Indigenous Australian participation in international volunteering:

Report on exploratory research

Sally Jope

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Acknowledgments

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AusAID

Each year the Australian Government, through AusAID, supports the placement of around 800 volunteers in developing countries in the Asia-Pacific region, the Middle East and Africa. Volunteers work with the public and private sectors, non-government and civil society organisations and educational institutions. They are involved in a broad range of areas, including disability, small and medium enterprise development, HIV/AIDS, health, education, sports development and cultural heritage.

This Volunteer Program (VP) supports both short-term (up to 12-month assignments) and long-term (12 to 36-month assignments) volunteers. The program aims to draw volunteers from the broad demographic profile of the Australian community, including young people, older persons, singles and couples (with or without family responsibilities). The Australian Youth Ambassadors for Development (AYAD) program has a focus on young Australians (AusAID 2004).

AusAID provides support for volunteers through three volunteer service providers (VSPs): Australian Business Volunteers (ABV), Australian Volunteers International (AVI), and Austraining International which manages Volunteering for International Development from Australia (VIDA) and the Australian Youth Ambassadors for Development program (AYAD).

On behalf of the Australian Government, VSPs liaise with partner countries, AusAID and other donors to develop country strategies, work with host organisations in country to identify volunteer assignments, recruit volunteers, prepare volunteers, manage volunteers when they are in country, and debrief and maintain networks of volunteers on return.

Community engagement is another important aspect of the VP. The VP is the primary way for members of the public to engage in the Australian Government's aid program. VSPs involve current and returned volunteers in public engagement activities, disseminating information in Australia and overseas about the contribution made by Australian volunteers supported by the aid program and overseas partners.

Australian Volunteers International

Australian Volunteers International (AVI) is committed to working towards a peaceful and just world. It provides opportunities for Australians to volunteer to live, work and learn in partnership with people of other cultures. Volunteers contribute to developing communities and bring a reciprocal benefit to Australia.

AVI has a longstanding commitment to build the capacity of Aboriginal and Torres Strait Islander (ATSI) organisations and communities. In addition to its Remote Recruiting Program[1], the organisation has engaged with ATSI communities since 1993 (selection of Aboriginal participants for Beyond Borders Youth Tour) and several successful study tours and exchanges have been implemented to engage and empower Indigenous Australians. A small number of Aboriginal and Torres Strait Islander volunteers have also been placed overseas through the VP.

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[1] Remote Recruiting is a service provided by AVI to Indigenous Australian communities and organisations that service Indigenous Australians in remote Australia. It recruits committed, skilled and culturally competent Australians to work with Aboriginal and Torres Strait Islander communities.

Glossary of terms[2]

Capacity development
The process whereby individuals, groups, organisations and societies in developing countries enhance their abilities and meet development challenges in a sustainable manner.

Global citizen
A person who recognises that he/she is part of a community belonging to one planet, who understands his/her stake in the well-being of the planet and its people, and who is prepared to take responsibility for his/her action at the local, regional, national or international level in support of global sustainable development.

Indigenous Australians
Refers to Aboriginal and Torres Strait Islander (ATSI) peoples of Australia. In this report both terms are used, as most informants used 'Aboriginal' to describe themselves while the original project brief was to review the participation of Indigenous Australians in AusAID's Volunteer Program (VP). The more generic use of 'indigenous', as in other indigenous peoples of the world, has not been capitalised.

International volunteering
Refers primarily to international volunteer sending but can also include non-sending forms of international volunteering, such as working in one's own country on global issues. This research is concerned specifically with Australians working in developing countries.

Knowledge sharing
Refers to a situation where two parties have important knowledge to share that is complementary and useful to the achievement of a common objective (as opposed to knowledge transfer, which refers to the transfer of knowledge from one party to another).

South-south volunteer
Term used by some volunteer-sending agencies to refer to the placement of a volunteer from one developing country to work in another developing country.

Volunteer (international)
An individual who provides services for the purpose of contributing to global sustainable human development, often, but not always, while travelling to another country for this purpose.

Acronyms

ABV	Australian Business Volunteers
ATSI	Aboriginal and Torres Strait Islander
AVI	Australian Volunteers International
AusAID	Australian Agency for International Development
AYAD	Australian Youth Ambassadors for Development
RAP	Reconciliation Action Plan
UNDP	United Nations Development Program
VIDA	Volunteers for International Development from Australia
VP	Australian Government's Volunteer Program
VSP	Volunteer service providers

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[2]ET Jackson & Associates (2005), *The Power of Volunteering: A Review of the Canadian Volunteer Cooperation Program*, Universalia, GeoSpatial International Inc, Canadian International Development Agency, Quebec

Executive summary

In May 2008, Indigenous and non-Indigenous Australians were interviewed about the current participation of Indigenous Australians in the Volunteer Program (VP) of the Australian Government's Agency for International Development (AusAID). The purpose of this project was to improve the understanding of issues that might influence participation in the program, and to identify improvements that would enable the VP to be more inclusive of volunteers from Australia's Aboriginal and Torres Strait Islander (ATSI) communities.

The project provided the occasion for an initial exploration of the barriers and opportunities related to international volunteering, as well as to draw out the benefits to individuals and how these can be transferred to ATSI communities in Australia.

The research was undertaken by Australian Volunteers International on behalf of AusAID (Community Partnerships).

This is a summary of the conclusions and recommendations.

Participation

Little was known about Indigenous Australian participation in international volunteering prior to the study, and a lack of data made it difficult to calculate current rates or to contact and interview returned volunteers who identify as Aboriginal or Torres Strait Islander. AusAID now requires volunteer service providers (VSP) to collect this information.

There was a low level of awareness about the VP amongst Indigenous Australians surveyed. Indigenous Australian audiences had not been targeted through ATSI media or with specific communication strategies. ATSI communities had not been engaged through the VP. There was an expectation that they would have been targeted if their participation was desired.

Motivation and benefit

Indigenous Australians will be more likely to participate in the VP if they have the opportunity to consider the benefits that accrue to them individually and how these can be transferred to their communities in Australia. While the aspiration for personal and professional development motivates all international volunteers, the VP needs to acknowledge and respond to the different contexts framing those individual motivations to be more inclusive of Indigenous Australians. The different context most relevant in this instance is the gap in living standards between Indigenous and non-Indigenous Australians and that many Indigenous Australians are motivated to reduce this gap.

The main benefits to be transferred back to communities by individual or group participation in the VP will be realised in an increased capacity within these communities to control and shape the social and economic processes that affect their lives. The benefits include an experience and understanding of international development and aid frameworks, enhanced leadership skills and the development of exchange relationships with other indigenous people and organisations in the Asia/Pacific region.

Barriers and challenges

There are structural and attitudinal barriers to Indigenous Australian participation in the VP. In addition to the demand for skills and the need to build capacity in ATSI communities, the barriers include a lack of engagement with Indigenous Australians, a lack of information about the VP and a perception of international volunteering that is tainted by aspects of colonialism and exploitation.

The main challenges to successfully completing an overseas assignment particular to Indigenous Australians were:
- homesickness, the isolation resulting from distance from family, community and country
- cultural expectations and obligations that may require volunteers to return home during the assignment

- a different dimension to culture shock, related to indigenous identity here and in other countries.

With an understanding of the motivations to volunteer overseas and the barriers many Indigenous Australians face, the following recommendations are based on informants' suggestions to improve access.

Recommendations

1 Reconciliation Action Plan

All AusAID-funded volunteer service providers should have a Reconciliation Action Plan (RAP), to be championed by the relevant CEO, as a framework within which other steps towards increased participation in the VP are reported and monitored.

1.1 Ongoing method of consultation

Indigenous Australians to be involved in the development and implementation of these RAPs, and in an ongoing advisory capacity.

All agencies to develop mechanisms to consult with Indigenous Australians who can speak on behalf of different communities, peak bodies and national organisations.

1.2 The employment of Indigenous Australians

A plan to promote Indigenous Australian engagement with AusAID and the VSPs, through employment and retention strategies and ensuring all staff have training in cross-cultural communication.

Indigenous Australians to be available to support Indigenous Australian international volunteers throughout the volunteer cycle.

2 A more inclusive Volunteer Program

Where appropriate, the current VP should be made more inclusive, by responding to some of the barriers identified in this report and ensuring it is open to Indigenous Australians.

2.1 Communication strategy

A communication strategy to target Indigenous Australians.

The strategy to be based on consultations with Indigenous Australians and to use ATSI media, networks and contact with communities.

It should include clear information about VP assignments, the recruitment and selection processes (including criteria), support and benefits.

2.2 Targeted promotion and recruitment

In the first instance, Indigenous Australians less than 30 years of age to be the focus of a promotional campaign.

To ensure selection criteria do not exclude Indigenous Australians, AusAID and VSPs to acknowledge the skills and expertise gained outside of a formal education environment and to recognise the value of indigenous heritage as a resource and inheritance.

To overcome the significant financial barriers faced, to explore paid secondments to the VP of Indigenous Australian workers—public servants and staff of partner organisations—with a focus on those from regional, rural and remote areas.

Incentives to participation to be explored: In particular, a reduction in HECS debt in return for a period of applied learning overseas that is in addition to existing study requirements.

Indigenous Australian participants to act as role models for others and be involved in promotion and community engagement.

Data to be collected (through self-disclosure) that identifies cultural background of participants in the VP in order to monitor trends in the participation of Indigenous Australians. Capture more qualitative data to monitor the experience of participation and its longer-term outcomes.

3   A tailored program

A specific program to be designed to facilitate the exchange of skills and learnings between ATSI communities and partner organisations in Australia and communities and organisations overseas that will encourage future participation in the VP.

AusAID to introduce exchange visits, exposure tours, study tours, and student/youth programs as feeder strategies to the VP, which still meet the current objectives of the VP being capacity building, fostering connections and partnerships.

The program to include processes to capture learnings and provide opportunities for application and reflection on return.

In-country managers to identify potential partnerships with indigenous partner organisations and promote the strengths and the skills and experiences many Indigenous Australians can bring to particular projects.

3.1   ATSI partner organisations

AusAID to approach Indigenous Australian communities and organisations with the intention to share their development expertise and to support participation in the VP.

Exchange projects to be developed in partnership with ATSI organisations and with federal, state and territory government departments with portfolio responsibility for indigenous affairs.

AusAID also to work with the Office of Indigenous Policy Coordination and the Department of Indigenous Affairs (FaHCSIA).

Further research to explore the net gain of returned volunteers (including non-indigenous) to ATSI communities and organisations, and to explore the best ways of capturing and building on this gain.

3.2   Project design

AusAID and VSPs develop and implement, monitor and evaluate projects each year with ATSI partner organisations. These projects would aim to identify the best ways of reducing barriers and of capturing and applying suggestions made by informants.

Projects to have three stages to test these strategies:
- The first stage to include involvement of Indigenous Australians—through a partner organisation— in project development, promotion, training for international volunteering, front-end mentoring and recruitment and selection processes.
- The second stage to include a longer pre-departure period – including attention to challenges particular to Indigenous Australians – and the overseas assignment to feature a diversity of support mechanisms, specifically mentoring by Indigenous Australians and access to financial assistance.
- The third stage to include the re-entry program as well as a structured method of applying and reflecting on the learnings of the overseas experience and providing opportunities to share and build on learnings with other volunteers, on an annual basis. This final stage to lead into an ongoing process of shared reflection, application and learning open to all returned volunteers.

4   Dedicated resources

Resources to be made available to ATSI organisations and VSPs to expand their work with AusAID on this initiative.

As a minimum, a dedicated program development worker—with relevant skills and experience—is required by VSPs to develop and implement a RAP that includes increased participation in the VP. This would take at least 12 months and an expected outcome would be the engagement of Indigenous Australians and their ongoing involvement with the VSP.

1   Introduction

AusAID's Volunteer Program (VP) provides the opportunity for thousands of Australians to gain and share experiences with developing countries in the region.

In its Reconciliation Action Plan (RAP) (www.ausaid.gov.au accessed June 2008), AusAID has also recognised that it can play a unique and important role in the process of reconciliation between Indigenous and non-Indigenous Australians. It has made a commitment to share with Aboriginal and Torres Strait Islander (ATSI) organisations its expertise in approaches to poverty alleviation and to assist in reducing disadvantage in Indigenous Australian communities. By working in partnership with ATSI organisations, AusAID also believes it will enrich the knowledge and experience it has to draw on to inform its work in developing countries in the region.

In the RAP, AusAID has also made a commitment to actively promote volunteering opportunities to Indigenous Australians and promote Australian Leadership Awards (Fellowships) to ATSI organisations as a means to build individual and institutional experience and expertise through links with international counterparts (ibid). Indicators of performance include the number of Indigenous Australian volunteers participating in the Australian Government's VP and comparative trends, as well as the number of ATSI organisations partnering with the VP.

This is a report on an initial, exploratory study into the current participation of Indigenous Australians in the VP and the level of interest in increasing this participation. Perceptions of the benefits of and barriers to the VP and strategies to overcome any barriers were also explored.

1.1   Australia's Volunteer Program

Through the VP, skilled professionals from Australia apply for international assignments advertised by volunteer service providers (VSPs). These assignments focus on development challenges such as poverty, education, health services, human rights and governance (Brook et al 2007:2). Volunteers are placed with a host organisation and are provided with a living allowance by the VSP. They use their skills and experience to train staff, enhance systems and processes, improve planning and accountability and/or deliver improved services.

While called 'volunteers', allowances enable these professionals to have a standard of living equivalent to their local colleagues. They could also be called international development/aid workers, as capacity building is a core element of the objectives of each assignment.

Recent evidence demonstrates that volunteers acquire new skills and enhance existing skills at an accelerated rate due to the nature of their assignments and responsibilities (ibid:6). In addition, the process creates in Australia a growing number of people who are knowledgeable about other cultures, adaptable and well prepared to deal with a globalised work force.

International volunteering offers benefits not only to the volunteer, the host organisation and host country, but also to the future employers of the volunteers, their communities and their home country as a whole.

While most international volunteering involves movements of people from economically richer, developed countries to poorer, developing countries, exchanges also take place in the opposite direction and between under-developed countries and economies in transition. These exchanges are taking place within a framework that fosters policy dialogue on development issues and the sharing of development knowledge and solutions (www.undp.org accessed June 2008).

As it stands, the VP is demand driven. It aims to provide particular skills to meet the needs of the host countries and selection criteria have focused on high levels of skills balanced with personal competencies.

1.2   Context: Engagement with indigenous peoples

At the United Nations Millennium Summit world leaders declared the most pressing challenge of the new century to be the need for a more inclusive and equitable globalisation that allows economically poor people to participate as full partners in the global economy (www.hreoc.gov.au accessed 6 June 2008). The Millennium Declaration has helped to place a renewed focus on indigenous peoples in the international development debate, by recognising their fundamental right to development and freeing people from the dehumanising conditions of poverty.

The United Nations Development Program (UNDP) has a policy of engagement with indigenous peoples (ibid). It claims projects based on a development strategy formulated by indigenous peoples and true to their traditional customs and values have been found to be successful. Evaluations have pointed out that programs and projects should focus on building regional, national and local networks for exchange of experiences and information as well as for policy lobbying on issues affecting indigenous peoples, such as the patenting of indigenous cultural knowledge. UNDP engagement with indigenous peoples and their organisations has demonstrated the effectiveness of building policy from below, and successfully bridging grass-roots activities with policy reforms.

In 2005 a workshop on Engaging Indigenous Peoples was held in Brisbane, co-sponsored by the UN Permanent Forum on Indigenous Issues and the Human Rights and Equal Opportunity Commission of Australia[3]. The workshop noted that indigenous peoples face common experiences of marginalisation and exclusion in the states in which they live, which is reflected in lower standards of living and often feelings of dislocation and disempowerment. The need was identified to significantly increase efforts to build effective partnerships between governments, the private sector and civil society with indigenous peoples placed at the centre. Guidelines for engaging with indigenous communities specifically included a human rights-based approach to development.

AusAID already relies on effective and careful engagement with indigenous peoples in its international development program. AusAID's RAP provides the framework in which its engagement with Indigenous Australians will take place and how the actions informed by this engagement are progressed[4].

While the benefits of volunteering are generally considered to contribute to social capital (as a measure of social inclusion and community engagement) and individual career and personal development, the benefits of international volunteering for many Indigenous Australians may need to be more clearly transferable to their own communities, in particular those communities characterised as developing. This is not to imply that the balance of benefits to individual volunteers and to the host country might need to be changed, however a focus on the benefits to Indigenous Australians does need to be acknowledged as legitimate. The UN approach to engagement with indigenous peoples provides this legitimacy.

1.3   Purpose of project

The purpose of this project is to improve AusAID's understanding of issues related to the participation of Indigenous Australian communities in the VP and to identify improvements to the VP cycle to enable it to be more inclusive of volunteers from these communities.

In order to ensure this research meets the needs of AusAID as well as the guidelines for ethical conduct in Aboriginal and Torres Strait Islander research (NHMRC 2003), the project provides an initial exploration—with Indigenous Australians and others—of the barriers and opportunities related to international volunteering, as well as to draw out the benefits to individuals and how these can be transferred to communities.

Recommendations about future engagement of Indigenous Australians by AusAID and VSPs will be based on the findings of the research.

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[3] United Nations Workshop (2005)

[4] For more information about Reconciliation Action Plans go to http://www.reconciliation.org.au

1.4　Method

As stated above, this is exploratory research and has its limitations. Within its three-month time frame, the project itself was developed without formal consultation with Indigenous Australians and the use of key informants was never intended to represent the views of Indigenous Australians in general.

In the preparatory stage of the project the above-mentioned ethical guidelines were reviewed and the project was adjusted to fit as best it could (Appendix 1).

The questions guiding this research were informed by a desk-based search of literature into the participation of Indigenous Australians in international and domestic volunteering and then a further search for information about the participation of indigenous peoples in international volunteering across the globe.

The research questions were:

> What is already known about Indigenous Australians' participation in international volunteering?
> What would motivate Indigenous Australians to volunteer overseas?
> What benefits could transfer back to Indigenous Australian communities?
> What challenges would Indigenous Australians be likely to face in overseas assignments?
> What barriers to international volunteering do Indigenous Australians face?
> What can be done to overcome these barriers?

Sally Jope, a consultant to AVI, conducted the research and spoke with informants in Melbourne, Canberra, Adelaide, Alice Springs, Cairns, Darwin and Sydney during May 2008.

Conversations and structured interviews[5] were held with 59 people (Appendix 2) who were recruited via snowball method: Following up recommendations from AusAID; VSP staff; returned volunteers and Indigenous Australians.

Twenty-nine Indigenous Australians contributed their time and perceptions:
- 10 had volunteered overseas or had taken part in an exchange program or a study tour.
- 17 worked with both Indigenous Australian and mainstream organisations, including:
  - four who were members of Volunteering South Australia's Aboriginal Reference Group (Appendix 3).

Thirty informants were non-Indigenous Australians; they included people with an understanding of international volunteering and/or experience working with indigenous people, and four non-Indigenous Australian returned volunteers currently working with ATSI organisations. Seven representatives of VSPs and representatives from Volunteering South Australia and Volunteering Territory were also interviewed.

Responses were inserted into the original questionnaire and returned to informants for corrections and additions.

The perception of benefits, barriers and strategies of most of the key informants were compared with the experiences of the small sample of Indigenous Australians who had participated in the VP and AYAD and others who were involved in the AVI Aboriginal Health Students Tour of Thailand (1999) and the AVI Timor Tennis Camp (2005).

The discussion draft was distributed for comments and corrections to informants, AVI and AusAID, prior to the finalisation of conclusions and recommendations.

The findings were organised and analysed around key themes identified in the literature:
- Participation.
- Motivation and benefits of volunteering.

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[5] As the interview took approximately one hour, conversations (covering key areas) were held with those who had less time available.

- Barriers.
- Strategies to overcome the barriers.

2   Key themes from review of literature

The participation of indigenous peoples in international volunteering has received little attention until now and there is a dearth of information available on Indigenous Australian participation. Therefore the review of literature was extended to include some reports on Indigenous Australian and all Australian volunteering[6], with the intention of identifying the gaps in knowledge.

2.1   Concept of volunteering

The formal concept of volunteering reflects norms and values of a non-indigenous, liberal capitalist society (Kerr et al 2001:8); it is based on distinctions between public and private domains of work. In Australia it has been measured using a definition that excluded unpaid work done outside of formal organisations and failed to measure much of the unpaid work undertaken by Aboriginal and Torres Strait Islander people in their communities; work that is often considered to be obligatory within a cultural framework of reciprocity (ibid).

Perceptions of international volunteering had not been explored with Indigenous Australians prior to this study. However, the conceptualisation of volunteering within the indigenous domain was situated by Kerr et al in "the discourses of colonisation and resistance, social exclusion and social struggle" (ibid:24).

2.2   Volunteering of all Australians

2.2.1   Motivation and benefits of volunteering

For all Australians the main motivation to volunteer is to help others, but volunteers often also want to help themselves. While 57 per cent of all volunteers (Indigenous and other Australians) surveyed (www.abs.gov.au accessed April 2008) acknowledged helping others or the community as a current reason for volunteering, 44 per cent report personal satisfaction and 36 per cent report doing something worthwhile as motivators; this was particularly important to the oldest age groups. Learning new skills and gaining work experience were given as reasons by 11 per cent of volunteers, ranging from 10 per cent for full-time employed people to 16 per cent for unemployed people.

Almost two-thirds of those who first became involved in voluntary work in the last 10 years did so through word of mouth. They were either asked to volunteer by someone (35 per cent) or did so because they knew someone involved (29 per cent) (ibid). They were rarely recruited through the media.

A snapshot of volunteering in Australia (Volunteering Australia and AMP Foundation 2004) found that young people wanted short-term project-based volunteering in organisations that either provide skill development or involvement in a cause that interested them. It also found older people and baby boomers were looking for shorter-term involvement, so other needs in their lives could be met; many were wanting to combine part-time work, leisure, travel and minding grandchildren as well as community work.

2.2.2   International volunteering

The motivation to volunteer overseas is often complex. Recent research (Brook et al 2007) found that the majority wanted be of benefit to others, often coupled with a desire for change and/or for career development, which can be quite significant. Skills developed during overseas assignments include communication skills, in particular cross-cultural language skills; profession-specific technical skills; and teaching and training skills. In addition, volunteers have identified further attributes that developed while away, including broader perspectives; resourcefulness, adaptability and problem solving; organisational and management skills; tolerance and patience; and independence (self-confidence, self-sufficiency and resilience).

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[6] The distinction not being made between domestic and international volunteering.

International volunteering provides an opportunity for many people to be working at a higher level in their host organisations and in some cases returned volunteers are able to move into higher level positions as a result of this experience (ibid:18).

2.3   Volunteering of Indigenous Australians

2.3.1   Participation

There was no mainstream information about the volunteering of Indigenous Australians until 1994 when the National Aboriginal and Torres Strait Islander Social Survey (NATSISS) was conducted by the Australian Bureau of Statistics (ABS); the exception being a small number of field studies of subsistence hunting and gathering.

This survey found Indigenous Australians were actually engaging in voluntary work at a higher rate than all Australians at that time: 26.9 per cent and 19 per cent respectively for those aged 15 and over (Smith and Roach 1996), but much of this work occurred outside the framework of volunteering through an organisation (Kerr et al).

There are similarities and differences between the rates of participation, age and income, location and educational qualifications of Indigenous Australians and all Australians who undertake voluntary work, based on a comparison of the 2002 NATSISS and the 2006 Volunteer Work Survey (VWS) of all Australians:

- In 2002, 28 per cent of Indigenous Australians had undertaken voluntary work in the last 12 months, an increase since 1994. There was also an increase in the volunteer rates for all Australians, between 1995 and 2006. The proportion of volunteers aged 18 years and over was 24 per cent of the population in 1995 and 35 per cent in 2006.
- Indigenous Australian participation increased with income: From 21.7 per cent of the lowest income quintile to 39.7 per cent of the fourth and fifth quintiles[7]. This is very similar to all Australian volunteers: 39 per cent of who were in the highest quintile of equivalised household income.
- The level of participation of Indigenous Australians peaked among those aged 35–44 years (at 35 per cent) as it did for all Australians at 43 per cent. This age group includes a large number of parents with dependent children.
- Indigenous Australians and all Australians with academic and trade qualifications were also found to be more likely to volunteer (42 per cent and 45 per cent respectively).

Volunteering was more common among Indigenous Australians living in non-remote areas (32 per cent) than those in remote areas (16 per cent). Conversely, it was more common amongst all Australians living outside the capital cities (38 per cent) than those living in capital cities (32 per cent).

Other factors associated with above-average rates of volunteering for all Australians were excellent or very good health (38 per cent) and current study (43 per cent).

A description of one aspect of the extensive voluntary participation by Indigenous Australians (in this instance in community services) comes from a study into aspects of Indigenous Australians' interactions with the welfare system (Henry and Daly 2001)[8]:

> Over half of the respondents did voluntary work for a community organisation. In Kuranda there are at present seven different incorporated bodies servicing an Aboriginal population of less than 420. The existence of so many incorporated bodies involves an onerous amount of work for the few Aboriginal people who have the skills, and the energy and dedication, to ensure the legislative requirements with regard to incorporated bodies are met. Moreover, people are

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[7] ABS 2004, NATSISS 2002, Table 9, ABS, Canberra

expected to attend additional meetings called by the Native Title Representative Body in relation to native title claims, as well as endless other special working group meetings (ibid:17).

Current research indicates a minimum of 5000 Aboriginal Corporations with 30,000 directors, all of who volunteer their time, which is often considerable (pers comm., April 2008).

2.3.2 Motivations

The motivations of Indigenous Australians to volunteer need to be considered with an appreciation of at least one different perception of volunteering found in Indigenous Australian communities. This is a sense of reciprocity to one's kin and community that was a non-negotiable part of one's Aboriginality and has a cultural dimension:

> Supporting, helping, sharing, giving of time and resources, cultural affirmation and taking care of country was a responsibility that was not viewed as special individualised effort, but had a cultural dimension (Kerr et al p8).

Research into perceptions of volunteering also found many Indigenous Australians do unpaid work and extend this kinship support to invest in the thousands of self-determined and community-managed agencies and programs. This extension of support to national Aboriginal movements and organisations is seen "as a response to being oppressed in a society that has sought to divide and conquer" (ibid).

2.3.3 Barriers

In the literature, many Aboriginal and Torres Strait Islander people identified considerable barriers to volunteering[9] that are both structural and attitudinal (Ibid:10). These barriers included:
- a lack of information about opportunities or the support available to volunteers
- the lack of culturally/linguistically appropriate information/training
- the financial costs, both at the individual and organisational level
- relationships with government departments and other organisations which respondents felt could do more to assist them. For example, Centrelink restrictions and the nature of police checks.

At the individual level, Indigenous Australians have identified as barriers to participation outside of their immediate communities both racism and a lack of recognition for their volunteer efforts in the wider community. Some also spoke of the need to support one's own first—given the depth of Indigenous Australian disadvantage and the enormous problems facing communities—coupled with a perceived lack of support from mainstream volunteer agencies to overcome this disadvantage (ibid).

This last perception was mirrored by Indigenous Australians in ACT (Westcombe n.d) who felt that the benefits of their participation in mainstream voluntary activity were not reaching Indigenous Australians.

2.3.4 Strategies

Volunteering Australia has identified a number of strategies for agencies to involve more Indigenous Australians in volunteering (National Volunteer Skills Centre 2007). The primary one, word of mouth, has been noted earlier for all Australians and is expected to work best, as a friend, relative or other Indigenous Australian community member is often seen as a more credible and trustworthy source of information. Therefore, to involve more Indigenous Australians, mainstream organisations were encouraged to get to know the local ATSI communities and to build relationships with local organisations and community elders to assist this process of involvement.

It is also important for volunteer organisations to be specific about what they can offer to Indigenous Australian individuals and communities. Agencies then need to ensure their policies are inclusive of diversity and do not present further barriers once Indigenous Australians are informed and interested in volunteering. For example, recruitment practices need to be reviewed to ensure they do not indirectly exclude Indigenous Australians.

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[9] Assumed here to be domestic volunteering, while the distinction was not made in the study.

In ACT, the Talking Together project (ibid), was undertaken to form partnerships between Indigenous Australian people and mainstream volunteering groups with the aim of promoting the benefits of volunteering to Indigenous Australians. During this project, the 'pairing' of positions was trialled to accommodate a preference expressed by Indigenous Australian informants to travel and function in pairs for greater security and confidence.

One main finding of this series of discussions and trials was that the most successful connections to be made were with younger indigenous people and students:

> The younger people who had benefited from anti-discrimination legislation and enhanced community awareness seemed to recognise more readily that voluntary work actually offers them greater mobility and negotiating power in the workplace (Westcombe 2003).

2.4   Inclusion in international volunteering

A report on inclusion in international volunteering (McBride et al 2007) found US volunteers serving overseas in 2006 tended to be "male, younger, white, married with no dependents, college educated, and employed full time with higher incomes" (Lough and McBride 2007). In the US, 'whites' were nearly twice as likely to volunteer internationally as 'people of colour' but the rates of volunteering of Native Americans did not register in the US Population Survey. The research also found:

- Economic status, race, ethnicity, age and disability were barriers to the potential benefits of international volunteering and that the inclusion of all sectors of society in international volunteering required support, outreach and flexibility (McBride et al:9).
- Economic support was considered to be a crucial factor in expanding access to international volunteering; even if the program was free there were significant opportunity costs associated with it, particularly for people on low-incomes.
- Outreach strategies—especially marketing and recruitment practices—facilitated inclusion of under-represented groups. One of the most significant ways to increase volunteering was to directly ask people to participate. People who had a history of exclusion often required a targeted invitation.
- Across all forms of volunteering, individuals tended to learn about volunteer experiences through informal means, typically from someone like themselves talking about their experiences (Wilson 2000). Returned volunteers often inspired others to participate (McBride et al:9). Therefore, returned volunteers need to reflect the diversity of potential volunteers.

The diversity strategy of the US Peace Corps is an example of an inclusive approach; it actively recruits people from a variety of backgrounds and experiences. While not publicly highlighting the importance of making certain that everyone who wishes to engage in international volunteering has the opportunity, the Peace Corps conducted a variety of activities to address questions and concerns specific to potential volunteers 'of colour'. It did so in order to "best share the nation's greatest resource, its people, with the communities in which volunteers serve around the globe" (www.peacecorps.gov accessed April 2008). For example, it sponsored hundreds of events and general information sessions for African Americans, Hispanic Americans, and Native Americans, etc.

Limited Australian evidence supports this approach. In 1999 a group of four Aboriginal Health Studies students went on a seven-week study tour to Thailand (Office of Aboriginal and Torres Strait Islanders Health Services 1999) through AVI. Overall, they felt it was something that needed to be experienced to appreciate its value and that it was an experience well worth having. In an evaluation of the tour they identified as important effective engagement and preparation strategies and provided feedback on logistics. In particular, the participants recommended:

- targeted advertising in ATSI media, e.g. Koori Mail and NITV
- distribution of information (about such programs) to ATSI community and educational organisations
- using participants to promote future programs
- a long lead time to departure (participant selection to be completed and confirmed three months prior to departure)
- group warm-up interview for applicants, possibly taking the form of a workshop/discussion
- pre-departure information early in the process to ensure it is absorbed
- Specifics addressed at interview stage as well as the pre-departure briefing

- emphasis to be placed on separation from family and potential isolation that might result.

2.5　Implications for this study

While there is evidence of high rates of participation by Indigenous Australians in domestic volunteering, this participation is not in mainstream (non-indigenous) organisations. This is due to the structural and attitudinal barriers they face, and demonstrates the need for strategies to overcome these barriers. Some strategies to overcome these barriers have already been identified.

This study will now explore the current participation of Indigenous Australians in international volunteering; their motivations and perceived benefits and whether similar or different barriers exist. Strategies to overcome these barriers and increase access to international volunteering opportunities will be explored.

3　Findings of research

3.1　Participation

The majority of Indigenous and non-Indigenous Australian informants thought it was important that AusAID engaged with Indigenous Australians about participation in the VP. The two main reasons for this engagement were: To enrich the VP, and to ensure Indigenous Australians had the same opportunities as all Australians. Ensuring Indigenous Australia was reflected in the faces of volunteers overseas was also felt to be important to the nation's image, particularly with other indigenous peoples in the region. However, talk of increased participation in the VP was frequently met with the concern that Aboriginal people with skills were needed in Australia; in their own communities and/or working in indigenous affairs.

All informants felt Indigenous Australians would bring particular strengths to international aid/development work. In particular, many Indigenous Australian informants viewed indigenous heritage as a strong qualification that should be recognised formally.

While acknowledging both the diversity amongst Indigenous Australians and the similarities with all Australians, other strengths included:
- heightened awareness of cultural protocols, experience of living and working in a bi-cultural environment and shared understandings based on cultural similarities[10]
- heightened awareness and experience of effects of colonisation and dispossession, of hardship and marginalisation as a minority group that would bring a more critical perspective to aid and development
- experience in working with communities and community consultative processes
- experience in efficiently providing appropriate and accessible services and products, often to remote communities with few resources.

3.1.1　Current volunteers

Apart from those who had international volunteering experience, few people knew of examples of Indigenous Australians participating in the VP. More people knew about Indigenous Australians who had participated in AYAD.

Most informants felt that there would be very few Indigenous Australians involved in the VP. Apart from those with direct experience, most Aboriginal informants knew little about the VP in general. Those who had volunteered overseas had found out about it through a friend or family member who had volunteered. Most informants agreed that the VP is 'open' to Indigenous Australians in the same way as it is open to all Australians, but that the model was not suitable for many. This failure to recognise difference

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[10] "Central to Aboriginal and Torres Strait Islander societies and cultures is the recognition of core responsibilities. These responsibilities include those to country, kinship bonds, caring for others and the maintenance of harmony and balance within and between the physical and spiritual realms. A key responsibility within this framework is to do no harm, including avoiding having an adverse impact on others' abilities to comply with their responsibilities. As well, one person's responsibilities may be shared with others so that they will also be held accountable". NHMRC (2003)

(between Indigenous and non-Indigenous Australians) might imply to some ATSI people that the VP is not open to them. Interestingly, non-Indigenous Australians were more likely than Indigenous Australians to perceive the VP as not open.

Those with experience of international volunteering thought the VP model (and AYAD especially) was most suitable for Indigenous Australians with tertiary qualifications, who were working in mainstream organisations and living in urban environments. The general perception was that it was not suitable for all other indigenous people.

There was support for the collection of data about the cultural background of participants. Informants felt such data would be useful; to know more detail about the rates of participation as well as to be able to identify returned volunteers and promote them to their communities.

Some informants did know about indigenous participation in other international aid/development programs. These included partnerships between indigenous organisations (here and overseas), study tours, youth exposure tours and exchange projects. For example, Youth Challenge Australia is currently piloting projects that target the inclusion of young Indigenous Australians in its program and Student Partnerships Worldwide (Australia) is consulting with Volunteering SA on a project to include young Indigenous Australian volunteers and their communities in development projects here and overseas.

3.1.2 Potential volunteers

As stated above, the demographic groups considered to be more likely to participate in the VP were younger people, students and those early in their careers, particularly in the 25-34 age group. They were considered to be more likely to adapt to the time away and would be more interested in going.

However, securing the involvement of the following groups was suggested as desirable for a variety of reasons:
- Older people, over 50 years, were considered to have more to offer as they were experienced workers and would be more available as their families had grown up. They could benefit from the opportunity to reflect and revive. However, the early mortality rate of Indigenous Australians (in comparison to non-Indigenous Australians) was also noted as a barrier to participation for many in this age bracket.
- People from remote communities would have more to gain but would need more support.
- Couples would provide much needed support to each other and the benefits for children living overseas were noted.
- People working in the public service, particularly those involved in direct service delivery in regional, rural and remote areas.
- Young people with a particular view to the development of leadership skills.
- Graduates could be involved by adding a year of applied learning onto their degrees and offering them the opportunities to work off their HECS debts while overseas.

3.2   Motivation

Most informants perceived the main internal motivators for Indigenous Australians to be similar to those of all Australians:
- The desire for personal and professional development.
- The opportunity to broaden horizons; to travel and learn about other people and other cultures.

In addition, most people identified additional motivations particular to Indigenous Australians. They indicate the importance of reciprocity with kin and the broader indigenous community:
- To share and exchange skills and knowledge between ATSI communities in Australia and overseas.
- To bring learnings back to Indigenous Australian communities.
- To share Aboriginal culture with others.
- To participate in a dialogue with other indigenous peoples, particularly in the Asia/Pacific region.

3.3   Benefits

Informants were asked about the main benefits to individuals of participation in the VP, as well as how benefits would transfer to their communities or the work they did in Australia.

3.3.1   Individual

For individuals, the main benefits were perceived to be:
- improved self-esteem and self-confidence
- improved standing in the community
- increasing and diversifying skills and developing leadership skills
- overcoming the isolation of Australia and developing a sense of being a global citizen
- a broadened mind, an open mind and a better knowledge of how the world works
- awareness of the similarities and differences of the issues facing indigenous peoples in Australia and the Asia/Pacific region and the different responses being developed in the region
- appreciation of aspects of Australia in relation to the situation of indigenous peoples in other countries.

This last point was made quite often, with different emphases, by all groups of informants. The experience was often seen as having the potential to motivate people and to take advantage of the resources that are available in Australia.

For some returned volunteers, the opportunity to explore and strengthen their identities away from stereotypes and racism had a lasting benefit.

3.3.2   Community

The main benefits of volunteering for Indigenous Australian communities were perceived to be:
- increased community capacity through skills development, especially the development of leadership qualities, particularly amongst the younger generations
- sharing the knowledge of how other people and communities approach similar problems
- solid experience and understanding gained from working in a development framework to be applied at home
- increased awareness and understanding of the international development network and ability to engage with it on return to Australia
- an increased global awareness and understanding of ATSI affairs within that context.

Returned volunteers saw themselves as assets to their communities because they were able to teach new skills, share new methods and apply new frameworks.

One non-Indigenous Australian informant felt that Australia would become a better place with more indigenous leaders and more ATSI volunteers representing Australia. A by-product of increased participation might be an effective way of breaking down negative stereotypes by promoting the results of their participation. One informant suggested there would be a benefit to the nation from assisting Indigenous Australians to make global connections and strengthen their political voice instead of continuing to marginalise them.

3.4   Barriers

Informants felt the term 'volunteering'—to describe the work and conditions associated with VP assignments—was a barrier to participation by many Indigenous Australians. Indigenous informants in particular felt volunteering had colonial, religious and paternalistic overtones and that a volunteer "might be seen as a white person, a pillar of the church with a missionary zeal" (research participant, 2008).

However, the main barrier to participation for many Indigenous Australians was considered to be a general lack of community capacity and/or a lack of confidence in individual capacity. Those who are able to volunteer are often already involved in their own communities or indigenous affairs.

The other main barriers to participation included:
- lack of awareness and information about the VP that contributed to misunderstandings about it
- selection criteria (emphasis on formal qualifications) and other aspects of the VP (length of time, payment of fares for early or mid-assignment returns) that might exclude Indigenous Australians
- existing commitments to family, community and country

- the cost (direct and loss of earnings)
- lack of interest or fear of travel away from family, community and country.

3.5   Challenges

The main challenges faced by ATSI people on overseas assignments were perceived to be:
- homesickness (away from family, community and country)
- cultural obligations
- the length of the assignment
- the need to be present at some community and family events, in particular, funerals of extended family (not usually covered by travel insurance).

Culture shock was also mentioned. This included aspects experienced by all volunteers and others more particular to Indigenous Australians. The particular ones were:
- not being recognised as indigenous
- a lack of understanding by many in the Asia/Pacific region of the history of race relations in Australia.

3.6   Strategies

Informants suggested many strategies to overcome the barriers identified above and the challenges to remaining on overseas assignments. They ranged from targeted promotion and information provision to increase participation in the existing VP, to the design of a complete program tailored to the needs of individuals and communities that would also result in an increased capacity to participate.

While most informants did not think it was necessary, or possible for ATSI people to participate at a rate equivalent to their proportion in the total population (2.5 per cent), some saw value in keeping such a target in place and working towards it.

All informants agreed it is important for Indigenous Australians to have access to the program, but for AusAID to work towards a quality of participation rather than focus on quantity.

3.6.1   Indigenous advisory procedure

Involving Indigenous Australians in an advisory capacity with AusAID and VSPs would help overcome most of these barriers, in particular perceptions about volunteering and 'whiteness'. An example put forward was Volunteering South Australia's (VSA) Aboriginal Reference Group. This group provides policy advice and members undertake the role of ambassadors, promoting the benefits of volunteering and VSA services in ATSI communities across the state (Appendix 3).

Informants felt it was important for Indigenous Australians to have input into communications and engagement strategies and programs to increase participation in the VP. In addition a role for Indigenous Australians in country to scope potential projects and to provide support to ATSI volunteers was suggested.

A comment on the discussion draft suggested all AusAID-funded agencies should have a RAP, championed by the relevant chief executive officer (CEO). This RAP would then provide the framework for further actions as well as detailed reporting and monitoring processes. Strategic, ongoing and structured consultation with ATSI peak bodies and national organisations could also be included in the RAP.

Many informants suggested AusAID and VSPs should employ more Indigenous Australians to break down barriers and encourage engagement between the organisations and communities.

3.6.2   Targeted communications

Communications about volunteering should include information about requirements, allowances, living conditions, supports, benefits and the role of the VP in international development, to be provided through networks, workplaces—especially the public service—ATSI organisations and schools.

Some informants suggested re-badging the VP and presenting it as a community leadership program, or as an applied learning program, making the connection with existing skills and knowledge.

Targeted promotion of the VP through mainstream and ATSI media was a common response. Methods included the inclusion of an ATSI section on websites (as per Volunteering SA); material with indigenous faces and designs (as per AusAID's RAP); the promotion of returned Indigenous Australian volunteers in material through schools, professional organisations and networks and community newsletters.

Returned volunteers suggested including Indigenous Australian returned volunteers in the information sessions and community engagement run by VSPs.

3.6.3   Recruitment

VSPs to demonstrate room for diversity by recognising skills and ensuring selection criteria do not exclude Indigenous Australians.

It was also suggested that VSPs highlight being indigenous as a desirable qualification, especially when working overseas with other indigenous people.

3.6.4   Pre-departure

VSPs to explore more formal training in international volunteering as part of a longer period of preparation. Indigenous Australian returned volunteers would need to be involved in pre-departure briefings, which should raise specific aspects of culture shock. Processes for mid-assignment trips home or early returns could be negotiated.

3.6.5   In-country

Aim to prevent or reduce isolation while on assignment through contact with other indigenous volunteers; to ensure volunteers have access to an indigenous mentor, especially in the early part of assignment; to promote couple placements and support contact with family.

3.6.6   Exchange program

There was a perception, shared by many informants, that a 'taste' of international development work through shorter-term assignments based on the exchange of skills and knowledge would result in increased familiarity with the VP and the likelihood of later engagement with longer-term assignments. This perception was backed up by those who had been on short-term projects; all of them were interested in future participation in the VP. As a result, all informants felt it would be useful to explore a variety of models to engage ATSI people in the work of AusAID.

Shorter-term assignments included exposure tours, exchange visits, group or pair visits, leadership tours, youth/student programs, and sporting, arts, music and dance exchanges.

3.6.7   Tailored program

To overcome any lack of capacity, a specific program was sketched out during discussions. Its key characteristic is that it would be tailored to include Indigenous Australians facing multiple access barriers. In particular, informants suggested attention be paid to the participation of older, more experienced workers and people in remote and rural communities.

There was a perceived need for a program that could ultimately be taken into the most "broken and hardest communities" (research participant, 2008). It was imagined to have three stages:
- The first stage would include involvement of Indigenous Australians—through a partner organisation—in project development, promotion, training for international volunteering, front-end mentoring and recruitment and selection processes.
- The second stage would include:
  - a longer pre-departure period including attention to challenges particular to Indigenous Australians

- the overseas assignment with a diversity of support mechanisms, specifically mentoring by Indigenous Australians and access to financial assistance.
- The third stage would include the existing re-entry program as well as a structured method of applying and reflecting on the learnings of the overseas experience and opportunities to share and build on learnings with other volunteers on an annual basis.

3.6.8   Applied-learning network of returned volunteers

Support a national network of returned volunteers that contributes to ongoing information and promotion as well as providing opportunities to recognise the benefits of volunteering and for ongoing learning and reflection.

3.6.9   Partnership approach

There was a lot of interest in a development framework being applied to reduce disadvantage in many ATSI communities—especially, but not restricted to, remote communities—in contrast to the current model of service delivery. Some informants suggested particular actions; one was linked seminars and workshops on development theory and best practice models in the public service. However, involving ATSI organisations as Australian partners in international projects, with rights to nominate volunteers, was considered by most informants to be an approach to be explored.

While mindful of the diversity amongst ATSI people and the abilities of many to participate in the VP in ways similar to non-Indigenous Australians, projects in specific sectors in which ATSI organisations have built up expertise were identified by some informants as areas that might benefit most from their input. These included community-controlled services (in particular health and legal services), expertise in land tenure, land management systems, appropriate technology, bi-cultural education, governance, responses to domestic violence and substance abuse, the provision of infrastructure to remote communities, cultural heritage, delivery of higher education to remote communities and indigenous broadcasting and other media. Some informants felt any projects with minority groups experiencing similar levels of control by national governments would benefit from the participation of Indigenous Australians.

4   Discussion of findings

This study was commissioned by AusAID to inform aspects of its RAP, to understand issues related to participation in the VP and to identify improvements that will make it more inclusive of volunteers from Indigenous Australian communities.

The research supports much of what was already known about Indigenous Australian participation in volunteering:
- That word of mouth is the best way of generating interest that may lead to recruitment.
- That clear information about the VP is required.
- That due to the past history of exclusion, many people need to be invited to participate and communications need to be targeted to an Indigenous Australian audience.
- That young people are most likely to participate if the benefits are clear and the project is shorter rather than longer term.
- A specific program of engagement (with outreach strategies) needs to be undertaken to ensure the VP is inclusive.

Suggestions made by the members of the Aboriginal Health Workers Study Tour of Thailand also remain relevant (see page 12).

The research found that there was little known about Indigenous Australians' participation in international volunteering but that both the VP and AYAD had had Indigenous Australian volunteers who spoke very highly of the experiences and of their relationships with the VSPs.

There was an interest amongst Indigenous Australians about engaging with AusAID and participating in the VP. But it must be noted clearly that there was a difference of opinion amongst informants about the priority to be given to volunteering or working in Australian communities or overseas. While the advantages were understood, it will remain a difficult decision between short-term benefit and possible long-term gain, while many communities experience high levels of disadvantage.

Any strategy to increase participation needs to firstly acknowledge these competing demands and could benefit from research that evaluates the longer term impact on ATSI communities of having community members with overseas development experience.

Remembering that perceptions of volunteering amongst Indigenous Australians are frequently considered as a sense of reciprocity to family and community that is a non-negotiable part of one's Aboriginality, it is important that any benefits of participation in the VP are clear to ATSI communities and are also valued by AusAID and VSPs.

What was interesting and could comprise the subject of further research was that many Indigenous Australian returned volunteers identified an increased appreciation of local (Australian) resources and a heightened motivation to take advantage of them on their return. Some also appreciated the opportunity to live and work without racial stereotypes and to have the opportunity to reflect on how their identity was constructed in Australia.

While the participation of Indigenous Australians could enrich the VP (another area for research), increasing the profile of indigenous international volunteers would provide opportunities for reconciliation by highlighting positive role models and examples of all Australians working together.

One model to facilitate increased participation in the VP is to identify and work with Indigenous Australian partner organisations. Not only was this approach favoured by informants, it also sits well with AusAID's stated approach in its RAP. The need to build partnerships between governments, the private sector and civil society with indigenous people at the centre has also been identified elsewhere[11].

However, the question might be how to maintain the integrity of the VP and its goal—to contribute to poverty reduction and sustainable development in targeted developing countries—while accommodating the needs of Indigenous Australians and dedicating resources to increase their participation.

The answer may lie in the concept of exchange and the approach the UNDP takes to its engagement with indigenous people (see page 11). AusAID could focus on building networks amongst indigenous people for the exchange of skills and knowledge and assist the Australian Government to adopt a development strategy formulated by Indigenous Australians to reduce disadvantage, especially in remote communities. These approaches have been found to be successful elsewhere. AusAID might find it helpful to consider increased participation of Indigenous Australians in the VP within a framework informed by South-South Cooperation approach. One aspect of this approach is for the donor country to support the flow of information between developing countries and economies in transition, i.e. between Indigenous Australians and others.

5   Conclusions

Any consideration of the participation of Indigenous Australians in the VP cannot be attempted without acknowledging the gap with non-Indigenous Australians, in life expectancy and other statistical indicators of disadvantage. To discuss participation without acknowledging these differences or without focussing on the benefits for Indigenous Australian communities would not be ethically sound.

5.1   Participation

Little was known about Indigenous Australian participation in international volunteering prior to this study, but there is evidence of Indigenous Australians participating in domestic volunteering in similar, possibly higher, rates to all Australians. This participation might be reflected in the VP, but lack of data

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[11] UN workshop (2005)

makes it difficult to ascertain and presents an area for future research. This will change as AusAID has recently mandated VSPs to collect this information.

There is a low level of awareness about the VP amongst Indigenous Australians. No promotion has been targeted to increase their participation in the past and few people knew of any indigenous participation. There was no evidence that ATSI communities had been targeted by the community engagement strategy of the VP. There was an expectation that ATSI media would be used to inform the Indigenous Australian audience about the VP, if its participation was required.

5.2   Motivation and benefit

While this research is limited, it seems that benefits to both individuals and communities will motivate some Indigenous Australians to participate in the VP. However, benefits to Indigenous Australian communities need to be clear.

The main benefits to be transferred back to community are those that will build its capacity to function well. They include experience and understanding of development, leadership skills and benefits resulting from exchange relationships with other indigenous people and organisations in the Asia/Pacific region.

5.3   Barriers and challenges

There are structural and attitudinal barriers to Indigenous Australian participation in the VP. In addition to the demand for skills in Indigenous Australian communities and the need to build capacity here, the barriers include a lack of engagement with Indigenous Australians and a lack of information about the VP. The perception of international volunteering—tainted by aspects of colonialism and exploitation—is not helpful.

One particular challenge to complete an overseas assignment could be the isolation resulting from distance from family, community and country (homesickness) and different cultural expectations and obligations that may require volunteers to return home during the assignment.

With an understanding of the motivations to volunteer overseas and the barriers many Indigenous Australians face, recommendations for action were based on informants' suggestions to improve access (see Executive Summary).

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7   List of Appendices

Appendix 1   Meeting guidelines for ethical conduct in Aboriginal and Torres Strait Islander research

Appendix 2   List of informants

Appendix 3   Volunteering SA Aboriginal Reference Group Terms of Reference

Appendix 1

Meeting guidelines for ethical conduct in Aboriginal and Torres Strait Islander research

Based on *Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research.* Endorsed by NHMRC (National Health and Medical Research Council) on 5 June 2003.

AVI considered each of these guidelines and outlined how it proposed to meet some and why it was not meeting others.

The guidelines

Six values lie at the heart of these guidelines:

1   Reciprocity

A mutual obligation exists among members of Aboriginal and Torres Strait Islander families and communities to achieve an equitable distribution of resources, responsibility and capacity, and to achieve cohesion and survival of the social order.

In the research context, reciprocity implies inclusion. It means recognising partners' contributions, and **ensuring that research outcomes include equitable benefits of value to Aboriginal and Torres Strait Islander communities or individuals.** (Recognition of contribution is discussed below under Respect.)

Reciprocity requires the researcher **to demonstrate a return (or benefit) to the community that is valued by the community** and which contributes to cohesion and survival. It is important to remember that Aboriginal and Torres Strait Islander peoples may place greater or lesser value on the various returns than researchers.

Reciprocity involves exchange, although in the context of research this often involves unequal power relationships. In negotiating the conduct of research, Aboriginal and Torres Strait Islander communities have the right to define the benefits according to their own values and priorities.

Benefits may not take only one form or be immediate. Some benefits may be available to participating Aboriginal and Torres Strait Islander communities, to Aboriginal and Torres Strait Islander peoples more generally or to the wider community as well. They must, however, be valued by the participating community. It is also important that unethical inducements in the provision of service are not linked to agreements about research.

The implications of reciprocity extend to all those involved in the potential research enterprise. Human Research Ethics Committees (HREC) can contribute by promoting real rather than superficial engagement between partners to the endeavour. Examples have been cited where a HREC was able to mediate an outcome in a situation where mistrust had emerged because of superficial engagement between communities and researchers. The engagement of other stakeholders, such as service providers, may also help build real engagement that focuses on outcomes of benefit to Aboriginal and Torres Strait Islander communities.

When research involves Aboriginal and Torres Strait Islander peoples, researchers and HRECs need to consider how the research proposal demonstrates the value of reciprocity, taking into account the following components:
> *• Inclusion*
> *Inclusion, the basis for mutual obligation, describes the degree of equitable and respectful engagement with Aboriginal and Torres Strait Islander peoples, their values and cultures in the proposed research.*
> *• Benefit*

Benefit in this context describes the establishment or enhancement of capacities, opportunities or outcomes that advance the interests of Aboriginal and Torres Strait Islander peoples and that are valued by them.

How AVI demonstrated reciprocity:
• How the proposed research demonstrates intent to contribute to the advancement of the health and wellbeing of participants and communities.

This research aims to recommend changes to AusAID's VP that will improve the access of Indigenous Australian communities to the benefits of international volunteering.

• How the proposal links clearly to community, regional, jurisdictional or international Indigenous priorities and/or responds to existing or emerging needs articulated by Aboriginal and Torres Strait Islander peoples.

The research responds to UN and Australian priorities about engaging with indigenous peoples.

• What is the nature of benefits for participants or other Aboriginal and Torres Strait Islander communities, and is there is evidence of clear and truthful discussions about the potential benefit of the research proposal prior to approval?

The project proposal did not go through any formal process of approval; AVI does not have a research ethics committee. The project process was based on clear and truthful discussions about the potential benefit of international volunteering with members of Aboriginal and Torres Strait Islander communities.

• How the researcher demonstrated a willingness to modify research in accordance with participating community values and aspirations.

The researcher did modify research in accordance with values and aspirations that arose during the research process, with a particular focus on benefits to communities, acknowledgement of difference and increased options to comment on interview notes and discussion draft. However, modifications were constrained by the contract time lines.

• Will the proposed research enhance the capacity of communities to draw benefit beyond the project, e.g. through the development of skills and knowledge or through broader social, economic or political strategies at local, jurisdictional, national or even international level?

The project will make recommendations to increase and improve the engagement of Indigenous Australians in international volunteering programs funded by AusAID. These recommendations are expected to enhance the capacity of communities to draw benefit beyond the project through the ongoing development of skills and knowledge and other strategies.

2   Respect
Respect for human dignity and worth, as a characteristic of relationships between people, and in the way individuals behave, is fundamental to a functioning and moral society.

Respectful research relationships acknowledge and affirm the right of people to have different values, norms and aspirations. Those involved in research processes should not be blind to difference.

Also essential to a respectful research relationship is the recognition of the contribution of others and the consequences of research. Contributions to the research enterprise come in a variety of connected forms and all should be respected. The trust, openness and engagement of participating communities and individuals are as important as the scientific rigour of the investigation. A respectful relationship is fundamental to a sustainable research relationship. Such a relationship will require ongoing attention to cumulative decisions of participating communities and to the engagement of individuals.

The structures and processes for negotiating community involvement vary. Researchers should inform themselves about local structures and seek to engage with these in a spirit of respect and integrity. Where Aboriginal and Torres Strait Islander institutional structures exist, these should be used as the best means of community and institutional engagement by researchers, both in dealing with communities and in seeking HREC approval.

It is critical that respect underlies all aspects of the research process, especially sensitive negotiations such as those related to publication of research findings. Here, sensitivity may arise from tensions between on the one hand, the independence and integrity of research and, on the other, the risk of vilification and exploitation of Aboriginal and Torres Strait Islander peoples. In addition researchers should not make the publication of research findings a greater priority than feedback of findings to the community in an appropriate and understandable way.

Respectful relationships require that agreements are made at the outset of any research project which make clear when, how and who will engage in the research process. In this way the value positions of all parties can be equally respected.

When research involves Aboriginal and Torres Strait Islander peoples, researchers and HRECs need to consider how the research proposal demonstrates the value of respect, taking into account the following components:
> • *Respect of people and their contribution*
> *Respect acknowledges the individual and collective contribution, interests and aspirations of Aboriginal and Torres Strait Islander peoples, researchers and other partners in the research process.*
> • *Minimising 'difference blindness'*
> *Respectful research relationships acknowledge and affirm the right of people to have different values, norms and aspirations. Those involved in research should recognise and minimise the effect of 'difference blindness' through all stages of the research process.*
> • *Consequences of research*
> *Researchers need to understand that research has consequences for themselves and others, the importance of which may not be immediately apparent. This should be taken into account through all stages of the research process.*

How AVI demonstrated respect:
• How the proposal responded to the diversity of Aboriginal and Torres Strait Islander peoples and communities, including the way decisions are made.

Key Indigenous Australian informants were recruited from urban, regional and remote communities. The interviewer travelled to the Northern Territory, South Australia, Queensland, Australian Capital Territory and New South Wales.

How the proposal acknowledged the individual and collective contribution of Aboriginal and Torres Strait Islander peoples.

This research will explore the strengths that Indigenous Australians will bring to the VP.

• How did the researchers propose to minimise the effects of 'difference blindness' on and in the research process?

By exploring the different understandings of volunteering and international development work and the motivations and barriers to Indigenous Australian participation.

• How the research proposal engaged with Aboriginal and Torres Strait Islander peoples' knowledge and experience.

The research made use of existing contacts and reference and advisory groups.

• How appropriate agreements were negotiated about ownership and rights of access to Aboriginal and Torres Strait Islander peoples' intellectual and cultural property.

The results of this research will be circulated to all participants, however the intellectual ownership of the results of this research remain with AVI and AusAID.

• How the processes of reaching agreement demonstrated engagement with the values and processes of participating communities.

This was outside of the legal limits of the contract.

• Did the participating communities express satisfaction with the research agreement and decision-making processes?

Participants have had the opportunities to express satisfaction or dissatisfaction with the agreement and decision-making processes. Ultimately, it is an individual's decision to participate.

• In reaching agreement with participating communities, were all relevant issues adequately addressed, including management of data, publication arrangements and the protection of individual and community identity?

The researcher has guaranteed the confidentiality of informants. Records of interviews will be destroyed at the end of the project period. A summary of the discussion draft will be circulated to participants for comments, prior to the finalisation of the report to AusAID.

Before research is undertaken, whether involving individuals or collectivities, the consent of the participants must be obtained, except in specific circumstances elsewhere in the Guidelines.

Information about the purpose of the research and its aims and objectives were circulated to possible informants and their willingness to engage in the project demonstrated their consent. No other inducements were made to encourage participation.

The ethical and legal requirements of consent have two aspects: the provision of information and the capacity to make a voluntary choice. To conform to ethical and legal requirements, obtaining consent should involve:
> (a) provision to participants, at their level of comprehension, information about the purpose, methods, demands, risks, inconveniences, discomforts and possible outcomes of the research (including the likelihood and form of publication of research results)
> (b) the exercise of voluntary choice to participate.
> Where a participant lacks competence to consent, a person with lawful authority to decide for that participant must be provided with that information and exercise that choice.

A person may refuse to participate in a research project and need give neither reasons nor justification for that decision.

Yes. – participants were given the option to refuse participation.

Where consent to participate is required, research must be so designed that each participant's consent is clearly established, whether by a signed form, return of a survey, recorded agreement for interview or other sufficient means.

Consent to participate was not required to be signed. Participants were given the option to participate or not, and if they gave their consent, this result be in an interview.

In some circumstances and some communities, consent is not only a matter of individual agreement, but involves other properly interested parties, such as formally constituted bodies of various kinds,

collectivities or community elders. In such cases the researcher needs to obtain the consent of all properly interested parties before beginning the research.

The consent of a person to participate in research must not be subject to any coercion or to any inducement or influence which could impair its voluntary character.

A participant must be free at any time to withdraw consent to further involvement in the research. If any consequences may arise from such withdrawal, advice must be given to participants about these before consent to involvement in the research is obtained.

3   Equality

One of the values expressed by Aboriginal and Torres Strait Islander peoples and cultures is the equal value of people. One of the ways this is reflected is a commitment to distributive fairness and justice. Equality affirms Aboriginal and Torres Strait Islander peoples' right to be different.

Aboriginal and Torres Strait Islander peoples have sought the elimination of 'difference blindness' so that Aboriginal and Torres Strait Islander cultures can be appreciated and respected.

Research should seek to advance the elimination of inequalities. Equality is also a feature of the fundamental dignity of humanity. To treat people less favourably is not only unethical, but discriminatory.

Historically, Aboriginal and Torres Strait Islander peoples have perceived the benefit as flowing principally to researchers and institutions.

When research involves Aboriginal and Torres Strait Islander peoples, researchers and HRECs need to consider how the research proposal demonstrates the value of equality, taking into account the following components:
> *•Valuing knowledge and wisdom*
> *Aboriginal and Torres Strait Islander peoples value their collective memory and shared experience as a resource and inheritance. Researchers who fail to appreciate or ignore Aboriginal and Torres Strait Islander peoples' knowledge and wisdom may misinterpret data or meaning, may create mistrust, otherwise limit quality or may overlook a potentially important benefit of research.*
> *• Equality of partners*
> *Ethical research processes treat all partners as equal notwithstanding that they may be different. In the absence of equal treatment, trust among research funders, researchers, host institutions, Aboriginal and Torres Strait Islander communities and other stakeholders is not possible. Without such trust ethical research is undermined.*
> *• The distribution of benefit*
> *The distribution of benefit stands as a fundamental test of equality. If the research process delivers benefit in greater proportion to one partner in the initiative than other partners, the distribution of benefit may be seen as unequal.*

How AVI demonstrated equality:
• Did the ways that participating communities were included in the research processes demonstrate equality?

Yes – the research was as much about benefits to recipient partner organisation as it was about benefits to indigenous communities.

• Did the research agreements have the strength necessary to sustain equality?

N/A – research agreements were not undertaken.

• Whether participating communities have understood and expressed satisfaction with the proposed research, its potential benefits and their distribution. Researchers therefore have a responsibility to ensure

that the information that they provide is understood and useable in decision making by participating communities.

Participating informants were not consulted about the proposed research but were informed about it when approached.

4   Responsibility

Central to Aboriginal and Torres Strait Islander societies and cultures is the recognition of core responsibilities. These responsibilities include those to country, kinship bonds, caring for others and the maintenance of harmony and balance within and between the physical and spiritual realms. A key responsibility within this framework is to do no harm, including avoiding having an adverse impact on others' abilities to comply with their responsibilities. As well, one person's responsibilities may be shared with others so that they will also be held accountable.

The nexus between their research and community life brings responsibilities for which they or those of the community with whom they work may be held accountable. Ethical research occurs when harmony between the sets of responsibilities is established, participants are protected, trust is maintained and accountability is clear.

When research involves Aboriginal and Torres Strait Islander peoples, researchers and HRECs need to consider how the research proposal demonstrates the value of responsibility, taking into account the following components:
> *• Doing no harm*
> *There is a clear responsibility for researchers to do no harm to Aboriginal and Torres Strait Islander individuals or communities and also to those things that they value.*
> *• Accountability*
> *Researchers and participating communities need to establish processes to ensure researchers' accountability to individuals, families and communities, particularly in relation to the cultural and social dimensions of Aboriginal and Torres Strait Islander life.*

How AVI demonstrated responsibility:
Participating communities, researchers and HRECs should consider:

• The measures to demonstrate transparency in the exchange of ideas and in negotiations about the purpose, methodology, conduct, dissemination of results and potential outcomes/benefits of research.

An outline of the purpose, methodology and dissemination of results of research was provided to all informants prior to participation.

• How will appropriate ongoing advice and review from the participating community, including mechanisms to monitor ethics standards and to minimise the likelihood of any unintended consequences arising from or after the research project be respected?

Contacts made with Aboriginal and Torres Strait Islanders can be maintained by AVI and AusAID to inform the development of strategies to improve access to the VP.

• What timely feedback obligations have been made to communities, and is that feedback relevant to the expressed concerns, values and expectations of research participants and communities?

The original proposal did not consider feedback to participants, but a summary of the key findings and recommendations will be sent to those informants who would like the opportunity to comment. Tight timelines will need to be maintained to fit with the project deadlines.

• How does the proposal demonstrate agreed arrangements regarding publication of the research results, including clear provisions relating to joint sign off for publication and the protection of individual and community identity if appropriate?

There are no such agreements regarding the publication of the research results. The researcher does not expect the report to be a public document but to inform future development of the VP. Indigenous Australian participants in the research may inform future activities of AusAID if an advisory process is initiated.

• Is there clarity about the demand on partners created by the proposed research and the potential implications for partners arising from it?

There is such clarity.

5   Survival and protection

Aboriginal and Torres Strait Islander peoples continue to act to protect their cultures and identity from erosion by colonisation and marginalisation. A particular feature of Aboriginal and Torres Strait Islander cultures and these efforts has been the importance of a collective identity. This collective bond reflects and draws strength from the values base of Aboriginal and Torres Strait Islander peoples and cultures.

When research involves Aboriginal and Torres Strait Islander peoples, researchers should describe and HRECs should consider issues of survival and protection including the following components:
> *• Importance of values-based solidarity to Aboriginal and Torres Strait Islander peoples*
> *Aboriginal and Torres Strait Islander peoples vigorously oppose the assimilation, integration or subjugation of their values and will defend them against perceived or actual encroachment. Researchers must be aware of the history and the continuing potential for research to encroach on these values.*
> *• Respect for social cohesion*
> *The importance of the personal and collective bond within Aboriginal and Torres Strait Islander communities and its critical function in their social lives.*
> *• Commitment to cultural distinctiveness.*
> *The cultural distinctiveness of Aboriginal and Torres Strait Islander peoples is highly valued by them. Within the scope of these guidelines, researchers must find ways of working that do not diminish the right to the assertion or enjoyment of that distinctiveness.*

How AVI demonstrated survival and protection:
• Does the research project contribute to or erode the social and cultural bonds among and between Aboriginal and Torres Strait Islander families and communities?

This research may contribute to the bonds among Indigenous Australian families and communities as well as bonds among and between ATSI communities in the Asia/Pacific region.

• What safeguards are in place against the research project contributing to discrimination or derision of Aboriginal and Torres Strait Islander individuals or cultures?

Oversight by Indigenous Australians is being offered during the research process.

• Does the proposal respect the intrinsic values-based expectations and identity of Aboriginal and Torres Strait Islander peoples and communities including the balance between collective and individual identity?

Benefit to both individual Indigenous Australians and their communities is being considered.

• How does the proposal contribute to the opportunity for Aboriginal and Torres Strait Islander peoples to better advocate for or enjoy their cultural distinctiveness?

The cultural distinctiveness of Indigenous Australian international volunteers will be explored as a strength in the program.

• What strategies have been identified to eliminate any threats to Aboriginal and Torres Strait Peoples' ability to enjoy their cultural distinctiveness?

6   Spirit and integrity

This is an overarching value that binds all others into a coherent whole. It has two components. The first is about the continuity between past, current and future generations. The second is about behaviour, which maintains the coherence of Aboriginal and Torres Strait Islander values and cultures. Any behaviour that diminishes any of the previous five values could not be described as having integrity.

When research involves Aboriginal and Torres Strait Islander peoples, researchers should describe and HRECs should consider issues of spirit and integrity including the following:
> *• Motivation and action*
> *This means that researchers must approach the conduct of research in Aboriginal and Torres Strait Islander communities with respect for the richness and integrity of the cultural inheritance of past, current and future generations, and of the links which bind the generations together.*
> *• Intent and process*
> *Negotiations with Aboriginal and Torres Strait Islander communities will need to exhibit credibility in intent and process. In many circumstances this will depend not only on being able to demonstrate that the proposal is in keeping with these guidelines, but also on the behaviour and perceived integrity of the proponents of research.*

How AVI demonstrated spirit and integrity:
• How does the proposed research demonstrate an understanding of and agreement about the relationship between the proposed research and the community's cultural, spiritual and social cohesion, including workable timeframes?

This was not negotiated prior to the beginning of the research project.

• Does the proposal recognise in the conduct and reporting of research the diversity of Australian Aboriginal and Torres Strait Islander People's cultures, including the mechanisms through which communities may make decisions?

Yes. – the research and decisions includes benefits to indigenous communities and recommendations include community decision making mechanisms to be considered.

• Are the proponents of the proposal able to clearly demonstrate personal integrity, specifically in the development of their proposal?

The proposal was developed by AVI and AusAID with the intention of benefiting ATSI communities.

• Did the proposal demonstrate a commitment to working within the spirit and integrity of Aboriginal and Torres Strait Islander peoples?

The benefit of undertaking this research to the ATSI community was not clear in the proposal. This was established prior to the research being undertaken and became an important aspect of the research process and subsequent report.

Background to ethical relationships

The construction of ethical relationships between Aboriginal and Torres Strait Islander peoples on the one hand and the research community on the other must take into account the principles and values of Aboriginal and Torres Strait Islander cultures.

In the research context, to ignore the reality of inter-cultural difference is to live with outdated notions of scientific investigation. It is also likely to hamper the conduct of research, and limit the capacity of research to improve human development and wellbeing.

To 'misrecognise or fail to recognise (cultural difference) can inflict harm, can be a form of oppression, imprisoning someone [or a group] in a false, distorted and reduced model of being'… Research cannot be 'difference-blind'.

Research relationships are also influenced by what is not said. 'Problems [emerge] if we do not recognise that values operate in the everyday world from undeclared evaluations and judgements about other people, their behaviours and practices.'

Working with difference in a research context takes time, care, patience and the building of robust relationships.

Trust
Research involves groupings of people in a collaborative exercise. The soundness of trust among its stakeholders is essential to a successful and ethical outcome. Trust has to function at all levels of the research enterprise — between participant and researcher, between research partners and sponsors, between researchers, institutions and the scientific community and lastly, and perhaps most importantly, with the wider community. Where trust persists, research can be sustained.

Benefit
'Difference blindness' in research can occur not only in research focused specifically on Aboriginal and Torres Strait Islander peoples but also in the way researchers consider Aboriginal and Torres Strait Islander peoples within more generalised research questions, policy and institutions. The outcome of generalised research may be of general or specific benefit or harm to Aboriginal and Torres Strait Islander peoples.

It is important that researchers are prompted to ask whether their general research could contribute to the health/benefit of Aboriginal and Torres Strait Islander peoples.

Researchers should consider the application of their general research for the benefit of Aboriginal and Torres Strait Islander peoples and the implications of cultural difference for its conduct.

Integrating written guidelines with the development of ethical relationships

These guidelines are based on the importance of trust, recognition and values. The guidelines move away from a sole reliance on the quasi-legal consideration of compliance with rules. They promote a more flexible approach that encourages research to reposition itself to incorporate alternative perspectives, and exercise nuanced judgement as to its ethical implications.

Ethical research requires not only the limiting of inappropriate behaviour, but also that researchers develop an awareness of the settings that may lead unintentionally to imprudent or untrustworthy behaviours.

The review of the literature undertaken in the development of these guidelines reiterates continuing concerns from Aboriginal and Torres Strait Islander peoples about poor consultation, lack of communication and infringement of deeply held values arising from cross-cultural insensitivity — despite researchers' compliance with the legal requirements of ethical guidelines.

Concerns
The evolution of the relationship between Aboriginal and Torres Strait Islander communities and the research community has taken a number of twists and turns since 1986, 'oscillating between taking concrete steps towards actually changing research practice and placing too great a reliance on written guidelines and positive rhetoric'. However, concerns persist in many Aboriginal and Torres Strait Islander communities about the ethical qualities of the research enterprise.

The evidence suggests that it is possible to reconcile the interests of research and researchers with the values, expectations and cultures of Aboriginal and Torres Strait Islander communities.

Several different research models have been used successfully to build trust and recognition of cultural values and principles while advancing the objectives of the research enterprise. Some models have placed greater reliance on participatory processes. Some have established innovative institutional arrangements with the ongoing involvement of communities ensuring integrity in the research enterprise. Yet others have resorted to legal agreements that codify substance and definition as a means of ensuing ethical behaviour. Other models promote Aboriginal community control over the research process, with Aboriginal people leading and implementing the research activity.

A common feature across these models is the explicit recognition and commitment to respect for Aboriginal and Torres Strait Islander cultural values and principles. The models also promote local relationships to ensure that the nuances of judgement and practice necessary to promote trustworthiness and trust are created and maintained. They also illustrate important aspects of accountability and transparency in standards, processes and structures.

Appendix 2

Informants

Indigenous Australian returned volunteers

Alana	Moffett	Indigenous Health Worker Tour, Thailand	Sydney
Bianca	Lena	Former AYAD, Vanuatu	Adelaide
Dameeli	Coates	Former AYAD, Vietnam	Melbourne
Elaine	Glenn	Returned volunteer/AVI	Mt Isa
Justin	McCaul	Returned volunteer/AVI	Cairns
Khatija	Thomas	Former AYAD, Cambodia	Adelaide
Kyah	Stewart	AVI Timor Tennis Camp	Newcastle
Michael	Larkin	Returned volunteer/Youth Challenge Australia, Guyana	Adelaide
Peter	Pangquee	Indigenous Health Student Tour, Thailand	Darwin
Troy	Maillie	Returned volunteer/VIDA, Vanuatu	Townsville

Other Indigenous Australian informants

Bruce	Hammond	Volunteering SA Aboriginal Reference Group	Adelaide
Danny	Lester	CEO, Aboriginal Employment Strategy	Sydney
Denice	Kickett	Indigenous Partnership Officer, BSL	Melbourne
Geoffrey	Richardson	Branch Manager, Leadership Delivery, FaHCSIA	Canberra
Graeme	Mundine	National ATSI Ecumenical Commission	Sydney
Gregory	Andrews	Children and Parenting Support Branch, FaHCSIA	Canberra
Jason	Glanville	Reconciliation Australia	Canberra
John	Wenitong	Cape York Institute Policy and Leadership (HEP)	Cairns
Ken	Liddle	Volunteering SA Aboriginal Reference Group	Adelaide
Leanne	Liddle	SA Department for Environment and Heritage	Adelaide
Linda	Burney	NSW Minister for Fair Trade, Volunteering and Youth	Sydney
Lisa	Briggs	ATSI Program, Oxfam Australia	Melbourne
Lizzie	Hurrell	Volunteering SA Aboriginal Reference Group	Adelaide
MaryAnn	Bin-Sallik	Dean: Indigenous Research and Education, CDU	Darwin
Patrick	Anderson	Batchelor Institute of Indigenous Tertiary Education	Darwin
Raynor	Cowburn	Senior Project Officer Eastern, Indigenous Community Volunteers	Brisbane
Tanya	Hosch	Director on mutiple boards	Adelaide
Tim	Leho	Media/External Relations, Indigenous Community Volunteers	Canberra
Tim	Goodwin	Co -chair, NIYMA	Melbourne
Herb	Mack	Volunteering SA Aboriginal Reference Group	Adelaide

Other informants

Amelia	Manion	Australian Business Volunteers	Canberra
Ann	Davidson	Batchelor Institute of Indigenous Tertiary Education	Alice Springs
Anthony	Rologos	Australian Youth Ambassadors for Development	Adelaide
Beth	Sywulsky	Australian Business Volunteers	Canberra
Bill	Armstrong	Indigenous Community Volunteers	Melbourne
Bruce	Walker	Centre for Appropriate Technology	Alice Springs
Carole	Howlett	Australian Volunteers International	Melbourne
Caroline	Oakley	Indigenous Leadership Development Group, FaHCSIA	Canberra
David	Morawetz	Morawetz Social Justice Fund	Melbourne
Dick	Esten	Aboriginal Employment Strategy	Sydney
Dimity	Fifer	Australian Volunteers International	Melbourne
Emma	Rochford	Youth Challenge Australia	Sydney
Gabrielle	Russell	National ATSI Ecumenical Commission	Sydney
Gail	Cumming	Volunteering Victoria	Melbourne
Jean	Illingworth	Djarragun College	Cairns
Jennifer	Standish-White	Indigenous Community Volunteers	Alice Springs
Jo	Hobbs	Returned volunteer	Northern Territory
Jo	Larkin	Volunteering South Australia	Adelaide
Joanne	Morgan	Volunteers for International Development from Australia	Adelaide
Julian	Silverman	Coordinator, Diploma Community Education, RMIT	Melbourne
Kathleen	Turner	Volunteers for International Development from Australia	Adelaide
Lynne	Curren	Office Indigenous Policy Coordination, FaHCSIA	Canberra
Mark	Scott	Cape York Partnership, IEP	Sydney
Michael	Dillon	Office of Jenny Macklin MP, Minister for Indigenous Affairs	Canberra
Michael	Cooke	Intracult Cross Cultural Training	Canberra
Moira	Deslands	Volunteering South Australia	Adelaide
Nathan	Morsillo	Returned volunteer, now with Central Land Council	Alice Springs
Neil	McPhie	Shepparton Partnership, IEP	Melbourne
Renae	Davis	Student Partnerships Worldwide (Australia)	Melbourne
Stephen	Wearing	Founder Youth Challenge Australia	Sydney
Tanya	Miller	Volunteering Territory	Darwin
Therese	Cramb	Former OSB worker with Indigenous projects	NSW
Tom	Evison	Batchelor Institute of Indigenous Tertiary Education	Alice Springs

Appendix 3

Volunteering SA Aboriginal Reference Group

Amended Terms of Reference April 2008

To provide information and policy advice to Volunteering SA to advance Aboriginal volunteering and build connections between Aboriginal communities and the public, private and not-for-profit sectors that involve volunteers;

Undertake the role of ambassador, promoting volunteering and VSA services in Aboriginal and wider communities;

Recognise and value the contribution made by Aboriginal people through formal and informal volunteering;

Provide capacity building opportunities to increase the number of Aboriginal people taking up volunteering and improve the effectiveness of Aboriginal volunteer programs;

Provide information and policy advice to volunteer involving organisations, business and government to build inclusive volunteering;

Partner VSA program development, program implementation, joint ventures and formal events as agreed to;

Participate in the review of VSA strategic and operational plans for the purpose of advancing Aboriginal volunteering and fostering volunteering by non-Aboriginal people in Aboriginal communities and services;

Provide a strategic focus on accountability, ensuring that both short-term and sustainable outcomes are achieved;

Partner VSA to ensure volunteering outcomes are in line with Aboriginal community aspirations.