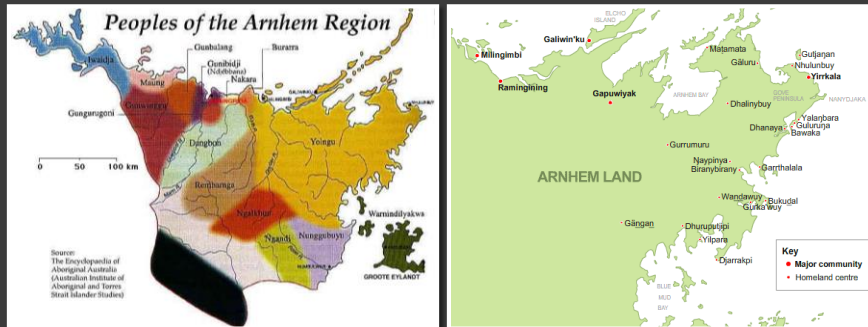


# WORLD INDIGENOUS CANCER CONFERENCE

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## Yolŋu word list

bäyŋu	none, no, not any, negative
bäju bäju / bätjupatju	coat; shirt
bunġul	dancing during ceremony
buny'tjun	smoke
dhäwu	message, story, news
djamarrkuli	children
manymak	good, well
moiety	most things in Yolŋu culture, including words, belong to one of two halves – Dhuwa and Yirritja; each of two social or ritual groups into which a people is divided
ŋanitji	alcohol
ŋarali'	tobacco
ŋarali' manikay	songlines
rrupiya	money
'Yaka ŋarali'	No Smoking
yalala	later, by and by
Yolŋu	person, people, man, native



#### Overview:

“Talking about Smoking in East Arnhem Land” research project;  
 HREC approval 2169-2014 CDU / Menzies School of Health Research;  
 Data collection in remote communities of East Arnhem Land 2014-2015:  
 Dhudhupu; Galiwin'ku; Yirrkala; Nhulunbuy; Wandawuy; Garthlala; Gurumuru.



*David Yangarriny Munyarryun*  
 Board Member  
 Miwatj Health  
 Cultural Mentor



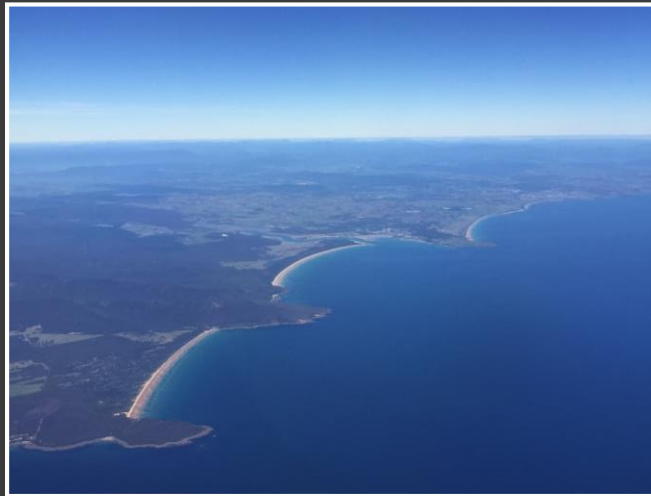
*Rita Ngalmi*  
 Aboriginal Health Practitioner  
 Miwatj Health  
 Cultural Mentor



#### RATIONALE:

Smoking in East Arnhem Land amongst the Yolngu peoples is pervasive, and ubiquitous with prevalence ranging from 68%-83% in men and 65%-73% in women, with little change since the mid-1980s (Cosgrove et al. 2013).

***Moana with a member of her adopted family (Yirritja moiety) Galiwin'ku 2013***



#### INTRODUCTION:

Patterns of Indigenous cancer incidence and mortality are associated with the higher prevalence of risk factors, most notably tobacco use (Stumpers & Thomson, 2009). Overwhelmingly smoking is the greatest risk factor for lung cancer and cancers of the throat and mouth.

***East Arnhem Land from the air, Miwatj region***



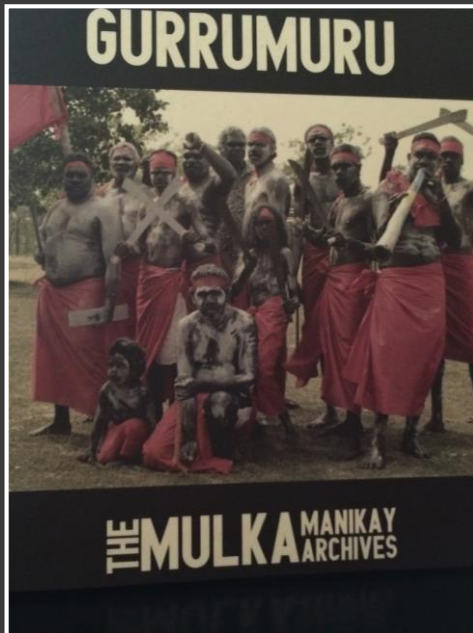
The history of tobacco (ɲarali) has its beginning with the arrival of Macassan traders to the region approximately 700 years ago. These travellers from the island now known as Sulawesi in Indonesia traded pearl shells, ɲarali (tobacco) and ɲanitji (alcohol) for trepang, a marine invertebrate prized as a delicacy by the Chinese.

<http://www.pbase.com/bmcmorrow/image/153640032>



Over time, relationships with the Macassans grew into familial networks with language and tradition blending in unique ways with Yolŋu culture. Today ɲarali remains an essential component in ceremony and Yolŋu express this close connection through manikay (songlines) and buŋgul (dances) at funerals, community and clan events.

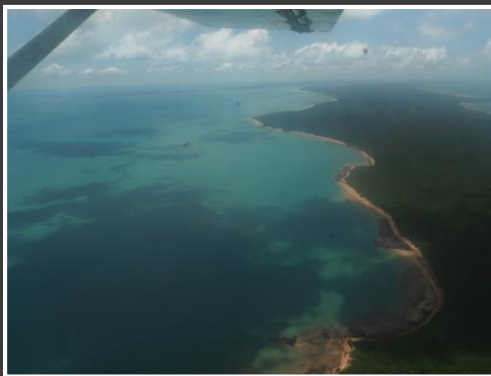
**Garrthala community,  
Laynhapuy Homelands**



#### DARALI MANIKAY AND BUNḌUL

The Yirritja moiety carry responsibility for the continuation and observance of all ṇarali (tobacco) ceremony including songlines and dance;

In Gurrumuru (Laynhapuy Homelands) the Yirritja men recorded some of their ṇarali manikay as part of the Mulka Project (Wunungmurra et al, 2010).



#### METHODS:

During 2014-2015, qualitative interviews with Yolngu elders, leaders and strong mothers in remote homeland communities in East Arnhem Land occurred; interview data were analysed using a grounded theory approach

*Laynhapuy Homelands 2015*



#### RESULTS:

Analyses showed that Yolŋu elders and leaders:

- desired to be more involved in planning and delivering smokefree programs in remote areas;
- required better coordination amongst agencies;
- wanted more access to quit smoking support and more education to "encourage" and "support";
- understood the importance of smokefree homes, cars and spaces, to protect children from the harms of smoking;
- continued to value the close connection to *ŋarali*, despite knowing its negative effects on health;
- viewed *ŋarali* as an essential part of culture, and wished to continue celebrating its history.

*Elcho Island, 2014*



#### DISCUSSION:

Key findings from the research were consistent with important and recent evidence among Aboriginal and Torres Strait peoples (Thomas et al 2015) that found national growth across a range of measurements including:

- Increases in the number of smokefree homes for both Indigenous and non-Indigenous populations (Thomas et al, 2015);
- Increased evidence of the association between smokefree homes and other smoking outcomes for Aboriginal and Torres Strait Islander peoples (Thomas et al, 2015);
- Increasingly high levels of brief interventions [15]; however low use of other cessation support by these groups was also reported (Thomas et al, 2015).

*East Arnhem Land, Miwatj region*





## CONCLUSION:

- Traditional and cultural factors that have contributed to normalisation of smoking amongst the Yolŋu are important to consider when promoting smokefree identity in East Arnhem Land.
- Care taken to ensure interventions do not directly challenge the celebration of ngarali and its relationship to the Macassans would demonstrate acknowledgement of and respect for Yolŋu history and culture.

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