

Abstract: It's just good manners Author and Presenter: Juanita Sherwood*

This paper reports on a chapter from my thesis that explores why Aboriginal health and well-being have not improved as a result of a century and half of medical research by examining the nature of Aboriginal health research in Australia from an Aboriginal perspective. This has required a postcolonial critique of the agenda of past research and its role in colonisation focused upon Aboriginal people. It is titled: It's just good manners, a findings chapter exploring the nature of ethics as it relates to research in Aboriginal health. The aim of doing no harm is a core consideration of an ethical research approach. However health research has historically, epistemologically, and politically constructed Aboriginal Australians as problematic and dysfunctional. These constructions have permeated current health research agendas, informing policy and praxis injuring Aboriginal peoples. It is this harm that Indigenous people connect with the term and praxis of research.

Indigenous researchers have attempted to shift this approach to research, developing Indigenous research methodologies that are focused upon respectful and safe praxis with ethics at its core. Good ethics in research requires the recognition of the divide that exists between two divergent worldviews Indigenous and non-Indigenous. This chapter reflects upon informant's perspectives, case studies and literature on what constitutes good manners, in undertaking research with Aboriginal communities.

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Biography: Juanita Sherwood is of the Wiradjuri Nation, NSW and is currently working at Nura Gili Indigenous Programs as the academic coordinator/ senior lecturer. She is a registered nurse, teacher, lecturer, researcher and manager with a depth of working experiences of some twenty six years in Aboriginal and Torres Strait Islander health and education. My work over the years has enabled me to work with Aboriginal communities in urban, rural and remote communities in every state and territory of Australia. Through these experiences I have developed a commitment to ensuring Aboriginal and Torres Strait Islander voices are listened to, respected and heard.

