A reference list for teaching about Indigenous Australians in psychology

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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).

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The Australian Indigenous Psychology Association

Also: Anne Pedersen’s Indigenous References list

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/

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Scholarly articles on this topic
This whole section is new since version 6 – fantastic to see a scholarship of teaching emerge.


And related:


**Coverage in psychology textbooks**

**New textbooks have emerged specifically addressing the topics.**


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.


Psychology studies with Indigenous Australian participants


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.”]


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 audiortapes 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.]


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).]


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


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’.”]


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


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.]


**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).]


Heaps of work by Yin Paradies and others in population health on racism and its effects. E.g.:


Prejudice and social attitudes to Indigenous Australians
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.]


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”.


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.]


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.]


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.]


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.]


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


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), 170-078. [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., 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.]


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.]


**Also recommended as relevant and interesting**


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


**Suggested videos**

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

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.

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.


4. The Cape Experiment.
   ABC Documentary on Welfare Reforms in Cape York.

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.


7. Strong and Smart: the story of Chris Sarra and the Cherbourg State School
   [http://www.daretolead.edu.au/RA_NSW_CHERBOURG](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=ulT9q-crHl](http://www.youtube.com/watch?v=ulT9q-crHl)
   [“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.