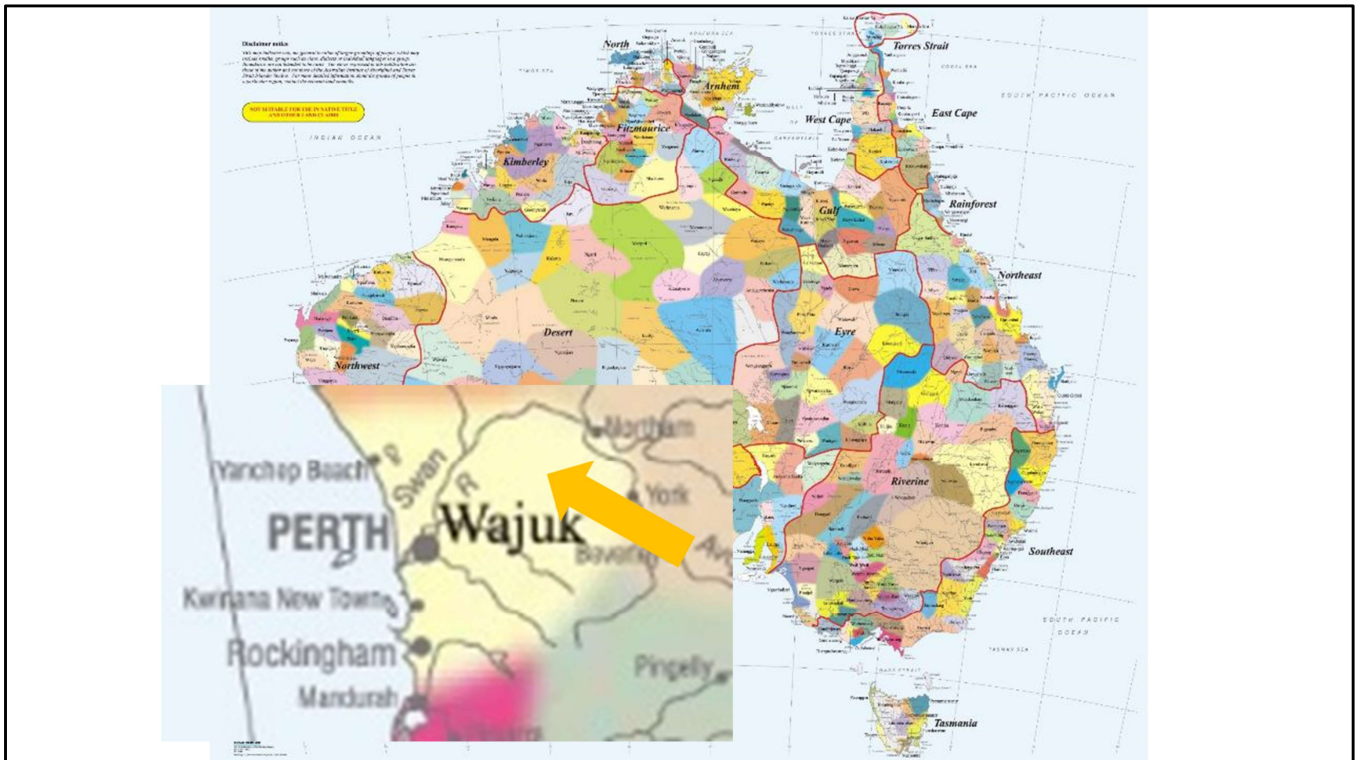The imperative to 'transiliate' to Ecohealth

"Transiliate" invented from transilience meaning to leap across from one thing to another (as Kookaburra's do)

About 250 languages with about 600 dialects before 1788
https://www.creativespirits.info/aboriginalculture/language

I acknowledge the Whadjuk people of the Noongar nation as the traditional custodians of the country where I reside. I pay my respects to Noongar Elders past, present, and emerging to guide our transition to the symbiocene.

Symbiocene - "a period in the history of humanity on this Earth, [which] will be characterized by human intelligence and praxis that replicate the symbiotic and mutually reinforcing life-reproducing forms and processes found in living systems."

Albrecht GA. Negating solastalgia: An emotional revolution from the anthropocene to the symbiocene. American Imago. 2020;77(1):9–30.

I prefer this perspective -
"To be in balance with the Planet, the Universe, with ourselves and our fellow humans."
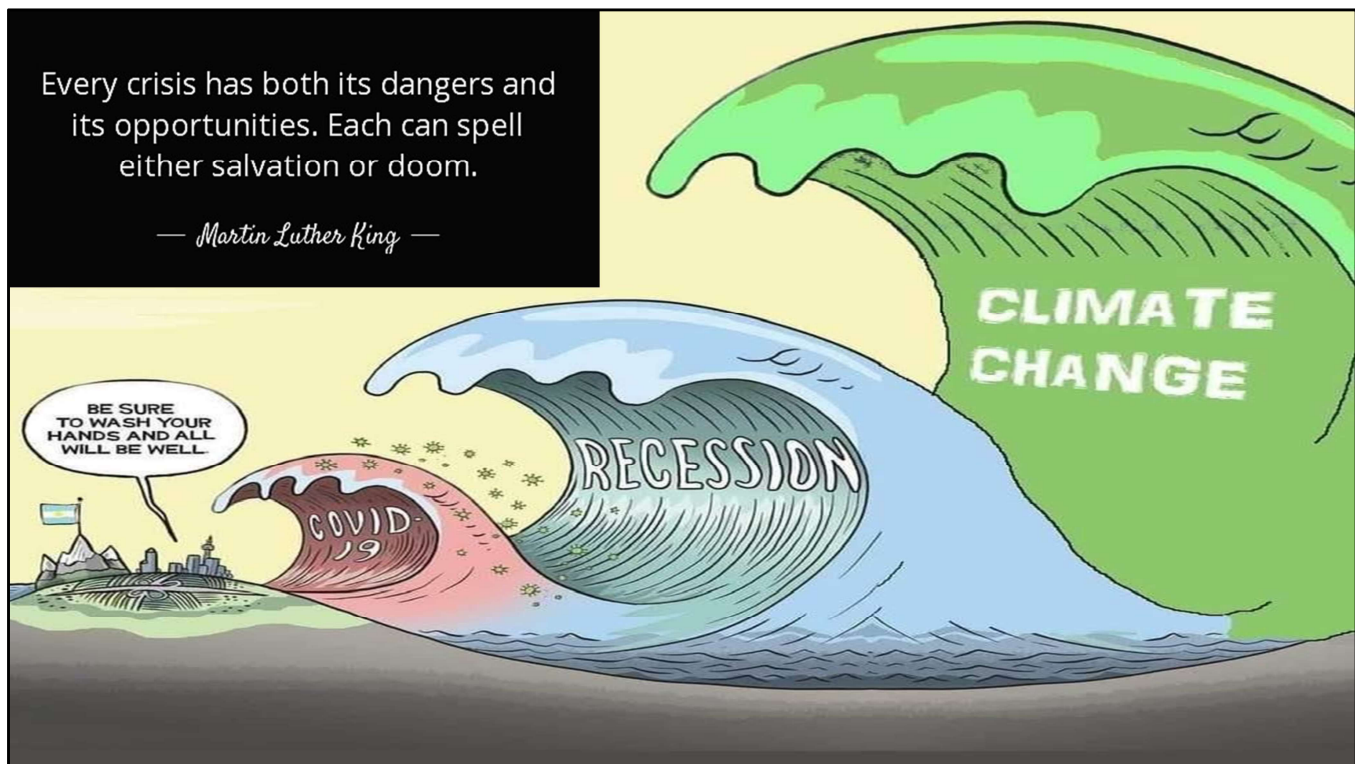Violeta Bulc, Evangelist Ecocivilisation
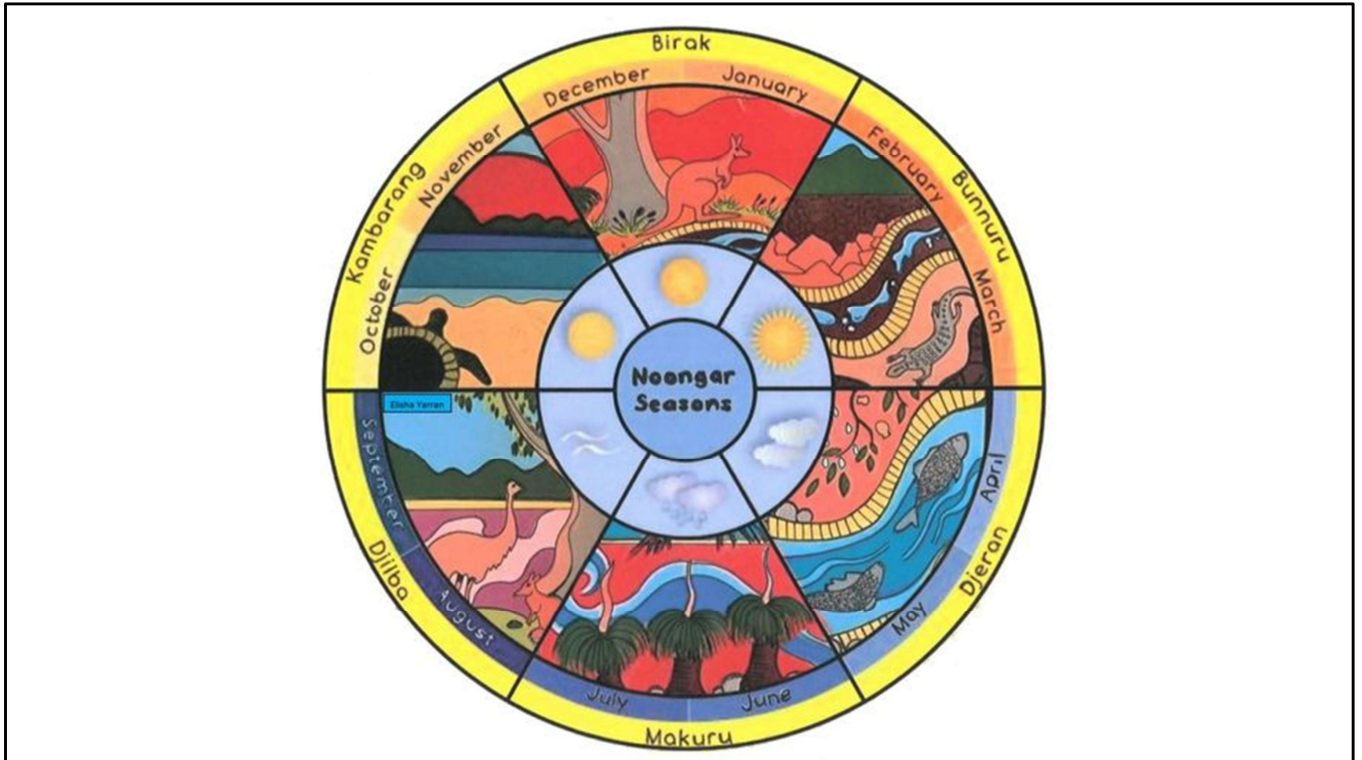
It's the 1st spring here!

This is what the late David Mowanjali said in 1995,
"We are really sorry for you people. We cry for you because you haven't got meaning of culture in this country. We have a gift we want to give you. We keep getting blocked giving you that gift. We get blocked by politics and politicians. We get blocked by the media, by process of law. All we want to do is come out from under all this and give you a gift. And it's the gift of **pattern thinking**. It's the culture which is the blood of this country, of Aboriginal groups, of the ecology, of the land itself."

Syndemic

Singer M, Clair S. Syndemics and Public Health: Reconceptualizing Disease in Bio-Social Context. Medical Anthropology Quarterly. 2003;17(4):423–41.

"The COVID-19 pandemic has triggered unprecedented measures worldwide, which have often been adopted in an 'emergency' mode and are largely reactionary
Alternatively, COVID-19 needs to be appraised as part of a much bigger health picture, adopting a "systems approach" that enables interactions with other acknowledged and preventable health conditions, which often receive disproportionately low attention
To do so requires a paradigm shift in global health governance, from a specific reactional paradigm to a systemic, coordinated and preventive paradigm
It is necessary to adopt a holistic approach to health reflecting both a security approach and a health development approach, tackling upstream causes and determinants, aimed at helping populations reduce their individual risk factors and augment their natural immunity

Such preventive health policies must be tailored to local specificities and local environments, and health systems must be strengthened at the local level so as to be able to respond to population needs and expectations

The current crisis calls for a paradigm shift in public and global health policies; and in the in the nexus between local, national and global health policies and systems."

https://gh.bmj.com/content/5/4/e002622
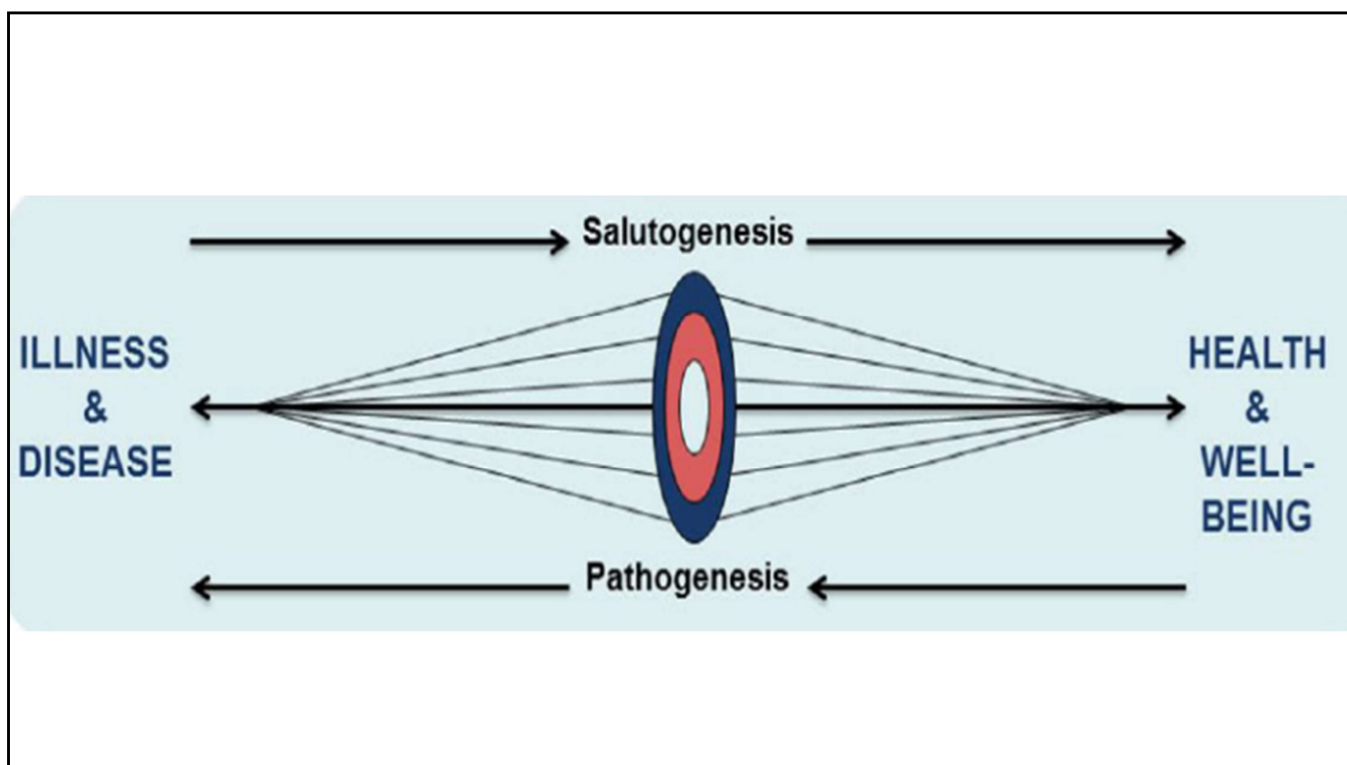
from the Latin *salus* = health (hence Italian Salute) and from the Greek *genesis* = origin

Salutogenesis is a term coined by Aaron Antonovsky, a professor of medical sociology. The term describes an approach focusing on factors that support human health and well being, rather than on factors that cause disease (pathogenesis).

Diagram from http://samueliinstituteblog.org/5 minutes to a better perspective on health/index.html

See https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7014834/

Reference to "repair shops" from Berwick DM. The Moral Determinants of Health. JAMA. 2020 Jul 21;324(3):225–6

Average Health Care Spending per Capita, 1980–2009
Adjusted for differences in cost of living
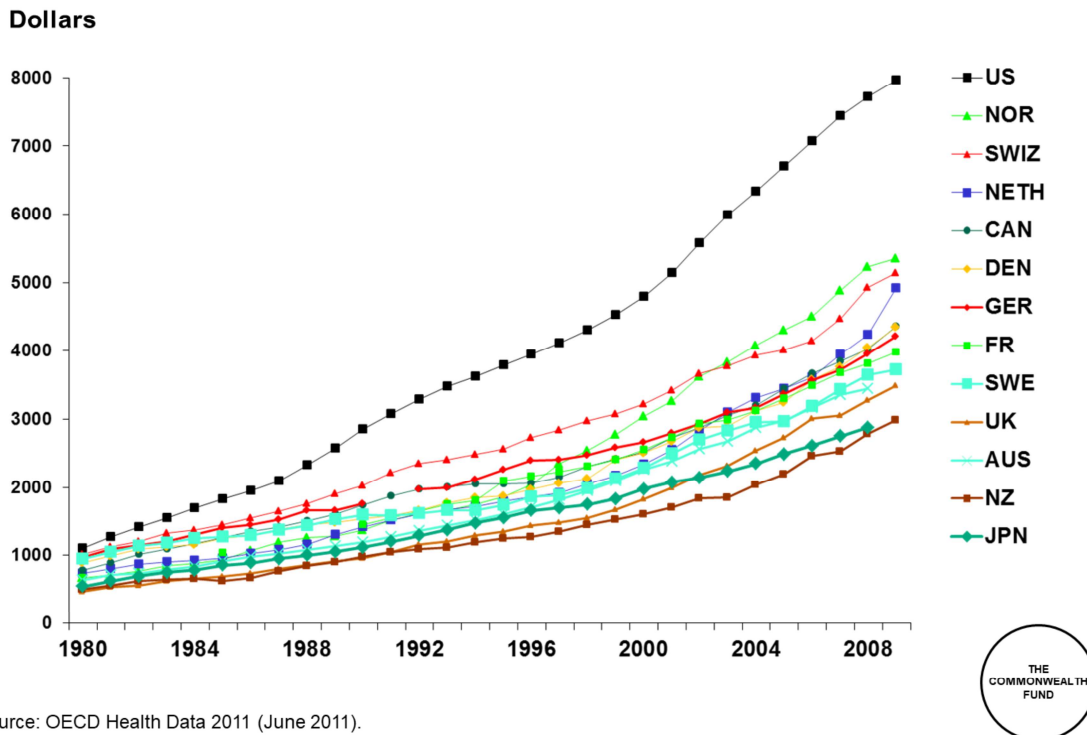
Source: OECD Health Data 2011 (June 2011).

Evidence that focus on pathogens is wrong using evidence from **Sandro Galea**, a physician, epidemiologist, and author, is Dean and Robert A. Knox Professor at Boston University School of Public Health

Following slides from his presentation (except no 8) :
https://www.youtube.com/watch?v=j3V4svIu4Sg

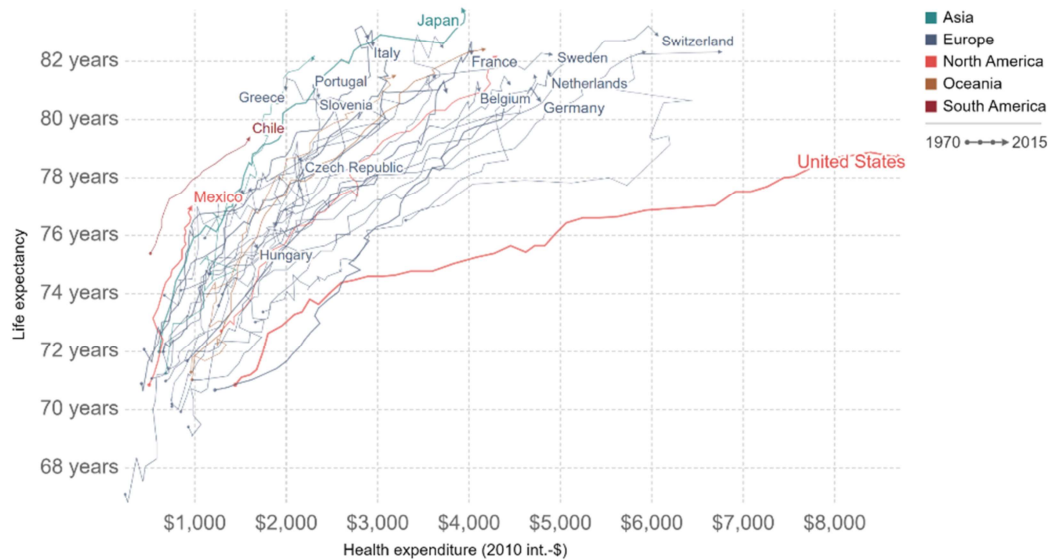Average Health Care Spending per Capita, 1980–2009 | Commonwealth Fund [Internet]. [cited 2020 Sep 14]. Available from: https://www.commonwealthfund.org/chart/average-health-care-spending-capita-1980-2009

Life expectancy vs. health expenditure, 1970 to 2015

Further evidence that healthcare is not a circular business – Health Care emissions in US equivalent to all of Aus emissions – contributing to health damage. (heard on radio – no reference)

Our World in Data [Internet]. Our World in Data. [cited 2020 Sep 5]. Available from: https://ourworldindata.org

The price of affluence on an effluent society

Relationship between Income and Life Expectancy

SOCIAL EPIDEMIOLOGY
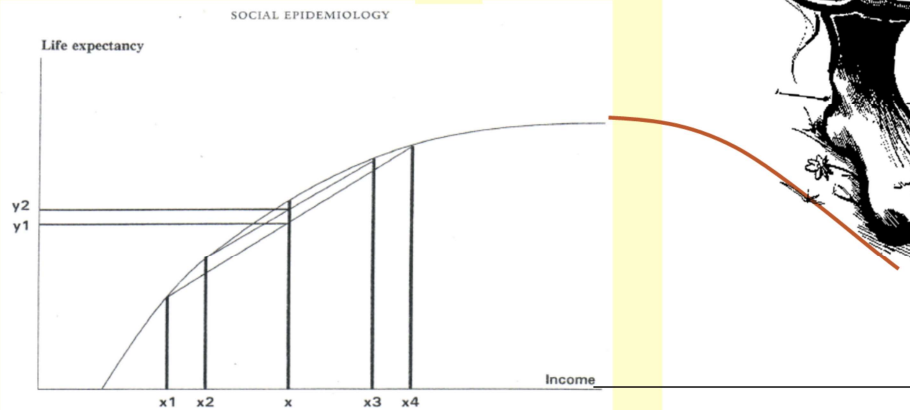
Figure 4–1. Theoretical relationship between income and life expectancy (after Rodgers, 1979).

Source: Lisa Berkman & Ichiro Kawachi (ed), *Social Epidemiology*, 2000.

The price of affluence on an effluent society.

The Effluent Society [Internet]. Resilience. 2008 [cited 2020 Sep 14]. Available from: https://www.resilience.org/stories/2008-09-18/effluent-society/

Deaths of Despair and the Future of Capitalism [Internet]. 2020 [cited 2019 Nov 15]. Available from: https://press.princeton.edu/books/hardcover/9780691190785/deaths-of-despair-and-the-future-of-capitalism

Hutton W. The bad news is we're dying early in Britain–and it's all down to shit life syndrome. The Guardian. 2018;19.

From https://www.investopedia.com/ask/answers/020915/what-country-spends-most-healthcare.asp

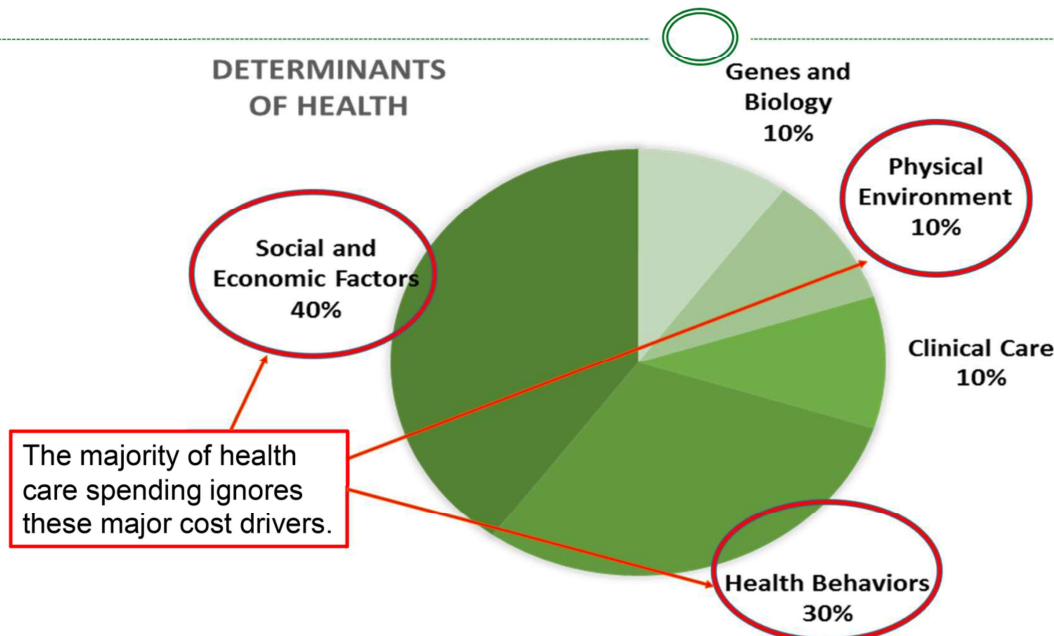Investopedia. What country spends the most on healthcare? [Internet].
Investopedia. [cited 2020 Sep 5].

Health Is Determined by Life Conditions

DETERMINANTS OF HEALTH

Genes and Biology 10%

Physical Environment 10%

Clinical Care 10%

Social and Economic Factors 40%

The majority of health care spending ignores these major cost drivers.

Health Behaviors 30%

Determinants of Health Model based on frameworks developed by: Tarlov AR. *Ann N Y Acad Sci* 1999; 896: 281-93; and Kindig D, Asada Y, Booske B. *JAMA* 2008; 299(17): 2081-2083.

"COVID-19 has highlighted the fact it is time we acted on the long known fact that "90% of our health and wellbeing are influenced by factors other than access to clinical services"

Stein KV, Goodwin N, Miller R. From Crisis to Coordination: Challenges and Opportunities for Integrated Care posed by the COVID-19 Pandemic. Int J Integr Care [Internet]. [cited 2020 Sep 5];20(3). Available from: https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7427683/

Clinical Care = repair shops

Berwick DM. The Moral Determinants of Health. JAMA. 2020 Jul 21;324(3):225–6.

Hospital costs of older people in New South Wales in the last year of life
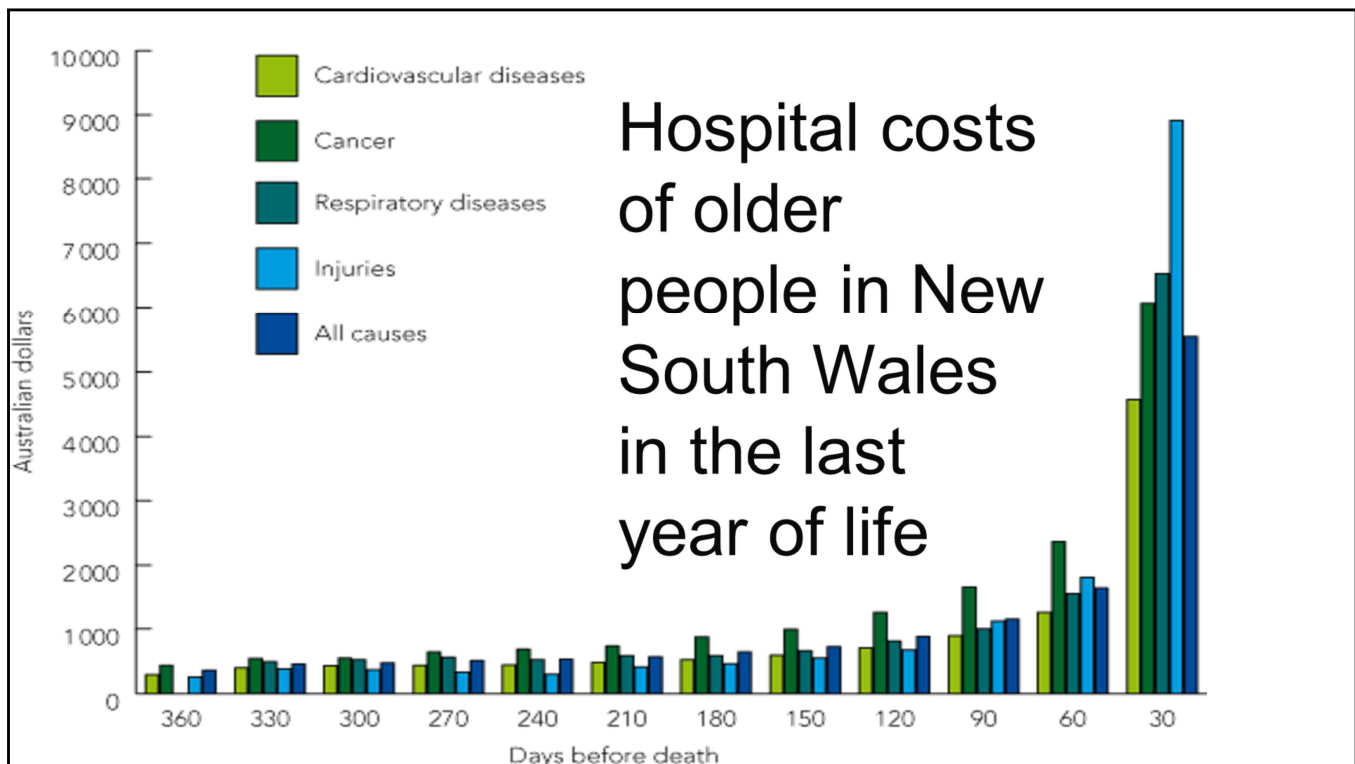
Doctors don't seem to realise there is no cure for death. So fighting this losing battle is not sustainable.
Rather than repair shops, they are more accurately described as (often failing & counterproductive) "death prevention services"

Hospital costs of older people in New South Wales in the last year of life
Katina Kardamanidis, Kim Lim, Cristalyn Da Cunha, Lee K Taylor and Louisa R Jorm
Med J Aust 2007; 187 (7): 383 386.
Published online: 1 October 2007

Australian Financial Review
11-Aug-2010
Page: 63

Health Shake-up needed, not just cash

To have a health system that does not routinely measure patient health improvements is akin to a business that does not measure profit. Failures (death rates) are measured well, but success is not.

Imagine operating a business like this!

Deaths Attributable to Social Factors Compared to "Causes" of Death
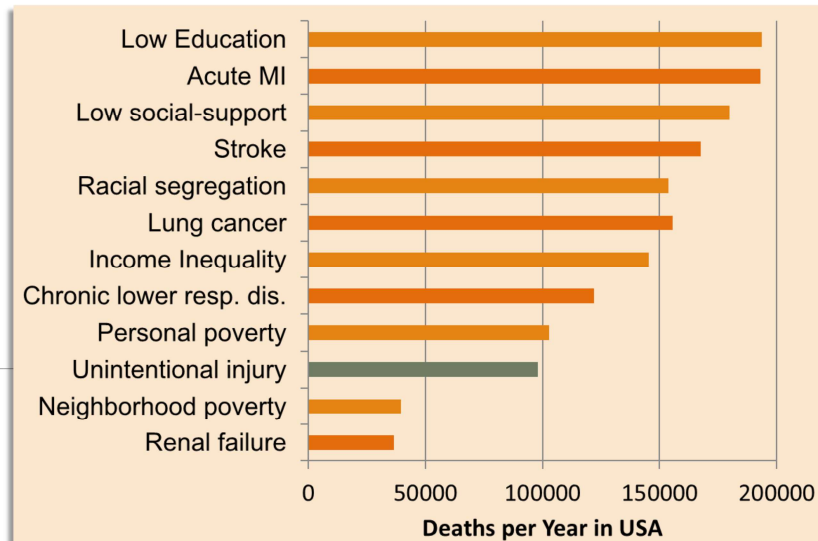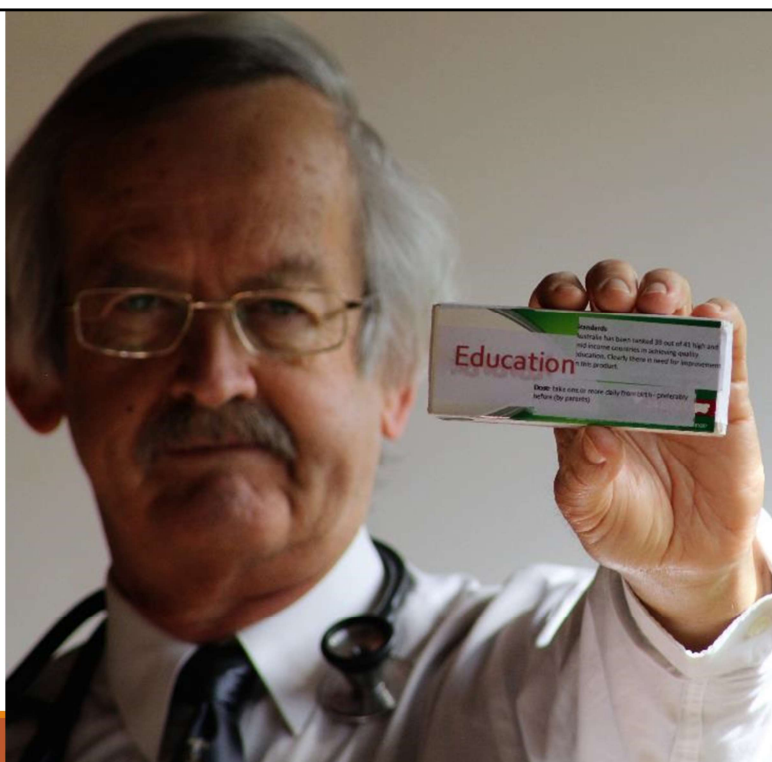
Data from:
Galea, S. et al. *Am J Public Health* 2011; 101: 1456-1465
Minino, A. et al. Natl Vital Stat Rep. 2002; 50: 1-120.

•**Galea S,** Tracy M, Hoggatt KJ, Dimaggio C, Karpati A. Estimated deaths attributable to social factors in the United States. Am J Public Health. **2011** Aug;101(8):1456-65.
•**Miniño AM,** Arias E, Kochanek KD, Murphy SL, Smith BL. Deaths: final data for 2000. Natl Vital Stat Rep. **2002** Sep 16;50(15):1-119.

Imagine how different the health industry would look if social factors appeared on death certificates.

Dose
Take one or more daily from birth – preferably beforehand by parents.

Please note there is a dose effect – the greater the dose the more the effect.

In the event of an overdose, do not be concerned as this can be beneficial.

Should not be taken on an empty stomach or when tired. Is most efficacious when taken in a supportive environment.

Education

Potential Side Effects
Longer life, healthier life, more earning capacity, more marrying potential with a synergistic health impact, more positive family and friend relationships, and higher status than those denied access to this magic pill.
Mechanism of Action
Whilst the causal relationship between education and health is not established , the active ingredient is likely to be Executive Function skills best acquired before school but can be enhanced later.
Expiry 2020
Replace with Education 3.0

For further info see https://www.rwjf.org/en/library/research/2011/05/education-matters-for-health.html

The magic pill = but may be past its used by date. Given the unprecedented time of COVID19 and its effect on education, it is a perfect time to revisit and reimagine the purpose, operations, and skills related to a powerful education.

See https://usergeneratededucation.wordpress.com/tag/education-3-0/

Fiske ST, Kaplan RM, Spittel ML, Zeno TL. Educational Attainment and Life Expectancy. Policy Insights from the Behavioral and Brain Sciences. 2014 Oct 1;1(1):189–94.

Hart MB, Moore MJ, Laverty M. Improving Indigenous health through education. Med J Aust. 2017;207(1):1.
Albert C, Davia MA. Education is a key determinant of health in Europe: a comparative analysis of 11 countries. Health Promot Int. 2011 Jun 1;26(2):163–70.

Cohen AK, Syme SL. Education: A Missed Opportunity for Public Health Intervention. American Journal of Public Health. 2013 Jun;103(6):997–1001.
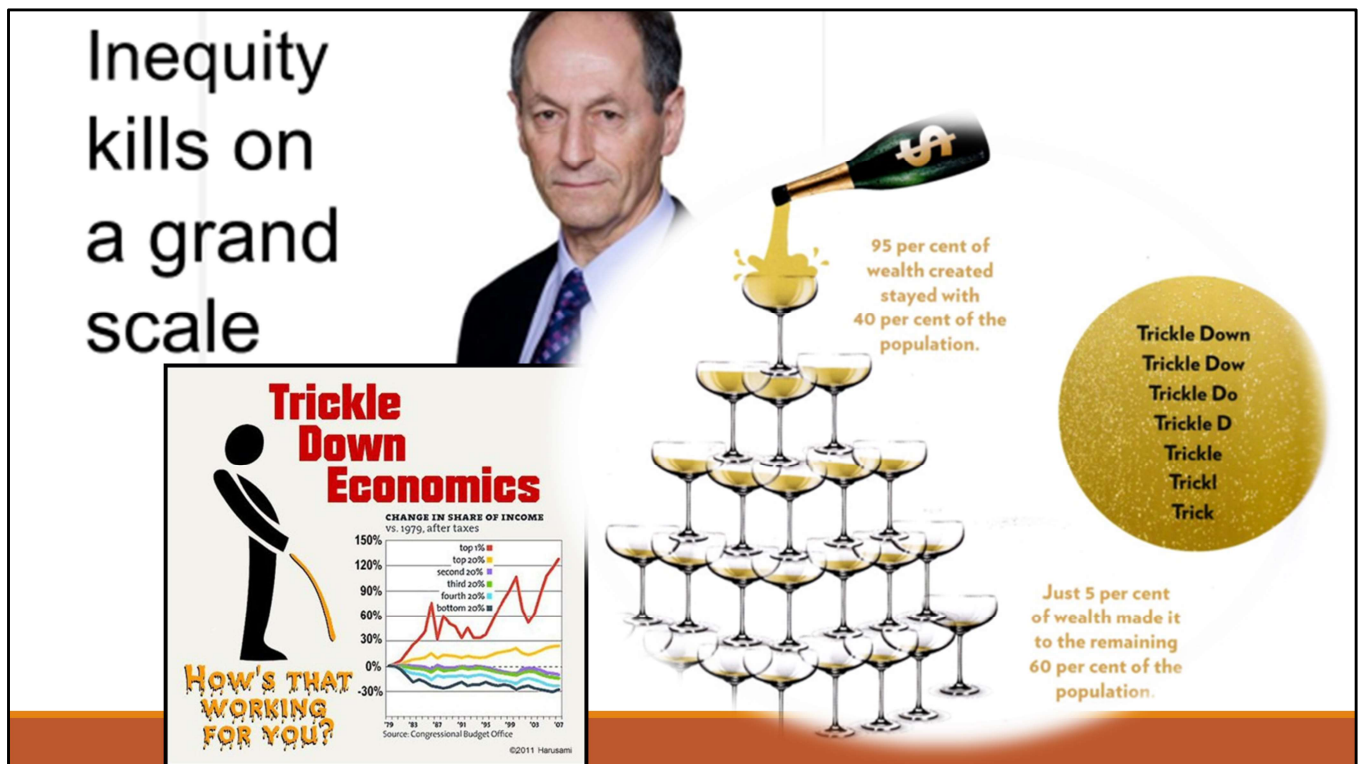
Inequity kills slowly unlike COVID but COVID is revealing inequity more than ever.

Health systems need to influence economic as well as social policies to achieve health.

https://capturethemind.files.wordpress.com/2015/07/trickle-down-economics-pissing.jpg

McInerney M. Sir Michael Marmot: When the pandemic crashed down, we were not well prepared as a society [Internet]. Croakey. [cited 2020 Sep 14]. Available from: https://www.croakey.org/sir-michael-marmot-when-the-pandemic-crashed-down-we-were-not-well-prepared-as-a-society/

Arndt HW. The 'Trickle-down' Myth. Economic Development and Cultural Change. 1983 Oct 1;32(1):1–10.

Foster G. Explainer: trickle-down economics [Internet]. The Conversation. [cited 2020 Sep 17]. Available from: http://theconversation.com/explainer-trickle-down-economics-73062

Martin R, Fernandes C, Taylor C, Crow A, Headland D, Shaw N, et al. "We Don't Want to Live Like This": The Lived Experience of Dislocation, Poor Health, and Homelessness for Western Australian Aboriginal People. Qual Health Res. 2019 Jan 1;29(2):159–72.

NACCHO Aboriginal Health @AHCWA pioneering new ways of working in Aboriginal Health :Our Culture Our Community Our Voice Our Knowledge | NACCHO Aboriginal Health News Alerts [Internet]. [cited 2020 Sep 5]. Available from: https://nacchocommunique.com/2018/04/12/naccho-aboriginal-health-ahcwa-pioneering-new-ways-of-working-in-aboriginal-health-our-culture-our-community-our-voice-our-knowledge/

The Person
• I am Aboriginal, a traditional owner of this country, descendant from a proud people.
• I am culture and culture is me, I am country and country is me, I am the bush and the bush is me, I am the river and the river is me.
• My family is me and we are one, we are Community.
The Physical Realm
• The Physical realm refers to the capacity for physical health and development.
• It is the human biological wellness of one's self; mind, body and spirit.
• For Aboriginal people physical well-being is intertwined with the spiritual, emotional and family dimensions.
• Our physical being supports our essence and shelters us from the external environment.

The Spiritual Realm

• The Spiritual realm is identified as being the most essential requirement for health, as it provides the capacity for faith and wider communication.

• Health is related to unseen and unspoken energies.

• The spiritual essence of a person is their life force.

• This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going.

The Emotional Realm

• The capacity to communicate, to think, feel and acknowledge that the mind and body are inseparable.

• Thoughts, feelings and emotions are integral components of the body and soul.

• How we see ourselves in the universe, our interaction with that which is uniquely Aboriginal and the perception that others have of us.

The Community

• On country and connection with country.

• Culture heritage.

• Lore and culture, the sustainability of traditional customs, practices, values and beliefs.

• Social networks and support systems, family and community.

• A sense of belonging, a place to stand.

• Self determination, leadership and empowerment.

• Authority and control.

The Culture

• Aboriginal culture is the oldest living culture in this world, it is complex and diverse dating back 50,000 - 65,000 years.

• Culture is an Aboriginal persons awakening, it is the window to ones soul.

• It depicts who a person is, guides their behaviours and how they live their lives.

• It encompasses values, beliefs, customs and practices that are integral to the health and wellbeing of an Aboriginal person.

• Culture is to be respected.

The Language

• The Aboriginal language is diverse with over 290 – 363 difference language groups/dialects.

• The importance to communicate, understand and engage effectively.

• Understanding that Aboriginal language is a vital part of culture and heritage.

The Country

• **I am intrinsically linked to the land and country through my birth, lineage, culture and identity.**

• **Aboriginal lore and spirituality are heavily intertwined with the land and being on country.**

• **A disconnection from country, culture and family contributes to a unhealthy state of mind, body and soul.**
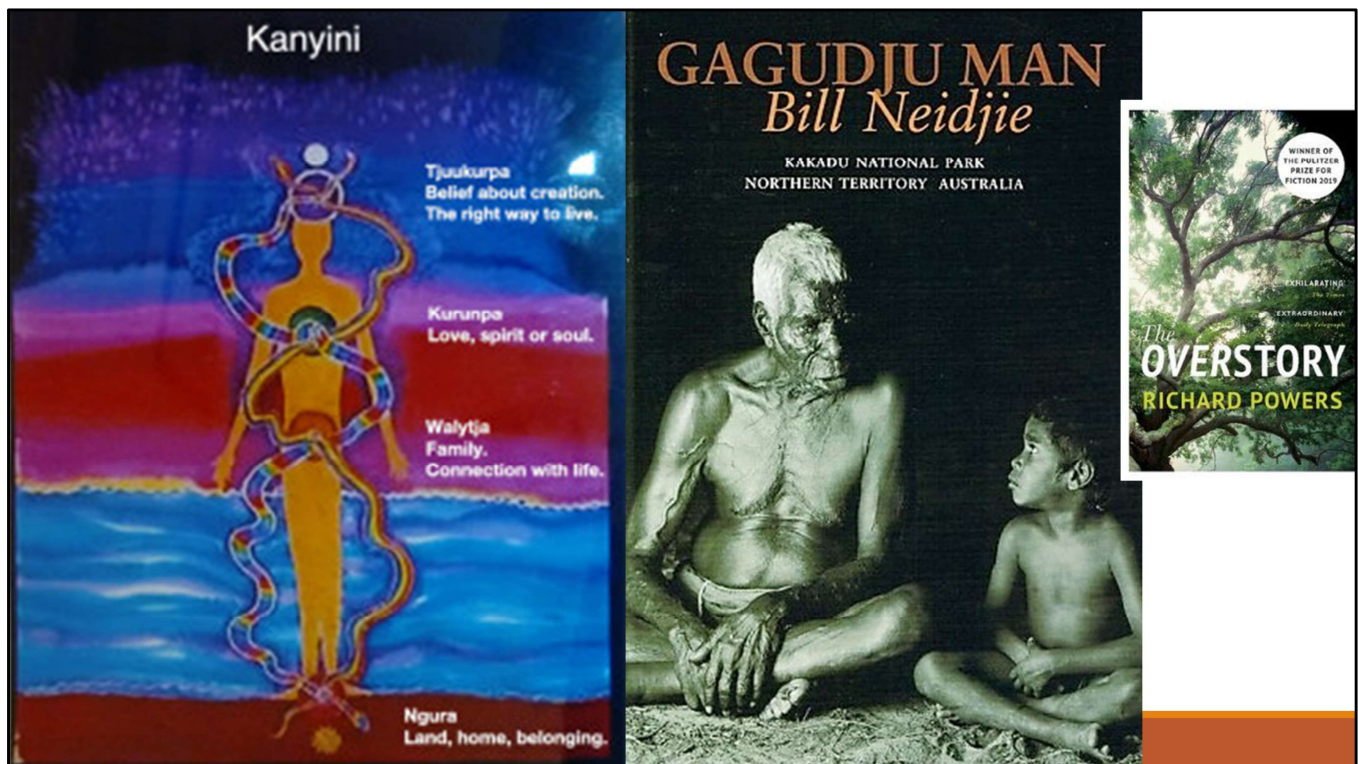
The following poem conveys to me what it means "To be in balance with the Planet, the Universe, with ourselves and our fellow humans." Violeta Bulc, Evangelist Ecocivilisation

Bill Neidjie (1989) http://www.jbbooks.com.au/store/index.php?route=product/product&product_id=361
Kakadu Man
I love it tree because e love me too.
E watching me same as you
Tree e working with your body, my body,
E working with us.
While you sleep e working.
Daylight, when you walking around e work too.
That tree, grass…..that all like our Father.
Dirt, earth, I sleep with this earth.
Grass…..just like your Brother.
In my blood in my arm this grass.
This dirt for us because we'll be dead,
Well be going this earth.

This the story now.

'evidence based' novel uses Bill's poem
https://www.booktopia.com.au/the-overstory-richard-powers/book/9781784708245.html?source=pla&gclid=Cj0KCQjwhb36BRCfARIsAKcXh6F2M31NVzg6c4Q5qOkVmXmH7IpJTZ-8D7W15FcM5Rg_lD2_jQNK5FAaAqQdEALw_wcB

Documentary on *Kanyini* can be seen on Vimeo: https://vimeo.com/292549994

Kanyini: The word *Kanyini* means responsibility and unconditional love for all of creation and it envelops the four principles of aboriginal life (again consistent with Violeta's dream)
Tjukurrpa – Creation Period (or what non-aboriginals call 'dreamtime')
Kurunpa – Spirit, Soul, Psyche
Walytja – Family, Kinship
Ngura – Land, Home, Place or Mother
Kanyini is best expressed in English as the combination of the two words 'responsibility' and 'love', but it is actually a relationship; it is an enormous caring with no limit – it has no timeframe: it is eternal. Our purpose is to live with the Kanyini principles of unconditional, unlimited love. After all, that is what we get from Earth Mother; that is what we get from Sun Mother (female energy) and that is what we get from Moon Father (male energy). They look after everything – in the realm of caring by these two mothers, all are brothers and sisters! It makes everything so easy and so natural.
Of course 'family' doesn't just apply to humans: it applies to all life – our family extends to all species and is inclusive of everything. Our Earth Mother is all of our mothers; we don't just have one mother – everything is Mother. Earth Mother has a sister, the Sun, and these two are responsible for all beings on Earth, in our way of thinking. When you grow up in that system you feel utterly secure because you belong to all that there is, and all that there is belongs to you.
The four dimensions that embody the principle of Kanyini all have equal importance in our lives. Tjukurrpa – or 'dreamtime' – has been handed down to us; it is our Creation Story. Elemental vibrations in the universe initiated the first great beings that sculpted and created the contours of our landscape (for example, in the region of Uluru the snake is very significant) and left specific 'secret sites' and 'open sites' of intelligence, where the teachings reside. Initiates who have been through rigorous ceremonies and rites hold the teachings from the secret sites and this is restricted information. The teachings are connected to geology and elements and are powerful. They must not be found in the wrong hands. The 'Keepers' ensure through their ceremonies that the natural world continues in its sacred state, making life comfortable for all members of the family.
Open sacred sites are places that anyone can connect with, to sing the songs of the family and to share knowledge of culture and place. Then there are 'gender sites': because of the energies of certain sites there are places where only men or only women should gather. The family accept that this is not discrimination: it is an understanding that these places hold special energies for specific genders and are to be respected. As a male, I grew up knowing that there were certain places I could not enter: only my sisters could go there with their mothers to learn their stories through the passing down of wisdom. These places complement each other all the time; they are places where the laws of Creation and Nature reside. These laws are passed down to both male and female initiates by the Keepers at these totemic sites. When we walk through the land with our elders, the land is like a book and we are walking through different pages, understanding different aspects of Natural Law.
We believe that at the time of conception each member of the family is given two elements of being: the voice of the super-consciousness, and free will. When we are born, each of us has the choice, at each moment in time, of which voice we are going to listen to, thus determining the course of our lives. If we listen to the voice of free will to the exclusion of our super-consciousness, which is a small, gentle voice, then the ego will lead us to separate from our family and our home. We get to a point where we can no longer hear our own super-consciousness and we are not in balance. The ultimate expression of this imbalance is to take another life for selfish, egotistical purposes. This goes against all principles of Natural Order. This imbalance can affect an individual, a community, a town or a country. Violence and war all start from ignoring the small, soft voice of our super-consciousness. They are the antithesis of the principle of Kanyini where all things are equal and held in the relationship of unconditional love.
When we hold the principles of Kanyini in our hearts and listen to the voice of the super-consciousness, it is a beautiful place to be – because all 'our' needs are being met and all 'their' needs are being met. The ceremonies are being performed, the songs are being sung and the dances are being danced. All is in harmony and balance.

Overstory winner of the Pulitzer prize for fiction 2019
The Overstory by Richard Powers [Internet]. [cited 2020 Sep 14]. Available from:

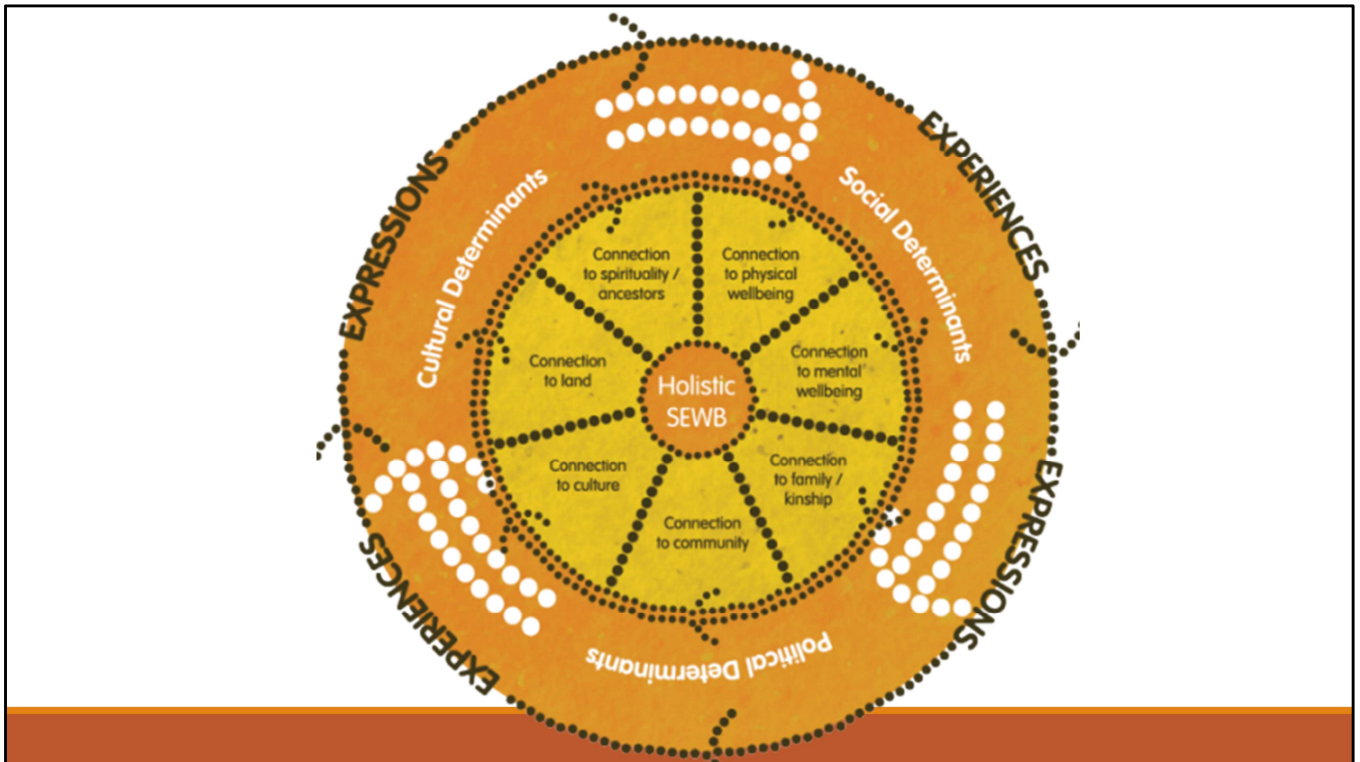https://www.penguin.com.au/books/the-overstory-9781784708245

Image source: Gee, G., Dudgeon, P., Schultz, C., Hart, A., Kelly, K. (2014). Aboriginal and Torres Strait Islander Social and Emotional Wellbeing. In P. Dudgeon, P. Milroy, Walker, R. (Eds.). Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice (pp. 55 – 68). ACT, Australia: Commonwealth of Australia.

Artwork by Tristan Schultz.