen to make sure that all Wiluna Martu families can stand strong together.

Who did we talk to?



45 Community members

aged between 20 and 70 years of age representing



12 family groups

participated in research yarns.



The Wiluna Martu story



Martu Living on Country



Martu in Wiluna



Community Hopes and Dreams



“When I go out to the station and we go out bush from there we get a burst of energy. It takes all the negative things away from us and fills us with positive things. It is healing and revitalises us.” (P.29)

“We don’t want to lose it [culture, law, bush knowledge] because it’s part of our identity.” (P.38)

“Hope and dreams. Mate, I’m hoping these kids come out of school and find jobs.” (P.2)

“I reckon NAHS is doing a lot as it is for the people. If we never had NAHS and NAHS got its doors shut by funding tomorrow, Wiluna will be devastated. Because they create all our jobs, they look after our medical, they look after our aged care, they look after the youth, they do the family counselling. They do everything, they bring in specialists and Richard tries to get as many jobs created as we can in the community.” (P.35)

Concerns and Worries



“We’ve got to learn to help our kids.” (P.35)

“My grandson was sniffing and for me I cried for my grandson when I saw him like that.” (P.3)

“Yeah most of these kids kind of lost, grew up without their mum or dad because maybe most, their mum and dad have kind of passed on too.” (P.36)

“Well over time it’s just like they just sort of - you know, there’s a fire burning on the inside of them and slowly it’s just got put out.” (P.29)

“Some people don’t talk about their private problems. A lot of people are sick, but they hide their problems.” (P.34)

“The shop here - it’s haven’t got a decent and feed. ... The shop is too dear. ... You can’t even get good veggies or fruit.” (P.12)

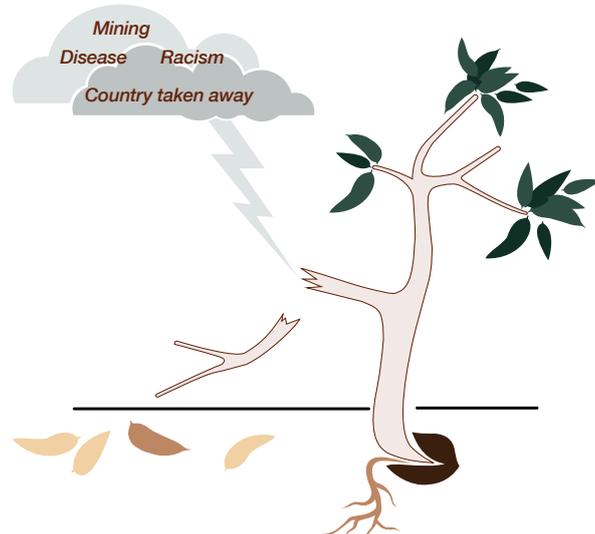
“It’s sad because most of these kids’ parents their dads [when they are drunk] are flogging their mums.” (P.36)



Seed of cultural knowledge planted by Martu Elders



2 Worlds colliding (Martu and Western)



Recommendations

After listening to Wiluna Martu's concerns and worries, hopes and dreams, the research has recommended:

All projects and programs to be co-designed and co-created in partnership with Wiluna Martu Elders, families and young people.

Build strong Wiluna Martu community

Support Wiluna Martu families

Help take greater care of Wiluna Martu children and young people

Address unhealthy drinking and drug use

Enhance culturally safe and responsive service delivery – 2 way learning and practice

Address education and training needs

Improve food quality and affordability

Meet the needs of older Wiluna Martu people to safely stay in community

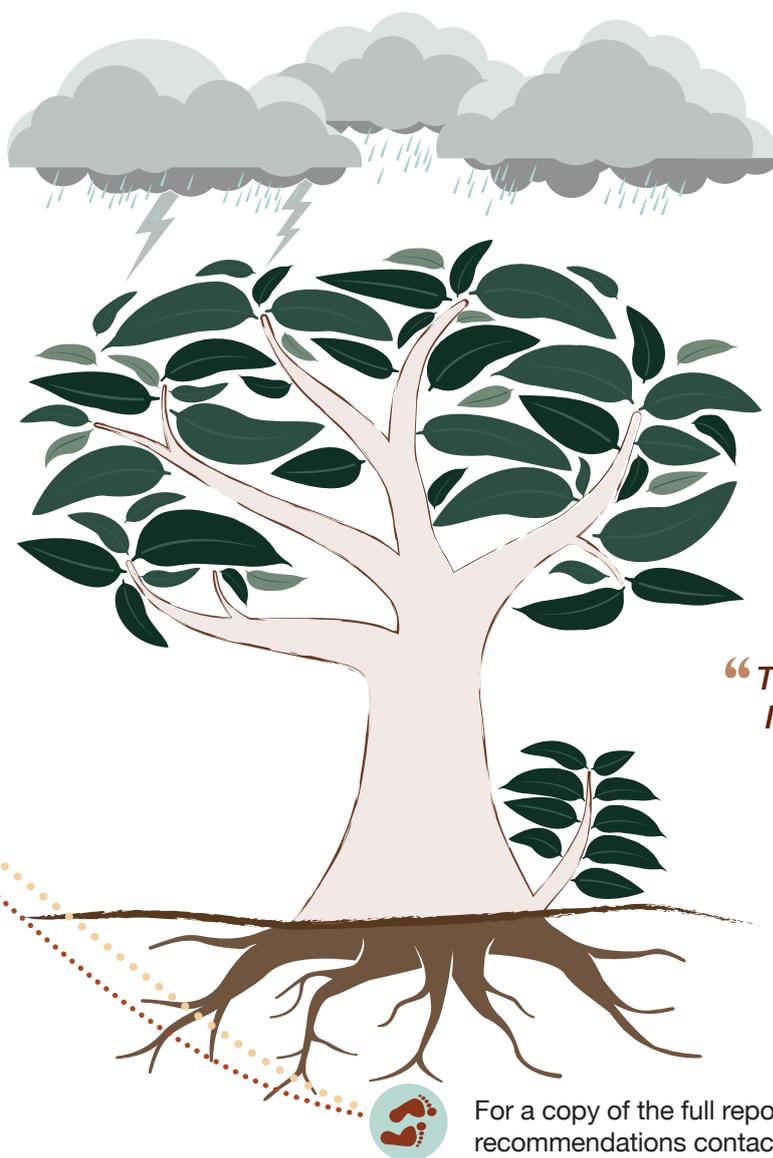
Address recreation needs

Address racism

Address employment needs

Find ways to decrease fighting in community

The Kutju Warta stays strong



“That tree’s like a book. It has a lot of stories, that tree.” (P.16)

For a copy of the full report or details of the recommendations contact NAHS BOD, Richard or Heidi.

KUTJU WARTA

Yarning Tree of Knowledge

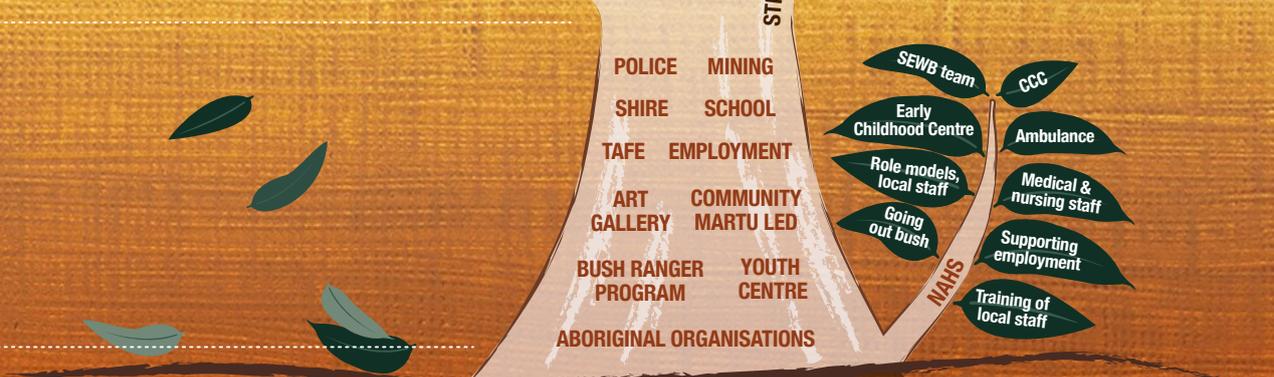
Concerns & Worries



Hopes & Dreams

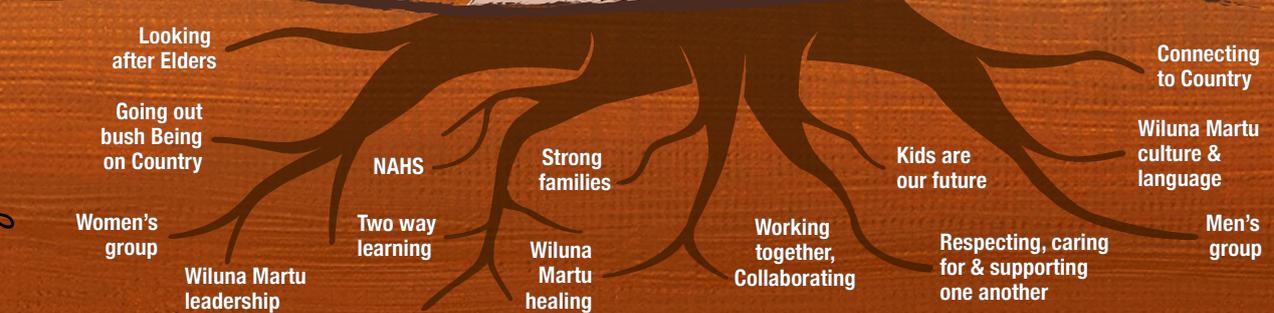


Community Aspirations



Resources

Strengths & Values



Thank you for sharing your story with us. We have enjoyed getting to know and working with the Wiluna Martu community and hope that this important project supports the changes that you want in your community. The research team Dawn Bessarab, Victoria Jones and Joanna Zubrzycki.

