

people within this setting. In addition, Eades notes that body language (such as avoidance of eye contact) and the power dynamics of race relations can also further compound these challenges. While the courtroom cases cited in this chapter provide evidence to support the arguments, further illustration of these examples, or the addition of new examples, would have offered stronger support and clarity for these assertions, and therefore a greater understanding for the reader.

The final chapter, 'The social consequences of language ideologies in courtroom cross-examination', explores how the assumptions of language usage ('language ideologies') may impact not only on the proceedings within the criminal justice system, but also more widely within the community, focusing once more on the Pinkenba case (previously discussed in Chapters 7, 9 and 10). The author highlights how the defence lawyers (acting on behalf of the police officers charged with deprivation of liberty) attacked an apparent inconsistency within the testimony of one of the boys (relating to the use of 'grab'), and employed the techniques of repetitive questioning and ongoing harassment until the boy finally gave the answer sought by the counsel, which could likely have been an instance of gratuitous concurrence. While the language ideologies are highlighted as relevant within this case, the author also emphasises the struggles between Aboriginal people and the state, particularly in terms of the broader social context in which there is 'moral panic' about Aboriginal people as criminals, and therefore the wider community may accept that police control over the activities of Aboriginal people is justified, even if this occurs outside the boundaries of the law. This chapter provides insights into the ways in which the patterns of courtroom interaction and language ideologies may further disadvantage Aboriginal people, which are particularly harrowing in this case, as it involved the harassment of three young

boys who were in court as prosecution witnesses, and not due to an offence committed.

As the original articles from which the book chapters are drawn were originally published between 1982 and 2012, the author provides introductions to give the background of the articles, and reflections in the form of notes to highlight changes in terminology or further research. However, it seems as though the validity and relevancy, particularly of the older articles, would have been strengthened (and made more coherent for the reader) by being edited or rewritten in order to ensure all content reflected current research and knowledge, as well as to reduce the repetition of themes and arguments across the various chapters.

Overall, *Aboriginal Ways of Using English* is an engaging and thought-provoking book written in a clear and compelling style, aimed at a wide variety of readers who may interact with Aboriginal people, whether they have a background in linguistics or not. I would strongly recommend this book as highly relevant for legal and health professionals, teachers, linguists and anyone with an interest in gaining a greater understanding of Aboriginal people.

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# A Theory for Indigenous Australian Health and Human Service Work: Connecting Indigenous Knowledge and Practice

Lorraine Muller

*Allen & Unwin, Crows Nest, New South Wales, Australia, 2014, ISBN 978 1 74331 719 8*

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doi: 10.1017/jie.2014.29

Until now, there has been an absence of strong theoretical frameworks relating to Indigenous Australian health and human services. Muller's text seeks to fill that void. The book is long overdue and I am confident that it will be embraced by those who live and work at the 'cul-

tural interface' (Nakata, 2007). The text is an invaluable resource that draws on experiential learning that is as equally informative as it is multilayered. It will raise awareness among those working with Aboriginal and Torres Strait Islander people of the significant and distinct

knowledge that grew out of an oral theory that guides the everyday practices of Indigenous people who work with their own people in the helping professions. Muller documents this knowledge and presents it as a theory that is appropriate for use as an undergraduate and graduate resource across a range of disciplines in the humanities and social sciences; in particular, education, social work, and nursing.

Muller's work grew out of her frustration at the overarching social controls that are embedded within the discipline of social work and the disturbing health and education statistics for Aboriginal and Torres Strait Islander people in Australia. She also recognises the active role that social work and the other professions play in contributing to the ongoing marginalisation of Indigenous peoples. Another major impetus for her work was an absence of a formal, accessible theory on Indigenous Australian health and human service that could be used within the tertiary education sector. The book holds Indigeneity at its centre, as it draws together the work of many notable Indigenous scholars who have made significant contributions to our understandings of Indigenous knowledge. This offers a unique way of doing, seeing and being that is considered appropriate and responsive to Aboriginal and Torres Strait Islander people's needs. According to Muller, one of the most challenging aspects of the project was to translate multidimensional, multifaceted concepts into a linear text that could be more easily understood by a non-Indigenous audience. She uses stories to place concepts in relevant contexts, which intentionally slows the reader to pause, reflect and consider the ideas presented, and uses circular learning to highlight the importance of mutual learning and the need for reciprocity.

Muller states that the primary audience for the text are Aboriginal and Torres Strait Islander students, workers and scholars. But she also hopes that more non-Indigenous people will be encouraged to work closely with Indigenous peoples by reading the text. Far from providing prescriptive 'solutions' for social work graduates, the book prompts readers to reflect critically about knowledge production, as well considering health and social workers' unique responsibilities and obligations to Indigenous clients and the far-reaching implications of their work. Muller's premise is that a distinct theory informs Indigenous social health workers' practice. She details the principles and protocols of honouring culture, knowledge and wisdom, and the importance of undertaking consultative processes and obtaining consensus, which far exceed merely formal university ethics requirements.

The range of multifaceted and complex issues that influence Indigenous peoples' social health are documented thoroughly in the book. Although dealt with in a light-hearted manner, Muller is not without serious intent. With a commitment to challenging and repudiating the myths that enable and perpetuate colonisation, Muller also respectfully acknowledges that her work can

be confronting and destabilising for non-Indigenous people. Historical examples of the dehumanisation inherent within the colonisation process are used as a platform to explore their far-reaching, moral and social consequences. Citing anger and hatred as unhelpful, negative and destructive emotions, feelings of grief and loss are positioned as being normal responses. Although there has been no shortage of guilt in the past, it has repeatedly failed to produce what is needed in the future. Muller positions forgiveness as central to the healing process, which can assist Aboriginal and Torres Strait Islander people to reclaim wellbeing and harmony and move toward a more positive future.

Readers are provided with first-hand examples of how Indigenous people share knowledge. Seemingly simple stories incorporate multiple layers of knowledge, and the use of metaphors guides the transference of knowledge in both visual and written forms. By undertaking unique analyses using everyday examples, experiential methods of learning encourage readers to challenge embedded, stereotypical notions about Indigenous Australians. Muller adopts narratives and the use of story to outline the sets of interlocking rules and principles that guide best practice to describe and prescribe what Aboriginal and Torres Strait Islander people determine as both acceptable and unacceptable, in theory and practice.

The processes of colonisation and decolonisation are outlined by Muller to assist the reader in understanding the importance of healing for both the coloniser and colonised. Muller argues that the concept of healing itself presents many challenges as it is no easy task to cleanse one's mind of traumatic memories. Bamblett, who is quoted by Muller in the text, states that 'our stories have been subversive and dangerous remembrances. Even remembering our law, our dreaming stories was a subversive practice, let alone our tales of massacres, resistance, dispossession, living on the mission and "welfare" coming to take our children away' (Bamblett, as cited on p. 208). Healing transgenerational trauma is complex, but forgiving does not mean forgetting. Despite these challenges, healing is essential for reclaiming one's state of wellbeing and harmony. This state of wellbeing refers not only to realising equality and justice between the coloniser and colonised, but also to decolonising the mind. Muller explores the state of being that is known to many Indigenous peoples as 'Dadirri', which, in the Ngangikurrungkurr language, means 'deep water sound'. According to Elder, educator and artist Miriam-Rose Ungernmerr-Baumann, achieving Dadirri is the state of 'inner deep listening and quiet still awareness' (as cited on p. 27). Dadirri is a complex Indigenous concept that has been employed as an Indigenous research methodology. For those people who have been traumatised but are unable to express their feelings verbally through narrative, expressive arts processes can be used to facilitate and complement the healing process (Atkinson, 2002).

Muller argues that before knowledge is shared and made available to the mainstream, it must first be considered as to whether it is indeed appropriate for sharing. She notes that it is the misuse of knowledge that frequently alienates and divides Indigenous and non-Indigenous people. Those skilled in both knowledges are considered assets of the collective body of knowledge-holders, provided they remain grounded and connected to community. Knowledge brings with it obligation, and it must always be shared appropriately, responsibly and respectfully. Misunderstandings surrounding knowledge often occur at the cultural interface. Tokenism and knowledge are inextricably entwined in the everyday lived experiences of Australia's first nations people, and are predominant, interlaced themes that run throughout Muller's research.

Muller's theory for Indigenous Australian health and human service work helps readers understand why tokenism and knowledge are both inherently problematic, but even more so when knowledge is constantly sought after, only to be then be disregarded, disrespected and misappropriated. Culture, identity, systems of law and knowledge are built on a platform of respect. It is the

breaking down of the systems of respect that have led to discrimination, which breeds dysfunction, disadvantage and poverty. By re-establishing respect for ourselves, and between others, Muller argues that Aboriginal and Torres Strait Islander people can begin to recover from the effects of colonisation. Further, Muller argues that we must first begin by respecting Aboriginal and Torres Strait Islander Elders, mothers, women, men, children, and future generations. As Bonnie Robertson so concisely articulates in the preface, the concept of respect is an important one in the book, particularly for those with an interest in the principles of social inclusion, professional competency, social justice, spirituality, tradition, culture, reciprocity, and Indigenous heritage (preface, pp. vii–viii).

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# Edward Koiki Mabo: His Life and Struggle for Land Rights

Noel Loos and Eddie Koiki Mabo

University of Queensland Press, St Lucia, Queensland, 2013, 276 pp, ISBN 9780702249792

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doi: 10.1017/jje.2014.28

*Edward Koiki Mabo: His Life and Struggle for Land Rights* was first published in 1996. This revised edition has new photographs, including scenes from the 2012 ABC tele-movie, *Mabo*, and a foreword by academic and writer Marcia Langton, who argues that this edition enables a new generation of Australians to understand Mabo's significant contributions. Readers are reminded that the struggle for justice is ongoing, not only in relation to native title claims, but with the challenge to negotiate a treaty between Indigenous and non-Indigenous Australians.

There has been an increasing interest in Indigenous histories over the previous decades. There has been much written and researched on the historic High Court of Australia decision on 3 June, 1992, *Mabo and Others v Queensland* (No. 2) (1992). That decision overturned the legal fiction of *terra nullius* (land belonging to no-one), a doctrine that failed to recognise Aboriginal and Torres Strait Islander peoples' occupation of and connection with the land and that was used to dispossess the original inhabitants of the land. This book, however, is the personal story

behind Mabo, the name synonymous with this historic decision. Historian Noel Loos considered Mabo a close friend of 25 years, and began interviewing and recording him in 1984 to learn about his early life on Mer, his experiences with oppressive colonial governance and practices in the Torres Strait, and why he moved to mainland Australia. This move was not unique to Mabo. After World War II, Torres Strait Islanders migrated in large numbers to the mainland for education and employment opportunities, and now over two thirds of Islanders reside on the mainland, particularly in Cairns and Townsville.

The book has three parts. The first part, 'A personal perspective', is Loos' perspective on Mabo, a man who could see 'far into the future and far into the past' (p. 25). The second part, 'Koiki Mabo's story', is Mabo's perspective in his own words, with as little of Loos' own contribution as possible. In this section, Mabo discusses growing up on Mer, experiencing 'white-man culture', working in the Torres Strait and on the mainland, his experience of being black in North Queensland, and life with his wife, Netta