

HEALTH & HUMAN DEVELOPMENT U1 - AOS2

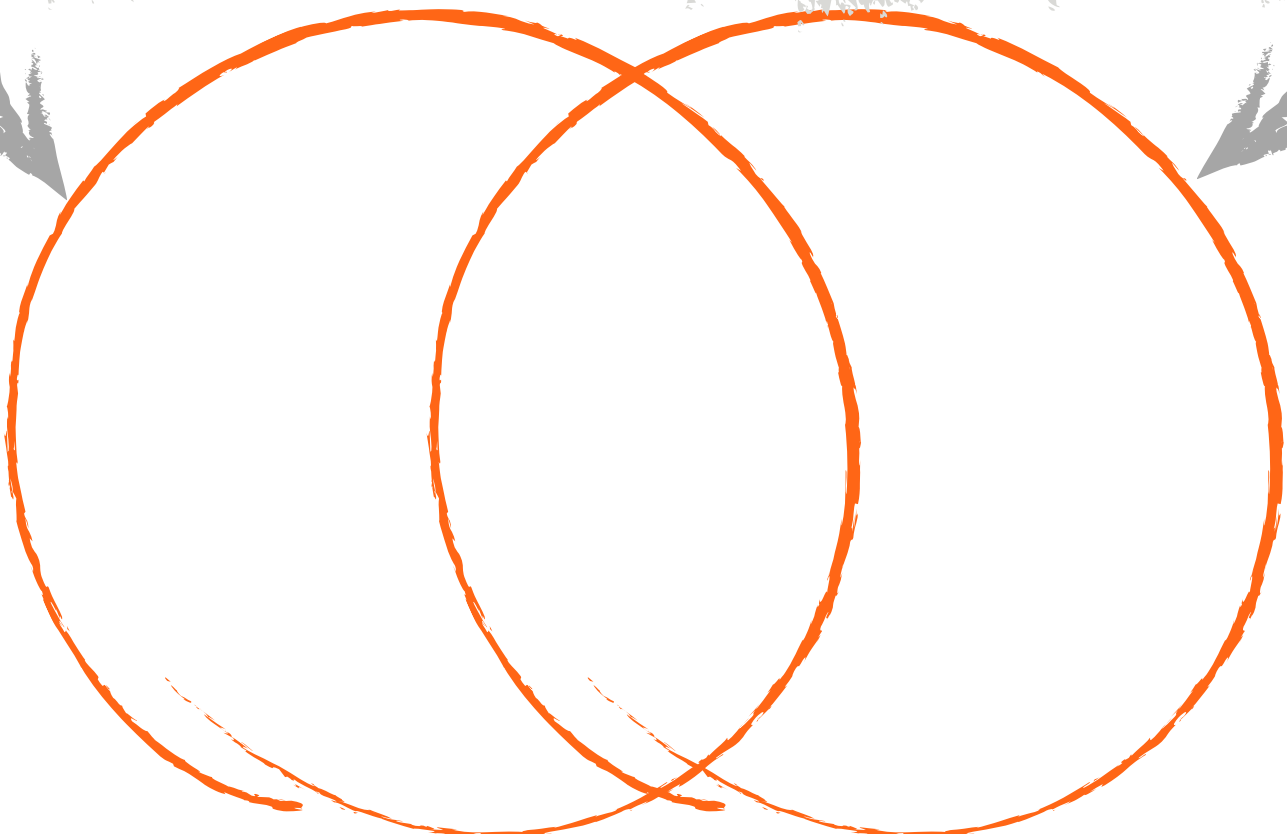
Activity 1

Complete the following in the diagram below:

- How does the World Health Organisation (WHO) define health and wellbeing?
- How is health and wellbeing defined by the National Aboriginal Health Strategy (1998)?
- Analyse the differences and similarities of these two definitions in the Venn diagram.

WHO
definition

National Aboriginal Health
Strategy definition



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Activity 2a - Background Reading

Aboriginal Beliefs

Certain aspects of Aboriginal religion and spirituality – including elements of belief and knowledge relating to Aboriginal Law, culture, language, and traditions – are secret-sacred, meaning that they are reserved for initiated Aboriginal persons. Unfortunately, that which is also retained is the most secret. There are differences in views on origins of the universe, stories of the Dreaming and how people lived and still live their lives.

The Dreaming (also referred to as ‘Dreamtime’ or ‘Dream Time’) holds the essence of truth of Aboriginal religious beliefs. The Dreaming does not refer to a dream that one would have during the night. Rather, the Dreaming holds the Aboriginal view of creation: it is the beginning of everything – the beginning of time, the creation of life, the birth of humanity and the ordering of all things. It is the remote past of the Spirit Ancestors or Spirit Beings or Ancestral Beings; it is the period, long ago when Spirit Beings interacted with Aboriginal people. This past lives on in ceremonies and rituals that have been passed down by word of mouth from generation to generation.

For Aboriginal people, the Dreaming explains the origin of the universe, the workings of nature, the nature of humanity, and the cycle of life and death. It shapes and structures Aboriginal life by regulating kinship, ceremonial life and the relationship between male and female, with a network of obligations involving people, land and spirits.

Within Dreaming, the Creator, through the Spirit Beings, shaped the land, making its mountains, valleys, hills, gullies, rivers, streams, flora and fauna. These are formed as a result of the action and interaction of Spirit Beings. As a result, the whole creation is of spiritual significance. Sacred sites are places associated with Ancestral Beings. Aboriginals see themselves as part of, and inextricably bound to, the rest of creation.

In order to understand the worldview of Aboriginal people and importance of the Dreaming for Aboriginal life, people need to immerse themselves into this worldview. Such a task is not easy, for Aboriginal people’s perception of themselves and their world – whether it be the physical, intellectual or spiritual world – is not fragmented. For Aboriginals, all elements within the world coexist; they are connected, linked together. During the course of many thousands of years, Aboriginal people have developed an intimate relationship between themselves and their environment. They see themselves as spiritually interconnected with the natural world. They do not see themselves as separate from it but as inextricably bound to it. Their very survival is a direct result of this close relationship with their natural environment.

The Dreaming is not only a memory of the past but also the reality of the present and the creator of the future. The dreaming is the Law that the Ancestral Spirits created and passed on through the rituals and ceremonies that are carried out even to this day. Aboriginal people view their Dreaming as who and what they are.

Sourced: King et al. 2009, “Oxford Studies of Religion”, Oxford University Press, South Melbourne

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Activity 2b - Case Study

Young Mob – First Nations youth program

Having a strong cultural identity and connection to country is vital to the health and social and emotional wellbeing of Indigenous youth. Many Indigenous students struggle with their confidence, self-esteem and self-identity and often don't finish Year 12.

Young Mob is a World Vision program that works with communities through invitation and aims to respond to individual school and local community needs and align priorities to make a collective contribution. The program employs, trains and strengthens local First Nations people while increasing knowledge and reinforcing understanding of culture and identity for Indigenous youths. Facilitators of the program range in age, knowledge and skills and have links to the local community, land and culture. The team features staff, elders and members of the community.

The core method of teaching is yarning, a conversational process involving the sharing of stories and communicating in ways that are culturally prescribed, cooperative and respectful. Themes covered by Young Mob are identity, culture, strong spirit, yarning and storytelling, First Nations resilience, social justice, health, goal setting, community contribution and public speaking.

Young Mob is in the city, the regions and out bush. Activities happen at schools, day forums, road trips, camps and exchange trips. Their programs offer experiences to Aboriginal and Torres Strait Islander students from urban NSW and Victoria.

In 2018, the Young Mob program expanded into more schools than ever before with more camps and trips delivered with their partner, the Aboriginal organisation First Hand Solutions. Participants have built on their life skills, increased their school engagement and are more empowered and excited as they confidently step up and take on opportunities focussed on their future. They are now looking towards a brighter future, positively engaging with the world around them. In turn, many schools have increased their cultural knowledge and understanding of its importance and are more inclusive of Aboriginal and Torres Strait Islander students.

1

Why do you think many Aboriginal and Torres Strait Islander youth struggle to complete Year 12?

2

How does the Young Mob program ensure it is culturally appropriate?

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Activity 2b - Case Study

3

Describe the range of perspectives and priorities gained by youth through participating in the Young Mob program?

Importance of culture	Connection to the land	Social and emotional health and wellbeing

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Activity 2b - Case Study

4

Using your understanding of the 5 dimensions of health, identify how this program can improve the wellbeing of Aboriginal and Torres Strait Islander people.

A vertical chain of five empty circles connected by a line, with each circle positioned to the left of a horizontal rectangular box for writing.