

A reference list for teaching about Indigenous Australians in psychology

Compiled by Winnifred Louis, Katie Greenaway, & Blake McKimmie
School of Psychology, University of Queensland
Version 7. April 2013.

Some of the references are briefly annotated by Winnifred Louis, who will happily take corrections, suggestions, or new summaries re un-annotated refs. These may be sent to w.louis@psy.uq.edu.au .

The purpose of the list is to compile a reference list for psych profs who might be searching for relevant research to cover in their undergrad courses. The list is partial and doubtless will expand in future updates. Certainly a lot has changed since the first version!

Sections below include: 1) Scholarly articles on this topic 2) Coverage of relevant issues in psychology textbooks; 3) Psychology studies with Indigenous Australian participants; 4) Other studies of Indigenous participants flagged by psych profs; 5) Prejudice against Indigenous Australians; and 6) Also recommended as relevant and interesting (including reports & videos).

The Australian Indigenous Psychology Association

<http://www.indigenouspsychology.com.au/>

Also: Anne Pedersen's Indigenous References list

http://www.murdoch.edu.au/School-of-Psychology-and-Exercise-Science/_document/Prejudice-Mob/Indigenous.pdf

The Australian Psychological Society Interest Group, Aboriginal and Torres Strait Islander Peoples and Psychology

<http://www.groups.psychology.org.au/atsipp/>

The Australian Psychological Society Public Interest resources

<https://www.psychology.org.au/community/public-interest/indigenous/>

Scholarly articles on this topic

This whole section is new since version 6 – fantastic to see a scholarship of teaching emerge.

Guilfoyle, A. (2009). Engaging Indigenous content within teaching of qualitative research in psychology. *eCULTURE*, 2, 99-104.

Hill, B. & Mills, J. (2013) Situating the 'beyond': adventure-learning and Indigenous cultural competence. *Discourse: Studies in the Cultural Politics of Education* 34:1, 63-76.

Pedersen, A. and Barlow, K.F. (2011) Theory to social action: A university-based strategy targeting prejudice against Aboriginal Australians. *Australian Psychologist*, 43 (3). 148-159. DOI: 10.1080/00050060802318587

Ranzijn, R., & McConnochie, K. (2012). Teaching 'intercultural diversity and Indigenous psychology': The Talking Stick as a strategy to manage student discomfort around difficult issues. In S. McCarthy, J. Cranney, K. L. Dickson, A. Trapp and V. Karandashev (Eds.), *Teaching Psychology around the World* (Vol. 3) (pp. 15-29). Cambridge, UK: Cambridge Scholars Publishing.

Ranzijn, R., McConnochie, K., Day, A., Nolan, W., Wharton, M. (2008). Towards cultural competence: Australian Indigenous content in undergraduate psychology, *Australian Psychologist* 43(2), 132-139. DOI:10.1080/00050060701762554

Universities Australia. (2011). National Best Practice Framework for Indigenous Cultural Competency in Australian Universities. Canberra: Department of Education, Employment and Workplace Relations (DEEWR) *** does anyone know of a working link to this report?

And related:

Briskman, L. (2008), 'Decolonizing Social Work in Australia' in *Indigenous social work around the world: Towards culturally relevant education and practice*. (eds. M. Gray, J. Coates and M. Yellow Bird), Ashgate Press, Aldershot.

Durey, A. (2010) Reducing racism in Indigenous health care in Australia: Where does cultural education fit? *Australian and New Zealand Journal of Public Health*, 34, S87-92.

Sims, M., O'Connor, M., & Forrest, M. (2003). Aboriginal families and the school system. In Q. Beresford & G. Partington, (Eds.), *Reform and Resistance in Aboriginal Education: the Australian Experience*. (pp 69 – 91). Perth, WA: University of Western Australia Press.

Coverage in psychology textbooks

New textbooks have emerged specifically addressing the topics.

- Ranzijn, R., McConnochie, K., & Nolan, W. (2009). *Psychology and Indigenous Australians: Foundations of cultural competence*. South Yarra, Vic: Palgrave Macmillan
- Purdie, N., Dudgeon, P., & Walker, R. (Eds). (2010). *Working together: Aboriginal and Torres Strait Islander mental health and wellbeing principles and practice*. Western Australia: Australian Council for Educational Research and the Kulunga Research Network, Telethon Institute for Child Health Research, with funding through the Office for Aboriginal and Torres Strait Islander Health, Australian Government Department of Health and Ageing. Available free online <http://aboriginal.childhealthresearch.org.au/kulunga-research-network/working-together/working-together-chapters.aspx> This is a resource **developed and promoted by AIPA, the Australian Indigenous Psychology Association**.

Other referrals to textbooks:

- Burton, L., Westen, D., & Kowalski, R. (2012) *Psychology: 3rd Australian and New Zealand Edition*. Milton: John Wiley & Sons Australia Ltd. has a chapter called *Cross-cultural and indigenous psychology* which (among other things) contains a

brief description of research in areas such as cultural stereotypes; identity; collectivism and individualism; the experience of colonization and trauma; communication; “culturally-competent” psychologists. This is a good resource for foreigners to get a ‘one fell swoop’ intro to area history and overview of psych research, according to Blake McKimmie.

- In developmental, Candi Peterson recommends Hamilton, A. (1981). *Nature & nurture: Aboriginal childcaring*. Canberra: AITIS. Also a chapter on Walpiri child-rearing [Sophie L. Pierroutsakos, Infants of the dreaming] in J. DeLoache & A. Gottlieb (2000) (Eds.), *A World of Babies: Imagined Childcare Guides for Seven Societies*. Cambridge University Press.
- Stephanie Hanrahan notes her chapter for sports psych: Hanrahan, S.J. (2009). Working with Australian Aboriginal athletes. In R. Schinke and S.J. Hanrahan (Eds.), *Cultural sport psychology*. Champaign, IL: Human Kinetics.

Psychology studies with Indigenous Australian participants

- Bishop, B., Vicary, D., Andrews, H. & Pearson, G. (2006). Towards a culturally appropriate mental health research process for Indigenous Australians. *The Australian Community Psychologist*, 18, 31-41
- Butler, B. (1993). Aboriginal children: Back to origins. *Family Matters*, 35, 7-12.
- Colic-Peisker, V., & Tilbury, F. (2008). ‘Being black in Australia: a case study of intergroup relations’, *Race and Class*, 49(4):38-56.
- Clark, Y. (2000). The construction of aboriginal identity in people separated from their families, community, and culture: Pieces of a jigsaw. *Australian Psychologist*, 35, 150-157. [Interviews with 7 Indigenous Australians from the Stolen Generations on themes including identity development.]
- Day, A., Davey, L., Wanganeen, R., Casey, S., Howells, K., & Nakata, M. (2008). Symptoms of trauma, perceptions of discrimination and anger: A comparison between Australian Indigenous and nonindigenous prisoners. *Journal of Interpersonal Violence*, 23(2), 245-258. [Quoting from the discussion: “Indigenous participants generally reported higher levels of trait anger and anger expression, and lower levels of anger control. They also reported more frequent experiences of personal loss or separation, and experiences of traumatic symptoms.... We interpret these results as lending preliminary support for the suggestion that anger for indigenous male prisoners may be best understood as occurring within a context of historical trauma, low emotional awareness, and experiences of perceived discrimination.”]
- Day, A., Davey, L., Wanganeen, R., Howells, K., DeSantolo, J., & Nakata, M. (2006). The meaning of anger for Australian Indigenous offenders: The significance of context. *International Journal of Offender Therapy and Comparative Criminology*, 50(5), 520-539. [Quoting from the abstract: “for these Indigenous men, anger was experienced within a broad social and political context that imbued the experience of anger with layers of culturally specific meaning.”]
- Drew, N., Adams, Y. & Walker, R. (2010) ‘Issues in Mental Health Assessment With Indigenous Australians’. Chapter 14 in Purdie, N., Dudgeon, P. & Walker, R. (Eds) Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice. Office of Aboriginal and Torres Strait Islander Health, Department of Ageing: Canberra.
- Dudgeon, P. (2008). Empowering research with Indigenous communities. *Ngoonjook: a Journal of Australian Indigenous Issues*, 32, 8-26.
- Dudgeon, P., Garvey, D., & Pickett (Eds.) (2000). *Working With Indigenous Australians: A Handbook for psychologists*. Perth: Gunada Press.
- Dudgeon, P., & Pickett, H. (2000). Psychology and Reconciliation: Australian Perspectives. *Australian Psychologist*, 35, 82 - 87.

- Dudgeon, P. & Ugle, K. (2010) 'Communication and Engagement: Urban Diversity'. Chapter 13 in Purdie, N., Dudgeon, P. & Walker, R. (Eds) *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*. Office of Aboriginal and Torres Strait Islander Health, Department of Ageing: Canberra.
- Dudgeon, P., Wright, M., Paradies, Y., Garvey, D. & Walker, I. (2010) 'The Social, Cultural and Historical context of Aboriginal and Torres Strait Islander Australians'. Chapter 3 in Purdie, N., Dudgeon, P. & Walker, R. (Eds) *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*. Office of Aboriginal and Torres Strait Islander Health, Department of Ageing: Canberra.
- Dunn K, Kamp A, Shaw W, Forrest J and Paradies Y (2011). Indigenous Australians' attitudes towards multiculturalism, cultural diversity, 'race' and racism. *Journal of Australian Indigenous Issues*, 13(4): 19-31.
- Gallois, C. (1984). Personality judgements of Australian Aborigine and White speakers: Ethnicity, sex and context. *Journal of Language and Social Psychology*, 3, 39-57. [Urban White, rural White, and rural Aboriginal Australians rated audiotapes of White and Aboriginal speakers. Results are complex. Among other things, Aboriginal students were more positive in their evaluation of Aboriginal speakers than rural Whites, who in turn were more favourable than urban Whites. The rural/urban White difference is interpreted in terms of beneficial effects of contact for rural Whites.]
- Garvey, D. (2007). *Indigenous Identity in Contemporary Psychology: Dilemmas, Developments, Directions*. Cengage Learning Australia.
- Green, M. J., & Sonn, C.C. (2005). Examining discourses of whiteness and the potential for reconciliation. *Journal of Community & Applied Social Psychology*, 15, 478–492.
- Greenaway, K.H., Quinn, E., & Louis, W.R. (in press). Appealing to common humanity increases forgiveness but reduces collective action among victims of historical atrocities. *European Journal of Social Psychology*. [Indigenous Australian participants. Thinking of the Stolen Generations as about « humans » vs White and Indigenous Australians increases intentions to forgive White Australians but reduces intentions to engage in collective action. These effects were mediated by reduced identification as an Indigenous Australian.]
- Halloran, M., & Kashima, E. (2004). Social identity and worldview validation: The effects of ingroup identity primes and mortality salience on value endorsement. *Personality and Social Psychology Bulletin*, 30, 915-925. [In Study 1, bicultural Aboriginal Australians primed with thoughts of death and Aboriginal identity were less individualist than those in the control condition (interpreted as Ps validating the salient Aboriginal identity). When primed with thoughts of death and "Australian" identity the Ps were less collectivist than the control condition (again interpreted as validating the salient identity).]
- Kearins, J. (1981). Visual spatial memory of Australian Aboriginal children of desert region. *Cognitive Psychology*, 13, 434-460.
- Kelly, K., Dudgeon, P., Gee, G. & Glaskin, B. (2010) Living on the Edge: Social and Emotional Wellbeing and Risk and Protective Factors for Serious Psychological Distress Among Aboriginal and Torres Strait Islander People, Discussion Paper No. 10, Cooperative Research Centre for Aboriginal Health, Darwin. Online : <http://www.indigenopsychology.com.au/Assets/Files/AIPA-Living-on-the-Edge-web.pdf>
- Lee, C. (2000). Australian Indigenous Psychologies. *Australian Psychologist*, 35, 112.
- LoGiudice, D., Smith, K., Thomas, J., Lautenschlager, N. T., Almeida, O.P., Atkinson, D. & Flicker, L. (2006). Kimberley Indigenous Cognitive Assessment tool (KICA): development of a cognitive assessment tool for older indigenous Australians. *International Psychogeriatrics*, 18, 269–280. [From the abstract: "[T]here is no validated tool to assess cognition in older indigenous Australians. This study was designed to address this deficiency."]
- Mellor, D. (2007). Aboriginal and Non-Aboriginal Australia: The dilemma of apologies, forgiveness, and reconciliation. *Peace and Conflict: Journal of Peace Psychology*, 13(1), 11–36

- Mellor, D. (2004). Responses to racism: A taxonomy of coping styles used by Aboriginal Australians. *American Journal of Orthopsychiatry*, 74(1),56-71. [On the basis of interviews with 34 Indigenous Australians, describes taxonomy of coping w/ 3 response categories: to defend the self, to control/contain reaction, and to confront the racism.]
- Mellor, D. (2003). Contemporary racism in Australia: The experience of Aborigines. *Personality and Social Psychology Bulletin*, 29(4), 474-486. [On the basis of interviews with 34 Indigenous Australians, suggests racism is prevalent in Australia and frequently overt / old-fashioned. Use of MR / OFR distinction less relevant to Australia.]
- Mellor, D., Bretherton, D., & Firth, L. (2007). Aboriginal and non-aboriginal Australia: The dilemma of apologies, forgiveness, and reconciliation. *Peace and Conflict*, 13(1), 11-36. [Qualitative analyses of interviews with 10 Indigenous Australians suggest an apology is necessary for reconciliation.]
- Many papers by **Yin Paradies** listed in the last section are also relevant here, perhaps especially:
- Paradies, Y., & Cunningham, J. (2009). Experiences of racism among urban Indigenous Australians: Findings from the DRUID study. *Ethnic and Racial Studies*, 32(3), 548-573.
- Paradies Y, Cunningham J. (2012). The DRUID study: Racism and self-assessed health status in an Indigenous population. *BMC Public Health* 12:131.
- Paradies, Y., Harris, R., & Anderson, I. (2008). *The impact of racism on Indigenous health in Australia and Aotearoa: Towards a research agenda*. Cooperative Research Centre for Aboriginal Health Discussion Paper Series: No. 4.
- Peate, V. G., Platow, M. J., & Eggins, R. A. (2008). Collective voice and support for social protest among Indigenous and non-Indigenous Australians: Considering the role of procedural justice in an intergroup conflict of interest. *Australian Journal of Psychology*. [This experiment measured Indigenous and non-Indigenous Australians' responses to a hypothetical scenario regarding discussions over Native Title rights. Each group's collective representation ("voice"), and the group membership of an arbitrating authority were independently manipulated. Members of both samples agreed that Indigenous voice only was fairer than non-Indigenous voice only. Moreover, Indigenous participants reported greater protest support following non-Indigenous voice only than Indigenous voice only, and the greatest acceptance of potential outcomes under conditions of Indigenous voice provided by an Indigenous authority. Non-Indigenous participants, however, reported the highest level of protest support following non-Indigenous voice provided by a non-Indigenous authority, and the lowest level of protest following Indigenous voice provided by the same non-Indigenous authority.]
- Pollitt, P. A. (1997). The problem of dementia in Australian Aboriginal and Torres Strait Islander communities: An overview. *International Journal of Geriatric Psychiatry*, 12, 155-163. [From the abstract: "This article - based on a review of published work, supplemented by discussions with indigenous and non-indigenous individuals involved in indigenous aged care and mental health -examines some of the issues surrounding cognitive decline in old age for Aborigines and Torres Strait Islanders. More specifically, it looks at the problems involved in assessing and diagnosing cognitive decline and dementia, especially among people who follow more traditional ways of life, and in providing services to sufferers and their carers. In doing so, it considers some of the relative meanings of 'old age', 'abnormal old age', 'mental disorder', 'sickness' and 'dementia'."]
- Pedersen, A. & Walker, I. (2000). Urban Aboriginal-Australian and Anglo-Australian children: In-group preference, self-concept, and teachers' academic evaluations. *Journal of Community & Applied Social Psychology*, 10, 183-197. [Aboriginal and Anglo school-children compared in self and other ratings, and in how teachers saw them (6-12 year-olds). Self-concept was equal but Anglo kids showed more ingroup favouritism and were rated higher re academic performance by teachers.]
- Powell, M. (2000). PRIDE: The essential elements of a forensic interview with an Aboriginal person. *Australian Psychologist*, 35(3), 186-192.
- Powell, M., & Bartholomew, T. (2003). Interviewing and assessing clients from different cultural backgrounds: Guidelines for all forensic professionals. In D. Carson & R. Bull (Eds.), *Handbook of Psychology in Legal Contexts* (2nd ed.), pp. 625-643. Chichester: Wiley.

- Reser, J. (2004). What does it mean to say that Aboriginal suicide is different? Differing cultures, accounts, and idioms of distress in the context of indigenous youth suicide. *Australian Aboriginal Studies*, 2, 34-53
- Rickwood, D., Dudgeon, P. & Gridley H. (2010) 'A History of Psychology in Aboriginal and Torres Strait Islander Mental Health'. Chapter 2 in Purdie, N., Dudgeon, P. & Walker, R. (Eds) *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*. Office of Aboriginal and Torres Strait Islander Health, Department of Ageing: Canberra.
- Siegal, M. (1988). Culture, social knowledge, and the determination of criminal responsibility in children: Issues in justice for Aboriginal youth. *Australian Psychologist*, 23(2), 171-182.
- Silburn, S., Glaskin, B., Henry D. & Drew, N. (2010) 'Preventing Suicide Among Indigenous Australians'. Chapter 7 in Purdie, N., Dudgeon, P. & Walker, R. (Eds) *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*. Office of Aboriginal and Torres Strait Islander Health, Department of Ageing: Canberra.
- Westerman, T. (2004). Engagement of Indigenous clients in mental health services: What role do cultural differences play? *Australian e-Journal for the Advancement of Mental Health*, 3(3), 1-6. [Aurore Krebeck notes that a special issue of the *Australian e-Journal for the Advancement of Mental Health* (2004 Vol.3 Issue 3.) "had lots of information on clinical work with Indigenous populations. It focuses on how to do culturally appropriate research and provide appropriate and effective research. There are also articles on suicidology, separation, and seasonal work syndrome." Aurore particularly recommends this article.]
- Yeo, S. S. (2003). Bonding and attachment of Aboriginal children. *Child Abuse Review*, 12, 292-304. [Focuses on assessment of attachment in Indigenous children and suggests use of Western attachment model could be misleading.]
- Zubrick, S., Dudgeon, P., Gee, G., Glaskin, B., Kelly, K., Paradies, Y., Scrine, C. & Walker, R. (2010) 'Social Determinants of Aboriginal and Torres Strait Islander Social and Emotional Wellbeing'. Chapter 6 in Purdie, N., Dudgeon, P. & Walker, R. (Eds) *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*. Office of Aboriginal and Torres Strait Islander Health, Department of Ageing: Canberra.

Other Studies of Indigenous Participants / Articles Flagged by Psych Profs

- Kirkwood, D. (2003). Female perpetrated homicide in Victoria between 1985 and 1995. *The Australian and New Zealand Journal of Criminology*, 36, 152-172. [Analyses the profile of women who kill in Australia. Aboriginal women are over-represented among the group; interpreted as because of being more likely to be targeted by violence (e.g., domestic violence).]
- Hanrahan, S.J. (2004). Sport psychology and indigenous performing artists. *The Sport Psychologist*, 18(1), 60-74.
- Larson, A., Gilles, M., Howard, P. J. & Coffin, J. (2007). It's Enough to Make You Sick: The impact of racism on the health of Aboriginal Australians. *Australian and New Zealand Journal of Public Health*, 31, no. 4, pp. 322-9.
- Heaps of work by **Yin Paradies** and others in population health on racism and its effects.
E.g.:
- Kowal, E., & Paradies, Y. (2005). Ambivalent helpers and unhealthy choices: Public health practitioners' narratives of Indigenous ill-health. *Social Science & Medicine*, 60, 1347-1357.
- Paradies, Y. (2006). Beyond Black and White: Essentialism, Hybridity and Indigeneity. *Journal of Sociology*, 42(4), 355-367.

- Paradies, Y. (2005). Anti-racism and Indigenous Australians. *Analyses of Social Issues and Public Policy*, 5, 1-28.
- Paradies, Y., & Cunningham, J. (2009). Experiences of racism among urban Indigenous Australians: Findings from the DRUID study. *Ethnic and Racial Studies*, 32(3), 548-573.
- Paradies Y, Cunningham J. (2012). The DRUID study: Racism and self-assessed health status in an indigenous population. *BMC Public Health* 12:131.
- Paradies, Y., Harris, R., & Anderson, I. (2008). *The impact of racism on Indigenous health in Australia and Aotearoa: Towards a research agenda*. Cooperative Research Centre for Aboriginal Health Discussion Paper Series: No. 4.
- Paradies, Y., Montoya, M.J., & Fullerton, S.M. (2007). Racialized genetics and the study of complex diseases: The thrifty genotype revisited. *Perspectives in Biology and Medicine*, 50(2), 203-227.
- Powell, M. (2000). Practical guidelines for conducting investigative interviews with Aboriginal people. *Current Issues in Criminal Justice*, 12(2), 181-197.
- Powell, M. (2000), Interviewing of Aboriginal people. *Australian Police Journal*, 54(3), 209-212.
- Schinke, R.J., Hanrahan, S.J., Peltier, D., Michel, G., Danielson, R., Pheasant, C., Enosse, L. & Peltier, M. (2007). The pre-competition and competition practices of Canadian aboriginal elite athletes. *Journal of Clinical Sport Psychology*, 1, 147-165.
- Schinke, R., Hanrahan, S., Eys, M, Blodgett, A., Peltier, D., Ritchie, S., Pheasant, C., & Enosse, L. (2008). The development of cross-cultural relations with a Canadian Aboriginal Community through Sport Research. *Quest*, 60, 357-369.
- Schinke, R.J., Peltier, D., Hanrahan, S.J., Eys, M.A., Recollet-Saikonnen, D., Yungblut, H., Ritchie, S., Pickard, P., & Michel, G. (2009). The progressive integration of Canadian Indigenous culture within a sport psychology bicultural research team. *International Journal of Sport and Exercise Psychology*, 7, 309-322.

Prejudice and social attitudes to Indigenous Australians

- Allpress, J., Barlow, F.K., Brown, R., & Louis, W. (2010). Guilt and shame as predictors of reparation following an intergroup apology. *International Journal of Conflict and Violence*, 4(1), 75-88. Available online <http://nbn-resolving.de/urn:nbn:de:0070-ijcv-2010159> [In this paper we show that group-based shame (but not guilt) predicts petition signing in support of Aboriginal issues.]
- Augoustinos, M., Tuffin, K., & Every, D. (2005). New racism, meritocracy, and individualism: Constraining affirmative action in education. *Discourse & Society*, 16(3), 315-340.
- Balvin, N., & Kashima, Y. (2012). Hidden obstacles to Reconciliation: The persistence of stereotypes. In D. Bretherton & N. Balvin (Eds.), *Peace Psychology in Australia* (pp.197-219). New York: Springer Science+Business Media.
- Barlow, F.K., Louis, W.R., and Terry, D.J. (2010). Minority report: Social identity, cognitions of rejection and intergroup anxiety predicting prejudice from one racially marginalized group towards another. *European Journal of Social Psychology*, 40, 805-818. DOI: 10.1002/ejsp.651 [This paper demonstrates that Asian-Australian people demonstrate significant levels of prejudice towards Aboriginal people, and that this is in part motivated by fears about being rejected by Aboriginal people, and anxiety about the intergroup context. However, it is important to note that this pattern only emerges for highly identified Asian-Australian people – in particular, it is highly identified Asian-Australian participants who, when fearing rejection, respond with anxiety, racism, opposition to apologizing to Aboriginal people, and a desire to avoid Aboriginal people. This pattern is not evident for White Australians, who, irrespective of identification, show a rejection-anxiety-prejudice relationship.]

- Barlow, F.K., Louis, W.R., & Hewstone, M. (2009). Rejected! Cognitions of rejection and intergroup anxiety as mediators of the impact of crossgroup friendships on prejudice. *British Journal of Social Psychology, 48*(3), 389-405. doi:10.1348/014466608X387089 [In this study we look at cross-sectional data to show that when White Australians have Aboriginal friends, they are less likely to perceive that Aboriginal people will reject their advances of friendship. It is in part through this that they report less intergroup anxiety, racism, and avoidance of Aboriginal people.]
- Bretherton, D., & Mellor, D. (2006). Reconciliation between Aboriginal Australians and other Australians: The "Stolen Generations". *Journal of Social Issues, 62*, 81-98. [Content analyses the report of the inquiry on the Stolen Generations as an example of structural violence. Discusses reconciliation as ongoing process bringing elements of healing and restorative justice to peace-building.]
- Chamarette, C. (2000). Terra nullius then and now: Mabo, native title and reconciliation in 2000. *Australian Psychologist, 35*(2), 167-172. [Discursive analysis of 'psycho-political' themes in White-Indigenous relations such as the importance of truth; the importance of dialogue; denial and projection; "Them and Us".]
- Davidson G.R., Sanson A., & Gridley H. (2000). Australian psychology and Australia's Indigenous people: Existing and emerging narratives. *Australian Psychologist, 35*, 92-99. DOI: 10.1080/00050060008260330
- Donaghue, N., & Walker, I. (2007). Contact sports: Judgments of Aboriginal and non-Aboriginal Australian football league players' performance. *South African Journal of Psychology, 37*(4), 771-782
- Field, C., Beven, J., & Pedersen, A. (2008). Ethnicity, attributions for offending behaviour, and judgments of responsibility and severity of sentence. *Psychiatry, Psychology and Law, 15*(1), 119-130.
- Fraser, C.O. & Islam, M.R. (2000). Social identification and political preferences for One Nation: The role of symbolic racism. *Australian Journal of Psychology, 52*(3), 131-138.
- Greenaway, K. H. & Louis, W. R. (2010). Only human: Hostile human norms can reduce legitimisation of intergroup discrimination by perpetrators of historical atrocities. *British Journal of Social Psychology, 49*(4), 765-783. DOI:10.1348/014466609X479202. [S1: Thinking of the Stolen Generations as about "humans" vs White and Indigenous Australians increases prejudice towards Indigenous Australians when positive (not negative) aspects of humanity are made salient. S2: Ambiguity in the intentions of perpetrators (i.e., White Australians) allows them to legitimize past negative actions towards victims (i.e., Indigenous Australians) and hold prejudiced attitudes.]
- Greenaway, K.H., Louis, W.R., & Wohl, M.J.A. (2012). Awareness of common humanity and subjective temporal distance heighten expectations of intergroup forgiveness. *Social Psychological and Personality Science, 3*(4), 446-454. doi: 10.1177/1948550611425861 [E1 : Thinking of Indigenous Australians as 'fellow humans' increased White Australians' expectation of forgiveness for the Stolen Generations. E2 : Higher expectations of forgiveness are seen when White Australians perceive the Stolen Generations as temporally distant. E3: Manipulated perceptions that the Stolen Generations were more temporally distant lowered remorse and decreased empathy for Indigenous Australians, which mediate an increase in forgiveness expectations.]
- Greenaway, K.H., Quinn, E., & Louis, W.R. (2011). Appealing to common humanity increases forgiveness but reduces collective action among victims of historical atrocities. *European Journal of Social Psychology, 41*(5), 569-573. DOI: 10.1002/ejsp.802 [Among 109 Indigenous Austrians, thinking of White/European Australians as 'fellow humans' increased forgiveness of perpetrators lowered intentions to engage in collective action. Both effects were mediated by reduced identification with Indigenous Australians as a group.]
- Griffiths, B. and Pedersen, A. (2009) Prejudice and the function of attitudes relating to Muslim Australians and Indigenous Australians. *Australian Journal of Psychology, 61* (4). 228-238. DOI: 10.1080/00049530902748275

- Halloran, M. (2007). Indigenous Reconciliation in Australia: Do values, identity and collective guilt matter? *Journal of Community and Applied Social Psychology*, 17, 1-18. [S1: Egalitarian values predict reconciliation attitudes, and more strongly when Australian ID is salient. S2: Complex results of a design crossing description of White-Indig history as unfavourable / favourable x personal / Australian ID salience. Unfavourable history led to more collective guilt, but only in the personal ID condition. For attitudes, there was an ME of more favourable attitudes in the Australian ID condition.]
- Halloran, M. & Chambers, G. (2011). The effect of a common in-group prime on intentions to help Indigenous and homeless Australians. *Australian Psychologist*, 46, 163-170
- Heaven, P.C.L. & St Quintin, D. (2003). Personality factors predict racial prejudice. *Personality and Individual Differences*, 34(4), 625-634.
- Hill, M. & Augoustinos, M. (2001). Stereotype change and prejudice reduction: Short- and long-term evaluation of a cross-cultural awareness programme. *Journal of Community and Applied Psychology*, 11(4), 243-262.
- Hughes, L., & Davidson, G.R. (2011). Effects of non-Indigenous Australian human resource managers' gender and attitudes and applicants' ethnicity and gender on resumé evaluations. *Journal of Pacific Rim Psychology*, 5, 1-10.
- Leach, C.W., Iyer, A., & Pedersen, A. (2007). Angry opposition to government redress: When the structurally advantaged perceive themselves as relatively deprived. *British Journal of Social Psychology*, 46(1), 191-204. [Opposition to redress predicted by perceptions of relative deprivation and symbolic racism. Former also predicts anger, which fully mediated link between perceived deprivation and willingness to oppose redress.]
- Leach, C.W., Iyer, A., & Pedersen, A. (2006). Anger and guilt about ingroup advantage explain willingness for political action. *Personality and Social Psychology Bulletin*, 32(9), 1232-1245. [S1: non-Aboriginal Australians who perceive privilege feel anger and guilt; both predict willingness to engage in political action on behalf of Indigenous Australians. S2: Both anger and guilt = self-focused because relate to appraisals of ingroup behaviour. S3: Only anger predicted willingness to compensate Aboriginal Australians systematically; guilt was ns.]
- Louis, W. R., Barlow, F. K., & Greenaway, K.H. (2012). National identity, Australian values and outsiders. In D. Bretherton & N. Balvin (Eds.), *Peace Psychology in Australia*, pp. 87-104. New York: Springer. [In this chapter we discuss the construction of the Australian identity, changes over time, and its relationship to prejudice.]
- McGarty, C., Pedersen, A., Leach, C. W., Mansell, T., Waller, J., & Bliuc, A.-M. (2005). Group-based guilt as a predictor of commitment to apology. *British Journal of Social Psychology*, 44, 659-680. [S1: Group-based guilt and perception of non-Indig advantage predicts support for apology. S2: Group-based guilt predicts support for apology, and perceived non-Indigenous responsibility for harsh treatment of Indig Aus and perceived legitimacy of guilt predict guilt.]
- Mellor, D. (2012). Indigenous and "settler" relationships, episodic and structural violence. In D. Bretherton & N. Balvin (Eds.), *Peace Psychology in Australia* (pp. 31-54). New York, Dordrecht, Heidelberg, London: Springer Science+Business Media.
- Mellor, D. (2007). Aboriginal and Non-Aboriginal Australia: The dilemma of apologies, forgiveness, and reconciliation. *Peace and Conflict: Journal of Peace Psychology*, 13(1), 11-36
- Mitchell, M., Every, D., & Ranzijn, R. (2011). Everyday antiracism in interpersonal contexts: Constraining and facilitating factors for 'speaking up' against racism. *Journal of Community & Applied Social Psychology*, 21, 329-341.
- Sanson, A. Augoustinos, M., Gridley, H., Kyrios, M., Reser, J., & Turner, C. (1998). Racism and prejudice: An Australian psychological society position paper. *Australian Psychologist*, 33(3), 161-182.
- Sibley, C.G., & Barlow, F.K. (2009). Ubiquity of Whiteness in majority group national imagination: Australian = White, but New Zealander does not. *Australian Journal of Psychology*, 61(3), 119-127. doi: 10.1080/00049530802239300

Many papers by **Yin Paradies** listed in the last section are also relevant here, perhaps especially:

Paradies, Y. (2006). Beyond Black and White: Essentialism, Hybridity and Indigeneity. *Journal of Sociology*, 42(4), 355-367.

Paradies, Y. (2005). Anti-racism and Indigenous Australians. *Analyses of Social Issues and Public Policy*, 5, 1-28.

Pedersen, A. & Barlow, F. K. (2008) Theory to social action: A university-based strategy targeting prejudice against Aboriginal Australians. *Australian Psychologist* 43:3, 148-159. DOI: 10.1080/00050060802318587

Pedersen, A., Beven, J., Walker, I., & Griffiths, B. (2004). Attitudes toward Indigenous Australians: The role of empathy and guilt. *Journal of community and Applied Psychology*, 14(4), 233-249. [Lower empathy and collective guilt predict more negative attitudes to Indigenous Australians on a newly constructed measure, the Attitudes towards Indigenous Australians (ATIA) scale. Also lower education. Sample = Perth community members.]

Pedersen, A., Clarke, S., Dudgeon, P., & Griffiths, B. (2005). Attitudes toward Indigenous Australians and asylum seekers: The role of false beliefs and other social-psychological variables. *Australian Psychologist*, 40(3), 170-178. [Discusses the kinds of false beliefs prevalent in Western Australian about both groups, and how they emerge from and generate a resistance to multi-culturalism and hostility to both groups.]

Pedersen, A., Dudgeon, P., Watt, S., & Griffiths, B. (2006). Attitudes toward Indigenous Australians: The issue of "special treatment". *Australian Psychologist*, 41(2), 85-94. [Measures perceptions in Western Australia of 'special treatment' for Indigenous Australians. Finds these are linked to negative attitudes, and tho' sometimes accurate frequently false beliefs.]

Pedersen, A., Griffiths, B., Contos, N., & Bishop, B. (2000). Attitudes toward Aboriginal Australians in city and country settings. *Australian Psychologist*, 35(2), 109-117. [Similar high levels of modern prejudice (>50% above midpoint) and low old-fashioned racism (~24% above midpoint) found in both settings. Greater prejudice linked to false beliefs, symbolic values (MR), personal negative contact (OFR), as well as lower education, older age, and right-wing political orientation.]

Pedersen, A. & Walker, I. (1997). Prejudice against Australian Aborigines: Old-fashioned and modern forms. *European Journal of Social Psychology*, 27(5), 561-587.

Pedersen, A., Walker, I., & Glass, C. (1999). Experimenter effects on ingroup preference and self-concept of Urban Aboriginal children. *Australian Journal of Psychology*, 51, 82-89. [Aboriginal children showed greater ingroup preference when interviewed by an Aboriginal experimenter. Strong outgroup favouritism and 'no preference' were both higher with an Anglo interviewer.]

Pedersen, A., Walker, I., Paradies, Y. and Guerin, B. (2011) How to cook rice: A review of ingredients for teaching anti-prejudice. *Australian Psychologist*, 46 (1). pp. 55-63. DOI DOI: 10.1111/j.1742-9544.2010.00015.x

Pedersen, A., Walker, I., & Wise, M. (2005). "Talk does not cook rice": Beyond anti-racism rhetoric to strategies for social action. *Australian Psychologist*, 40, 20-30. [Reviews research on interventions and their positive and negative outcomes. Recommends using empathy; challenging false beliefs; allowing discussion of racial issues and contact with outgroups under certain conditions.]

Watt, S. E., & Larkin, C. (2010). Prejudiced people perceive more community support for their views: The role of own, media and peer attitudes in perceived consensus. *Journal of Applied Social Psychology*, 40(3), 710–731

Walker, I. (1994). Attitudes to Minorities: Survey evidence of Western Australians' Attitudes to Aborigines, Asians, and Women. *Australian Journal of Psychology*, 46, 137-143. [Develops scales measuring attitudes to Aborigines and Asians and compares to existing scale re women. Urban Western Australian sample. ~20% self-report don't like Aborigines and 52% wouldn't like family member to marry one; 17% and 40% for Asians.]

Walker, I. (2001). Changes in prejudice against Aboriginal Australians. In M. Augoustinos & K. J. Reynolds (Eds.), *Understanding prejudice, racism and social conflict* (pp. 24-42). London: Sage.

Walker, I., & Crogan, M. (1998). Academic performance, prejudice, and the Jigsaw Classroom: New pieces to the puzzle. *Journal of Community and Applied Social Psychology*, 8, 381-393.

Wright, M., Dudgeon, P., D'Antoine, H., & Wilkes, E. (2007). Letters: Would the Northern Territory plan pass the Government's own ethical guidelines? *Australian and New Zealand Journal of Public Health*. Vol, 31 (5). 430-431

Also recommended as relevant and interesting

Augoustinos, M. & Every, D. (2007). The language of "race" and prejudice: A discourse of denial, reason, and liberal-practical politics. *Journal of Language and Social Psychology*, 26(2), 123-141.

Penman, R. (2006). The growing up of Aboriginal and Torres Strait Islander children. Canberra: Dep't Families Communities & Indigenous Affairs. [Reports on the Longitudinal Study of Indigenous Children.]

Trudgen, R. (2000). *Why warriors lie down and die. Towards an understanding of why the Aboriginal people of Arnhem Land face the greatest crisis in health and education since European contact.* Chapter 1. UQ Library ref: DU122.Y64 T67 2000.

Voigt, A., & Drury, N. (). *Wisdom from the earth: The living legacy of the Aboriginal dreamtime.* Simon & Schuster.

Bringing them home: report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families.

UQ Library ref: HQ792.A8 N38 1997.

Every child is sacred. Report of the Board of Inquiry into the Protection of Aboriginal Children from Sexual Abuse that was established on 8 August 2006 and was Co-Chaired by Ms Patricia Anderson and Rex Wild QC. The purpose of the Inquiry was to find better ways to protect Aboriginal children from sexual abuse.

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

OR report can be downloaded in full (large file) from:

http://www.nt.gov.au/dcm/inquirysaac/pdf/bipacsa_final_report.pdf

From Handout to Handup. Cape York Institute (Director, Noel Pearson) report outlining justification for welfare reforms. See: <http://www.cyi.org.au/welfarereform.aspx>

Suggested videos

1. Bringing them home: National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families.

UQ Library ref: HQ792.A8 B75 1997.

2. Benny and the Dreamers.

Looks at the story of an Aboriginal tribal groups first contact with the white world. The Pintupi, living in West Central Australia still have some members who can remember life before contact with white society. In this film, Benny Tjapaljarri retells stories about their transformation from traditional nomads to sedentary consumers of white food and alcohol, and their eventual return to their own lands at Kintore.

UQ Library ref: DU122.P48 B46 1992.

3. Kanyini.

Bob Randall, a member of the Yankunytjatjara people and one of the listed traditional owners of Uluru, explains the principle of connectedness through caring and responsibility that informs all aspects of Aboriginal life.
UQ Library ref: DU397.5 .K36 2007.

4. The Cape Experiment.
ABC Documentary on Welfare Reforms in Cape York.
UQ Library ref: DU280.C3 C25 2007.

5. Lousy Little Sixpence.
In 1909, the New South Wales Aborigines Protection Board planned to break up Aboriginal communities by forcibly removing children and hiring them out as servants to white 'masters'. The children were paid sixpence for their services, but many never saw their lousy little sixpence. In the 1930s, Aboriginal people began to organise and to fight the Aborigines Protection Board. Through old film footage, photographs and the memories of Aboriginal elders, we are presented with an account of their lives and their struggle.
UQ Library ref: DU120.A18 L82 1990.

6. Craig Lahiff, *Black & White* (2002, 101 mins)
<http://shop.abc.net.au/browse/product.asp?productid=800412> [drama portraying the Rupert Max Stuart case involving verballing allegations in a case of alleged rape a murder of a 9-year-old Ceduna, SA, girl in 1959].

7. Strong and Smart: the story of Chris Sarra and the Cherbourg State School
http://www.daretolead.edu.au/RA_NSW_CHERBOURG [From the link: "Can a dedicated principal reverse high absenteeism and low achievement in a short period of time? If the principal is Chris Sarra and the school is Cherbourg Primary (near Gympie in Queensland), the answer is 'yes'. Chris has a school with 257 students from kindergarten to Year 7 who come from a community where there are high levels of domestic violence, alcoholism and other social problems. When he arrived at the school, academic performance was extremely poor, with the number of children in Year 2 performing below expected levels in numeracy and literacy ranging from 80 to 100 per cent. The average period of enrolment for an ex-Cherbourg student at the local high school was nine months. ...So, what is the program that has made the difference? Forget miracle cures - mostly it's hard work and attitudinal change.]

8. *Liyarn Ngarn*
Trailer : <http://www.youtube.com/watch?v=ulT97q-crHI>
["The compelling documentary by singer songwriter Archie Roach, the late Pete Postlethwaite and Aboriginal elder Patrick Dodson."] Out of print now but available from libraries.