

* WHAT WORKS FOR WHO, HOW AND WHERE

A critical realist synthesis of substance interventions
targeting Indigenous people.

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Health interventions

What we consider:

The actions of people.

The steps or chains in the processes

That an intervention is not linear

That interventions are embedded in social systems

Prone to modification

They are open systems

Critical realist synthesis

- Context, this not only includes the delivery of the intervention but also the social, economic and political contextual circumstances.
- Mechanisms - what actually causes the internal change.
- What are the outcomes.

Stages :

Systematic review, including grey literature

Titles only

Abstract

Full papers

Rigour

Final selections-11 papers left

Development of theoretical background

Identification of mechanisms, obvious and not so obvious

Outcomes

Theoretical Background

If we do this, then change should happen

Adaptive theory include :

Consonance - recognition as their own, through the use of cultural activities.

Authentic-language, pedagogy, understanding, feelings of ownership

Embedded - cultural/dialect group, deeper understanding of concepts, language

Specific -acceptance

Ownership/partnership -reenergises culture/sense of community and belonging

Endorsement - ownership, intervention supported by the community

Adaptive
activity

Theoretical
mechanisms

Theoretical
response

Risks

Risks

High level of acculturation, poor acceptance of their own culture.

Unequal partnerships and tokenisms

Rejection by the tribal group/shame/loss of control

Reinforcement of stereotyping

Oblivious mechanisms :

Traditional activities - hunting , fishing,
ceremonies, camping, handicrafts, story telling

Indigenous healing - ceremonies, involvement of
elders, use of traditional sites.

Indigenous spirituality - use of the tribal land,
ceremonies

Not so Obvious mechanisms:

Hunting/fishing/traditional activities - sense of belonging , sense of ownership, support and understanding

Ceremonies - pride, shared grief, a defined role in the tribal group, development of self value

Traditional healing- spiritual healing , healing of grief
development of self esteem

Results.

Papers

Result

Community mobile treatment - 75% sobriety

The grog mob- 78% sobriety

Alkali Lake - 97% sobriety

The out station model in central Australia - only a minority returned to substances

Stopping petrol sniffing in remote Australia, the Mt Theo program- minority returned to sniffing

The Red Road to Wellness -High level of acceptability by the surrounding communities and well used.