



National Best Practice Framework for Indigenous Cultural Competency in Australian Universities

October 2011

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Aboriginal and Torres Strait Islander peoples are the inheritors of the oldest continuous cultural traditions in the world and traditional owners and custodians of Australia and its islands since time immemorial.

We pay respect to the Elders both past and present.



Acknowledgements

This report forms part of the *Indigenous Cultural Competency Project in Australian Universities Project*. This project is supported by the Australian Government Department of Education, Employment and Workplace Relations and has been run by Universities Australia in cooperation with the 2007-2011 Indigenous Higher Education Advisory Council (IHEAC).

As part of the overall project Universities Australia and IHEAC contracted Wendy Nolan, Acting Director of the Centre for Indigenous Studies, Charles Sturt University, to undertake this study. Ms Nolan was supported by a project team including Dr Barbara Hill, Linda Ward, Kate Rose, Ryun Fell, Brian Wells, Jessica Seage, Lynn Flynn, Elise Hull, Tony O'Neil, and Jade Flynn.

The project team drew heavily on the research and work of Dr Ellen Grote, who undertook a literature review of Indigenous Cultural Competency in 2008 (revised 2010).

The project team wishes to thank the Joint Universities Australia-IHEAC Steering Group, for their advice, particularly the two co-chairs, Professor Peter Lee and Professor Paul Chandler, and also to thank the staff of Universities Australia and the Department of Education, Employment and Workplace Relations involved in the project.



Indigenous Higher Education Advisory Council

Executive Summary

Background: The Indigenous Cultural Competency Project

In April 2009, Universities Australia, in collaboration with the IHEAC, obtained support and grant funding from the Department of Education, Employment and Workplace Relations to undertake a two year project on *Indigenous Cultural Competency in Australian Universities*. The ultimate aim of the project was to provide the Australian higher education sector with a best practice framework comprising the theoretical and practical tools necessary to embed cultural competency at the institutional level to provide encouraging and supportive environments for Indigenous students and staff, as well as to embed in non-Indigenous graduates the knowledge and skills necessary for them to provide genuinely competent services to the Australian Indigenous community.

The *Indigenous Cultural Competency in Australian Universities Project* comprised three primary stages:

1. A stocktake of existing Indigenous cultural competency initiatives and programs in Australian universities to establish a clear baseline for Indigenous cultural competency activity.
2. Four pilot projects of different aspects of cultural competency which were identified through the stocktake process as gaps in current knowledge and practice.
3. The development of a National Best Practice Framework for Indigenous Cultural Competency in Australian Universities, to be informed by the stocktake of Australian institutions, the pilot projects and international and national examples of best practice.

This report represents both the third of those stages and the culmination of the Project as a whole. Drawing heavily upon the results and findings of the first two stages of the Project, this report provides a sound theoretical and evidential underpinning for cultural competence within the higher education context. While the report can stand alone, it is intended to support the content of the companion document, *Guiding Principles for Developing Cultural Competency in Australian Universities*, which is intended to be a more practical tool for institutional use.

What is Cultural Competency?

The report discusses at some depth the evolution over time of cultural competence from earlier concepts of cultural awareness and cultural safety – more limited concepts that provided an essential basis for, but did not extend as far as, cultural competence as it is considered today.

As it is a new concept, there is still no single definition of cultural competence, although there is agreement that it includes both internal and external factors, including self-assessment of one's own cultural heritage as well as knowledge of other cultures and practices, and a consciousness about the interactions between them.

Cultural competency, although a general term, is contextual. For the purposes of the Australian higher education context, the following definition of cultural competency is used consistently throughout this report:

Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples.

A culturally competent higher education sector will embrace these values thoroughly: throughout the organisational fabric of institutions and extending to every staff member and student.

Cultural Competence in Higher Education Institutions

While cultural competency is to be an all-encompassing theme throughout a university, teaching and learning strategies will be central to transmitting the concept and its associated behaviours to students and thus, via graduates, to the wider community.

The report includes a wide-ranging discussion of culturally competent pedagogy, including both theoretical models and curriculum design through to practical examples of classroom activities and suggestions for culturally competent assessment procedures. The report discusses the worth of embedding cultural competency as a formal graduate attribute, and the various ways in which this has been done at a number of institutions.

The report considers ways in which research on Indigenous topics and of Indigenous people – one of the most researched populations in the world – can be made culturally competent, and treated as more of a partnership between researchers and Indigenous communities. The report argues for greater Indigenous participation in the creation and management of ethics guidelines and in the accountability of research outcomes and conclusions.

The report considers ways in which the number of Indigenous researchers can be grown, and how their fields of endeavour – traditionally dominated by only a few research areas – can be expanded to cover the whole range of university research. Such expansion is necessary for universities to truly become part of the Indigenous landscape.

General Indigenous employment levels within universities need to improve substantially to reach population parity with the wider community. In particular, universities need to implement employment strategies that focus on long-term career building for Indigenous employees rather than short-term apprenticeships, internships and casual positions. Additionally, the higher education sector must take appropriate action to ensure that a university provides an appropriate environment for Indigenous employees to thrive and feel at home. This could include enhanced cultural competency training for non-Indigenous staff and flexible working arrangements.

Finally, the place of the university within the wider community is considered, and methods for integrating the university into, and engaging it with, Indigenous communities are proposed. Once again, for the higher education sector to be seen as a realistic environment for Indigenous students and staff, it must be prepared to embrace the Indigenous communities it seeks to serve.

Stocktakes of Practice

This report extensively documents the findings of the Project's stocktake of domestic and international cultural competency practice. The stocktakes demonstrate that there is a wide variation between institutions in both their progress towards culturally competent operations and in the way they include competent practices in their operations.

The complete stocktake is included in the Appendices, but a large number of the best practices have been drawn out and included within the body of the report to provide examples of how cultural competence can be incorporated within a university. It is clear at this time that some institutions are more advanced than others, but the number of practices is growing all the time and the examples provided are merely a snapshot of the time the stocktake was undertaken at the end of 2009.

International examples of best practice are provided from a number of comparator countries (New Zealand, Canada, the United States and South Africa). Although their own circumstances are not directly analogous with Australia's, they are similar enough that their examples of cultural competence best practice can be compared with domestic examples and, where the practices cross borders, provide further evidence of what makes for effective methodologies.

Guiding Principles for Indigenous Cultural Competency

The findings of the literature review, the stocktake of practice both in Australia and overseas and the four pilot projects have informed the creation of a set of five Guiding Principles for Indigenous Cultural Competency:

- Indigenous people should be actively involved in university governance and management.
- All graduates of Australian universities should be culturally competent.
- University research should be conducted in a culturally competent way that empowers Indigenous participants and encourages collaborations with Indigenous communities.
- Indigenous staffing will be increased at all appointment levels and, for academic staff, across a wider variety of academic fields.
- Universities will operate in partnership with their Indigenous communities and will help disseminate culturally competent practices to the wider community.

These Guiding Principles provide the higher education sector with a framework for embedding Indigenous cultural competencies within and across the institution in sustainable ways which engender reconciliation and social justice by enabling the factors that contribute to social, economic and political change.

These Principles align with and enable the vision and goals for Indigenous higher education of the IHEAC (2007), the World Indigenous Nations Higher Education Consortium (2007, the *Vision for 2020* of the Review of Australian Higher Education (2008) and the Bradley *Review of Australian Higher Education* (2008). They also reflect the Terms of Reference of the IHEAC and broadly address the IHEAC's seven Key Priority areas for Indigenous higher education.

Each of the five Principles is supported by a number of recommended best practices which have emerged through the Project as common adoptions and indicators of success.

The member institutions of Universities Australia are urged to adopt the Principles and seek ways to implement them that are attuned to their own particular circumstance and method of operation.

Finally, this report suggests a way forward for the reporting of institutional progress which strikes a compromise position between formal external processes and solely internal quality assurance mechanisms.

Background

History of Aboriginal and Torres Strait Islander Education

The history of Aboriginal and Torres Strait Islander education since colonisation has been one of marginalisation and limited access, largely based on the ideologies of Social Darwinism and the twin European policy agendas of 'civilising' and 'Christianising' the Indigenous population. From the time of the establishment of the *Native Institution* at Parramatta, New South Wales, by Governor Macquarie in 1814, Western education was used to negate the cultures, languages, knowledge and identity of Indigenous children and peoples.

Access to education for Indigenous students prior to the 1960s was restricted by the institutional racism embedded in government policies such as the Aborigines Protection Acts, operational in all Australian States and Territories from 1909. Under these policies, the human rights and humanity of Aboriginal and Torres Strait Islander peoples was largely ignored. Many Indigenous communities and peoples were subjected to segregation on government reserves where their ability to practice self-determination and access mainstream societal resources, including employment, healthcare and education, was restricted by the control of authorities. Indigenous families were subjected to the psychological trauma of having children forcibly removed from their care and placed in institutions where the provision of education was limited to the development of rudimentary skills and knowledge deemed by the dominant society as appropriate for positions of domestic and rural servitude.

Educational outcomes for Indigenous Australians showed improvement after the 1967 Referendum, with a significant increase in Indigenous tertiary enrolments during the period 1980s to mid-1990s following the dismantling of policies deemed contrary to the Racial Discrimination Act (1975). By 1968 there were a total of eighteen (18) Indigenous Australian students enrolled in higher education, rising to seven hundred and forty-eight (748) in 1979 and three thousand three hundred and seven (3,307) in 1988.

However, the end of the 1990s witnessed a marked decline in improvement in educational outcomes for Indigenous Australians across all educational sectors, particularly in rural and remote Australia. Many Indigenous students were leaving school poorly prepared relative to their non-Indigenous counterparts. An increased number of Indigenous students were disengaging with school prior to reaching or completing Year 10, with relatively few remaining at school to complete Year 11 and Year 12 or its vocational equivalent and even less obtaining the educational outcomes necessary to gain entry into University programs. Concern about these outcomes were raised by the Aboriginal and Torres Strait Islander Commission in their Report to the United Nations Human Rights Committee (1999: 22-23):

Education has arguably been one of the most successful areas of Indigenous development over the past 30 years with steadily increasing numbers of Indigenous students attaining higher education. But the rate of improvement has now faltered. Educational systems are failing Indigenous people at all levels in terms of equitable participation and achievement. There is evidence that basic skills such as being able to read, write and do simple arithmetic are in decline, particularly in rural and remote communities... Retention rates to Year 10... have declined at three times the rate of the general population... Indigenous retention rates to Year 12 are also much lower... If these disturbing trends are not arrested it will make the task of achieving higher jobs growth for Indigenous Australians even more difficult. (Report to the United Nation Human Rights Committee, 1999:22-23).

Attempts to address issues of access, retention and success

Indigenous education has been the focus of a number of national reports, inquiries and reviews over the past forty years, including the *Education for Aborigines: Report to the Schools Commission* (Aboriginal Consultative Group 1975), *Access to Education: An Evaluation of the Aboriginal Secondary Grants Scheme* (Watts 1976), *Aboriginal Futures: A Review of Research and Developments and Related Policies in the Education of Aborigines* (Watts 1981), *Aboriginal Education* (House of Representatives Select Committee on Aboriginal Education 1985), the *Report of the Committee of Review of Aboriginal Employment and Training Programs* (Miller 1985) and *Report of the Aboriginal Education Policy Task Force* (Hughes 1988), *A Chance for the Future: Training in Skills for Aboriginal and Torres Strait Island Community Management and Development* (House of Representatives Standing Committee on Aboriginal Affairs 1989), the *National Report: Royal Commission into Aboriginal Deaths in Custody* (Commonwealth of Australia 1991), the *Review of the Training for Aboriginals Program* (Johnston 1991), *Review of the Aboriginal Employment Development Policy* (Aboriginal and Torres Strait Islander Commission 1994) and the *National Review of Education for Aboriginal and Torres Strait Islander Peoples* (Yunupingu 1995), leading to the development of policy initiatives and strategies to address issues of access, retention and success from early childhood through to higher education.

However, the legacies of the historical marginalisation of Indigenous peoples from education are myriad and transgenerational and have proven difficult to overcome. As the Bradley Review of Australian Higher Education (2008) states, 'Indigenous people are vastly under-represented in higher education' and their participation in higher education is 'static or falling over the last decade' (p. xii).

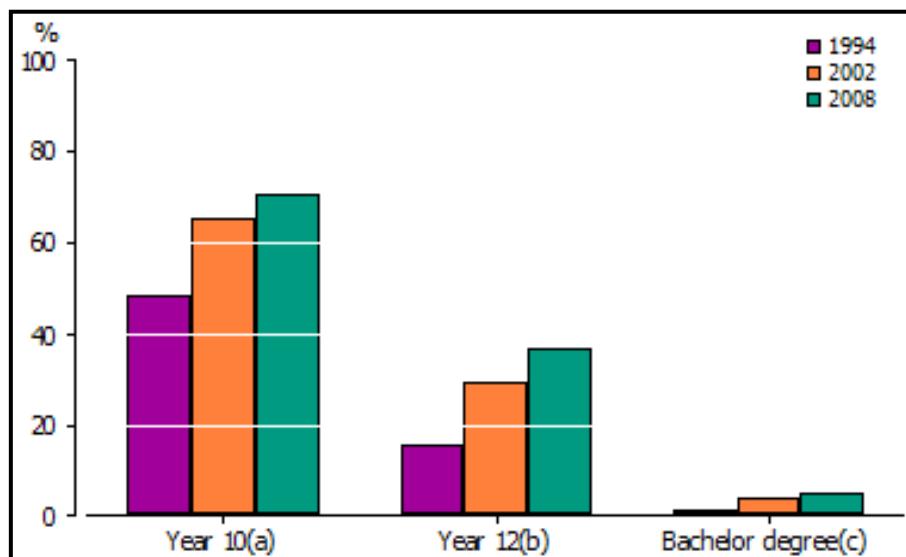
Indigenous Education Today

Aboriginal and Torres Strait Islander peoples currently comprise 2.4% of the Australian population. According to every available socio-economic indicator, contemporary Indigenous Australians continue to experience significant disadvantage compared to other Australians. In relation to education, statistical data demonstrates that whilst increasing numbers of Indigenous students have engaged with secondary, vocational and higher education since the mid 1990s (see Figure 1), the long-term cumulative impact of 200 years of Western educational neglect and inequality of outcomes remain evident. For instance, as data from the Australian Bureau of Statistics show, despite the gains that have been made in Aboriginal and Torres Strait Islander education over the past fifteen years, a lack of parity remains between Indigenous and non-Indigenous outcomes, particularly at higher levels of attainment:

- In 2008, only 71% of Aboriginal and Torres Strait Islander adults attained Year 10 or basic vocational qualifications compared to 92% of non-Indigenous adults
- Only 5% of Aboriginal and Torres Strait Islander adults have attained a Bachelor degree or higher compared to 24% of non-Indigenous adults
- A total of 10,465 Aboriginal and Torres Strait Islander students were enrolled in university courses in 2009, comprising less than 1.0% of all enrolments for that year
- A total of 4,832 Indigenous Australian students commenced university study programs in 2009, representing just 1.0% of all student commencements

- Between 2008 and 2009 the number of Aboriginal and Torres Strait Islander students continuing tertiary study increased across the sector by 9.8% for all students and 11.8% for commencing students
- In 2009 Indigenous student enrolments in *Mixed Field Programs*, which include enabling, general and personal development education, increased by 45.6% to 753 students
- In 2009 Indigenous students were predominately enrolled in programs within the fields of *Society and Culture* (3406 students, or 32.5% of the total Indigenous student enrolment), *Education* (2017 students) and *Health* (1802 students)
- Indigenous enrolments in 2009 remained low in key professional areas such as science, technology, and architecture, yet Indigenous enrolments in *Engineering and Related Technologies* increased by 29.9% to 243 students
- The retention and success rates of Indigenous students are approximately 80 per cent of those of non-Indigenous students
- An increase of over 600% is required for the number of Indigenous PhD candidates to reach population parity (Source: <http://www.deewr.gov.au/HigherEducation/Publications/HEStatistics/Publications/Documents/2009/09FullYearSummary.pdf> accessed 3.3.2011 and IHEAC 2007).

Figure 1: Minimum Educational Attainment Achieved, Indigenous Persons 18 Years and Over - 1994, 2002 and 2008



Source: <http://www.abs.gov.au/AUSSSTATS/abs@.nsf/Lookup/4102.0Main+Features50Mar+2011>

Educational outcomes such as those presented above perpetuate the intergenerational cycle of social and economic disadvantage experienced by many Indigenous Australians by limiting the post-school options and life choices of Indigenous people.

The underlying factors contributing to low participation and retention of Indigenous students in higher education are multi-faceted and include lack of academic preparedness or level of schooling obtained prior to university entry, lack of access to flexible delivery of programs which support learners in their regions or communities, poverty and associated issues of health and overcrowded or inadequate housing, competing family and community responsibilities,

racism and discrimination and the cultural and intellectual exclusion experienced by many within the Western cultural and paradigmatic realm of Academia (RCIADIC, 1991; Department of Education, Science and Training, 2006).

As Frawley, Nolan and White (2009) state:

'Given the statistical evidence, it would be hard to deny that there has been significant growth in the participation of Indigenous students over the past two decades. However, we must constantly ask whether the learning journeys of those students have been quality experiences undertaken in culturally supportive learning environments, and whether Indigenous students...today truly feel part of the academy. For many Indigenous people, universities have remained white man's institutions', places where, of necessity, they have engaged in learning that has given them a qualification that is recognised in the outside world but has done little to enhance their value as Indigenous people. University curricula, governance and leadership have traditionally been attuned to the dominant Western paradigm with no acknowledged place for Indigenous knowledge systems, Indigenous pedagogy and Indigenous forms of governance and leadership' (p. 1).

Similarly, in their Report to Members of the United Nations Permanent Forum on Indigenous Issues (2009), the National Indigenous Higher Education Network (now the National Aboriginal and Torres Strait Islander Higher Education Consortium), argued that:

The successful implementation of the Rights of Indigenous Peoples to Education rests upon the acceptance and implementation by nation states of a more culturally astute and competent education system. This system must be based upon a more inclusive set of criteria and an explicit set of values that underpin the development of policies to enhance the level of Indigenous participation and progression within the western education system. Such a system must be based upon a framework that is inclusive of Indigenous epistemologies and practices contained within the scholarship of Indigenous knowledge systems and cultural world views. Such a world view needs to underpin the disjuncture that exists between Indigenous and non Indigenous education and the appalling retention and graduation rates of minority students within mainstream institutions. While this is of major concern for Indigenous men, it raises particular issues for Indigenous women. statistically they are three times more likely than their male counterparts to enrol in post compulsory education, the retention and graduation rates of Indigenous women continues to be an area of concern. There are many factors that contribute to this situation. Impoverishment, high incarceration and mortality rates of many Indigenous men, limited support networks and poor health act to inhibit the ability of many Indigenous women to progress successfully through the education system. The Australian Government's commitment to "closing the gap" on Indigenous poverty and enhancing their emotional and social wellbeing will be to little avail if more strategic action is not given to address these issues (p. 4).

Clearly, 'to achieve higher rates of Indigenous graduation, the whole of the university needs to be committed, both practically and philosophically, to that task...The point here is that Indigenous student success cannot occur without a concerted and a co-ordinated approach by the Australian university sector. If we are to redress current inequities universities need to take a leadership role in enhancing Indigenous higher education pathways and to adopt active and specific strategies for engaging Indigenous students and enhancing participation and successful completion' (Andersen, Bunda and Walter 2008 p. 3).

Indigenous Staff in Higher Education

The IHEAC (2007:29) identified three additional primary factors affecting the access, retention, participation and completion of university study programs by Indigenous people:

- The under-representation of Indigenous staff, particularly in senior positions and key decision-making and governance roles, management and research
- The general lack of knowledge, understanding, recognition and respect by universities of Indigenous knowledges, cultures and communities, and
- 'a perceived marginalisation of Indigenous higher education support [and academic] centres' from the governance and broader teaching, learning and research operations of the university (p. 29).

Prior to the early 1970's and the establishment of Aboriginal and Torres Strait Islander Support Programs, there was virtually no Indigenous staff employed in Australian universities. Support Programs began in South Australia with the Aboriginal Teacher Education Program and Aboriginal Task Force. Often known as 'enclaves', Aboriginal and Torres Strait Islander Support Programs were originally designed to support cohorts of Indigenous students enrolled in identified degree programs such as education. Support Programs gradually evolved into Support Units, employing Indigenous and non-Indigenous staff to provide more generalised support and services to Indigenous students across a wider range of discipline areas.

During 1980s and 1990's Indigenous Support Programs began to adopt a greater academic role within universities, developing academic units or Schools alongside Support Programs. The first academic unit in Indigenous Studies was the School of Aboriginal Studies at the South Australian College of Advanced Education (later the University of South Australia). A number of motivating factors contributed to the development of Indigenous academic units or Schools, including the need to:

- improve the quality of education for Indigenous students through the inclusion of Indigenous knowledges and perspectives into university programs
- improve the funding base for Indigenous units by increasing teaching roles across the university
- improve awareness of Indigenous issues across the wider student body.

As Andersen, Bunda and Walter (2008:6) suggest, 'the presence of Indigenous staff within all facets of university life is centrally connected to Indigenous student success at both undergraduate and postgraduate level...[yet while] Universities are often major employers within their regions, their record of employing Indigenous staff is poor'. Anderson et al's assertion is supported by the data in the table below:

Table 1: Number of Full-time and Fractional Full-time Indigenous Staff by State, Higher Education Provider, Function and Gender, 2010

State/Provider	Teaching Only		Research Only		Teaching Research		Other		Total		Total Persons
	M	F	M	F	M	F	M	F	M	F	
NSW											
Avondale College	0	0	0	0	0	0	0	1	0	1	1
Charles Sturt University	0	2	0	0	2	5	11	23	13	30	43
Macquarie University	0	0	0	0	1	4	0	4	1	8	9
Southern Cross University	0	0	1	0	1	6	5	14	7	20	27
University of New England	0	0	0	0	2	1	3	10	5	11	16
University of New South Wales	0	0	4	0	3	6	9	11	16	17	33
University of Newcastle	0	0	1	4	8	6	20	28	39	28	67
University of Sydney	0	0	2	1	5	8	7	16	14	25	39
University of Technology, Sydney	0	0	2	2	2	7	3	9	7	18	25
University of Western Sydney	0	0	0	0	1	2	5	24	6	26	32
University of Wollongong	0	0	0	0	6	5	5	12	11	17	28
Total New South Wales	0	2	10	7	31	50	68	152	109	221	320
VICTORIA											
Deakin University	0	3	0	0	2	5	6	6	8	14	22
La Trobe University	0	0	0	0	1	1	4	7	5	8	13
Melbourne College of Divinity	0	0	0	0	1	0	0	0	1	0	1
Monash University	0	0	0	2	2	4	2	16	4	22	26
RMIT University	0	0	0	0	0	0	3	3	3	3	6
Swinburne University	0	0	0	0	2	0	0	3	2	3	5
University of Melbourne	0	0	3	0	5	4	4	11	12	15	27
University of Ballarat	0	0	0	0	0	0	1	2	1	2	3
Victoria University	2	2	0	3	0	2	5	7	7	14	21
Total Victoria	2	5	3	5	13	16	25	55	43	81	124
QUEENSLAND											
Central Queensland University	0	0	2	0	1	4	2	5	5	9	14
Griffith University	0	0	0	2	8	8	8	19	16	29	45
James Cook University	0	0	1	2	2	12	6	17	9	31	40
Queensland University Technology	1	2	0	1	2	5	10	24	13	32	45
University of Queensland	0	0	1	9	0	4	7	16	8	29	37
University of Southern Queensland	0	2	0	0	2	1	2	5	4	8	12
University of the Sunshine Coast	0	0	0	0	1	2	1	2	2	4	6
Total Queensland	1	4	4	14	16	36	36	88	57	142	199
WESTERN AUSTRALIA											
Curtin University of Technology	0	1	2	3	3	13	3	15	8	32	40
Edith Cowan University	0	0	0	0	2	3	6	13	8	16	24
Murdoch University	0	1	0	0	1	1	1	6	2	8	10
University of Notre Dame	1	0	0	0	0	1	2	1	3	2	5
University of Western Australia	0	0	0	1	5	9	7	11	12	21	33
Total Western Australia	1	2	2	4	11	27	19	46	33	79	112
SOUTH AUSTRALIA											
Flinders University	0	0	2	3	5	7	3	11	10	21	31
University of Adelaide	0	0	0	2	3	4	5	9	8	15	23
University of South Australia	0	0	0	3	2	6	4	8	6	17	23
Total South Australia	0	0	2	8	10	17	12	28	24	53	77
TASMANIA											
University of Tasmania	0	0	0	0	2	4	7	12	9	16	25
Total Tasmania	0	0	0	0	2	4	7	12	9	16	25
NORTHERN TERRITORY											
Bachelor Institute	1	5	0	2	0	0	19	43	20	50	70
Charles Darwin University	2	1	1	4	2	3	14	25	19	33	52
Total Northern Territory	3	6	1	6	2	3	33	68	39	83	122
Australian Capital Territory											
Australian National University	0	0	1	2	3	0	9	6	12	8	20
University of Canberra	0	0	0	0	0	3	1	0	1	3	4
Total Australian Capital Territory	0	0	1	2	3	3	10	6	13	11	24
Multi-State											
Australian Catholic University	0	0	0	0	0	1	7	8	7	9	15
Total Multi-State	0	0	0	0	0	1	7	8	7	9	15
TOTAL INDIGENOUS STAFF	7	17	22	39	83	147	200	407	312	610	923
% total Indigenous staff 2010	0.8	1.8	2.4	4.2	9.0	15.9	21.7	44.1	33.8	66.1	100%

Data from the Department of Education, Employment and Workplace Relations (DEEWR) *Selected Higher Education Statistics* shows that Indigenous staff comprises less than 1% of all university staff. While there has been a notable increase in the employment of Indigenous academics and general staff across the sector between the years 2001 to 2010 from 552 to 1022, measures clearly need to be taken to achieve parity, both of employment and type.

Table 2: Number of Indigenous Australian Higher Education Staff 2001-2010

Type of Employment	2001	2002	2003	2004	2005	2006	2010
General Staff	323	348	372	434	503	491	682
Academic Staff	229	240	261	266	301	278	340
Total Indigenous Staff	552	588	633	700	804	796	1022

The number of Indigenous staff varies considerably across the sector and Australian States and Territories (see Table 2 below). In 2010, New South Wales has the highest number of Indigenous staff (320) while Tasmania, the Australian Capital Territory (ACT) and South Australia have the lowest at 25, 27 and 77 respectively. Continuing the trend from 2001, Indigenous staff are predominately employed in general staff positions and/or in Indigenous Support or Academic Centres within universities. Similarly, only 271 Indigenous academic staff were employed to lead Indigenous teaching and learning within the higher education institutions of Australia in 2010 and only 69 Indigenous staff were employed in 'Research Only' positions.

Whilst a statistical breakdown from 2010 of the number of Indigenous staff by qualification and current duties classification was found to be unavailable, DEEWR *Selected Higher Education Statistics* data from 2006 provides evidence of significant lack of parity compared to non-Indigenous staff across all levels of academic employment and qualification level. For example, of the 278 Indigenous academic staff employed within the higher education sector in 2006 less than 12% had Doctoral qualifications compared to nearly 60% of non-Indigenous academic staff. Only 37 Indigenous Australian academics held Associate Professor and Professorial level positions (Level D and E) compared to 9,234 non-Indigenous academic staff. Only 46 Indigenous academic staff were employed at Senior Lecturer (Level C) compared to 9,626 non-Indigenous staff, 116 Indigenous academics were classified at Lecturer (Level B) compared to 13,340 non-Indigenous academics and 81 at Level A (Associate Lecturer/'Below Lecturer') compared to 8,016 non-Indigenous academics (cited in IHEAC, 2007:72-74).

Table 3: Number of Full-time and Fractional Full-time Indigenous Staff by State and Function 2010

State/Territory	Teaching Only	Research Only	Teaching Research	General	Total
NSW	2	17	81	220	320
Victoria	7	8	29	80	124
Queensland	5	18	52	124	199
Western Australia	3	6	38	65	112
South Australia	0	10	27	40	77
Tasmania	0	0	6	19	25
Northern Territory	9	7	5	101	122
Australian Capital Territory	0	3	6	18	27
Multi State	0	0	1	15	16
Total	26	69	245	682	1022

Source:

<http://www.deewr.gov.au/HigherEducation/Publications/HEStatistics/Publications/Documents/2009/09FullYearSummary.pdf>

In linking low Indigenous staff participation in higher education with low student participation and educational outcomes, Anderson, Bunda and Walter (2008) state that:

The lack of Indigenous staff within universities is also centrally connected to Indigenous student success at both undergraduate and postgraduate level. At present the vast majority of Indigenous staff, in Australian universities are positioned within Indigenous centres and while, as argued, these centres are vitally important, as a consequence, outside of these centres, the university remains a virtually Indigenous free-zone. These patterns send a powerful underlying message to both Indigenous and non-Indigenous students about the place of Indigenous people within the higher education sector, as both separate and different. It also means that Indigenous students are largely bereft of role models and culturally competent support and supervision outside the Indigenous centres. To remedy this situation, we need to create a platform for the development of an Indigenous academia so that Indigenous staff teach and research across all disciplines. The adage of “growing your own” is particularly relevant to building a core of Indigenous academics to be role models and to lead a resurgence of Indigenous research activity. To do this universities need to commit to employing Indigenous staff from the current and future student cohort and also support current Indigenous staff to develop their academic qualifications and profiles. Indigenous employment needs to become standard within universities and not just into the centres and should be funded from the operational budget of the university rather than rely on external subsidised funding (p. 6).

Role of Universities as Agents of Change

Social justice is a term commonly used to describe notions of equality or access to equal rights for all members of a society. These rights are generally seen to include the right to good health and to live in health promoting environments, the right to a quality education and meaningful employment, equality before the law, the right to practice one's culture, and the right to self-determination over one's life. These rights are also regarded as human rights.

Australia as a nation has a history of promoting itself both domestically and internationally as an egalitarian society founded on the principles of democracy and social justice. In other words, a land in which all people, regardless of heritage or social circumstance, have equal access to society's valued resources and rights, along with equal ability to achieve to their full potential. However, such an ideology ignores the realities of life for many in a stratified capitalist economy such as Australia historically founded upon policies of racial discrimination that privileged 'whiteness'. For the majority of Australians who are born into the lower socio-economic strata of the working and underclass of society, the ability to exercise one's rights equally is tempered by the inability to economically afford many of the resources taken for granted by others in society. This situation is magnified for Indigenous Australians who, as a consequence of the ideology of 'race' and over two hundred years of economic, social and political marginalisation and subjugation are grossly over-represented in the lower echelons of the underclass and all social indicators related to health, education, employment and criminal justice.

Accordingly, social justice has been described by the former Aboriginal and Torres Strait Islander Social Justice Commissioner, Mr Mick Dodson, as something which 'must always be considered from a perspective which is grounded in the daily lives of Indigenous Australians'.

Social Justice is what faces you in the morning. It is awakening in a house with an adequate water supply, cooking facilities and sanitation. It is the ability to nourish your children and send them to school where their education not only equips them for employment but reinforces their knowledge and appreciation of their cultural inheritance. It is the prospect of genuine employment and good health: a life of choices and opportunity, free from discrimination
(Annual Report of the Aboriginal and Torres Strait Islander Social Justice Commissioner, 1993, AGPS, Canberra).

'Education is the enabler from which all our life chances flow' (Tom Calma, 2007) and the 'spark to ignite genuine indigenous control of destinies' (Lane (1998) cited in Bunda et al 2008 p. 2). It is the key which unlocks the door to meaningful and well paid employment, to better housing, health and access to society's valued resources. It is the foundation stone for the practice of self-determination and achievement of social justice and Indigenous equality.

Indigenous higher education needs to be underpinned by a commitment to the capacity building of Indigenous communities if improvements are to be made in Indigenous socio-economic outcomes, including Indigenous participation and success in education. As the former Aboriginal and Torres Strait Islander Social Justice Commissioner, Tom Calma (2007) states: 'Engineering, surveying and associated industries have much to offer Indigenous Australia. Across Australia, and particularly in remote Indigenous communities, there is a need for engineers to design, develop and advise on drinking water, roads, hospitals, schools, radio, television and communication networks and all the fabric of modern society. Encouraging engineering graduates assists in our self determination – giving us opportunities to be the drivers in our own social and economic development.'

The inaugural IHEAC (2005) argued that:

Policy for Indigenous higher education must be underpinned by the goal of the social, cultural and economic development of the whole Indigenous community. A distinguishing feature of Indigenous people's participation in higher education is that the public good is as important as the private good. In the present times, the participation of Indigenous people in higher education is not only important for the development of the individuals concerned but also important for Indigenous community capacity building. The higher education sector, in preparing educated people for leadership roles, has a vital role to play in raising the health, education and economic outcomes for the Indigenous community overall. This important benefit can be readily overlooked, however it provides a powerful justification for the allocation of adequate resources to educate and train the next generation of Indigenous leaders. Resources devoted to raising the number of Indigenous graduates will be resources spent on essential community development (p. 5).

Educating for Change

Higher education encourages the development of a reflective capacity and a willingness to review and renew prevailing ideas, policies and practices based on a commitment to the common good...[and] contribute to the socialisation of enlightened, responsible and constructively critical citizens. Higher education has an unmatched obligation, which has not been adequately fulfilled, to help lay the foundations of a critical civil society, with a culture of public debate and tolerance which accommodates differences and competing interests. It has much more to do, both within its own institutions and in its influence on the broader community, to strengthen the democratic ethos, the sense of common citizenship and commitment to a common good.

(South African Education White Paper 3, Department of Education Pretoria, 1997 p. 40)

Universities in Australia have been educating professionals for over 100 years. The education provided by Universities has shaped the thinking and practices of generations of professionals who have played a significant role in structuring relationships between Indigenous Australians and the broader society, including advising colonial and contemporary governments, authorities and professional bodies on policy and practice, constructing and legitimating societal values and attitudes, and providing professional services to Indigenous peoples.

The Royal Commission of Inquiry into Aboriginal Deaths in Custody (1991) was the first major national Inquiry to document the complexity and severity of the socio-economic disadvantage experienced by Indigenous Australians and consistently questioned the standard and appropriateness of the professional services provided to Indigenous Australians. The Royal Commission argued that professionals largely operated within a neo-colonial framework and were generally ignorant of knowledge and understanding of Indigenous cultures, worldview, histories and contemporary situations and lacked practical skills and strategies for working effectively in Indigenous contexts.

Many of the 339 recommendations of the Royal Commission of Inquiry into Aboriginal Deaths in Custody (1991) related to the need for a 'within culture' or cultural competence approach to the training of professionals in Australia. The Commission also stressed the 'urgent need for the wider community to get to know Indigenous Australians, to learn about the shared history and to plan an inclusive future that respects and values Indigenous culture and heritage. 'It is argued that if we are to achieve a social and political reconciliation between Indigenous and

non-Indigenous citizens there is a clear need for a broad, inclusive and participatory form of citizenship and civic education, one which acknowledges Indigenous forms of learning and empowers Indigenous communities...The implications are profound; continued ignorance and arrogance from the dominant cultures will lead to even greater...social alienation, poverty and divisiveness' (Nichol, 2008).

Whilst over the past decade there has been an upsurge of interest shown by Australian universities in ensuring the inclusion of some Indigenous content in discipline areas such as education, social work and nursing, this incorporation has been haphazard and incomplete. Consequently, twenty years after the Royal Commission of Inquiry into Aboriginal Deaths in Custody tabled its findings and recommendations and the formal process of reconciliation was begun, the high levels of socio-economic disadvantage experienced by Indigenous Australians have not improved. Societal attitudes and services provided by professions to Indigenous Australians remain powerful barriers to achieving social justice. Professionals, educated and trained by universities, continue to contribute to the construction and perpetuation of these barriers. Doctors, social workers, psychologists, nurses, police officers, teachers, and other professionals continue to routinely construct and implement policies and practices which have the power to determine health strategies, place children in institutions, send Indigenous Australians to jail and structure the curriculum taught to the future generation of Australian professionals, based upon little or no knowledge and understanding of Indigenous cultures, histories or contemporary realities.

This argument is supported by the findings of the 2007 Staff in Australian Schools Survey which found that 'thirty-one percent of primary teachers who were early in their career said their pre-service training was of no help to assist them in teaching Indigenous students. Increasing Indigenous knowledges in higher education assists teachers to be better prepared which in turn assists Indigenous students in their academic performance' (Calma, 2008). This is particularly concerning given that 'since colonial times, teachers have been charged with implementing some of the many policies that have governed the lives of Indigenous people. Teachers through their work are uniquely positioned to effect positive social change, as there is recursive interplay between education and the social context in which it occurs' (Faith Irving, Pathways, Policy and Practice in Indigenous Education, year unknown).

According to GradStats, the Australian higher education sector graduated approximately 162,000 graduates in 2010. Clearly, as the sector responsible for educating the next generation of professionals across a range of disciplines, universities have a significant role and responsibility in shaping the culture, paradigms and practices of those professions. Universities have a major responsibility to provide the next generation of professionals with knowledge and understanding of Indigenous cultures, histories and contemporary contexts and equip graduates with culturally appropriate skills and strategies to prepare them for working effectively with Indigenous clients and/or communities. This education should engage students in a critical inquiry into the nature of their profession – its history, assumptions and characteristics, its role in structuring Australian society, and its historical and contemporary engagement with Indigenous communities and Indigenous people. These professional characteristics need to be examined and understood if professionals are to develop an understanding of the social and political contexts of Indigenous people's lives and communities and the roles of the professions in shaping those contexts to become agents of change. Students need to examine:

issues related to the hidden curriculum: "those attitudes, policies, actions, non-actions, behaviors, practices, and objects that lurk beneath the surface of the day-to-day operation of...education" (Jones & Young, 1997, p. 89). All actions or non-actions are predicated on one or more sets of values and beliefs... The values and beliefs that predominate are typically those

of the group in power. As Jones and Young (1997) point out, "the hidden curriculum we unknowingly perpetuate represents an ideology, thought, and action that works to both perpetuate power relationships, cultural hegemony, and political relationships and to impede the progress of those without the ability to identify and understand its existence" (National Black Child Development Institute, 1993 cited in Hains et al 2000 p. 14).

According to the Bradley Review of Australian Higher Education (2008): 'Addressing access, success and retention problems for Indigenous students [and staff] is a matter of the highest priority. Indigenous Australians suffer high levels of social exclusion. Higher education is one way of allowing them to realise their full potential. To do this, higher education providers must not only address their learning needs but also recognise and act on issues such as the culture of the institution, the cultural competence of all staff – academic and professional – and the nature of the curriculum' (p. 32).

Indigenous cultural competency needs to be embedded as a key element in the preparation of university graduates. As the IHEAC argue, 'graduates with a better understanding and greater appreciation of Indigenous knowledge would contribute to overcoming the present social challenges facing Australia, including racism' (2007). Cultural competence training of university staff coupled with the inclusion of Indigenous content into University programs offered has the power to change the nature of Australian society and the quality of service provision provided to Indigenous Australians. The systematic and systemic inclusion of Indigenous Studies provides the University sector with the opportunity to define itself as a significant agent for social change and ethical practice in contemporary Australian society and a global leader in the training of professionals.

In the words of Tom Calma (2007): 'we need to respect and promote Indigenous knowledges and perspectives. They have much to offer all Australians. Tertiary education institutions exercise cultural leadership when they offer courses that are enriched by Indigenous knowledges and perspectives. This is reconciliation in action.'

Leading Change

Many reports, including the AUQA Report (2006) and the 2006 report of the IHEAC entitled 'Partnerships, Pathways and Policies: Improving Indigenous Education Outcomes', argued that "certain pre-conditions are necessary before long-term sustainable change is made and an improvement in the participation in higher education and outcomes for Indigenous people is achieved" (IHEAC, 2006 p. 6).

One of the most fundamental of the 'pre-conditions' necessary for achieving long-term sustainable change in Indigenous educational and employment outcomes is the widening of Indigenous involvement in the life and governance of the University. This requires commitment to a whole of institution approach, including increasing the University's engagement with Indigenous communities, Indigenisation of the curriculum, financial assistance and pro-active provision of Indigenous student services, and the inclusion of Indigenous culture and knowledge as a visual and valued part of University life and decision-making. For:

An integrated policy approach is needed to advance Indigenous higher education, for the issues are systematic... Equal attention must be given to, among other things, the recruitment and support of Indigenous students, the recruitment, support and promotion of Indigenous staff, and the building and strengthening of Indigenous Studies and Indigenous Research. Urgent action is needed in all these areas if a positive cycle of participation in higher education, which breeds further participation in higher education, is to be established (Improving Indigenous

Outcomes and Enhancing Indigenous Culture and Knowledge in Australian Higher Education, Report of the Inaugural Indigenous Higher Education Conference, 2005).

Implementing the changes required is reliant upon both an individual process and an organizational/systems process. Research has consistently demonstrated that efforts to make change must address both the "top" and the "bottom" simultaneously and in a consistent, integrated fashion (Fullan, 1993; Guskey, 1986; Sparks, 1995; Winton, 1990). This suggests that strategies for enhancing individual competence must take place in concert with efforts to modify institutions and programs. This kind of commitment to promoting individual and institutional change requires strong leadership (Hains et al 2000 p. 15).

Indigenous Cultural Competence: Steps in the Journey Towards a National Best Practice Framework

Background

In 2005 the IHEAC launched its Strategic Plan 2006-2008 which identified the following seven key priority areas for Indigenous higher education:

- Priority 1:** Encourage universities to work with schools and TAFE colleges and other registered training organisations to build pathways and raise levels of aspiration and confidence of Indigenous students
- Priority 2:** Develop a concerted strategy to improve the level of Indigenous undergraduate enrolment
- Priority 3:** Improve the level of Indigenous postgraduate enrolment, enhance Indigenous research and increase the number of Indigenous researchers
- Priority 4:** Improve the rates of success, retention and completion for Indigenous students.
- Priority 5:** Enhance the prominence and status of Indigenous culture, knowledge and studies.
- Priority 6:** Increase the number of Indigenous people working in Australian universities.
- Priority 7:** Improve the participation of Indigenous people in university governance and management (Indigenous Higher Education Advisory Council Report to the Minister for Education, Science and Training March 2006, p. 11).

In keeping with these seven key priority areas, the primary focus of the 2005 IHEAC conference: *Improving Indigenous Outcomes and Enhancing Indigenous Culture and Knowledge in Australian Higher Education*, was the ongoing disparity of Indigenous people employed in higher education, the significantly low rates of success, retention and completion evident for Indigenous students and the need to address the interrelated and ongoing issues of:

- the uneven quality of Indigenous research programs and the limited number of active Indigenous researchers;
- the poor recognition given to Indigenous studies and the lack of visibility of Indigenous culture and knowledge on campus;
- the small number of Indigenous people working in Australian universities, especially in senior roles; and
- the low levels of participation of Indigenous people in university governance and management.

In their 2006 Report to the Minister for Education, Science and Training which detailed the discussions and outcomes of the 2005 conference and IHEAC's Strategic Plan 2006-2008, the IHEAC highlighted the need for a whole-of sector commitment and engagement to close the disparity gap between Indigenous and non-Indigenous Australians. In the Executive Summary to the report (2006) the IHEAC argued that:

[P]olicy for Indigenous higher education should be underpinned by the goal of the social, cultural and economic development of the whole Indigenous community. While there has been progress towards achieving equity in Australian higher education for Indigenous people, there

are still significant shortfalls, the rate of progress is inadequate and there is a risk of a decline in the progress made to date. A commitment is now needed to making major advances (p. 2).

The IHEAC considers higher education to be central to the aspiration of Indigenous people for a rightful place in Australian society and believes that Australian universities must play a leadership role in the nation's recognition of Indigenous people and culture. The vision of the IHEAC is for a higher education system in which Indigenous Australians share equally in the life and career opportunities that a university education can provide. This means creating a higher education system in which:

- *Indigenous people and their culture and knowledge are visible and valued on campus;*
- *Indigenous research is of high quality and high status;*
- *Indigenous studies are a prominent and vibrant part of the curriculum;*
- *Indigenous knowledge and culture are developed and preserved;*
- *Indigenous leaders are trained; and*
- *Indigenous people are active in university governance, leadership and management (p. 4).*

Ngapartji Ngapatji ~ Yerra: Stronger Futures: A Forum for Dialogue

In November 2007, the IHEAC convened its third annual conference: *Ngapartji Ngapatji ~ Yerra: Stronger Futures*. The conference focused on building a collaborative and informed partnership with Universities Australia in enabling the holistic whole-of-sector approach needed to address the Key Strategies of the IHEAC *Stronger Futures Strategy*:

Council recognises the time has come for a sector wide approach to facilitate foundational change... Our universities are critical to defining knowledge and the Stronger Futures strategy takes the development and enhancement of Indigenous knowledge systems as its central concept. Council is highly cognisant of the fact that a stronger future for Indigenous higher education means moving beyond the equity agenda to a central, valued and ongoing place within the Australian higher education sector. The overarching rationale for the Stronger Futures strategy is to establish the pathway toward that goal. To this end, the core objective of the Stronger Futures strategy is to construct a vigorous, broad-based and linked Indigenous higher education infrastructure. This infrastructure will bring together and streamline existing support structures, resources and expertise as well as cohesively developing other vital elements. The principal purpose is to facilitate, in a structured and cohesive way, the growth, capacity building and presence of Indigenous undergraduate students, post-graduate students, researchers and scholars within, and across, the higher education sector... The strategy's specific actions... build on a strategic partnership between Australian Indigenous education leaders and Universities Australia to take a planned approach on the ground and across the sector... [and recognises] the critical role Australian university leadership [plays] in achieving Council's vision [of] the strategic development of institutional capacity and opportunity for Indigenous Australians to participate equitably in all aspects of the higher education sector (IHEAC 2007, pp. 9-10)

The Key Strategies of the Stronger Futures Strategy align with the IHEAC's seven priority areas and vision for Indigenous higher education and are underpinned by six 'core elements':

Element 1: Indigenous Knowledge

Element 2: Curriculum, Teaching & Learning areas

Element 3: Indigenous Employment (Academics and Administration)

Element 4: Governance

Element 5: Indigenous Research/ers

Element 6: Resourcing (IHEAC 2007, p. 4).

The six Key Strategies of the Stronger Futures Strategy and their core underlying elements provide a strategic framework and sound rationale to guide the sector in the development and implementation of sectoral and institutional level responses to the Stronger Futures Strategy, and Council of Australian Governments' (COAG) Closing the Gap agenda. The six Key Strategies are:

Key Strategy 1: A National Indigenous University Workforce Strategy

Increasing the level of Indigenous staff in universities and raising the number of staff in leadership roles are essential steps in improving Indigenous student access and success. A viable networked Indigenous higher education workforce can provide the leadership, knowledge, skills and experience needed to maintain current programs and address unmet needs into the future. This workforce can also develop the Indigenous knowledge systems, teaching and research needed to provide the culturally secure framework and culturally enriched spaces within which success can be achieved across all areas and sustained over the long term.

Universities also graduate the professional workforce for health, education, business and industry. If we are to close the gaps for Indigenous peoples in these areas, a trained professional Indigenous workforce including doctors, nurses, teachers, social workers, commerce graduates and engineers, is critical.

The beginning point to achieve this outcome is to develop a National Indigenous University Workforce Strategy.

Key Strategy 2: Establishing an Indigenous Learned Academy

An Indigenous Learned Academy will: affirm and sustain Indigenous knowledge and philosophy within Australia; enable Indigenous researchers and scholars to collaboratively develop a national vision and context; and advance Indigenous knowledge and philosophy, an area of rapid development internationally. The Academy would put Australia at the forefront of these developments and facilitate international collaborations and scholarship. The major role of a Learned Academy would be complementary to the four learned academies already in existence, to increase knowledge, recognise excellence and be an intellectual resource to the nation.

Key Strategy 3: Establishing an Indigenous Centre of Research Excellence

An Indigenous Centre of Research Excellence (ICRE) is a key measure for increasing Indigenous research capacity. Developing a critical mass of Australian Indigenous researchers requires a

substantial body of individual Indigenous scholars with higher level research skills and qualifications and an established, dedicated infrastructure to provide leadership and support for Indigenous research development and activity. The ICRE would be a virtual and dispersed collaborative project of Indigenous researchers and their respective universities across the Australian higher education sector.

Key Strategy 4: Indigenous Cultural Competence as a Graduate Attribute

Cultural competence is the awareness, knowledge, understanding and sensitivity to other cultures combined with a proficiency to interact appropriately with people from those cultures. Council considers being culturally competent in relation to Indigenous Australian peoples should be a core attribute of students graduating from Australian universities, for university academic and administrative staff and for the institutions themselves. IHEAC supports the adding of cultural competence as a core generic graduate attribute assessable in annual graduate attribute ratings.

Key Strategy 5: Indigenous Higher Education Resourcing

Reducing the highly disparate rates of Indigenous participation and success in the higher education sector will require a long term plan supported by appropriate levels of funding. Along with overall funding increases IHEAC considers it is essential to simplify the Department of Education, Employment and Workplace Relations (DEEWR, formerly DEST) Indigenous related funding sources, including changes to Block Grants, increased ISP funding, single reporting, accountability and long term resourcing arrangements.

Key Strategy 6: Indigenous Participation in Sector Governance

IHEAC consider that higher level and broader Indigenous participation in the governance structures and practices of the Australian higher education sector is a central element of the Stronger Futures strategy overall, and in each of the other strategic actions. Indigenous students, staff, academics and community elders and leaders have a significant contribution to make in the area of governance as well as ensuring that Indigenous participation and success at all levels of the higher education sector remains a fundamental sector priority (IHEAC 2007, p. 4-5).

The Key Strategies and underlying elements of the Stronger Futures Strategy reflect the Terms of Reference of the third IHEAC. In particular, the IHEAC is required to provide policy to the Minister for Education, Employment and Workplace Relations and the Minister for Innovation, Industry, Science and Research on a broad range of issues identified within the Stronger Futures Strategy, including strategies to:

- *Facilitate closing the gap between Indigenous and non-Indigenous Australians in participation and outcomes in all areas of the higher education sector*
- *Promote social inclusion through Indigenous involvement in higher education by building relationships within the higher education sector, with relevant organisations and communities*
- *Broaden and strengthen Indigenous traditional knowledge and practices including cultural competency in higher education*

- *Strengthen institutional responsibility for improving Indigenous student and staff outcomes and the role of Indigenous education units, including promoting best practice*
- *Encourage Indigenous content in courses to ensure that Indigenous students are supported and all graduates are culturally competent*
- *Promote an Indigenous research culture for Indigenous academic staff and postgraduates*
- *Increase employment opportunities and career paths for Indigenous higher education staff*(The Third IHEAC Terms of Reference).

Achieving ‘Top Down’ ‘Bottom Up’ Engagement and Commitment

The 2007 IHEAC conference *Ngapartji Ngapatji ~ Yerra: Stronger Futures* was well attended by Indigenous higher education leaders, representatives of Universities Australia, the Department of Education, Science and Training (now DEEWR), Australian Research Council, Australian Indigenous Doctors Association, the Australian Learning and Teaching Council (then the Carrick Institute), Vice-Chancellors, Deputy Vice-Chancellors, Pro Vice-Chancellors and senior non-Indigenous higher education leaders from across the sector.

As stated in the Executive Summary and Conference Outcomes Strategies of the IHEAC Conference Report (2007), *[a]fter four decades, the right people were in the room at the right time* (p. 3).

The conference presentations, post-presentation discussions, facilitated group workshops and post-workshop feedback sessions of the 2007 *Ngapartji Ngapatji ~ Yerra: Stronger Futures* centred on four key themes or priority areas which enable the principles of Indigenous cultural competence:

- *Indigenous Staff and Governance*
- *Teaching and Learning*
- *Research*
- *Resourcing Indigenous Higher Education.*

The conference provided a forum for delegates to engage in considered dialogue and collaborative exploration of strategies to effectively and appropriately address the issues and needs of Indigenous higher education raised under each of the themes. Members of the Vice-Chancellors Workshop acknowledged that ‘Universities are littered with commitments [to Indigenous higher education] yet to be filled’ (cited in IHEAC 2007, p. 22), however, the time had come to work in partnership to achieve positive, sustainable and accountable change within the higher education sector. Among the outcomes of the Vice-Chancellors Workshop (IHEAC 2007, p. 22) was a series of recommendations and expressed commitment to:

- Establishing a Working Group to work with Universities Australia and DEEWR to identify the rationale, functions, feasibility and funding sources for the establishment of an Indigenous Learned Academy.
- Supporting the creation of a Centre for Indigenous Research Excellence such a Centre which was ‘virtual and disbursed...to ensure there was no negative impact on Indigenous communities in any one university’ (p. 22).

- Advocating for the inclusion of a Division for Indigenous Knowledge in the RFCD Codes.
- The Vice-Chancellors recognised the importance of increasing the number of Indigenous staff in higher education, including at higher leadership levels and committed to advocating for the development of a National Workforce Strategy to assist with Indigenous staffing through Universities Australia.
- Recommendation that 'each university...consider including Key Performance Indicators for Indigenous higher education within their portfolios for university executive members'.
- Supporting the simplification of DEEWR funding structures and a significant increase in funding for Indigenous higher education based on a long-term plan.
- Recommendation that 'each university...investigate opportunities to give local Elders and representatives from the Indigenous community a wider role and appropriate recognition within universities...the sharing of best practice models' (p. 22).

Partnerships for Action

The Vice-Chancellors Workshop viewed Indigenous cultural competency as a foundational element in redressing the under-representation of Aboriginal and Torres Strait Islander peoples within the higher education sector and pivotal in the development of more culturally competent graduates who are better equipped to effectively engage with, and provide services to, Indigenous Australian peoples and communities. In recognition of the centrality of individual and institutional Indigenous cultural competence to achieving change, participants of the Vice-Chancellors' Workshop argued that it was 'highly important that all Vice-Chancellors are familiar with this concept and its implications' for the higher education sector. Accordingly, members agreed that a session would be devoted to Indigenous cultural competency at the next annual workshop of Universities Australia, facilitated by representatives of the IHEAC (IHEAC 2007, p. 22).

The primary outcome of the Universities Australia session on Indigenous cultural competency was the establishment of a joint Working Party on Indigenous Cultural Competency in partnership with the IHEAC to investigate strategies for building the cultural competence of the higher education sector.

The Indigenous Cultural Competency in Australian Universities Project

In 2009, Universities Australia in collaboration with the IHEAC, obtained support and grant funding from the Department of Education, Employment and Workplace Relations to undertake a two year project on *Indigenous Cultural Competency in Australian Universities*. The aim of the project was to provide the Australian higher education sector with a best practice framework comprising the theoretical and practical tools necessary to embed cultural competency at the institutional level to provide encouraging and supportive environments for Indigenous students and staff, whilst producing well-rounded non-Indigenous graduates with the knowledge and skills necessary for providing genuinely competent services to the Australian Indigenous community.

The Indigenous Cultural Competency in Australian Universities Project comprised three primary stages:

1. A stocktake of existing Indigenous cultural competency initiatives and programs in Australian universities to establish a clear baseline for Indigenous cultural competency activity
2. Four pilot projects of different aspects of cultural competency identified through the stocktake process as gaps in current knowledge and practice
3. The development of a National Best Practice Framework for Indigenous Cultural Competency in Australian Universities, informed by the stocktake of Australian institutions, the pilot projects and international and national examples of best practice.

Stage One: National Stocktake of Indigenous Cultural Competency Activities in Australian Universities

Stage One of the Indigenous Cultural Competency in Australian Universities Project involved a stocktake of current Indigenous cultural competency activities in Australian universities. The stocktake was undertaken over a three month period at the end of 2009 and targeted the thirty nine university members of Universities Australia, including the Bachelor Institute of Indigenous Tertiary Education. According to the *Indigenous Cultural Competency in Australian Universities Stocktake Draft Report* (Universities Australia, February 2010: 3-4), the stocktake involved:

- Targeted questionnaire sent to Indigenous Centre Directors of each of the 40 participants. Twenty nine institutions responded for a response rate of 73 per cent. The themes covered in the questionnaire were:
 - i. University Governance
 - ii. Teaching and learning
 - iii. External Engagement
 - iv. Indigenous Research Capacity
 - v. Human resource management
- Consultations and semi-structured on-site interviews at 29 universities, taking in both University Indigenous Centres and (where possible) human resources departments and other stakeholders. Three universities declined to participate in the study, while the remaining eight institutions were not able to be reached for logistical or timing reasons
- A web-based search of university Indigenous resources
- A desk review of existing cultural competency activities and literature
- Correspondence to key non-university stakeholders requesting their input on cultural competency within the university sector. This resulted in a number of follow-up meetings including with Reconciliation Australia, the Australian Institute of Aboriginal and Torres Strait Islander Studies and the Australian Indigenous Doctors' Association.

Discussion of the findings of the National Stocktake of Indigenous Cultural Competency in Australian Universities survey is included in the section following the literature review.

Stage Two: Indigenous Cultural Competence Pilot Activity Projects

A total of four universities were funded to develop Indigenous Cultural Competency Pilot project initiatives that address gaps in current knowledge and practice identified from Stage One findings, within one or more of the five identified themes of university governance, teaching and learning, Indigenous research capacity, external engagement and human resource management. The successful universities were:

- Edith Cowan University - *Cultural Competency @ Edith Cowan University* (Graeme Gower (Project Leader), Professor Martin Nakata, Dr. Matt Byrne and Professor Colleen Hayward).
- University of Wollongong - *Using Indigenous Ways of Knowing and Learning to Encourage Storytelling about "Country" with Student-created Animations* (Associate Professor Garry Hoban, Mr. Anthony McKnight, Dr Wendy Nielsen, Ms Debbie Wray and Ms Carol Thomas).
- University of Newcastle - *The University of Newcastle Indigenous Cultural Competency Model* (Leanne Holt, Dr Kathleen Butler, Mr. Paul Dodd, Professor John Maynard, Professor Peter O'Meara, and Associate Professor Anne Young).
- University of Western Australia - *Indigenous Dialogues – Towards Cultural Competence* (Professor Jill Milroy, Associate Professor Darlene Oxenham, Ms Marilyn Strother, Associate Professor David Paul, Mr. Rod Dewsbury, Professor Denise Chalmers, Mr. Malcolm Fialo and Mr. Adam Casey).

Pilot Project Summary

The following presents a summary of the four Pilot Project Activities. The work undertaken by the Project Teams and the outcomes they produced makes a valuable contribution to the growing body of knowledge and resources in the area of Indigenous cultural competency and has broad relevance to the higher education sector.

Details of the findings, outcomes and resources developed by the four Project Teams is embedded throughout this document within relevant sections of the discussion of the available literature and the full reports can be accessed via the Universities Australia website.

Edith Cowan University: Cultural Competency @ Edith Cowan University

The Pilot Activity undertaken by Edith Cowan University addressed the themes of University Governance, Human Resource Management and Teaching and Learning. The project aimed to strengthen the university's commitment to Indigenous cultural competency through:

- The delivery of cultural competency workshops to university staff.
- Offering a cultural competency unit to law & physiotherapy students during 2010, together with negotiating to include cultural competency in public health courses.
- Inclusion of cultural competency in university corporate statements, core values, student attributes, procedures and practices.

- Making cultural competency a standing item in all university reporting mechanisms establishing guidelines for curriculum writers on culturally competent pedagogy, content and assessment.

The Edith Cowan University project team developed a 'bottom up' or 'Engagement Model' for trial in 2010 as part of the Indigenous Cultural Competency Pilot Activity project. The Engagement Model involved three primary stages:

Stage One: Developing an awareness of Indigenous cultural competency across the university

Stage Two: Design and development of curriculum

Stage Three: Developing university wide acceptance

Among the outcomes of the *Cultural Competency @ Edith Cowan University* Pilot Activity was the development of a useful model for guiding institutions in practical ways of how to embed cultural competency across a university institution. This model allows the aligning of university priorities with graduate attributes whilst assuring the relevance and effectiveness of the curricula to industry, profession and community issues.

Companion to, and influencing the model, is a comprehensive review of the literature which outlines the current literature on developing an engagement model of cultural competency at the institutional level. Of particular value is the inclusion of discussion of the literature in relation to pedagogical models, development of cultural competency curricula and appropriate strategies for teaching and assessing student and/or staff learning and engagement. The literature review by Ellen Grote (2010) is included as Appendix I to this document.

The *Cultural Competency @ Edith Cowan University* Pilot Activity model is outlined and discussed later in this document.

The University of Wollongong: Using Indigenous Ways of Knowing and Learning to Encourage Storytelling about "Country" with Student-created Animations

The Pilot Activity undertaken by the University of Wollongong addressed the theme of Teaching and Learning. The Project Team developed an innovative pedagogy based upon the principles of a Rational Knowledge Approach for engaging student learning and development of Indigenous cultural competencies through the medium of technology. Whilst this focus was on pre-service and early childhood student teachers, the model has adaptability to other audiences and contexts and thus provides a valuable resource for the sector.

The process and deliverables of the project include:

- Develop pedagogy based on the Relational Knowledge Approach from which non-Indigenous and Indigenous pre-service teachers will be able to engage with Indigenous knowledge systems through their own experiences and develop their identities from reflecting upon their own experiences of country and its elements.
- Pilot the approach in a new elective EDWA401 *Aboriginal Ways of Knowing and Learning* including a two day excursion to a sacred site with a local Aboriginal elder.
- Pilot the approach in a second new elective EYEK402 *Developing Culturally Appropriate Teaching Resources*.
- Develop one module (2-3 text pages) for the web site explaining how to use this approach in other Indigenous subjects.

- Disseminate findings of project outcomes via publication and presentation at the Australian Association for Research in Education Conference in Melbourne in December 2010. (Publication details: McKnight A., Hoban, G. & Nielsen W., (2010) *Animated storytelling about "My Special Place" to represent non-Aboriginal preservice teachers' awareness of "relatedness to country"*. Proceedings asclite Sydney 2010. Weblink <http://www.asclite.org.au/conferences/sydney10/procs/Mcknight-full.pdf>

The findings and outcomes of the *Using Indigenous Ways of Knowing and Learning to Encourage Storytelling about "Country" with Student-created Animations* is embedded within relevant sections of the discussion pages of this document. The Project Team have developed a website for further information which can be accessed at: <http://slowmation.com>

The University of Newcastle: Indigenous Cultural Competency Model

The University of Newcastle's Indigenous Cultural Competency Pilot Activity Project addressed the theme of Teaching and Learning with a focus on preparing students for the workforce in the fields of Health and Business. The primary aims of project were to:

- embed Cultural Competency principles in graduate attributes in specific disciplines and programs;
- develop and/or compile a body of resources for the development of Cultural Competency in diverse teaching and learning contexts;
- develop resources for developing business relationships that promote the value of Indigenous Cultural Competency and graduate attribute. Resources include the development of a CD-ROM, information website and a business package to help promote cultural competency as a graduate attribute for the workplace; and
- creation and dissemination of standards and guidelines for employers to become a 'Recognised Employer in Indigenous Collaboration'.

Whilst the resources developed by the Project team from the University of Newcastle primarily focus on addressing the needs of Business and Health disciplines they have broader application across disciplines offered by the higher education sector institutions. The resources include a literature review, a set of sample Indigenous case studies suitable for teaching in these discipline areas and practical examples of appropriate subject design and content. The project also resulted in the production of the University's *Indigenous Cultural Competency: Our Way* website. This website is designed for diverse learning and teaching contexts and includes a body of resources including practical examples and case studies from the University of Newcastle's Faculties of Business and Health, audiovisual and text resources for students and staff, a glossary of terms relating to Indigenous Cultural competency, self awareness and reflective exercises, links to other online resources, multimedia kits and training packages, and a bank of resources for Academic staff designed to inform them about Indigenous cultural competency and a guide for incorporating Indigenous Australian knowledges into diverse courses. The project team established a separate website for industry that includes the Industry Evaluation Tool for Cultural Competency package.

University of Western Australia: Indigenous Dialogues – Towards Cultural Competence

The University of Western Australia's Pilot Project Activity: *Indigenous Dialogues – Towards Cultural Competence* focused on the Indigenous Cultural Competency Project themes of

Human Resource Management and External Engagement; however, the work has broader relevance and application, including within the theme of Teaching and Learning.

The primary aim and deliverable of the Pilot Activity was the development of a 'Cultural Competency Kit' and associated resources for the professional development of university staff, in keeping with the university's recognition that cultural competency and knowledge and understanding of Indigenous issues is a critical attribute for a global university striving for international excellence.

The Cultural Competence training Kit developed by the Project Team at the University of Western Australia includes a variety of useful resources such as Indigenous Australian learning and teaching protocols, culturally relevant policy and regulatory frameworks and related information, strategies and methodologies for inclusion of Indigenous perspectives in the curriculum and guidelines for working effectively with Indigenous students and staff.

The Cultural Competence Kit was piloted with four groups across four University sites:

- A group of participants drawn from one Faculty
- A group of participants employed at the Albany combined universities site
- A group of early-career academics
- A group of participants drawn from a broader range of staff classifications and work areas

Participants of the program engaged in two workshops and an experiential exercise delivered in partnership with local Aboriginal communities. The foundation workshop entitled *Courageous Conversation about Race*, offered participants the opportunity to unpack their unique racial story within a global and national context and to understand the dynamics and influence of race, power and privilege, and how to use these insights to inform social and cultural transformation in relation to both personal and professional spheres of influence.

The second workshop focused on building participant knowledge and understanding of key issues related to Indigenous Australian diversity, history, and contemporary realities. The workshop also addressed matters of cultural safety and professional practice, strategies for working effectively with Indigenous and staff and students, policy frameworks relevant to Indigenous Higher education and strategies for incorporating Indigenous perspectives into curricula and teaching and learning strategies. The final component of the Cultural Competency Kit training program engaged participants with local Aboriginal community members through a 'Working on Country' experiential program under the guidance of Nyungar Elders.

The Pilot Project team produced a number of valuable resources and information, including a very useful sectoral overview of current Indigenous Cultural Competence staff training, policies and protocols related to teaching Indigenous Australian Studies and examples of Indigenous Australian Studies curriculum.

Stage Three: The Development of a National Best Practice Framework for Indigenous Cultural Competency in Australian Universities

In 2010, Universities Australia, in collaboration with the IHEAC, invited tenders for the consultancy to develop the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities. The consultancy or Stage Three of the *Indigenous Cultural Competency in Australian Universities Project* commenced late October 2010.

The primary aim of Stage Three was to provide Universities Australia, IHEAC and the higher education sector with a comprehensive framework comprising the theoretical and practical tools necessary to enable Indigenous cultural competency to be embed systematically and systemically within and across Australian universities, based upon the principles of sustainability, accountability and national and international examples of best practice.

The development of the Draft National Best Practice Framework for Indigenous Cultural Competency in Australian Universities is based upon the premise that a fundamental precondition for the development of cultural competence and long-term sustainable change is commitment to a whole of sector and institution approach, including but not limited to, the review and implementation of appropriate accountability and reporting structures, policies and procedures, cultural competency training of university staff, increasing institutional engagement with Indigenous communities and organisations, Indigenisation of the curriculum within sound pedagogical frameworks, pro-active provision of support and services to Indigenous students and staff, and the widening of Indigenous involvement in the life and governance of the University through the inclusion of Indigenous cultures and knowledge as a visual and valued part of University life and decision-making.

Stage Three: Scope

The primary aim of Stage Three was to develop a National Best Practice Framework to guide the implementation of Indigenous Cultural Competency in the Australian higher education sector. The National Best Practice Framework therefore showcases current Australian and international best practice in Indigenous cultural competency, sets out mechanisms at the sectoral and institutional level for the wider adoption of best practice. The Framework and its Guiding Principles for implementation is supported by a companion website comprising theoretical and practical tools and resources, including an extensive annotated bibliography of further readings, audiovisual resources and examples of Indigenous cultural competency activities and initiatives.

The National Best Practice Framework for Indigenous Cultural Competency in Australian Universities has a particular focus on integrating Indigenous Australian perspectives into curriculum across a range of university disciplines and the inclusion of Indigenous cultural competency as a graduate attribute. The National Best Practice Framework includes examples, from both Australian and comparable international practice, in the areas of:

- Training and development of university academic and professional staff in cultural competency, including, for academic staff, appropriate pedagogy for Indigenous students.
- Engagement with local Indigenous communities to give these communities a visible place in campus life and an effective voice in university affairs.
- Establishment of more robust frameworks for the regular reporting of Indigenous staff and student outcomes and/or inclusion of Indigenous staff and students in university planning and the development of corporate documents.
- Deepening connections between university Indigenous centres and other organisational units, including faculties, research centres, graduate schools, student services, chancelleries.
- Development of ethical models for Indigenous research, including mechanisms for ensuring that research on Indigenous subjects is culturally safe and appropriate.

- Programs targeted at moving Indigenous staff towards population parity across all levels of university employment.

Parameters of Scope: Filling the Gaps

Whilst the embedding of Indigenous cultural competency systemically within a university provides the foundation for culturally supportive environments for Indigenous students and staff, the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities does not focus on specific issues of support for Indigenous students or the achievement of parity for Indigenous students and staff in higher education. This is the subject of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People recently established by the Minister for Tertiary Education and the Minister for Innovation, Industry, Science and Research.

The Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People is due for completion in 2012. It is overseen by a Panel of experts, chaired by Professor Larissa Behrendt, Professor of Law and Indigenous Studies at the University of Technology, Sydney. Panel Members include the Chair of the IHEAC, Professor Steven Larkin, and senior executive representatives from the Department of Education, Employment and Workplace Relations (DEEWR) and the Department of Industry, Innovation, Science and Research (DIISR). The Panel will consider and incorporate the advice of key stakeholders, especially the IHEAC, and will be supported by a joint DEEWR/DIISR Secretariat.

The Review Report will propose a strategic framework to enable the Government and the higher education sector to collectively address higher education access and outcomes for Aboriginal and Torres Strait Islander people to ensure parity in the sector. The strategic framework will identify key priorities and actions and opportunities for consideration by the Government and the higher education sector to reduce the gaps between Aboriginal and Torres Strait Islander and non-Indigenous university students and staff across a range of outcomes.

Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People: Terms of Reference

The Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People will contribute to the Government's achievement of the COAG Closing the Gap targets for Indigenous education and deliver on the Government's commitment to Recommendation 30 of the Bradley Review of Higher Education that:

'the Australian Government regularly review the effectiveness of measures to improve higher education access and outcomes for Indigenous people in consultation with the IHEAC.'

The Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People is to provide advice and make recommendations to the Minister for Tertiary Education and the Minister for Innovation, Industry, Science and Research in relation to:

- achieving parity for Aboriginal and Torres Strait Islander students, researchers, academic and non-academic staff.
- best practice and opportunities for change inside universities and other higher education providers (spanning both Indigenous specific units and whole-of-university culture, policies, activities, and programs).

- the effectiveness of existing Commonwealth Government programs that aim to encourage better outcomes for Indigenous Australians in higher education the recognition and equivalence of Indigenous knowledge in the higher education sector.

The Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People will complement and fill current gaps in the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities, particularly in relation to Indigenous students and staff outcomes.

Stage Three: Methodology

The National Best Practice Framework for Indigenous Cultural Competency in Australian Universities is informed by the national Stocktake of Indigenous Cultural Competency in Australian Universities and the four Pilot Projects, as well as international examples of best practice. The methodology employed in the development of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities included:

1. an *analysis of the Stocktake of Indigenous Cultural Competency in Australian Universities* and the four *pilot projects* commissioned by Universities Australia to identify and document activities and current national exemplars of practice in embedding Indigenous cultural competency within the higher education sector, including in the area of:
 - curriculum
 - research
 - cross-Centre and Faculty collaborations
 - Indigenous employment
 - student experience
 - community and external engagement
 - institutional governance and accountability mechanisms
2. This analysis is provided a framework for the comparative analysis of international examples of best practice emerging from the literature review and database search of international institutions.
3. A *literature review and data base search* of cultural competency in the higher education sector of comparable countries, including New Zealand, Canada, the United States and Hawai'i, and South Africa to identify and document international examples of best practice in embedding indigenous cultural competencies within and across institutions including in the area of:
 - curriculum
 - research
 - cross-Centre and Faculty collaborations
 - indigenous employment
 - student experience
 - community and external engagement
 - sectoral and institutional governance and accountability mechanisms

4. The comparative analysis of national and international data allowed for the identification of similarities and differences in approach and where international methods of best practice may be appropriately incorporated or adapted to the Australian context to enhance outcomes and current activities.
5. The *development of an extensive bibliography and database of theoretical and practical tools and resources* related to the implementation of cultural competency activities. This has further enhanced the bibliography developed from the national and international literature review and stocktake analysis. The tools and resources associated with the bibliography are categorised according to professional or discipline area and topic for ease of use. The bibliography and associated tools are incorporated as an Endnote Resource Library into the Universities Australia *National Best Practice Framework in Indigenous Cultural Competency in Australian Universities* website and included in the appendixes to this publication (see Appendix 2: Endnote Resource Library).
6. Drawing upon the findings of Stage One, the analysis of national and international examples of best practice and the review of current reporting requirements and governance structures, *identify and make recommendations in relation to the establishment of practical and sustainable mechanisms for wider adoption of best practice in Australian universities, as well as appropriate governance mechanisms to ensure accountability and quality assurance at the sectoral and institutional levels*, including the role of Universities Australia and the IHEAC in this process, and the inclusion of Indigenous cultural competency within the new Tertiary Education Quality and Standards Agency framework.
7. The *development of companion web resource* to provide a practical and accessible 'one stop shop' to assist Australian universities in their implementation of Indigenous Cultural Competency in the higher education sector. The web site is designed to have cross-faculty and cross-discipline application and showcases current Australian and international exemplars of practice in Indigenous cultural competency. It includes a set of curriculum guidelines for the incorporation of Indigenous Australian knowledge and perspectives into curricula and an extensive bibliography of further readings and practical tools related to the implementation of cultural competency activities. The web site is designed to sit in concert with the written publication and is enhanced by resources and digital objects that will enable collaboration across the sector.

What is Cultural Competence? A discussion of the literature

'Culture is communication and communication is culture.
People cannot act or interact at all in any meaningful way except through the medium of culture'
(Edward Hall cited in Bean 2006 p.4)

The term 'cultural competence' first emerged in the United States in the 1980s in response to a growing body of evidence that the nature of service provision provided to Native Americans and other cultural minority groups, particularly in the fields of health, human services and education, was implicated in their continued experience of significantly poorer socio-economic outcomes than people from the majority or dominant culture group (Betancourt et al 2003; Brach & Fraser 2002). The emergence of the term occurred at a time when Māori nurses in New Zealand were leading the development of the concept of 'cultural safety' and its introduction into nursing education and professional and organisational practice in an endeavour to overcome the poor health outcomes experienced by Māori people while creating a culturally safe work environment for Māori nurses, and cultural awareness training was becoming increasingly available to health and other professionals in Australia (Hains 2000; Papps & Ramsden 1996).

Cultural safety is defined by Eckerman *et al.* as 'an environment which is safe for people; where there is no assault, challenge or denial of their identity, or who they are and what they need. *It is about shared respect, shared meaning, shared knowledge and experience, of learning together with dignity and truly listening* (p. 213). Ramsden's (1996) operational model of Cultural Safety suggests that cultural safety is achieved in three stages:



The first stage of Cultural Awareness involves developing knowledge and understanding of cultural differences and of the social, economic and political context in which people exist. The development of cultural awareness leads to Cultural Sensitivity where cultural differences are 'legitimated' through a process of self-exploration that enables an individual to reflect on how their culture, worldview and actions impact upon others. Stage two leads to the final stage of the Cultural Safety continuum where cultural safe and respectful services, as defined by those who receive the service, are provided to the minority cultural group. (National Rural Faculty - Royal Australian College of General Practitioners 2004).

Cultural awareness is similar to the concept and definition of cultural safety outlined above. It is based upon the premise that through the provision of knowledge of Indigenous cultures and histories sufficient understanding and insight will be gained to improve service delivery and outcomes.



The concept of cultural awareness has been criticised for its failure to effect change in behaviour and therefore service delivery. Farrelly and Lumby (2009) assert that despite more than 25 years of cultural awareness programs operating in Australia Indigenous Australians continue to find health and other services "alienating and uncomfortable" and continue to experience poor outcomes as a result (p.14). They argue that the major problem lies with the fact that 'cultural awareness programs and sessions do not have assessments and measurable outcomes...[and] participants typically do not have to display the achievement of any competencies' (Lumby and Farrelly 2010 p. 2).

'Cultural awareness' and 'cultural safety' share common elements with that of 'cultural competence'. However, it has been argued that cultural competence encompasses yet transcends notions of cultural awareness and safety to include critical reflexivity of self and profession, capacity building of skills and decolonisation of organisational paradigms, policies and procedures (Nolan 2008).

Cultural competence is much more than awareness of cultural differences, as it focuses on the capacity of the...system to improve [outcomes] by integrating culture into the delivery of...services (NHMRC 2005).

A review of the literature indicates that there is no one universally-accepted definition of 'cultural competence', however many definitions share key elements. These elements include valuing diversity, having the capacity for cultural self-assessment, being conscious of the dynamics inherent in cross-cultural interactions, institutionalising the importance of cultural knowledge and making adaptations to service delivery that reflect cultural understanding (Goode 1995).

The most commonly cited definition of cultural competence that has emerged from the human services literature generated in the United States is that provided by Cross, Bazron, Dennis, and Isaacs (1989). According to Cross *et al* (1989):

Cultural competence is a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations. "Culture" refers to integrated patterns of human behavior that include the language, thoughts, actions, customs, beliefs, and institutions of racial, ethnic, social, or religious groups. "Competence" implies having the capacity to function effectively as an individual or an organization within the context of the cultural beliefs, practices, and needs presented by [individual] and their communities (Cross et al., 1989, cited in American Association of Medical Colleges, 2005, p. 1).

Drawing upon the definition provided by Cross *et al* (1989), Lumby and Farrelly (2010) define cultural competence as 'the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices, and attitudes used in appropriate cultural settings to increase the quality of services, thereby producing better outcomes'.

Barrera and Kramer (1997) define cultural competence as "the ability of service providers to respond optimally to all [clients], understanding both the richness and the limitations of the sociocultural contexts in which children and families, as well as the service providers themselves, may be operating" (p. 217). Similarly, Lynch and Hanson (1993) describe cross-cultural competence as "the ability to think, feel, and act in ways that acknowledge, respect, and build upon ethnic, [socio]cultural, and linguistic diversity" (p. 50). Gower, Nakata and Mackean (2007), drawing on the work of Thompson (2006), define cultural competence as 'build[ing] on the attributes of awareness, knowledge, understanding, sensitivity, interaction, proficiency and

skill to interact with others. It can be viewed as non-linear and dynamic process which integrates and interlinks individuals with the organisation and its systems' (p. 36).

Bean (2006) defines (cross) cultural competence as the 'ability to function or work effectively in culturally diverse situations in general and in particular encounters with people from different cultures...The level or degree of cultural competence required for effective functioning is determined largely by context. It is also largely dictated and measured by the perceptions of the individuals in cross-cultural encounters; one person's idea of the cultural competence required in the situation may be different from another's (p. 2).

Stuart (2004 p. 1) defines cultural competence as:

the ability to understand and constructively relate to the uniqueness of each client in light of the diverse cultures that influence each person's perspective. Because the complexity of culture is often overlooked, multicultural research often inadvertently strengthens the stereotypes that it is intended to thwart. To avoid stereotypic thinking, [professionals] must critically evaluate cross-cultural research and be thoughtfully creative in applying it to...practice. Twelve suggestions are offered for the use of multicultural research as a source of questions that enhance respect for clients' cultural identities rather than as answers that foreclose it.

Doyle, Liu and Ancona (1996 cited in Spencer, Macdonald and Archer, 2008) define cultural competence from an education perspective as '*a set of academic and interpersonal skills that allow individuals to increase understanding and appreciation of cultural differences and similarities within, among, and between groups. This requires a willingness and ability to draw on community-based values, traditions, and customs and to work with knowledgeable persons of and from the community in developing focused interventions, communications, and other support*' (p. 4).

What is Professional Cultural Competence?

‘Culturally-competent capacity building should enhance quality of life, create equal access to resources, and...foster strategic and progressive social change resulting in a just society’
(Anushka Fernandopulle, July 2007 p.2)

The need to develop the cultural awareness and competencies of professionals in Australia is well documented. A reoccurring issue of the Royal Commission of Inquiry into Aboriginal Deaths in Custody (1991) was the inadequate and inappropriate nature of professional interactions with Indigenous individuals and communities. The Royal Commission found unacceptably high levels of ignorance and cultural insensitivity among professionals and service providers and as a consequence Indigenous Australians have imposed upon them a service delivery framework that was/is ineffectual, not of their own making, inconsistent with Indigenous cultural norms and needs, and inadequately resourced. The Commission determined that:

Along with many other Australians, [professionals] are generally poorly informed about Aboriginal people, their cultural differences, their specific socio-economic circumstances, and their recent history within Australian society. As a result, unrealistic expectations, culturally inappropriate care and treatment, poor communication and intolerance...can be the consequences (National Report, 1991, Vol. 4).

The Royal Commission (1991) made a number of recommendations in relation to the training of professionals including Recommendation 210, that:

- a. All employees of government departments and agencies...be trained to understand and appreciate the traditions and culture of contemporary Aboriginal society;
- b. Such training programs should be developed in negotiation with local Aboriginal communities and organisations; and
- c. Such training should, wherever possible, be provided by Aboriginal adult education providers with appropriate input from local communities. (National Report, Vol. 5, 1991:115).

An Australian national survey of cultural competency training conducted by Bean (2006) revealed a significant increase in demand for training across the public sector since the 1990s, with Government agencies and the health sector taking a lead role in developing cultural diversity management models, policy frameworks, guidelines, resources and training programs to enhance professional cultural competence (p. 1). As Bean (2006) suggests,

Cross-cultural competence is beginning to be seen as a component of system-wide and organizational core capabilities. Developing awareness of cultural diversity and understanding relationships in a culturally-diverse environment are also implicit in Australia's key competency and employability skills frameworks and are explicit in units of competency in several industry training packages, and in the growing body of diversity management literature and training resources (p. 3).

If [organizations] wish to attract, retain and develop culturally-diverse employees must be able to demonstrate competence in working across cultures and managing diversity as a whole-of-organisation strategic capability. In this context, cross-cultural training supports an organisation's ability to deliver services to people from diverse cultural and linguistic backgrounds and to effectively manage workforce diversity. It has also been identified as a critical management competency (p. 4).

Definitions of professional cultural competence focus on the knowledge, skills, values and attributes of the professional. Falender and Shafranske (2004) and Hoge, Tondora and Marrelli (2005) assert that cultural competencies, like other competencies 'are measurable human capabilities involving knowledge, skills, and values, which are assembled in work performance (p. 17). According to Paige (1993 cited in Bean 2006), there are a number of common elements, or 'measurable human capabilities', which underpin and enable professional and individual 'intercultural effectiveness'. These elements include:

- knowledge of other cultures;
- personal qualities of openness, flexibility, tolerance of ambiguity and a sense of humour;
- behavioural skills, such as communication competencies, culturally appropriate role behaviour and ability to relate well to others;
- self-awareness, especially with respect to one's own values and beliefs; and
- technical skills, including ability to complete a task in a new cultural setting (p. 4).

The American Psychological Association Presidential Task Force on Evidence-Based Practice (2006) defines professional cultural competence as the 'understanding and performing of tasks consistent with one's professional qualifications in ways which are sensitive to cultural and individual differences, and anchored to evidence-based practices' (p. 232).

Epstein and Hundert (2000) define professional cultural competence as "the habitual and judicious use of communication, knowledge, technical skills, [critical] reasoning, emotions, values, and reflection in daily practice for the benefit of the individual and community being served" (p. 27). Falander and Shafranske (2007) suggest that the definition of cultural competence presented by Epstein and Hunbert (2000) 'articulates a perspective that is dynamic and goes beyond simple and time-limited demonstrations of skill-based competence, (i.e., "to know how") to a performance-based orientation (i.e., "to do"; cf. Miller, 1990), which is a hallmark of professionalism' (p. 240).

What is Institutional Cultural Competence?

Through the work on cultural competency, equality is more than a set of ideals that we aspire to in our relationships with each other; more too than a set of normative standards that can be legally enforced. It is also a set of skills, capabilities and knowledge that individuals and organisations can acquire and apply. With this purpose and utility comes a methodology that enables organisations to integrate equality into the value system of the particular organisation.

(Tom Calma, *What does Australia need to do for cultural competence to flourish?*" Keynote Address, Cultural Competencies Conference, 2006).

In a number of countries including the United States, Canada, Alaska, New Zealand, Hawai'i, South Africa, the Philippines and Australia, (cross) cultural competence is increasingly seen as a 'component of system-wide and organisational core capabilities' rather than an individual attribute of staff which can be managed in isolation from other aspects of organisational life (Bean, 2007 p. 3 and Fernandopulle, 2007). In the words of Nelson Mandela (1997), 'The successful development of a [culturally competent higher education] system requires more than a commitment to [individual] transformation. It is critically dependent upon action on building and enhancing capacity in all spheres--academic, management, governance and infrastructural--to give effect to new policies and to ensure the efficient functioning of the expanded and transformed higher education system' (p. 28). He states further that:

Successful policy must reconceptualise the relationship between higher education and indigenous peoples. It must...create an enabling institutional environment and culture that is sensitive to and affirms diversity, promotes reconciliation and respect for human life, protects the dignity of individuals from racial harassment, and rejects all other forms of violent behaviour...I have no doubt that the journey is not likely to be easy. However, I am confident that if we collectively commit ourselves to completing it in the spirit of the consensus that has already been achieved, we will reach our destination, that is, a higher education system that contributes to the building of a better life for all (cited in Education White Paper 3, Ministerial Department of Education Pretoria, 1997 p. 2).

Research by Fernandopulle (2007), Fullan (1993), Guskey (1986), Sparks (1995) and Winton (1990) clearly demonstrated that to embed cultural competency systemically and sustainably within an organisation requires the engagement of both the 'top' and the 'bottom' simultaneously and in a consistent, integrated fashion (Hains et al 2000 p. 15).

A commitment to enabling institutional cultural competence requires strong leadership. (Hains et al, 2000; Nolan 2008).

Ottmann and White (2010), drawing on the work of Foucault (1977), highlight the need for the senior executive of higher education to reflect upon and recognise their role in shaping the nature of their institutions. It also highlights the fundamental responsibility of university leaders to demonstrate pro-active leadership in the capacity building of organisational cultural competence:

Michel Foucault stated, 'There is no power relation without the correlative constitution of a field of knowledge' (1977, p. 27). Leaders of educational institutions lead with an established 'field of knowledge' that is overtly or covertly promoted throughout every aspect of the

organisation. It is apparent that leaders have tremendous influence on the decisions, culture and climate of an organisation. With this in mind, for significant change to happen throughout an organisation, the values and belief systems that define the organisational culture must be identified and examined (p. 6).

The most commonly cited definition of institutional cultural competence that has emerged from the human services literature generated in the United States is that provided by Cross, Bazron, Dennis, and Isaacs (1989). Cross *et al* (1989):

Cultural competence is a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations (Cross *et al.*, 1989, cited in American Association of Medical Colleges, 2005, p. 1).

In keeping with the definition provided by Cross *et al*, the Centre for Culture, Ethnicity and Health (2010) assert that 'cultural competence requires an organisation-wide approach to planning, implementing and evaluating services for clients of culturally diverse backgrounds. Meaningful consultation and participation strategies need to be embedded in the core business of the organisation. Policies and systems need to guide the actions of the board, management, staff and students, in order to ensure a consistent and responsive approach' (p. 1).

Eisenbruch (2004) and Miralles and Migliorino (2005) argue that embedding cultural competence at the institutional level is reliant upon the enabling of the four key inter-related dimensions of cultural competence:

- *Systemic cultural competence — requires effective policies and procedures, monitoring mechanisms and sufficient resources to foster culturally competent behaviour and practice at all levels*
- *Organisational cultural competence — requires skills and resources to meet client diversity, an organisational culture which values, supports and evaluates cultural competency as integral to core business*
- *Professional cultural competence — depends on education and professional development and requires cultural competence standards to guide the working lives of individuals*
- *Individual cultural competence — requires the maximization of knowledge, attitudes and behaviours within an organization that supports individuals to work with diverse colleagues and customers (cited in Bean, R 2007 p. 3).*

The four key inter-related dimensions that enable institutional cultural competence identified by Eisenbruch (2004) and Miralles and Migliorino (2005) are evident in the South African higher education system. South Africa's *Education White Paper 3: A Programme for Higher Education Transformation* (July 1997) was initiated by President Mandela in 1995 in recognition of the need to transform the higher education sector as an integral step in the process of decolonisation following the overthrow of Apartheid rule. The White Paper provides a comprehensive framework for leading change and embedding cultural competency systemically to promote equity of access while eradicating all forms of racial discrimination, advancing indigenous rights and effecting redress for past inequalities and injustices. In summary, the institutional level goals of the Framework are designed to meet the growing need for a high skilled workforce through well-planned and co-ordinated teaching, learning and research programmes, support a democratic ethos and a culture of human rights in contemporary South

Africa and contribute to the advancement of knowledge and scholarship, and in particular address the diverse problems and demands of the local, national, southern African and African contexts through:

- Transformation and democratisation of the governance structures of higher education to provide for co-operative decision-making while pursuing the common goal of a co-ordinated and participative polity and civil society.
- Encouraging interaction through co-operation and partnerships among institutions of higher education and between such institutions and all sectors of the wider society to improve indigenous student and staff access and outcomes.
- Promoting human resource development through programmes that are responsive to the social, political, economic and cultural needs of the country and which meet the best standards of academic scholarship and professional training.
- Demonstrating social responsibility of institutions and their commitment to the common good by making available expertise and infrastructure for community service programmes.
- Encouraging and building an institutional environment and culture based on tolerance and respect.
- Promoting and developing social responsibility and awareness amongst students to produce graduates with skills and cultural competencies (p. 7).

Likewise, the principles of cultural competence are embedded within the New Zealand Māori Tertiary Education Framework. This framework is founded upon the principles of social justice and is designed to address in tangible ways the rights of Māori peoples as identified in the Treaty of Waitangi. Under this framework 'responding to Māori is no longer an optional exercise or a question of goodwill but is closely linked to funding agreements' of universities and is accompanied by rigorous reporting requirements to the New Zealand Tertiary Education Commission on Māori student and staff outcomes and profiles (Durie cited in IHEAC 2007 p. 9). There are four primary guiding principles of the Māori Tertiary Education Framework:

1. *'Indigeneity'*. Indigeneity refers to the demonstration of respect and recognition of the rights and central place of Māori peoples, culture, language and knowledge to New Zealand society and the life and governance of the university sector. At the institutional level Indigeneity is reflected through the campus culture, inclusive curriculum, communities of research, scholarship and learning, and leadership at both academic and governance levels.
2. *Academic success* of Māori students. This is reliant upon *affirmative action* and proactive recruitment of Māori staff and students, the provision of support and services to students and *campus innovation* to create a culturally safe environment.
3. *Participation* of students, staff and community in university management, governance and policy making at all operational levels. This is reliant upon *collaboration* and *meaningful engagement* with students, staff and communities and is often manifest in formalised partnerships and agreements between universities and local Māori */wi* or

tribes and the appointment of Māori people to senior roles, including Assistant-Vice-Chancellor and Pro-Vice-Chancellor positions.

4. *Recognition of the need for a Futures orientation* in planning for full and effective involvement of Māori peoples in tertiary education rather than the application of short-term funding and 'bandaid' solutions (IHEAC 2007 p. 10).

A web-based search reveals that higher education institutions in Hawai'i, like New Zealand, are well advanced in embedding institutional cultural competence to ensure that the university sector 'performs for indigenous people of Hawai'i by actively preserving and perpetuating Hawaiian culture, language, and values'. The University of Hawaii System's Strategic Plan: Entering the University's Second Century 2002-2010, provides an example of how the four inter-related dimensions of institutional cultural competence can be enabled to the betterment of indigenous peoples and the university and society as a whole (<http://www.hawaii.edu/ovppp/stratplan/UHstratplan.pdf> accessed 15.2.11). The Strategic Plan contains 17 primary guidelines for the promotion and development of cultural competencies to ensure culturally healthy and responsive higher education learning environments in the Hawaiian context:

Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments

1. Promote growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and ability to contribute to one's...local and global communities
2. Practice Hawaiian heritage, traditions and language to nurture one's *man ʻii* and perpetuate the success of the whole learning community
3. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental, social and spiritual well-being of the learning community
4. Utilize multiple pathways and multiple formats to assess what has been learned and honour this process to nurture the quality of learning within the community.
5. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to improve society.
6. Invite on-going participation with community members to perpetuate traditional ways of knowing, learning, teaching and leading to sustain cultural knowledge and resources within the learning community.
7. Foster an awareness of and appreciation for the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.
8. *Malama* the entire learning community and the environment to support formal and informal learning of good stewardship, resource sustainability and spirituality.
9. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations utilizing classical, traditional, contemporary and emerging genre.
10. Instil appropriate Hawaiian values, expressions, behaviours and practices to nurture healthy *mauli* and *mana*.
11. Support lifelong aloha for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of Hawai'i.
12. Encourage communication, participation and active collaboration by the learning community to pursue appropriate educational outcomes for all.
13. Develop an understanding of Hawaiian language, history, culture and values to foster a sense of place, community, and global connection.
14. Foster an understanding of Hawai'i's history from an indigenous perspective to better Hawai'i's future.
15. . Provide a safe haven to support the physical, mental, social, emotional and spiritual health of the total community.
16. Support lifelong aloha for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of Hawai'i.
17. Encourage communication, participation and active collaboration by the learning community to pursue appropriate educational outcomes for all.

(Cited in National Association of Indigenous Institutes of Higher Learning, 2007:8-9)

Similarly, the First Nations Accreditation Board (2007) has identified a number of operational characteristics and indicators of best practice in embedding indigenous cultural competency within institutions in practical, accountable and sustainable ways. The following example is from the Alaskan Cultural Standards for Indigenous Oriented Educational Institution and/or Program Operational Characteristics Indicators:

A. An Indigenous oriented educational institution fosters the on-going participation of Elders in all aspects of the education process.

Indicator: maintains multiple avenues for Elders to interact with students; includes explicit statements regarding the cultural values that are fostered in the community and integrates those values in all aspects of the education program and institution's operation; utilizes educational models that are grounded in the traditional world view and ways of knowing associated with the cultural knowledge system reflected in the community.

B. An Indigenous oriented educational institution provides multiple avenues for students to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.

Indicator: utilizes a broad range of culturally appropriate performance standards to assess student knowledge and skills; encourages and supports experientially oriented approaches to education that makes extensive use of community-based resources and expertise; provides cultural and language immersion programs; helps students develop the capacity to assess their own strengths and weaknesses and make appropriate decisions based on such a self-assessment.

C. An Indigenous oriented educational institution provides opportunities for students to learn about their heritage and language.

Indicator: provides opportunities for Indigenous and non-Indigenous students to learn about the cultural heritage of the local Indigenous community; provides courses and resources for students can acquire literacy in the heritage language.

D. An Indigenous oriented educational institution has a high level of involvement of professional staff that is of the same cultural background as the students with whom they are working.

Indicator: recruits instructors from cultural backgrounds similar to that of the students; provides a cultural orientation and mentoring program for new personnel; fosters and supports opportunities for staff to participate in professional activities and associations that help them expand their repertoire of cultural knowledge and pedagogical skills.

E. An Indigenous oriented educational institution consists of facilities that are compatible with the community environment in which they are situated.

Indicator: provides a physical environment that is inviting and readily accessible for local people to demonstrate that education is a community-wide process involving everyone as teachers; utilizes local expertise, including students, to provide culturally appropriate displays of arts, crafts and other forms of decoration and space design.

F. An Indigenous oriented educational institution fosters extensive on-going participation, communication and interaction between program and community personnel.

Indicator: holds regular formal and informal events to review, evaluate and plan educational programs; provides regular opportunities for community participation in deliberations and decision-making on policy, curriculum and personnel issues; sponsors on-going activities and events that celebrate local cultural traditions

(Cited in the National Association of Indigenous Institutes of Higher Learning, November 2007, p.15-17)

What is Indigenous Cultural Competence?

The IHEAC provides a synthesised definition cultural competence which encapsulates the primary principles of previous definitions, at individual, professional and institutional levels. The IHEAC define cultural competence as:

The awareness, knowledge, understanding and sensitivity to other cultures combined with a proficiency to interact appropriately with people from those cultures in a way that is congruent with the behaviour and expectations that members of a distinctive culture recognise as appropriate among themselves. Cultural competence includes having an awareness of one's own culture in order to understand its cultural limitations as well as being open to cultural differences, cultural integrity and the ability to use cultural resources. It can be viewed as a non-linear and dynamic process which integrates and interlinks individuals with the organisation and its systems (Ngapartji Ngapartji Yerra: Report of IHEAC Annual Conference 2007, p. 5 and pp. 34-38, and amended in 2011, IHEAC meeting and endorsed by the IHEAC Chair and Deputy Chair).

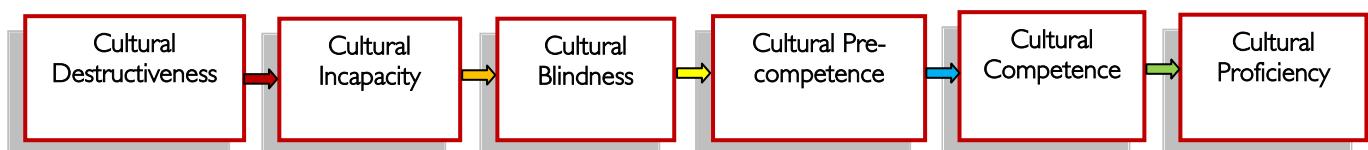
Drawing upon the definitions of cultural competence provided by the IHEAC, Cross et al (1989), Eisenbruch (2004) and Miralles and Migliorino (2005) and international examples cited above, Indigenous Australian cultural competence in relation to the higher education sector may be defined as:

Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples. Cultural competence includes the ability to critically reflect on one's own culture and professional paradigms in order to understand its cultural limitations and effect positive change. Indigenous cultural competence requires an organisational culture which is committed to social justice, human rights and the process of reconciliation through valuing and supporting Indigenous cultures, knowledges and peoples as integral to the core business of the institution. It requires effective and inclusive policies and procedures, monitoring mechanisms and allocation of sufficient resources to foster culturally competent behaviour and practice at all levels of the institution. Embedding Indigenous cultural competence requires commitment to a whole of institution approach, including increasing the University's engagement with Indigenous communities, Indigenisation of the curriculum, pro-active provision of services and support to Indigenous students, capacity building of Indigenous staff, professional development of non-Indigenous staff and the inclusion of Indigenous cultures and knowledges as a visual and valued aspect of University life, governance and decision-making.

Models of Cultural Competence

A number of operational models of cultural competence have been developed since its emergence as a concept in the 1980s. Each of these models shares a common approach and is based upon the premise that the development of cultural competencies is a journey rather than a destination, with individuals and organizations progressing along a continuum of knowledge and skill development (Hains, Lynch and Winton 2000).

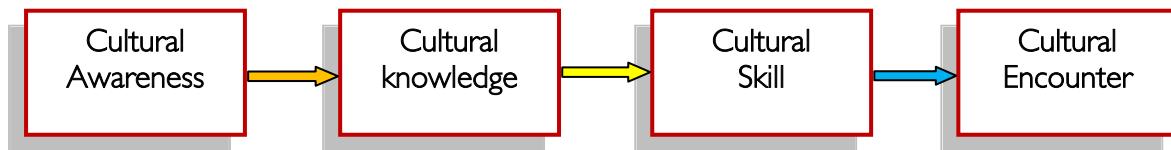
The most often cited model, particularly in the human services literature, is that developed by Cross, Bazron, Dennis, and Isaacs (1989). Cross *et al.* (1989) define a six stage continuum to the sequential development of cultural competence and ultimately, cultural proficiency of individuals and organisations. This model proposes that through personnel and professional development, commitment and systemic organisational change, individuals and organisations can progress from cultural destructiveness toward cultural proficiency. (Hains *et al* 2000).



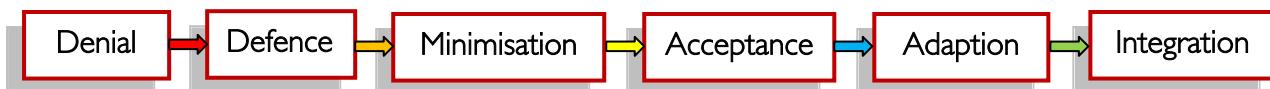
Each of the stages in the continuum of Cross *et al*'s model represents the various ways in which individuals and organisations are said to respond to cultural diversity. Individuals and organisations are defined as *culturally destructive* when they hold beliefs or engage in policies and practices that perpetuate and reinforce historical notions of Western racial and cultural superiority. Individuals and organisations are said to be at the stage of *cultural incapacity* when they have developed sufficient knowledge, insight and skills to operate in less culturally destructive ways but continue to reinforce culturally-biased policies and practices and covertly foster notions of Western superiority through paternalism. Individuals and organisations are at the stage of *cultural blindness* when they are actively seeking to be nonbiased in their policy and practice but in so doing implicitly or explicitly encourage assimilation by failing to adequately recognise and address the needs of the cultural minority. The first step on the positive end of the continuum is the stage of *cultural pre-competence*. At this stage of the journey there is recognition of the need for culturally competent policies, procedures and professional development, yet this recognition does not extend beyond tokenism or discussions on strategies for moving forward. Individuals and organisations are at the stage of *Cultural competence* when they have developed the knowledge, reflexivity and skills necessary to be genuinely accepting and respecting of cultural differences and actively implementing policies and procedures that support these beliefs and commitment. *Cultural proficiency* is the final stage of Cross *et al*'s six-point continuum. At this stage individuals and organisations have inclusive policies and procedures in place and have a fully integrated workforce. Individuals and organisations at this level are pro-active in seeking to refine their approach and practice through research, cross-cultural engagement and ongoing professional development and act upon a set of values and guiding principles that support cultural competence and cultural proficiency in every aspect of their personal, professional, and organizational functioning (Hains *et al* 2000).

The *Culturally Competent Model for Care* developed by Campinha-Bacote (1994) is similar to that offered by Harry (1992) and Lynch and Hanson (1993) but differs from that of Cross *et al*. Campinha-Bacote proposes a four-stage process in the development of cultural competence, with proficiency required at each stage before progressing along the continuum. According to Campinha-Bacote's model, individuals and organisations progress from a state of *Cultural*

Awareness which leads to the development of *Cultural Knowledge*, which in turn leads to the development of *Cultural Skill* and desire and ability to engage effectively in *Cultural Encounters*.



The six-stage model of cross-cultural competency developed by Bennett in the 1990s for the training of clinical social workers in the United States is based on the sequential development of knowledge and cognitive processing upon a continuum from *Denial* to *Integration*, the outcomes of which can be measured using an intercultural sensitivity scale (Bennett 2003).



Ellen Grote (2010) discusses the stages of Bennett's model in the following way:

The first three phases are characterised as ethnocentric in that the individual's own culture continues to represent the reality through which experience is construed. For example, in the denial stage, individuals recognise only their own culture as the 'real' one. During the defence stage they begin to acknowledge the existence of other cultures; however, at this stage their worldview structure delimits their understanding so that they see their own culture as the ideal and other cultures as inferior (Hammer & Bennett, 2001 cited in Grote, 2010, pp. 15-16).

Hains, Lynch and Winton (2000) highlight the similarity between Bennett's model of cross-cultural competency and that offered by Cross *et al*/in that while the stages along the continuum vary between models, both require developmental progression along a continuum, underpinned or accompanied by attitudinal and behavioural change and can be applied equally to individuals and organisations. In describing the structure and process of Bennett's model Hains *et al* (2000) elaborate that:

The first stage of denial, is one in which individuals do not recognize that differences among people can be based upon culture or social structure. Instead, they view all people as alike with any differences a result of personal choice. When people first recognize that culture and social structure do influence individuals' beliefs, values, attitudes, and behaviour, they may move to the second stage. In this stage, defence, individuals tend to think about other cultures hierarchically. Typically, western, industrialized cultures are ranked highest by westerners with other cultures falling in status as they differ from this norm. The third stage, minimization, is similar to Cross et al.'s (1989) cultural blindness. In this stage, cultural differences are recognized but viewed as inconsequential. The first three stages are considered to be ethnocentric stages in which individuals use their own culture as the benchmark for viewing all others. The remaining three stages are described as ethno-relative. In the fourth stage, individuals accept differences without judging or minimizing them. People who achieve the fifth stage, adaptation, are able to alter their own behaviour to accommodate the behaviour of those who differ from themselves. In the final stage, integration, individuals celebrate and incorporate cultural differences into their way of being.

Pierce (1993) describes a model for educating for diversity based upon a critical thinking approach that focuses on aligning, modelling, encouraging, discovering, challenging, and building. Pierce suggests that the processes that are inherent in critical thinking are the same processes that support effective diversity education (cited in Hains *et al*/2000).

Pedagogy of Cultural Competence: A discussion of the literature

Indigenous people feel that education is relevant when higher education institutions reflect, value and incorporate our knowledges in the curriculum and the teaching methodologies. Our own knowledges keep us in the class room and lead us to employment. Recognition of our knowledges in degree courses gives us the qualifications for many employment opportunities that are exclusively for Indigenous people (Tom Calma 2008).

Universities in Australia have been educating professionals for over 100 years. The education provided by Universities has shaped the thinking and practices of generations of professionals and societal citizens who have played a significant role in structuring relationships between Indigenous Australians and the broader society, including advising colonial and contemporary governments, authorities and professional bodies on policy and practice, constructing and legitimating societal values and attitudes, and providing professional services to Indigenous peoples.

The Royal Commission of Inquiry into Aboriginal Deaths in Custody (1991) was the first major national Inquiry to document the complexity and severity of the socio-economic disadvantage experienced by Indigenous Australians and consistently questioned the standard and appropriateness of the professional services provided to Indigenous Australians. The Royal Commission argued that professionals largely operated within a neo-colonial framework and were generally ignorant of knowledge and understanding of Indigenous cultures, worldview, histories and contemporary situations and lacked practical skills and strategies for working effectively in Indigenous contexts.

Whilst over the past two decades there has been an upsurge of interest shown by Australian universities in ensuring the inclusion of some Indigenous content in discipline areas such as education, social work and nursing, this incorporation has been haphazard and incomplete. Consequently, twenty years after the Royal Commission of Inquiry into Aboriginal Deaths in Custody tabled its findings and recommendations and the formal process of reconciliation was begun, the high levels of socio-economic disadvantage experienced by Indigenous Australians have not improved. Societal attitudes and services provided by professions to Indigenous Australians remain powerful barriers to achieving social justice. Professionals, educated and trained by universities, continue to contribute to the construction and perpetuation of these barriers. Doctors, social workers, psychologists, nurses, police officers, teachers, and other professionals continue to routinely construct and implement policies and practices which have the power to determine health strategies, place children in institutions, send Indigenous Australians to jail and structure the curriculum taught to the future generation of Australian professionals, based upon little or no knowledge and understanding of Indigenous cultures, histories or contemporary realities, or skills necessary to work effectively in Indigenous contexts.

As the sector responsible for educating the next generation of professionals across a range of disciplines, universities have a significant role in shaping the culture, paradigms and practices of those professions. Universities have a major responsibility to provide the next generation of professionals with knowledge and understanding of Indigenous cultures, histories and contemporary contexts and equip graduates with culturally appropriate skills and strategies to prepare them for working effectively with Indigenous clients and/or communities. This education should engage students in a critical inquiry into the nature of their profession – its

history, assumptions and characteristics, its role in structuring Australian society, and its historical and contemporary engagement with Indigenous communities and Indigenous people. These professional characteristics need to be examined and understood if professionals are to develop an understanding of the social and political contexts of Indigenous people's lives and communities and the roles of the professions in shaping those contexts to become agents of change. Closing the socio-economic and political gap between Indigenous and non-Indigenous Australians also requires graduates to be well equipped with the skills and cultural understandings necessary for effective engagement and service delivery, and to counter the high rate of turnover of professional staff working in Indigenous communities due to lack of adequate cultural knowledge and training. Given that 'education is the enabler of all our life chances' (Tom Calma, 2007), the need for developing the cultural competence of Australian higher education students is clearly evidenced in the Staff in Australian Schools report (2007), which detailed the findings of the 2007 national survey of primary school teachers, that:

Thirty one percent of primary teachers who were early in their career said their pre-service training was of no help to assist them in teaching Indigenous students. Increasing Indigenous knowledges in higher education assists teachers to be better prepared which in turn assists Indigenous students in their academic performance (Tom Calma 2007 p. 2).

Calls for Inclusive Curriculum

Cultural competence transcends cultural awareness to provide students not only with knowledge and understanding of Indigenous Australian cultures, histories and contemporary issues, but with skills and strategies for working confidently and effectively with Indigenous peoples and communities. For culturally competent learning and teaching there needs to be provision for staff and students to engage with Indigenous cultural competence on the individual level and this requires more than just practicing 'tolerance' toward Aboriginal and Torres Strait Islander peoples. There is a need for education and professional development that requires cultural competence as a set of standards to guide the working lives of individuals and the maximization of knowledge, attitudes and behaviour that support individuals to work with diverse populations. Fitzgerald (2000) defines individual cultural competence as:

The ability to identify and challenge one's own cultural assumptions, one's value and beliefs. It is about developing empathy and connected knowledge, the ability to see the world through another's eyes, or at the very least, to recognise that others may view the world through different cultural lenses (Fitzgerald 2000 cited in Stewart 2006).

Calls for an inclusive curriculum which builds the knowledge and understandings of Australian students are long standing. In 1980 the National Aboriginal Education Committee argued that:

the concept of education in the Aboriginal context involves the education of non-Aborigines as well as Aborigines... Aboriginal Studies should become an integral part of the education of every Australian... Such an education should increase tolerance, understanding and appreciation of the Aboriginal heritage. It should be taught with a high degree of respect and understanding in order to develop an accurate knowledge of cultures and lifestyles and thus Australian history' (Bourke, Dow and Lucas, 1993 pp. 1-2).

In 1991, the Royal Commission of Inquiry into Aboriginal Deaths in Custody (1991) recommended that:

Curricula of schools at all levels should reflect the fact that Australia has an Aboriginal history and Aboriginal viewpoints on social, cultural and historical matters. It is essential that Aboriginal

viewpoints, interests, perceptions and expectations are reflected in curricula, teaching and administration of schools [and universities].

In 2002, the precursor to Universities Australia, the Australian Vice-Chancellors Council (AVCC), in their submission to the Higher Education Review stated that:

[T]he AVCC accept[s] the principle that all Australian higher education students [should] receive some understanding of Indigenous knowledge systems, cultures and values as an integral part of their studies. There are tangible benefits to be obtained in greater numbers of students gaining an understanding of Indigenous issues. The implementation of this principle will provide a sound basis for equipping all students with some generic skills for living in our society (2002 p. 38).

In 2007, delegates of the Indigenous Higher Education Councils' Ngapartji Ngapartji – Yerra: Stronger Futures conference argued the need for an Indigenous Graduate Attribute and necessity to include:

cultural competency as a key element to preparing university graduates to interact effectively with Indigenous people...[G]raduates with a better understanding and greater appreciation of Indigenous knowledge would contribute to overcoming the present social challenges facing Australia, including racism (p. 16).

In December 2008, the Bradley Review of Australian Higher Education recommended that:

Higher Education providers should ensure that the institutional culture, the cultural competence of staff and the nature of the curriculum recognises and supports the participation of Indigenous students...Indigenous knowledge should be embedded into the curriculum to ensure that all students have an understanding of Indigenous culture (Chapter 3.2 p. xxvi). It is critical that Indigenous knowledge is recognised as an important, unique element of higher education, contributing economic productivity by equipping graduates with the capacity to work across Australian society and in particular with Indigenous communities.

Arguments for incorporation of Indigenous knowledge go beyond the provision of Indigenous specific courses to embedding Indigenous cultural competency into the curriculum to ensure that all graduates have a good understanding of Indigenous culture. But, and perhaps more significantly, as the academy has contact with and addresses the forms of Indigenous knowledge, underlying assumptions in some discipline areas may themselves be challenged (pp. 33-34).

Cultural Competence Pedagogy: The emergence of theoretical frameworks

Appropriate pedagogies to ensure that professionals develop the attitudes, knowledge, understandings and skills professionals require to work effectively in Indigenous contexts are a relatively un-theorised area of inquiry. It was not until the late 1960s, the decade in which the United Nations made colonisation a crime against humanity, that any academic interest was shown toward Indigenous issues and/or interests or that Aboriginal Studies became available as an area of study in Australian universities. At this time in history Australia, like other signatory countries to that United Nations Convention, theoretically moved into an era of post-colonisation and self-determination in which the voices of the former colonised Indigenous minority were empowered to challenge the racism and exclusivity of dominant ways of knowing and doing.

Since the 1970s there has been a significant increase in academic interest and research activities in this area of inquiry across a wide range of disciplines (see for example Davidson, Sanson and Gridley, 2000; Riggs, 2004; Reynolds, 2000, and McMahon, 2002). Over the last decade there has been an emerging body of literature primarily generated by Indigenous Australians and academic staff within universities exploring the inclusion of Indigenous knowledges and understandings within the knowledge systems presented to future professionals by universities (See for example Lampert and Lilley, 1996; Lampert, 1996; Harris and Malin, 1997; Anderson, Singh, Stebbens and Tyerson, 1998; Collard, Walker and Dudgeon, 1998; Morris, 1999). Academics and other professionals began to report on their experiences of attempting to incorporate Indigenous content within specific disciplines and professional areas of study and debate was generated concerning appropriate theoretical frameworks and pedagogical strategies for exploring relationships between Indigenous and Western knowledge systems (see for example: Altman, 1996; Craven, 1997; Harkin; Newbury, Henneberg and Hudson, 2000; Phillips, 2004; Sonn, Garvey, Bishop and Smith, 2001). By 2000 the literature expanded to include a theoretical exploration of the pedagogical difficulties associated with teaching required Indigenous content to a non-Indigenous student body and strategies to overcome student resistance and hostility (see for example: Bin-Sallik, 2003; McConaghay, 2003; Nomikoudis, 2002). There is now a developing body of literature that defines and refines conceptual and pedagogical models such as 'cultural awareness', 'whiteness', cultural sensitivity' and 'cultural safety', combining them into a broader model of 'cultural competence' for use in the training of professionals such as psychologists (see for example: Giannet, 2003; Green, 1999; McPhatter, 1997; Sleek, 1998; Tyler, 2002; Weaver, 1999).

The emerging body of literature on cultural competence clearly supports the findings and recommendations of Royal Commission of Inquiry into Aboriginal Deaths in Custody (1991), that to overcome the historical legacy of the covert institutional racism still embedded within dominant paradigms, and be effective in cross-cultural contexts, professionals need to develop what Tyler (2002) refers to as 'psychosocial competence', or the knowledge, skills and understandings that foster both intra- and intercultural competence. Tyler's (2002) research suggests this can be achieved through the development of curricula and pedagogical strategies that are designed to produce a 'transcultural ethnic validity perspective' in students (p. 31). This requires the development of a model of cultural competence and pedagogy that encourages students to examine their culturally embedded biases whilst being exposed to other cultural perspectives and histories and provided with practical skills to work effectively in other cultural contexts.

Bhawuk and Triandis (1996 cited in O'Byrne, year unknown) consider emotional engagement vital if the level of cultural reflexivity required in developing a 'transcultural ethnic validity perspective' is to be achieved. They argue that *etic* and *emic* perspectives must be seen as central in the construct and application of cultural competence training models. The two approaches are seen as complementary in that an *emic* perspective allows for a 'within culture' view of the culture whilst an *etic* perspective allows for cross-cultural comparison. Thus, the adoption of a pedagogy inclusive of cross-cultural specific content and partnership teaching strategies is argued to provide an appropriate and effective foundation to achieve the primary aim of a cultural competence training model; that is, to move the student beyond cultural awareness, or the mere appreciation of a culture and its worldview, toward cultural competence and immersion in what Tyler (2002) referred to as a 'transcultural ethnic validity perspective'.

According to Bhawuk and Triandis (1996 cited in O'Byrne, year unknown) this perspective can be achieved by generating within students reflexivity and a 'derived *emic*' understanding of other cultures and their experiences rather than 'imposed *etic*' knowledge, as well as the skills

necessary for effective practice. The aim and objective of this approach is outlined in the following table:

Tripartite Model: Aim and objective of didactic cultural competence training curricula

Attitudes	Knowledge and Understandings	Skills
Develop reflexivity through self-evaluation of the values, norms and beliefs which construct the dominant cultural matrix to allow for an experiential shift of perspective toward the 'cultural other' in order to understand and respect the cultures, perspectives and realities of others.	Develop knowledge and understanding of Indigenous cultures, history(ies) and contemporary realities and perspectives.	Enable cultural competence and affectivity of clinical practice by developing specific cross-cultural skills relative to Indigenous contexts, including culturally appropriate communication, assessment and treatment.

(Nolan 2004, adapted from Tyler, 2002)

Theoretical perspectives that have informed this work include critical psychology, the meaning of power and privilege and impact of 'whiteness', the concept of world-views, and decolonisation. The following extracts are from a paper by Weaver (1999) concerning social work practice, but it is equally relevant for other disciplines:

Most models of cultural competence consist of qualities that fall under the general components of knowledge, skills, and values (Matthews, 1996; McPhatter, 1997).

Knowledge about various cultural groups is essential for cultural competence (Dana, Behn, & Gonwa, 1992; Manoleas, 1994; Mason et al., 1996; Matthews, 1996; Pierce & Pierce, 1996; Ronna, 1994; Sowers-Hoag & Sandau-Beckler, 1996). It is important to know that diversity exists within ethnic or cultural groups (Mason et al., 1996).

[Practitioners] must recognize that relationships between helping professionals and clients may be strained because of historical or contemporary distrust between various groups, in particular, but not limited to, relationships between [oppressed groups] and the dominant society (Mason et al., 1996). The legacies of devastating colonial histories are a constant part of the contemporary reality of [oppressed peoples] (Manoleas, 1994). 'The significance of difference in the helping encounter is compounded by the dynamics of power, for the power inherent in the practitioner role is compounded by the status assignment (power) associated with the cultural/social group identity of both client and practitioner' (Pinderhughes, 1997, p. 22).

Awareness of the professional's own values, biases, and beliefs is important for cultural competence (Mason et al., 1996; Ronna, 1994; Sowers-Hoag & Sandau-Beckler, 1996). A culturally competent helping professional must value diversity and understand the dynamics of difference (Manoleas, 1994; Mason et al., 1996; Ronna, 1994; Sowers-Hoag & Sandau-Beckler, 1996). Culturally competent practitioners go through a developmental process of shifting from using their own culture as a benchmark for measuring all behavior (Krajewski-Jaime, Brown, Ziefert, & Kaufman, 1996).

Knowledge and values must be integrated with [professional] skills for culturally competent practice (Manoleas, 1994; Sowers-Hoag & Sandau-Beckler, 1996; Weaver, 1997). Skills must be adapted to meet the needs of diverse clients (Ronna, 1994).

"The three components of cultural competence are interactive, and none is sufficient in and of itself to bring about appropriate practice. Striving for cultural competence is a long-term, on-going process of development (McPhatter, 1997) (p. 218).

Sodowsky, Taffe, Gutkin and Wise (1994) argue that cultural competence has a fourth dimension or component which they define as the 'multicultural relationship'. Sodowsky et al describe 'multicultural relationship' as the being the 'human factor' from which to develop

sensitivity to issues of inequity and lack of empowerment for non-dominant cultural groups or populations. They argue that for professionals to be effective in their practice in indigenous and other cultural contexts 'they must be willing to integrate a component of political advocacy for minority populations into their professional identity' and therefore it is critical for cultural competence professional development training to include should include knowledge and skills building related to advocacy (p. 18).

The aspects of cultural competence described by Weaver, together with the 'human factor' outlined by Sodowsky and colleagues (1994), are reflected in the 'Cultural Respect Framework' prepared by the Australian Health Ministers' Advisory Council's Standing Committee on Aboriginal and Torres Strait Islander Health Working Party (Australian Health Ministers' Advisory Council, 2004):

The Cultural Respect Framework recognises that it is important to have strategies and initiatives across the range of dimensions.

Knowledge and Awareness - this is the individual cognitive dimension where the focus is on understandings and awareness of the history, experience, culture and rights of Aboriginal and Torres Strait Islander peoples. The goal in this dimension is to change attitudes to facilitate changes in behaviour and ensure that all jurisdictions have relevant programs. It is well recognised, however, that influencing attitudes is a complex proposition and programs are focusing now on building stronger links to the action dimension.

Skilled Practice and Behaviour - this is the action dimension where the focus is on changed behaviour and practice. Strategies include formal education and training as well as strong performance management processes to encourage good practice and culturally appropriate behaviour. Recognising the legitimacy of traditional health practices and developing culturally appropriate protocols are important strategies in this dimension for health organisations.

Strong (Customer and Community) Relationships - this is the organisational dimension where the focus is on an agency or institution's business practices upholding and securing the cultural rights of Aboriginal and Torres Strait Islander peoples. The scope includes management of the workforce to ensure a balance of Aboriginal and Torres Strait Islander and skilled non-Aboriginal and Torres Strait Islander health professionals and workplace management that is sensitive to cultural needs and risk management that reflects cultural differences.

Equity of Outcomes - this is the results dimension where the focus is on the outcomes for individuals and communities. Important strategies include ensuring that there is feedback at the system and organisational levels on relevant key performance indicators and targets, continuous improvement of data and information collection and benchmarking to lift performance.

Pedagogical Models for Building Cultural Competence

There is currently no formal Academic Standards for Indigenous Australian Studies or a commonly agreed upon pedagogical framework to guide appropriate course and program development in this field across the sector. However, the concept of cultural competence as outlined in previous discussion provides a useful framework for the development of pedagogy which encompasses the principles of cultural competence identified in the literature.

There is widespread agreement within the literature (Weaver, 1999; Cross et al 1989; Sutton, 2000; Wells, 2000; Tyler, 2002; Westerman, 2004; Nolan and McConnochie 2005; Campinha-Bacote 2005; McConnochie and Nolan 2006; Ranzjin, McConnochie and Nolan 2006 and 2007) that the development of cultural competence is 'a process, not an event; a journey, not a destination; dynamic, not static; and involves the paradox of knowing' (Campinha-Bacote 2005 p. 1).

Cross et al's (1989) definition of cultural competence emphasizes three interconnected factors crucial for the development of cultural competence and pedagogical frameworks:

1. Cultural competence includes knowledge, behaviour and attitudes – not simply knowledge.
2. Cultural competence is a skill which needs to be expressed in behaviour as the capacity to function effectively in inter-cultural contexts – not simply knowledge and awareness.
3. Cultural competence extends beyond individual professional behaviours and includes organisations and systems – a culturally incompetent system can undermine the work of culturally competent professionals.

As Weaver (1999) suggests, 'most models of cultural competence consist of qualities that fall under the general components of knowledge, skills, and values. The three components of cultural competence are interactive, and none is sufficient in and of itself to bring about appropriate practice' (p. 218). Marcia Wells (2000 p. 192) developed a model based on Cross et al.'s (1989) conception of cultural competence as a continuum. Her model places the elements of cultural competence (knowledge, attitudes and skills) in a developmental framework with the following sequence of stages along a continuum from cultural incompetence to cultural proficiency:

Cultural incompetence: Lack of knowledge of the cultural implications of...behaviour

Cultural knowledge: Learning the elements of culture and their role in shaping and defining...behaviour

Cultural awareness: Recognizing and understanding the cultural implications of behaviour

Cultural sensitivity: The integration of cultural knowledge and awareness into individual and institutional behaviour

Cultural competence: The routine application of culturally appropriate...interventions and practices.

Cultural proficiency: The integration of cultural competence into one's repertoire for scholarship (e.g., practice, teaching, and research). At the organizational level, cultural proficiency is an extension of cultural competence into the organizational culture. For the individual and the institution, it is mastery of the [five preceding] phases of cultural competence development.

Based upon the model developed by Wells (2000) from the work of Cross et al (1989), McConnochie and Nolan (2004) developed a cultural competence pedagogical framework for the incorporation of Indigenous Australian content into undergraduate programs. The pedagogical framework was subsequently tested at the University of South Australia and further refined by Ranzijn, McConnochie, and Nolan and disseminated nationally and internationally as a requirement of their ALTC grant (2006-2008) '*Disseminating strategies for incorporating Australian Indigenous content in psychology programs throughout Australia*' (CG6-50).

The cultural competence pedagogical framework was constructed following an initial research project within the University of South Australia conducted by McConnochie and Nolan (2004) to address the four questions:

1. What is the justification for incorporating required Indigenous Australian content into undergraduate programs?
2. What content should be included?

3. How should this content vary across professions and disciplines?
4. What pedagogical strategies are appropriate for incorporating Indigenous knowledges and perspectives into university curricula?

The research included an extensive literature search and a series of focus groups within which Indigenous and non-Indigenous professionals, academics, Indigenous community members and organisations, students, employer groups and other stakeholders explored the role of professionals in Indigenous contexts and the knowledge and skill base required by professionals to work effectively with Indigenous Australian peoples. This research led to the production of a report which resulted in the University of South Australia implementing policy requiring all University of South Australia graduates undertake Indigenous Australian Studies as a core aspect of their studies by 2010.

Five broad groups of issues emerged from the research and focus groups conducted by McConnochie and Nolan (2004). These issues clearly demonstrate the need for all Australian undergraduate students gain knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and are central to considerations in the development of Indigenous cultural competence pedagogy:

1. There continues to exist a significant lack of awareness amongst professionals of Indigenous Australian clients, cultures and contexts;
2. An absence of specific skills and strategies for working in Indigenous contexts;
3. The culturally specific nature of the assumptions and practices of professions and agencies;
4. The failure of professions to engage in broader issues of justice and human rights, including advocacy and the development of strategies to challenge prejudice, ethnocentrism and racism; and
5. The need for individuals to be aware of their own values, assumptions and expectations and how these impact on their interaction with Indigenous clients and communities.

Based upon the findings of their research and focus groups, McConnochie et al (2004) argue that the foundational or contextual knowledge necessary to develop cultural competence of future professionals in Australia should include knowledge and understanding of:

- the nature of Aboriginal and Torres Strait Islander spirituality and belief systems;
- the cultural richness and diversity of Indigenous Australia and the continuity and change between Indigenous cultures past and present;
- Indigenous relationships with land and the interconnectedness of land, family and spirituality;
- diversity of concepts of identity;
- the importance of understanding the transgenerational impact of historical processes, including colonialism, institutionalisation, discrimination and genocide;
- community and individual responses to colonialism;

- contemporary Indigenous communities, including aspirations, lived realities and issues which impact upon or are of concern to Indigenous Australians;
- relevant social and economic indicators; and
- relevant national & international reports, legislation and obligations.

Drawing on the model by Wells (2002) and the findings of the research by McConnochie and Nolan (2004), Ranzijn, McConnochie and Nolan (2006) developed a pedagogical matrix from which it is possible to establish a series of general expectations within which individual disciplines and programs can develop program-specific content and strategies, which meet discipline-specific expectations whilst ensuring the development of the foundational knowledge, understandings, skills and attributes required for culturally competent engagement and professional practice.

Developmental model of cultural competence

	Cultural incompetence	Cultural knowledge	Cultural awareness	Cultural sensitivity	Cultural competence	Cultural proficiency
Professionally specific skills						
Cross-cultural skills						
Critically examining the profession						
Reflexivity of values and attitudes						
Understanding Indigenous cultures and histories						
Generic understanding of culture						

(Ranzijn et al, 2006)

The Indigenous Cultural Competency Pilot Activity Project Team from Edith Cowan University employed a similar developmental model of cultural competence in the development of their *Cultural Competency @ Edith Cowan University* training unit and workshop. Gower et al (2010) explain their approach and its rationale thus:

'The unit comprises two sections: history and Indigenous Australian culture and the study of contemporary issues; and secondly, interactive cultural competency workshops which cover the following topics:

- Context of Australian Indigenous people
- Building relationships
- Protocols
- Connecting with community
- Language, culture & family
- Discrimination & racism

The main focus in workshop and unit learning activities has been on the need to make attitude and behavioural changes. While these two elements are important components of building cultural competency, too much emphasis on them can lead to participants feeling 'guilty' and therefore, there is a risk that they will make changes to their behaviour and attitude under duress rather than choosing to do so. Emphasis should also be given to knowledge and/or history of the disciplines and how they may overlook the local physical and cultural environment of the clients for whom services are provided. Knowledge of the discipline alone will not be adequate for the practitioner to make informed correct decisions in many Indigenous contexts. Focus on professional preparation and practice should also be included in learning content and activities (p. 7).

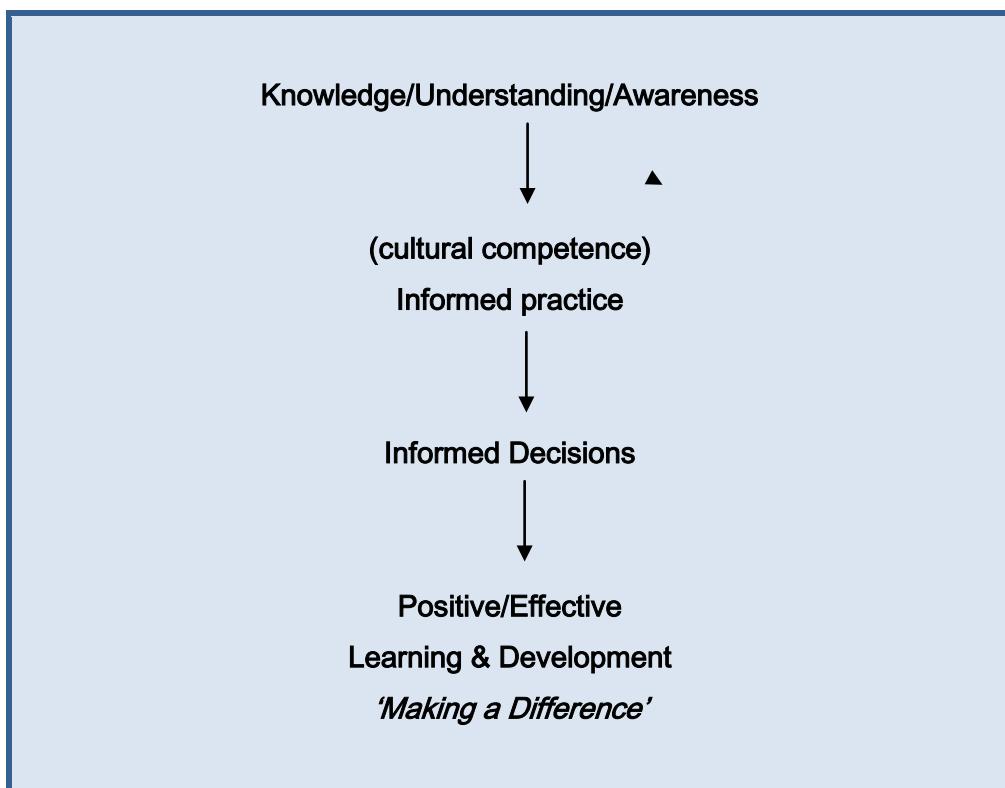
The following schema has been developed to inform the teaching and learning activities associated with the CC workshops and unit of study: An important understanding of this learning schema is that having knowledge, understanding and awareness of Indigenous culture alone does not necessarily translate to changes in professional practice. This process is guided by four key components which make up cultural competency:

- Cultural awareness provides a general understanding of Indigenous culture, society and history. It encourages self reflection and awareness of personal biases;
- Cultural security addresses changes in actual practice, e.g., that cultural rights, values and beliefs will not be compromised in the provision of services;
- Cultural safety focuses on cultural sensitivity and equitable power balance, e.g., a practitioner's reflection and recognition of impact of their own culture when working with people from other cultures; and
- Cultural respect is the recognition and respect of the rights and traditions of Indigenous Australians (Grote, 2008, pp. 11-12).

These four elements provide a means for students/practitioners to develop appropriate cultural understandings and skills that will lead to effective communication and interaction with Indigenous Australians and other cultural groups (p. 3).

It is also important to note that attendance at one CC workshop and/or completion of a 13 week unit of study does not necessarily result in participants becoming culturally competent. Many staff and students have confirmed in discussions that they have had very little or no prior exposure to this topic at school or university levels. As a consequence, more than just one workshop or unit may be required to ensure cultural competency. A basic planned outcome of completing one of the units or workshops is that participants will become better informed of Indigenous Australian culture, history and contemporary issues. However, the main intended outcome is that each individual will be challenged to think outside their own cultural paradigm when engaging with Indigenous Australians and other cultural groups and will be able to

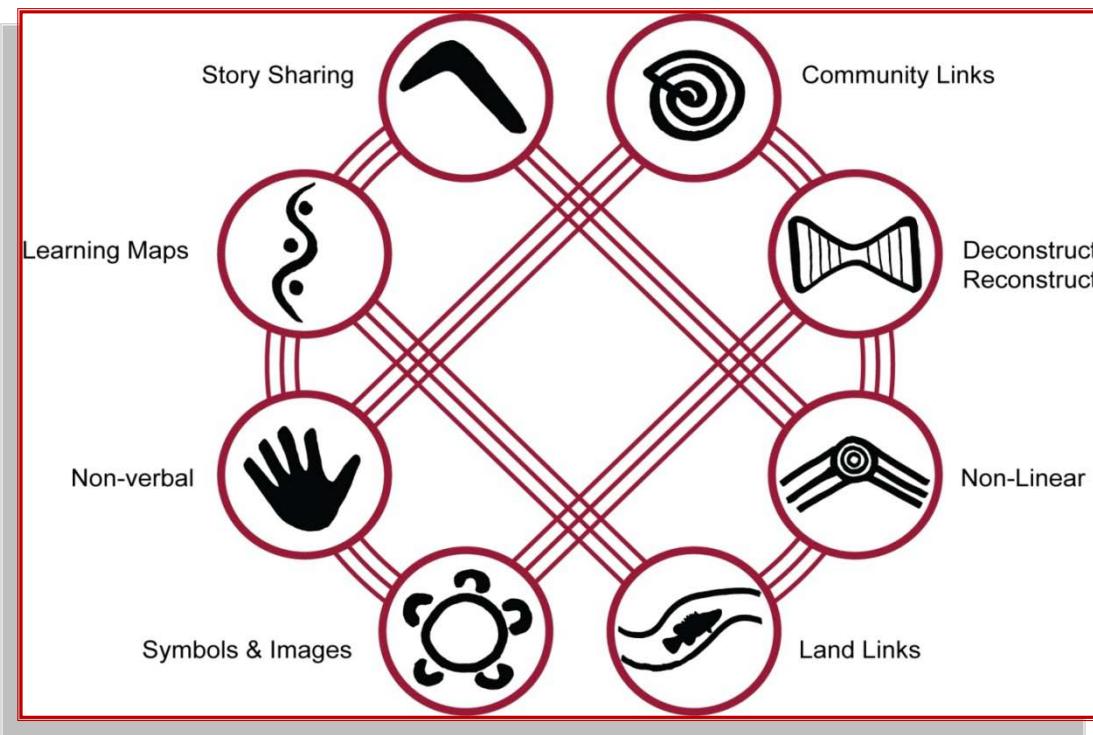
transfer this knowledge and understanding into their professional practice in a manner that is effective and respected by both parties concerned, e.g., 'making a difference' (p. 4).



(Source: Graeme Gower (Project Leader), Professor Martin Nakata, Dr. Matt Byrne and Professor Colleen Hayward 2010 Cultural Competency @ ECU).

The 'Eight Ways of Learning' model, or 'common-ground' pedagogical framework, was developed from Dr Martin Nakata's Indigenous 'standpoint methodology'. The model was trialed in a research project designed to engage teachers with Indigenous knowledges at the 'cultural interface', finding innovative ways to apply 'common-ground knowledge' in the classroom (Nakata, 2007, p. 51). The Eight Ways of Learning model is based on the premise that Aboriginal and Torres Strait Islander perspectives do not come from Indigenous content as much as they come from Indigenous processes of knowledge transmission. The model is similar to the 'Relational Knowledge Approach' adopted by the University of Wollongong as a part of their cultural competency pilot activity with Universities Australia to encourage pre-service primary and early childhood teachers to use Indigenous ways of knowing and learning to develop their own stories of 'country'. The Eight Ways of Learning model is expressed as eight interconnected pedagogies involving narrative-driven learning, visualised learning plans, hands-on/reflective techniques, use of symbols/metaphors, land-based learning, indirect/synergistic logic, modeled/scaffolded genre mastery, and connectedness to community. The eight interconnected pedagogies of 'The Eight Ways of Learning' are conceptualised in Figure 2 overleaf:

Figure 2: The Eight Ways of Learning



Pedagogical Principles and Curriculum Design Indicators

Based upon the findings of reviews of the available literature, Ellen Grote (2010) compiled a set of pedagogical principles that can be used to guide the development of an Indigenous cultural competency curriculum. The principles, presented below, are drawn from recommendations proposed for university courses in the areas of health care (Mackean, 2005; Nash, Meiklejohn, & Sacre, 2006; Papps, 2005; Wepa, 2005), mental health (Ranzijn, McConnochie, & Nolan, 2007) and social work (Weaver, 1999) and reflect the 'Tripartite Model' discussed above. The principles can be readily adapted to apply to a broad range of disciplines and refined to articulate with discipline-specific requirements. The principles in no particular order of priority are:

1. Australian Indigenous people have distinctive needs with regard to service provision because of the unique colonial, social, cultural, economic, political, historical and contemporary experiences that set them apart from others with culturally and linguistically diverse backgrounds. Indigenous CC should therefore be distinct from multicultural CC.
2. The nature of these factors and their influence on Indigenous communities need to be included in foundational content. These units need to provide opportunities for students to critique the role of their respective (future) professions in the lives of Indigenous people both in the past and the present day.
3. The provision of services to enhance the wellbeing of Indigenous people is an integral component in the education of practitioners (and researchers).
4. Foundational content on Indigenous issues should be introduced in dedicated compulsory units. When this is not possible, at the very least, foundational content on

Indigenous matters should constitute half of the material covered in units devoted to multicultural or cross-cultural matters.

5. Adopting a strengths-based perspective of culture, diversity and identity can facilitate learning and reflection on attitudes and values.
6. To maximise learning outcomes, the integration of Indigenous CC content in curricula should be both horizontal and vertical. Issues and concepts introduced in foundational units should be revisited and integrated into a broad range of units taken later in the course.
7. The involvement of Indigenous staff members and formalised partnerships with representatives from Indigenous organisations and communities in the development of curricula is essential. This is to ensure that the teaching of Indigenous content and the presentation of Indigenous perspectives are both appropriate and respectful of Indigenous culture. Furthermore, Indigenous and non-Indigenous partnerships provide models of effective collaboration; bolster the credibility of the program in the eyes of students as well as Indigenous communities and organisations.
8. Learning (and research) settings should aim to foster positive encounters for all Indigenous and non-Indigenous participants.
9. A wide range of teaching and learning strategies, including the use of authentic case studies, should be incorporated into an Indigenous CC curriculum.
10. Different learning styles and methodologies should be taken into consideration when designing assessment instruments. Such evaluation tools should be transparent and reflect articulated learning outcomes.
11. Activities that promote the development of reflective skills, self-awareness and critical analysis should be integral components of learning and assessments.
12. Reflection and self-awareness activities should provide opportunities for non-Indigenous students to explore their understanding of their own cultural values and attitudes along with the concepts of whiteness and privilege.
13. Support needs to be provided for Indigenous and non-Indigenous staff members involved in teaching.
14. Indigenous staff members need to be provided with support and strategies to deal with racism. They should not be routinely delegated the responsibility of dealing with Indigenous matters.
15. While Indigenous students can make valuable contributions to enhance learning in the classroom with appropriate support, they should not be assigned this responsibility nor seen as representatives of Indigenous people (Grote, 2008, pp. 22-23 cited in Grote 2010 pp. 13-14).

The cultural competence pedagogical principles compiled by Grote (2010) are similar to the *Cultural Standards Curriculum Design Indicators* utilised in Alaska:

- An Indigenous oriented curriculum reinforces the integrity of the cultural knowledge that students bring with them. A curriculum that meets this standard:
 - recognizes that all knowledge is imbedded in a larger system of cultural beliefs, values and practices, each with its own integrity and interconnectedness
 - insures that students acquire not only the surface knowledge of their culture, but are also well grounded in the deeper aspects of the associated beliefs and practices
 - incorporates contemporary adaptations along with the historical and traditional aspects of the local culture
 - respects and validates knowledge that has been derived from a variety of cultural traditions;
 - provides opportunities for students to study all subjects starting from a base in their own knowledge system.
- An Indigenous oriented curriculum recognises cultural knowledge as a part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future. A curriculum that meets this standard:
 - recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning in the principles and practices associated with that knowledge
 - provides students with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces
 - incorporates the in-depth study of unique elements of contemporary life in Indigenous communities, such as the protection of land rights, subsistence, sovereignty and self-determination.
- An Indigenous oriented curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum. A curriculum that meets this standard:
 - utilizes the local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices;
 - recognizes the depth of knowledge that is associated with the long inhabitation of a particular place and utilizes the study of “place” as a basis for the comparative analysis of contemporary social, political and economic systems
 - incorporates language and cultural immersion experiences wherever in-depth cultural understanding is necessary
 - views all community members as potential teachers and all events in the community as potential learning opportunities
 - treats local cultural knowledge as a means to acquire the conventional curriculum content as outlined in state standards, as well as an end in itself
 - makes appropriate use of modern tools and technology to help document and transmit traditional cultural knowledge

- is sensitive to traditional cultural protocol, including role of spirituality, as it relates to appropriate uses of local knowledge.
- An Indigenous oriented curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems. A curriculum that meets this standard:
 - draws parallels between knowledge derived from oral tradition and that derived from books engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.
- An Indigenous oriented curriculum situates local knowledge and actions in a global context. A curriculum that meets this standard:
 - encourages students to consider the inter-relationship between their local circumstances and the global community
 - conveys to students that every culture and community contributes to, at the same time that it receives from the global knowledge base
 - incorporates the educational principles outlined in the Coolongatta Statement on Indigenous Rights in Education (National Association of Indigenous Institutes of Higher Learning 2007 pp. 13-15).

Models for Incorporating Indigenous Australian Content

As outlined above, a number of pedagogical models have emerged to guide the incorporation of Indigenous knowledges and perspectives into university curricula and assessment. Mona El-Ayoubi (2008) argues that the establishment of a pedagogical model ‘to embed the principles of inclusive pedagogies is essential and needs to be reflected in the production of curricula, in the content delivery and in the contextualisation of Indigenous knowledges and discourses. Such a starting point supports the formulation of inclusive practices through the learning objectives identified, the teaching and learning strategies planned, the assessment activities and the graduate outcomes. The inclusion of Indigenous learning approaches, expectations and cultural perspectives in higher education that differ from standard mainstream practice is fundamental to practical and inclusive practice’ (p. 42).

Hains et al (2000) highlight the need to move beyond the ‘additive approach’ which has prevailed in the higher education sector if professionals are to be adequately trained to work effectively in Indigenous and multicultural contexts. They state that:

The efforts of the professional organizations have helped to create growing recognition of the importance of preparing...professionals for working in culturally and linguistically diverse settings. The typology of approaches to incorporating multicultural education into the university curriculum described by Banks (1993) is useful to guiding the discussion. He identified the following approaches: (1) contributions, (2) additive, (3) transformational, (4) decision-making and social action, (5) achievement approach, and (6) intergroup education approach. The contributions approach is reflected in curricula or standards that incorporate information about famous individuals and celebrations into the curriculum. The additive approach includes content about other cultures and worldviews, but does not change the basic structure of knowledge that is taught. The transformational approach focuses on different and multiple perspectives with the goal of having participants view issues from a different perspective. When the curriculum encourages individuals to reflect, make decisions, and take social and civic action, Banks (1993) describes the approach as decision-making and social action. Focusing on strategies that are designed to improve academic achievement for students with diverse needs is described as the achievement approach; and focusing on opportunities for individuals to view people unlike themselves more positively is referred to as the intergroup education approach. Some of the strategies may be used in combination, but the strategies that prevail tend to indicate the overall perspective that the organization holds toward cultural diversity and preparing people to become more culturally competent (p. 14).

The following excerpt is from a review of the literature conducted by Ellen Grote (2010 pp. 19-37) as a part of the Edith Cowan University Indigenous Cultural Competence Pilot Activity. The literature review provides a comprehensive summary of models and strategies for incorporating indigenous knowledges and perspectives into university curricula. The full literature review is included as Appendix 2 to this document.

Developing Cultural Competency Curricula

This section looks at the literature on CC curricula with regard to possible structures, notions of ‘best practice’, and proposals for CC content, teaching/learning strategies and assessment procedures. Although some of the models presented below also include programs designed exclusively for Indigenous students (e.g., Charles Sturt University, 2010), the focus of the present discussion is on programs targeting non-Indigenous undergraduate university students.

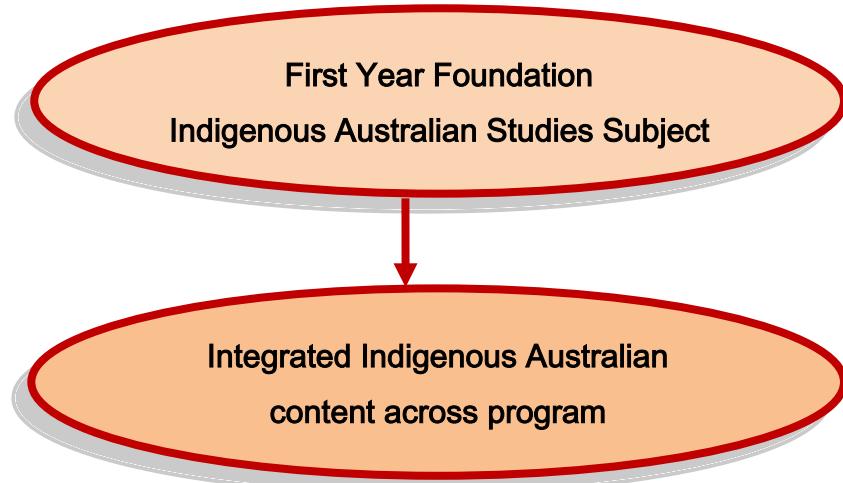
It is important to note that in the development of CC curricula, item 7 in the Principles of Cultural Competency (outlined above) highlights the importance of establishing an Indigenous

advisory board to guide any development of undergraduate curricula to ensure they are appropriate and respectful of Indigenous culture.

Possible Structures for Cultural Competency Curricula

The literature on CC programs indicates three basic approaches to CC education and training in university courses for non-Indigenous students, including the following:

- Stand-alone foundation units;
- Integration of CC components across course units; or
- Combining a stand-alone foundation unit with CC content embedded across subsequent units.



Different perspectives about which model is best appear in the literature. Some authors argue that a single stand-alone unit cannot provide sufficient training for students to become competent (Sonn, 2008; Tomlinson-Clarke, 2000). With respect to medical education, for example, Furman and Dent (2004) concur, maintaining that for medical students, stand-alone units are likely to compete with the 'hard' science units in terms of the way students schedule their study time. They contend that medical students often regard behavioural sciences (and perhaps social sciences) as 'common-sense information' (p. 24). (See also Wachtler & Troein, 2003 on this issue.) In the US, mastery of the information is not required for the Medical Licensing Examination, so students may not be able to justify devoting sufficient time to the unit material.

Furman and Dent (2004) therefore support CC as a compulsory 'curriculum thread' (p. 23) which should be presented where relevant in a similar way that ethics is incorporated into medical curricula. Calvillo and colleagues (2009) concur, but warn that CC should not simply be tacked onto existing curricula, recommending a complete 'review and revision' (p. 139) of units.

They caution, however, that 'all models require a "champion" to support the idea of integrating these important topics in order to address the usual bureaucratic frustrations associated with changing medical education curricula' (p. 23). In contrast, Mackean and colleagues (2007) maintain that (medical) CC programs should neither rely on 'champions' (p. 544) nor depend on stand-alone elective units; rather, curriculum frameworks should 'be embedded into the life' (p. 544) of the course. Moreover, the integration of CC into the curriculum must be done in a systematic and visible way (Wachtler & Troein, 2003). Ranzijn, McConnochie, Day, Nolan and

Wharton (2008) point out that the third option might be best in terms of Indigenous CC. They argue that stand alone units on their own encourage a 'them-and-us' attitude (p. 133) and integrating Indigenous content across undergraduate units can put coherency at risk when presenting Indigenous issues.

While the literature suggests that the first two options are the most common approaches, the third structure in which a stand-along foundation unit is combined with embedded content across the course units is made available to faculties and schools at Charles Sturt University (Charles Sturt University, 2010).

In terms of integrating CC curricula into existing programs, Watts, Cuellar and O'Sullivan (2008) describe a 'blueprint' developed for the School of Nursing at the University of Pennsylvania in the US. Introduced over a five year period, the framework entailed eight 'action steps' (p. 138) involved in the integration process. These include the following:

- The appointment of a Director of Diversity Affairs, who oversaw the initiative, developed a plan for recruiting staff and students, and identified strategies for creating a culturally inclusive environment;
- The identification of a 'Master Teachers Taskforce on Cultural Diversity' (p. 138) who were responsible for developing a 'blueprint' for integrating CC content, overseeing the curriculum changes, and serving as resource, and disseminating information about the process;
- The Organisation and implementation of an intensive professional development program, involving a wide range of activities over the five year period, e.g., a series of 35 lectures;
- Information sharing about CC, in which Master Teachers disseminated information and updates to relevant parties, e.g., the dean, associate dean for education, faculty senate, curriculum committees, course and program directors;
- Development of 'innovative teaching approaches' (p. 139) in the form of a series of 16 short (4-5 minute) clinical films and accompanying facilitators guidelines and handouts for students to be used by staff;
- Involvement of students in questionnaires and focus groups to get feedback on the curriculum;
- Development of a *Blueprint for Integration of Cultural Competence in the Curriculum* which was used as a guideline for teaching, but also as the basis for eliciting feedback from staff and students;
- Surveys of teaching staff over a two year period using the *Blueprint for Integration of Cultural Competence in the Curriculum* to monitor the delivery of the curriculum.

This model provides strategies for a comprehensive approach to integrating CC in individual departments.

'Best Practice' Models of Cultural Competency Training Curricula

This section looks at the notion of 'best practice' in CC training in relation to university education and in-service workshops. The discussion assumes that 'best practice' refers to evidence-based practices.

Institutional level

Although training for cross-cultural encounters has been around for more than 20 years and there are signs of progress (Campinha-Bacote, 2006), there is little evidence to support the effectiveness of teaching/learning strategies for CC training in universities (Campinha-Bacote, 2006; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Grant & Letzring, 2005). This assertion is supported by the corpus of literature describing a range of different undergraduate university courses, none of which use the term 'best practice' to describe them (Carpenter, Field, & Barnes, 2002; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Falk, 2007; Guerin, Wyld, & Taylor, 2008; Hudd & Field, 2006; Nash, Meiklejohn, & Sacre, 2006; Paul, Carr, & Milroy, 2006; Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Trentham, Cockburn, Cameron, & Iwama, 2007).

Workshops

Outside the university context, best practice recommendations have been proposed for in-service training workshops in the health sector (Farrelly & Lumby, 2009; National Rural Faculty - Royal Australian College of General Practitioners, 2004). However, these claims are not substantiated by rigorous research. Farrelly and Lumby (2009) note a few evaluation studies, including those relying on participant perceptions (Fredericks, 2003, cited by Farrelly & Lumby, 2009; Valadian, Chittleborough, & Wilson, 2000). They also cite a meta-analytic review of 34 evaluations on CC programs in health care, which indicate that interventions may be effective (Beach et al., 2005). However, Beach and colleagues (2005) point out that the extent to which CC training raises the levels of patients' compliance with recommended therapies, their health outcomes or equity in service delivery has not been demonstrated. Moreover, another meta-analytic study in which 45 assessment instruments were examined found that most assessment instruments could not be validated (Gozu et al., 2007). (The reliability and validity of evaluation instruments is revisited below in relation to assessment procedures in curricula.)

Several authors highlight the need for research investigating the effectiveness of particular teaching/learning strategies and the content of training (Altshuler, Sussman, & Kachur, 2003; Beach et al., 2005; Grant & Letzring, 2005). Moreover, while some studies show improvements in students' knowledge and attitudes in pre-test and post-test assessments, research is needed to determine the long term benefits of such interventions (Pilcher, Charles, & Lancaster, 2008).

Because of the lack of substantial research evidence, claims about 'best practice' should be taken with caution. Nonetheless, the 'best practice' recommendations proposed by Farrelly and Lumby (2009) and the National Rural Faculty of the Royal Australian College of General Practitioners (2004) are included in the discussions below in relation to unit content, teaching/learning strategies and assessment procedures.

'Best practice' concepts

Although McLaughlin and Whatman (2008) do not address CC curriculum development, they identify 'significant literature in best practice' (p. 6) in relation to informing the process of embedding Indigenous perspectives into curricula at Queensland University of Technology. According to McLaughlin and Whatman (2008), this includes the work of Hart (2003) on *critical race theory*, Nakata (2002; 2004) on the need for spaces for *cultural interface* and for

negotiating different *standpoints*; Kumashiro (2000) on *anti-oppressive education*; Lampert (2003) on *critical whiteness studies* and Phillips (2005) on the inclusion of (or resistance to) Indigenous knowledge in the curriculum.

CC programs which provide opportunities for 'cultural interface' (Nakata, 2002, 2007) can facilitate the negotiation of the complexities of Indigenous and non-Indigenous understandings from different cultural 'standpoints'. The provision of such spaces can inform the development of CC curricula and become the focus of classroom discussion. That which constitutes Indigenous perspectives and knowledge is a highly contentious issue which resonates globally among Indigenous people (Nakata, 2007), particularly in the context of mainstream university courses which are dominated by Western colonial understandings. Any attempt at 'decolonising' education requires such a debate (McLaughlin & Whatman, 2008). In this view, it is critical to ensure that Indigenous academics and Indigenous advisory boards are involved in determining the nature and presentation of content in foundation units to ensure that the integrity of such units of study and the spirit of Reconciliation Statements are sustained (Charles Sturt University, 2010; McLaughlin & Whatman, 2008; Nolan, 2008).

The use of critical race theory is promoted by Hart (2003) to undergird teaching and learning in order to challenge 'students' dominant epistemological and ontological beliefs about themselves, and the world they share with Aboriginal peoples' (p. 12). Critical race theory is discussed in more detail below in relation to how students can explore the notion of whiteness.

Sonn (2008) states that whiteness studies can complement curriculum decolonisation endeavours in that they provide a vehicle to interrogate and transform understandings associated with the dominant culture as it addresses racism and investigates 'how white people's identities and positions are shaped by racialised cultures' (p. 157). Sonn asserts that this is particularly important in a nation like Australia where whiteness is 'often invisible...[and] not considered a racial identity' (p. 160). By focusing on whiteness in the classroom, it can be rendered 'visible' as well as 'complicated' (p. 160). Although whiteness is usually associated with people of Anglo-Australian background, in the multicultural context of Australia, as in other English speaking countries, there is a hierarchy of whiteness (Sonn, 2008, after Hage, 1998), in which an 'Anglo-aristocracy' (p. 160) remains firmly entrenched at the top, followed by those from other European nations. (The ways in which whiteness can be explored in the classroom are discussed below in the section on teaching and learning strategies.)

Kumashiro's (2000) work on anti-oppressive education, or 'education that works against various forms of oppression' (p. 25) is also mentioned as useful to inform the embedding of Indigenous perspectives. Kumashiro's four-fold approach to implement anti-oppressive education includes: 'Education for the other, Education about the Other, Education that is critical of Privileging and Othering, and Education that Changes Students and Society' (p. 25). An important aim of anti-oppressive education is to challenge and destabilise the authority of the dominant culture in determining 'norms' and what counts as 'normal' with regard to non-mainstream groups.

As previously mentioned, many of these concepts are included in the next section which draws on the literature to describe the content of CC curricula.

Course Content

Knowledge, values/attitudes, skills

The literature indicates that three interactive dimensions of curriculum design must be taken into account to facilitate students' development of CC as future service professionals, including: knowledge, values/attitudes and skills (Association of American Medical Colleges, 2005; Cavillo et al., 2009; Fung, Andermann, Zaretsky, & Lo, 2008; Furman & Dent, 2004; Harms, 2009;

Ranzijn, McConnochie, & Nolan, 2010). This tripartite approach is consistent with that adopted for the development of an undergraduate nursing program in a US university in which CC training is integrated (Cuellar, Brennan, Vito, & de Leon Siantz, 2008). Cuellar and colleagues use Bloom's taxonomy of learning domains to take into consideration the levels of 'cognitive (knowledge), affective (attitude), and psychomotor (skills)' (p. 145). (See also Smedley, Stith, & Nelson, 2002.) In this view, students must acquire foundational knowledge about the generic concept of culture and about Indigenous culture in particular as well as other important background information.

Other components of foundation units should provide opportunities for students to identify and critique their own personal values and beliefs, as well as those embraced by their future profession. Equipped with these understandings, they can become aware of how their own cultural values and beliefs shape their own attitudes about the behaviours of clients from other cultures (Ranzijn, McConnochie, & Nolan, 2010). Students can be exposed to a repertoire of skills that will help prepare them for their roles as professionals to deliver their services in culturally appropriate ways. Some of these skills can be learned in the classroom, e.g., awareness of self can be enhanced by engagement in cognitive tasks requiring critical reflection on one's own values and attitudes; however, others must be acquired through lived intercultural experience while working in the field (Ranzijn, McConnochie, & Nolan, 2010). All three dimensions of learning (knowledge, values/attitudes, skills) should therefore be addressed in the content of CC curricula.

Topic areas

Drawing on the literature on undergraduate courses in various disciplines¹ (Carpenter, Field, & Barnes, 2002; Cavillo et al., 2009; Charles Sturt University, 2010; Cordero, 2008; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Dolhun, Munoz, & Grumbach, 2003; Falk, 2007; Harms, 2009; Hart & Moore, 2005; Hudd & Field, 2006; McConnochie, Egege, & McDermott, 2008; Mooney & Craven, 2005; Nash, Meiklejohn, & Sacre, 2006; Paul, Carr, & Milroy, 2006; Pilcher, Charles, & Lancaster, 2008; Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Ranzijn, McConnochie, & Nolan, 2010; Richardson & Carryer, 2005; Sonn, 2008; Sonn, Garvey, Bishop, & Smith, 2000; Taylor & Guerin, 2010; Tulman & Watts, 2008; Walliss & Grant, 2000), the 'best practice' guidelines for CC curriculum content recommended for CC workshops for in-service practitioners (Farrelly & Lumby, 2009; National Rural Faculty - Royal Australian College of General Practitioners, 2004), and the 'significant literature in best practice' (McLaughlin & Whatman, 2008, p. 6) associated with embedding Indigenous content, a list of topic areas to be included in CC curricula has been compiled. It should be noted that this list is generic and needs to be adapted appropriately for the relevant discipline and service profession. The inventory of content topic areas includes the following:

- Concept and definition(s) of CC and its importance for the relevant sector;
- Concepts of *culture, race, ethnicity* and *worldview*;
- Pre-colonial and post-colonial Indigenous history in Australia, (e.g., including the European invasion; *terra nullius*, Indigenous wage forfeitures, the 1905 Act, the Stolen Generation, Royal Commission into Black Deaths in Custody);
- The diversity of Indigenous peoples and their cultures;

¹ In the case of medical education, literature on medical schools in the US is included. Unlike Australia, medical education is taught at the post graduate level.

- Indigenous cultures (including the Dreaming, examples of Indigenous kinship and social structures);
- The effects of federal and state policies and legislation on Indigenous peoples in the past and the present;
- Current statistics regarding demographics and the status of Indigenous people regarding disparities between Indigenous and non-Indigenous (health, education, socio-economic status, etc. and how these aspects are interdependent);
- Human rights;
- Contemporary (and local) issues of concern and how these may need to be taken into consideration with regard to the particular profession and their delivery of services (e.g., the need for medical professionals to be aware that they need to seek out information about social or environmental factors that may have negative effects on the health and wellbeing of clientele in a particular locality);
- Indigenous cultures and cultural practices;
- Myths and misconceptions about and stereotypes of Indigenous people;
- Notions of *whiteness*, *white privilege* and *power*;
- Reflection on cultural identity, whiteness, privilege, values, beliefs, attitudes, prejudices and propensity to stereotype;
- Racism and anti-racist practices;
- Cross-cultural communication models and skills; and
- Identifying when interpreters are required and strategies for working with them.

It should be noted that reflections on the construct of *whiteness* may be questioned by students in the context of increasing diversity in Australian universities (Taylor & Guerin, 2010). Taylor and Guerin point out that students who do not view themselves as either white or Indigenous may not see the value of exploring the concept of whiteness. However, by investigating whiteness and privilege, students can explore the extent to which human service organisations, systems and associated practices are organised on the basis of predominantly white Western perspectives and worldviews (Taylor & Guerin, 2010). Activities for exploring whiteness are discussed in the section on Teaching and Learning Strategies below.

Many of the items on the list above were also identified by Indigenous people in focus groups when asked about the knowledge, skills and attributes that psychologist who work with Indigenous clientele should have. Ranzijn, McConnochie and Nolan (2010) synthesised the findings from this research to identify six basic categories of content that should be incorporated into CC training programs for psychology students as follows:

- The nature and importance of culture in general;
- Indigenous Australian cultures and histories;
- The cultural values and attitudes of mainstream society and of the individual student;
- Critical investigation of practices within the profession;

- General skills and strategies for working in Indigenous settings;
- Specific professional skills and strategies for working with Indigenous clientele.

These general areas of CC have been mapped onto a useful framework for organising content in stand-alone and integrated units in undergraduate and post graduate courses discussed in the next section.

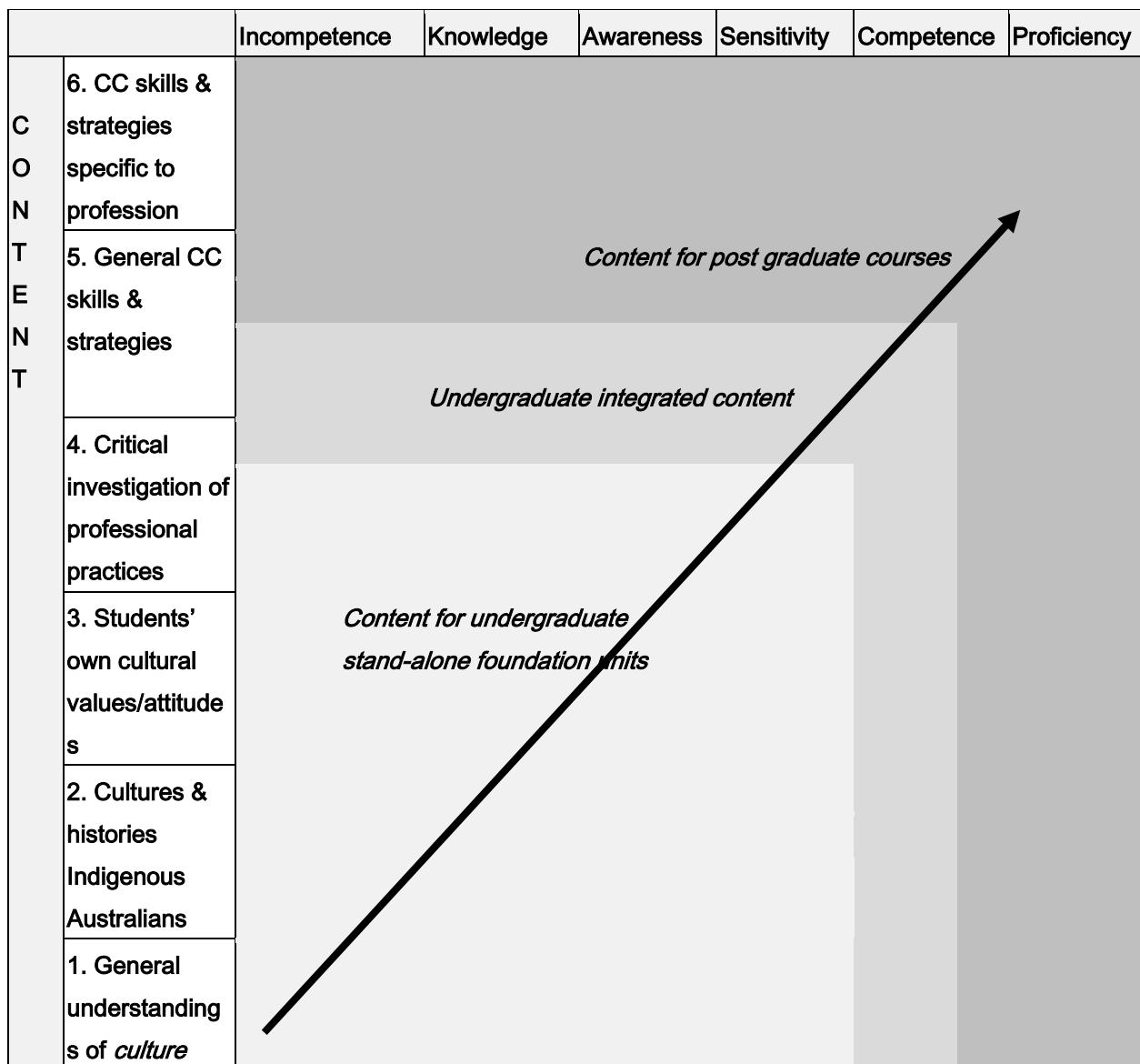
Framework for mapping Indigenous content and Cultural Competency skills training

With the aim of systematising CC training, Ranzijn, Nolan and McConnochie (2008) draw on the research of Weaver (1999) with Native American social workers and the CC developmental framework developed by Wells (2000) to propose a model as a potential starting point for mapping the content of Indigenous CC on to existing university psychology courses. However, the framework can also be applied to other courses as well.

Figure 3 below has been adapted from a version of this model² which appears on a Charles Sturt University website (Nolan & McConnochie, 2008, cited by Charles Sturt University, 2010). It is suggested that the first four content areas (appearing in ascending order from bottom to top) can be incorporated into an Indigenous Studies stand-alone foundation unit. The fourth content area and aspects of the fifth can be integrated into other undergraduate course units. The authors recommend that the remaining elements of the fifth and those in the sixth content area are more appropriate for embedding in post-graduate programs.

² Different versions of this mapping model appear elsewhere (e.g., Charles Sturt University, 2010; McConnochie, Egege, & McDermott, 2008; Ranzijn, McConnochie, & Nolan, 2010).

Figure 3. Framework for mapping Indigenous CC content onto university courses



(Adapted from Ranzijn, Nolan, & McConnochie, 2008)

Although the matrix includes the whole continuum of CC development, Ranzijn and colleagues (2010) note that the starting point for some individuals may not be located at the level of cultural incompetence (lower left corner), but somewhere further along the continuum. Nonetheless, the aim is to provide the necessary content and learning activities to enable students to advance toward cultural proficiency as indicated by the arrow. The authors maintain that the process should not be seen as a linear one and is likely to vary with respect to different content areas. For example, some more skilled students may need to go back to review foundational concepts they are yet to master. Similarly, a student may be very aware of their own cultural values and attitudes because of intercultural experiences with other groups, but have little or no understanding of the cultures and histories of Australian Indigenous people or those in the local area in which they intend to work.

Nonetheless, Ranzijn and colleagues (2010) point out that the process of development is one that is 'sequential and cumulative' (p. 10) in that one must have a robust understanding of foundational knowledge (about culture, Indigenous history and culture and one's own cultural values and attitudes) in order to progress to fully understand and acquire the skills associated

with the more advanced components in the matrix. Importantly, the authors point out that ad hoc short term workshops on cultural awareness are unlikely to facilitate the development of CC as the 'journey' is a commitment requiring experience and learning over extended periods of time.

Teaching and Learning Strategies

The following list of teaching and learning activities also draws on the literature describing undergraduate courses and includes recommendations from 'best practice' models for workshops. It should be noted that this list is generic and that it needs to be adapted to the specific disciplines and their associated service professions.

- Didactic lectures and seminars (delivered by Indigenous and non-Indigenous staff members working in partnership);
- Guest lecturers or speakers (e.g., Indigenous scholars, professionals or prominent members of the local Indigenous community who present alongside other Indigenous colleagues);
- Panel presentations (involving prominent Indigenous community members);
- Cultural immersion activities, e.g., visits to Indigenous communities or Indigenous organisations;
- Informal meetings with local Indigenous organisations;
- Guided cultural field trips, e.g., to museums, art centres;
- Workshops prepared and presented by students;
- Case study or 'paper cases' (Furman & Dent, 2004, p. 27), i.e., longitudinal case studies for discussion and analysis;
- Scenarios (video-recordings or readings) for discussion and analysis;
- Film excerpts discussed and analysed;
- Readings about life experiences (fiction and non-fiction);
- Critical incident for discussion and analysis;
- Continuous reflective activities, e.g., journaling, identity narratives (about self and others), reflections on readings, presentations;
- Portfolios (e.g., for analysing a media texts collected by students; personal critical incidents; analysing texts for white 'cultural scripts');
- Role play;
- 'Games' simulating cross-cultural encounters (e.g., *BaFa BaFa*; *Welcome to the State of Poverty*);
- Use of central website with links to relevant resources, organisations, etc. which can be used for CC foundation and integrated units;
- On-line forum discussions (e.g., available on Blackboard).

(Carpenter, Field, & Barnes, 2002; Cordero, 2008; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Farrelly & Lumby, 2009; Furman & Dent, 2004; Grant & Letzring, 2005; Guerin, Wyld, & Taylor, 2008; He & Cooper, 2009; Lea, 2004; Nash, Meiklejohn, & Sacre, 2006; Nash, Sacre, & Meiklejohn, 2008; National Rural Faculty - Royal Australian College of General Practitioners, 2004; Paul, Carr, & Milroy, 2006; Ranzijn, McConnochie, & Nolan, 2007; Sloand, Groves, & Braeger, 2004; Sonn, 2008; Sonn, Garvey, Bishop, & Smith, 2000; Trentham, Cockburn, Cameron, & Iwama, 2007; Westberg, Bumgardner, & Lind, 2005)

Lectures and seminars

Lectures generally provide the basic concepts and theories students need to begin to understand and become sensitive to the general and discipline specific issues that form the basis upon which students can extend their understandings about intercultural issues in Australia and develop a 'socially responsive knowledge' base (Sonn, Garvey, Bishop, & Smith, 2000, p. 145). The literature highlights the importance of Indigenous and non-Indigenous lecturers working in partnership for the delivery of lectures in stand-alone units so that both perspectives can be presented (Hart & Moore, 2005; Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Ranzijn, McConnochie, & Nolan, 2007). The visibility of such partnerships provides a model of collaboration and adds to the credibility of the program. Moreover, the involvement of Indigenous tutors can provide opportunities for students to get to know Indigenous people as individuals in informal ways (Ranzijn, McConnochie, & Nolan, 2007).

Guest speakers, panel presentations

Similarly, the integrity of the program can be bolstered by inviting Indigenous guest speakers who are prominent professionals in the local community or Indigenous lecturers from other disciplines. Planning for guest speakers should include arrangements to ensure cultural safety. One way of doing this is to organise panel discussions. At the very least, organisers must make certain that an Indigenous colleague (or more) can be present to provide support for the guest speakers. (See Grote, 2008 for further discussion on this matter.) Planning should also involve preparing students beforehand so that potential reactions are well managed and to avoid students feeling 'guilt, self-blame or sentimental pity' which can be demeaning and counterproductive (Ranzijn, McConnochie, & Nolan, 2007).

Field trips

Cultural immersion experiences are also advocated (e.g., Furman & Dent, 2004; Guerin, Wyld, & Taylor, 2008; Sloand, Groves, & Braeger, 2004). Personal experience in marginalised communities and opportunities for students to develop relationships with individual Indigenous people can be important to enhance student understandings about race and racism (Johnson, 2002). Such interactions can open up what has been referred to as 'the third space' (Hart & Moore, 2005, after Bhabha, 1994) in which students 'rethink long established understandings about culture and identity so that they [can] arrive at more inclusive alternatives' (p. 4). Guided tours of museums and art centres can extend students' understandings about Indigenous history and culture (Ranzijn, McConnochie, & Nolan, 2007).

While relatively short visits are unlikely to lead to long-term relationships, they can provide culturally safe environments for initial experiences for non-Indigenous students, most of whom have probably never spent time with Indigenous people. One of the participants in Johnson's (2002) study of 'anti-racist' white teachers observed that learning about the experiences of a marginalised cultural group is similar to learning a language. One must be immersed in the community for an extended period of time to begin to understand their experiences of race and racism. As is the case with Indigenous guest speakers, field trip organisers must ensure that the learning environment in which the meeting takes place promotes interactions that are

positive and culturally safe (National Rural Faculty - Royal Australian College of General Practitioners, 2004; Ranzijn, McConnochie, & Nolan, 2010).

Reflective activities

Students should be provided with vehicles such as journals, portfolios (paper or electronic, as available on Blackboard) or online discussion forums to enable students to reflect on and critique their own culture and intercultural experiences (Carpenter, Field, & Barnes, 2002; National Rural Faculty - Royal Australian College of General Practitioners, 2004; Poirier et al., 2009) and others teaching and learning activities. These could include responses to readings, for example, about Indigenous histories, present and past government policies, racism, whiteness and cross-cultural communication (Guerin, Wyld, & Taylor, 2008; Ranzijn, McConnochie, & Nolan, 2007). Readings about life experiences, fiction or non-fiction, which encourage identification with the individuals or characters portrayed are also recommended (He & Cooper, 2009; Sloand, Groves, & Braeger, 2004; Westberg, Bumgardner, & Lind, 2005). Other stimuli for group discussion and personal reflection include case studies (Carpenter, Field, & Barnes, 2002), scenario video-recordings, films or film excerpts (Guerin, Wyld, & Taylor, 2008), print literature, cross-cultural encounter games, media representations of Indigenous people (Carpenter, Field, & Barnes, 2002), personal critical incidents (Cuellar, Brennan, Vito, & de Leon Siantz, 2008), identity narratives (Carpenter, Field, & Barnes, 2002), life history narratives (Johnson, 2002) or cultural portfolios written by the student himself/herself or another students (Johnson, 2002; Lea, 2004).

'Paper cases' (Furman & Dent, 2004, p. 27) can also provide stimuli for discussion and reflection. These are a form of case studies in which the lecturer provides students with an initial description of a client's case for students to discuss. Successive information sheets are then supplied to students, each of which is read and discussed in turn to simulate long term information gathering from a client over a series of encounters.

Role plays

Role plays can provide opportunities to practice skills usually in the context of interviews between the service provider and a client. These can offer opportunities for students to experience interviewing and negotiating with clients or what it feels like to be positioned in the role of the client (Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Furman & Dent, 2004). While role plays have been criticised for their 'artificial and unrealistic' (Furman & Dent, 2004, p. 7) nature, the classroom setting can provide a safe environment for practicing skills. Furman and Dent (2004) emphasise the need for role plays to be short (approximately five minutes) and that scripts should be brief (maximum one page) to enable students to quickly access the main points. Class discussions can follow to analyse the level of effectiveness of the strategies used.

Games simulating cross-cultural experiences

The *Bafa Bafa* game is one that is commercially available to provide opportunities for simulated cross-cultural experience. Participants are divided into two cultural groups (Alpha and Beta), each of which has its own set of cultural rules (Furman & Dent, 2004; Westberg, Bumgardner, & Lind, 2005). The Alpha culture is orientated around relationships, has a patriarchal social structure and stringent rules about social behaviours. The Beta group's culture is a highly competitive trading society. Participants learn about the cultural group they are assigned to, then send out emissaries to visit the other culture and return with information about the other culture to share with their own group. Other visitor exchanges take place until all participants

have experienced the other culture. The students' simulated cross-cultural experiences can then become the focus of discussions in groups and in individual reflective journals/portfolios.

In the *Welcome to the State of Poverty* simulation activity, students are assigned to families of different sizes, with various structures, parental ages, ethnicities and resources available to them (Chapman & Gibson, 2006; Furman & Dent, 2004). While engaging with various community service providers, families try to ensure sufficient food and housing to sustain them. Qualitative and quantitative studies have shown that participants increased their level of empathy and understandings about issues faced by low-income families in the short term, though the long term effects have not been determined (Chapman & Gibson, 2006).

Sonn (2008) notes that as a lecturer in units like these, he keeps a reflective journal about his own observations in class so that he may discuss these with colleagues teaching similar units at other universities.

Exploring whiteness

Critical race theory offers a range of tools for reflection and analysis of content presented in case studies, scenarios, critical incidents, films and other texts. It encompasses three related content areas identified in the previous section, including the notions of *whiteness*, *racism*, and the myths, misconceptions and stereotypes of Indigenous people (DeCuir & Dixson, 2004). Referred to as the 'tenets' of the theory, 'counter-story telling', the 'permanence of racism', 'whiteness as property', 'interest convergence', and the 'critique of liberalism' (p. 27) can provide CC students with practical analytical structures for systematically interrogating the narratives presented in various resources used for teaching and learning activities in CC curricula. A useful example of how this can be done is provided by DeCuir and Dixon (2004) who illustrate the use of tools associated with critical race theory to explore the narratives of two middle to upper class African American students in an elite school with mostly white students.

Students can be encouraged to explore whiteness using narratives in different forms (e.g., film segments, personal histories, descriptions of critical intercultural incidents). These different (visual and print-based) texts can be used by students as data for analysis. The literature provides various approaches to how these can be analysed in relation to racial/cultural identity construction and how this informs intercultural interactions in professional practice (e.g., Hyland, 2005; Johnson, 2002; Lampert, 2003; Lea, 2004).

Lea (2004), for example, examines the narratives her white student teachers wrote about artefacts, symbols, family histories or critical events in their 'Cultural Portfolios' (p. 120). She critiqued these texts in relation to the (white) cultural scripts which she describes as the 'different ways of thinking, feeling, believing, and acting...[that] shape our actions' (p. 116). Lea notes how 'public cultural scripts', i.e., those embraced by the dominant mainstream society, shaped the 'personal cultural scripts' (p. 120) of the teachers in her study and how these guided their professional practices.

Metaphor analysis is another approach to interrogating whiteness. This method was adopted by Hyland (2005) in her ethnographic study of white schoolteachers who considered themselves to be 'good' teachers of minority students. Hyland collected data in a series of interviews undertaken with the teachers over a three-year period and identified various terms the teachers used to describe themselves. These included 'helper, benefactor, White, Hispanic, role model, cultural interpreter, activist, radical' (p. 437). She then critiqued how these metaphors were realised in vignettes told by the teachers about their experiences working with minority students. Despite their good intentions, the teachers' practices were 'unwittingly' found to 'perpetuate a racist status quo' (p. 430).

The case study research of Johnson (2002) illustrates at least two teaching and learning strategies that can be applied in the context of CC units. Both involve the analysis of narratives provided in cases studies which elicit the life stories of outstanding professionals. The first approach is one adopted by Johnson in her exploration of teacher attitudes toward race and culture. The participants in Johnson's study were white American teachers of racially diverse classes who were identified by a panel of lecturers and multicultural trainers who had taught them in classes and/or were aware of their involvement in pro-diversity organisations.

Johnson collected the life stories of the white teachers in a series of successive individual interviews and analysed their narratives to identify and categorise patterns and themes that appeared to relate to their enhanced racial/cultural awareness. Johnson identified three major emergent themes associated with the professional development of the teachers, including personal experiences 1) which fostered the development of insider perspectives, e.g., interracial marriage; 2) in which they worked in interracial organisations promoting social justice; and/or 3) in which they were marginalised, e.g., for sexual orientation or poverty. Similar approaches to analysing case studies could be adopted in the context of CC training.

A second approach would be to use Johnson's (2002) case studies (or similar life narratives of exemplar professionals) to illustrate and discuss the stages of CC development using Bennett's model outlined above (1986, 1993, cited by Hammer, Bennett, & Wiseman, 2003). For example, Johnson describes how one participant was asked if she saw herself as 'color-blind' (p. 161) after her extensive experience working with African American and immigrant children from other ethnic backgrounds. Refusing to recognise racial (or cultural) difference and claiming to treat all students the same is a common strategy for displaying and practicing what one believes is racial equality (Hyland, 2005). According to Bennett's model, this stance might be characterised as minimisation.

The teacher in Johnson's study acknowledged that early in her career, her 'liberal mentality' (p. 161) led her to believe that she should *not* take account of a student's race. However, she indicated that she had since learned how race, and more importantly, culture shapes one's experience. She reported that this awareness had led her to understand that children from marginalised groups experienced life differently from those with mainstream cultural backgrounds and that cultural difference must be taken into consideration. In terms of Bennett's model (1986, 1993, cited by Hammer, Bennett, & Wiseman, 2003), this teacher's description of her own awareness and approach to teaching minority students suggests that she had moved beyond the minimisation stage of ethnocentric perspectives.

Websites

Websites can be designed to provide resources for staff (Charles Sturt University, 2010; Nash, Meiklejohn, & Sacre, 2006) and students (Nash, Meiklejohn, & Sacre, 2006; Nash, Sacre, & Meiklejohn, 2008). Website links can provide either on-line sources of information for students, e.g., the Human Rights Commission, or an interactive forum for discussion and reflection (Guerin, Wyld, & Taylor, 2008).

Assessment Procedures

There are currently at least 85 tools available that have been developed for measuring intercultural competency (Fantini, 2006); however, it is important to identify what is to be assessed in relation to identified learning objectives (Deardroff, 2010). Moreover, Deardorff suggests that more than one assessment methods should be used and that the development of evaluation instruments should build on existing instruments or methods and be undertaken in collaboration with colleagues.

The following list is a synthesis of the evaluation methods identified in the literature which focus mainly on undergraduate courses. Most of these assessment activities are designed to encourage students to engage with and reflect on the literature as well as their own experiences. They are organised in relation to four major categorical approaches to assessment (Gregorczyk & Bailit, 2008):

Quantitative:

- Traditional examinations using multiple choice, short answer and true/false questions and essay formats (pre-tests and post-test);

Qualitative:

- Case study analysis (oral presentations or written essays, papers);
- Oral presentations by individual student or group (e.g., on aspects of culture);
- Choice of essay topics (e.g., 2000 words) requiring students to engage with and reflect on culture and professional cross-cultural interactions;
- Reflections on readings recorded in a journal, chosen at random for marking;
- Written papers or reports;
- Portfolios (analysis of media samples and personal critical incidents);
- Reflective journal entries;
- Reflective responses to guest speaker presentations.

Practical:

- Client assessments.

Self-assessment:

- Self-evaluations administered at start and end of unit.

(Carpenter, Field, & Barnes, 2002; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Furman & Dent, 2004; Guerin, Wyld, & Taylor, 2008; Nash, Meiklejohn, & Sacre, 2006; Paul, Carr, & Milroy, 2006; Poirier et al., 2009; Ranzijn, McConnochie, & Nolan, 2007; Sonn, Garvey, Bishop, & Smith, 2000)

In Gregorczyk and Bailit's (2008) review of the four types of CC assessment procedures (used in medical education), the authors indicate that each has advantages and disadvantages. While quantitative exams are easy to administer in classroom settings and can indicate the proportion of material the student has mastered, the content is constrained by including only items that have correct or incorrect answers. They are also unable to evaluate improvements in behaviour in intercultural encounters.

Qualitative assessments can provide a greater range of teaching strategies and learning experiences. Guerin, Wyld and Taylor (2008) make a case for using weekly reflective responses to readings and an essay on one of four topics to encourage engagement with and reflection on issues. They assert that these provide opportunities for staff to assess the changes in student attitudes and understandings about Indigenous (health) issues. Gregorczyk and Bailit (2008) note, however, that such assessments of the learners' understandings and attitudes will always be subjective.

Betancourt (2003) proposes a framework for assessing medical students on completion of cross-cultural units which emphasises the importance of changes in students with respect to all three domains - attitudes, knowledge and skills. For example, to assess shifts in attitudes, Betancourt recommends using standardised survey instruments, structured interviews (with actors/clients) and self-awareness assessments. To measure the acquisition of core knowledge, pre-tests and post-tests using traditional examination methods are advised.

Other assessment strategies can be applied for measuring different combinations of the three domain areas. For example, video-taping clinical encounters can be used to assess skills as well as attitudes; and (clinical) case presentations and objective exams can provide the necessary information for evaluating all three domain areas (Betancourt, 2003). While these assessment techniques may not be appropriate for students of all service professions, the model highlights the need to ensure that all three dimensions are evaluated. Moreover, consideration should be given to the value of administering pre-test and post-test assessments.

Furman and Dent (2004) emphasise the value of formative feedback and that it is often best when given in small groups. They advise instructors to keep in mind that the overall aim of feedback is to help the student progress along the continuum of CC. In the sections that follow, the three types of formative feedback recommended by Furman and Dent (2004) are discussed, including: 1) 'student self-assessment'; 2) 'behaviour-specific feedback'; and 3) 'action-based feedback' (p. 20).

Student self-assessments

Self-assessments can be useful for measuring student perceptions of their attitudes toward diverse groups, their capacity to deliver services and their understandings about CC in their discipline area (Cavillo et al., 2009; Gregorczyk & Bailit, 2008; Nash, Meiklejohn, & Sacre, 2006). Furman and Dent (2004) point out that this form of assessment can be useful as a needs analysis to inform teaching. However, Gregorczyk and Bailit (2008) note that the extent to which the results of such tests provide accurate information about students' progress in developing positive attitudes and development of skills is questionable. This is demonstrated in Gozu and colleagues' (2007) review of 45 instruments reported in the literature, which indicates that only 6 could be characterised as reliable and valid instruments. Gozu et al. note that 'arrogance' or a 'lack of awareness of one's limitations' (p. 187) can lead students to overrate their level of confidence in their abilities.

Behaviour-specific feedback

Assessments based on student performance in simulated interviews or other role play contexts can provide students with experience and feedback on their application of CC skills and identify areas needing further attention. Instruments for assessing student performance in client interviews can be developed to assess strategies introduced in the unit. (An example of one developed by the Saint Louis University School of Medicine which has been shown to be valid and reliable is presented in Abel, 2004, p. 35).

Furman and Dent (2004) caution that instructors should be careful about assuming a student embraces a particular attitude about a client or cultural group. Such stereotyping can be off-target when it is unclear whether the behaviour is due to limited skills in communication or deficiency in cultural sensitivity. The authors suggest that feedback should focus on behaviours rather than attitudes.

Action-based feedback

Furman and Dent (2004) recommend that rather than focusing on specific behaviours that are wrong or inappropriate, feedback should always be constructive. Staff should provide

information and opportunities to enable students to advance their skills. They underscore the benefits of including the student in working out a plan to facilitate his/her development and encourage the student's investment in the process so that CC skills are more likely to be valued and practiced.

Institutional Acceptance and Support

As noted earlier in the paper, there are two basic approaches to introducing CC curricula into universities, the top-down and bottom-up strategies. While the top-down approach almost guarantees adequate levels of acceptance and support, the bottom-up approach experienced in the majority of universities is certainly more challenging for CC advocates. There appears to be a consensus in the (medical) literature that 'institutional buy-in is as critical as individual buy-in' (Chun, 2010, p. 617). As Smith and colleagues (2007) note 'waiting for broader cultural change is not a morally acceptable option, because it is not consistent with our professional responsibilities' (p. 662). Moreover, Betancourt (2004) maintains that while CC cannot be seen as a 'panacea' to address the inequities in (health) services, but is an essential skill set for the delivery of optimum service provision.

Interviews and email communication with key staff members in different Australian universities indicate concerns about sustaining CC programs as they can be dependent on the good will of current Vice-Chancellors, Deans and/or Heads of School (Grote, 2008). In one Australian university, for example, foundation units had been removed from two courses shortly after their introduction (R. Field, email communication, 21 June 2008). Without support for Indigenous CC inscribed in relevant corporate, operational and policy documents, elements of CC curricula can be disappear without recourse.

Most Australian tertiary institutions already include statements indicating the valuing of diversity in their policy documents. However, some have gone further to recognise the unique position of Australia's Indigenous people by issuing a Reconciliation statement; a mission statement; a Reconciliation Action Plan; and/or Statement of Recognition, Acknowledgement, Responsibility and Commitment to Reconciliation processes between Indigenous and non-Indigenous Australians (Carey, 2008; Charles Sturt University, 2010; McLaughlin & Whatman, 2008; Sonn, Garvey, Bishop, & Smith, 2000). Other measures, such as policies that require the inclusion of CC as a graduate attribute, can ensure that CC is embedded in learning outcomes, activities and assessments of new units or programs (Treleaven et al., 2007).

In addition to inscribing the valuing of Indigenous culture and knowledges in official university documents, Carey (2008) underscores the importance of displaying visible symbols of Indigenous culture in tertiary institutions. The presence of works by Indigenous artists, the Aboriginal flag and other Indigenous symbols can be 'read in contradistinction to "the academy" and the role it has played in the colonisation of Indigenous people and knowledges...[so that] Indigenous cultures, knowledges, histories, experiences of colonisation, and desires for "unity and equality" are privileged' (Carey, 2008, p. 9).

The full literature review by Ellen Grote (2010) compiled a part of the Edith Cowan university Indigenous Cultural competency Pilot Activity is included as Appendix 2.

Utilising Technology

Technology can be a valuable tool in the building of cultural competency and act as a conduit for embedding Indigenous knowledges in curricula.

McLoughlin and Oliver (2008) argue for the adoption of what they call 'cultural localization' or incorporating the local values, styles of learning and cognitive preferences of the relevant group. 'Cultural localization' means going beyond surface level design considerations to achieve

culturally inclusive constructivist learning environments within a localised cultural context, developing tasks, activities and forms of online interaction in the context of a bi-cultural models of learning that recognise diversity and different learning styles and needs.

Dr. Bill Genat from *Onemda* VicHealth Koori Health Unit (2010) utilises transformative pedagogy via online role play to embed what McLoughlin and Oliver (2008) term 'cultural localisation'. He argues that transformative learning is a primary vehicle in the process of effecting change in a frame of reference by challenging the structure of assumptions through which understand and react to experiences. Basing his work on Mezirow (1997), he suggests that transformative pedagogy's frame of reference has two dimensions:

(i) habits of mind – broad, abstract, orienting, habitual ways of thinking, feeling and acting influenced by assumptions that constitute a set of codes . . . codes may be cultural, social, educational, economic, political, psychological; (ii) point of view – habits of mind coalesce to shape a particular interpretation [of an event] (Mezirow 1997, p. 5 cited in Genate 2010).

Crucial to Genat's argument is transformative pedagogy where frames of reference are transformed through critical reflection on the assumptions upon which our interpretations, beliefs and habits of mind or points of view are based. In this case, the educator's responsibility is to help learners reach their learning objectives in such a way that they will function as more autonomous, socially responsible thinkers; to become critically reflective of their own assumptions and to engage effectively in discourse. Transformation theory emphasises that moral values are legitimized by agreement through discourse and that to become critically reflective of one's own assumptions is the key to transforming one's taken-for-granted frame of reference. (Mezirow 1997, cited in Genate, 2010).

Genate's (2010) work highlights the usefulness of both technology and roleplay in building knowledge and critical reflection. He argues that developing student capacity for self-reflexivity through digital roleplay occurs by exposing students and/or staff to primary archival resources that inform the roleplay, assigning a character to each student and developing that character throughout the roleplay, interaction with other students and reflection regarding their character and responses to events within each of the scenarios presented, interaction with other historical characters and diverse standpoints encountered by their own character in the roleplay and reflection on the role-play learning activity that challenges their previous conceptualizations, assumptions and values as professionals.

The University of Wollongong Pilot Project for Universities Australia titled: *Animated storytelling about "My Special Place" to represent non-Aboriginal preservice teachers' awareness of "relatedness to country"* (2010) also embraces technology in new and innovative ways to embed what McLoughlin and Oliver (2008) term 'cultural localisation' in relation to the values, styles of learning and cognitive preferences of the Yuin peoples. Central to this project was the development and delivery of 'culturally grounded' Indigenous Australian studies elective subject to a group of fifteen non-Indigenous preservice teachers in a final year of university education who were exposed to the Indigenous concept of relatedness to country through experiential and reflexive learning. At the end of a series of experiences including instruction by Yuin Elder Uncle Max Harrison, students produced their own stories using an animation approach called "Slowmation" which is essentially a combination of claymation, digital storytelling and object animation (p. 7).

Hoban, McKnight, Nielsen, Wray and Thomas (2010) drew upon the principles of the Respectful Relationships framework (Harrison, 2009) and an Aboriginal theory of Relatedness (Martin, 2008) to develop a conceptual framework for the subject founded upon a Relational Theory approach (p. 9). The pedagogical principles and teaching strategies of this approach are found on page 10 of the Pilot Project Report and outlined in the table below:

Table: Pedagogical Principles of the Elective Subject

Principles	Example
Introduction	Preservice teachers were required to introduce themselves in an Aboriginal way. That is, they needed to say who they are, where they come from, who their mob is and what they would like to learn. This process allowed them to find connections and a sense of belonging.
Pedagogy	The pedagogy of the subject was based on Aboriginal ways of knowing whereby the notion of community is important. This was modelled throughout the subject in terms of sharing, caring, respect and being an “extended family”.
Special Place	Preservice teachers were asked to think about a place that is special and significant to them. They were asked to consider why it is special to them. For instance, the special place may be somewhere they spent a lot of time, somewhere they have gone to relax, a place where they have camped with their family, or even somewhere they enjoy going. In other words, their special place must have some meaning to them. The special place is integral to this subject and became the focus for developing a “relational approach to country” and representing this in an animated story (Slowmation) as a final task.
Cultural Excursion	The preservice teachers were taken on a cultural excursion to Biamanga Mountain on the south coast of NSW where Aboriginal Elder, Uncle Max Harrison, guided them with some cultural teachings. A cultural excursion provides preservice teachers with an opportunity to visit country and experience country as a teacher and individual. A local Elder guided the excursion, which is essential for the preservice teachers in their experiencing Aboriginal knowledge and culture.
Slowmation Workshop	Half-way during the course, the preservice teachers were led by the second author in a 2-hour workshop on how to create a slowmation. During this time they observed some slowmations created by other preservice teachers, created a simple trial example for themselves and developed sufficient skill to create their own to tell a story about their special place. Examples, instructions and resources are available on the web site http://www.slowmation.com
Lesson Plans	The subject requires preservice teachers to complete lesson plans whilst they are working on their Slowmation animation. This helps with their hands-on understanding of how Aboriginal storytelling processes can work with standard curriculum.
Sharing	Sharing and telling stories is an important part of Aboriginal culture. An element of the final task of the subject was for preservice teachers to share their Slowmation stories with others at the end of the elective subject.

The slowmotion resources developed by the students demonstrate not only the observance of Indigenous protocol and respect for country and the teller of those stories but also what Hoban *et al.* refer to as ‘patterned thinking’. Hoban *et al.* state that:

Aboriginal knowledge has been described by Mowaljarlai (1993, cited in Radio National Transcripts, 1995), a senior traditional lawman of the Ngarinyin people in the West Kimberley, as ‘pattern thinking’. Pattern thinking is a system of relationships that has no bosses, no rules and the relationship comes from the land (Radio National Transcripts, 1995). Henceforth, every natural entity has a pattern and is a part of all the other living patterns that make up creation, and if something or one comes to dominate, the pattern of life is disrupted or broken. In striking contrast to a Western worldview that is outcomes-based, traditional Aboriginal learning of knowledge sought no particular outcomes, judgments or opinions on individuals’ learning journey (Edwards & Buxton, 1998). The journey is the individual’s interpretation, experience and/or experimentation in relationship and relatedness to land and its entities through story,

dance, art, respect and lore (Harrison 2008; Martin 2008; Edwards & Buxton, 1998) where Aboriginal knowledge lies. Showing respect for Aboriginal stories in their use, exploration and discussion was critical as we provided the preservice teachers a 'hands-on' experience of practicing what they had learned to that point from earlier work in the previous year's Aboriginal Education core subject that is a mandatory subject and the prerequisite for the elective subject being described here. More specifically, developing further awareness of the hegemonic influences of western institutions and as individuals reflecting on such processes as assimilation and the power of 'whiteness' (pp. 10-11).

The project team for the University of Wollongong Pilot Project for Universities Australia titled: *Animated storytelling about "My Special Place" to represent non-Aboriginal preservice teachers' awareness of "relatedness to country"* (2010) developed a series of four audiovisual modules to provide the higher education sector with a comprehensive explanation of the approach taken in the development and delivery of the subject. This and other information related to the project can be accessed via a link on the project web site at <http://www.slowmation.com> or through http://slowmation.uow.edu.au/WebObjects/Slowmation.woa/Contents/WebServerResources/in_digenous/

Similarly, Charles Sturt University has designed a Cultural competency e-Sims learning and teaching resource to assist in preparing students especially in preparing for practicum placements within Indigenous communities or organisations. This resource, like the role-plays discussed above, draws upon real-life scenarios to engage and build student understanding of the issues impacting upon Indigenous communities and the link between contemporary issues and historical practices and policies. To address concerns raised by Nakata and Langton (2005), CSU has created a Digital Object Management System (DOMS) to house the e-Sims resource, along with resources associated with the Indigenous Education Strategy (IES) collection. The resources in this collection are for use by students and staff and have been catalogued and identified following a set of protocols to ensure their appropriate use and storage.

In 2008 Charles Darwin University initiated the *Teaching from Country* project which combines the use of technology and Aboriginal Elders teaching university students from their traditional country or homelands. According to Calma (2008):

This program is a bit like distance education in reverse – the Yolŋu, northeast Arnhem Land Aboriginal lecturers are in remote places and the students of Yolŋu languages, culture and fine arts, are (mostly) on campuses in cities.

What makes this program unique is the use of digital technology to bring Indigenous philosophies and cultural information from remote locations into the urban universities in real time. Hand held cameras allow the Aboriginal teachers and elders to teach higher education students about their communities and the natural environment that surrounds them. The technology allows direct interaction between teachers and students using free Skype technology. Students and Aboriginal elders can see each other and ask and answer questions as they might in a classroom...The project achieves many outcomes. It employs Aboriginal teachers on their ancestral lands, on their own terms, in their own ways, thereby contributing to the economic and cultural sustainability of these communities. It provides a relatively cost-effective mode of enriched learning for students because it relies on free media. It allows universities to reconsider questions of Indigenous knowledge and its role in the academy in both research and teaching.

Staff Training in Cultural Competence Pedagogy

The inclusion of Indigenous Australian Studies or content in University curriculum has a relatively short history and until recently has predominately been taught by non-Indigenous academic staff from disciplines such as anthropology, archaeology and the social sciences. The question of 'who should teach Indigenous Studies?' has been the subject of much discussion and debate, particularly as more Indigenous academics take their place in Australian Universities.

It was not until the late 1960s, the decade in which the United Nations made colonialism a crime against humanity, that any academic interest was shown toward Indigenous issues and/or interests or that Indigenous Studies became available as an area of study in Australian Universities. At this time in history, Australia, like other signatory countries to that UN Convention, theoretically moved into an era of post-colonisation and self-determination in which the voices of the former colonised Indigenous minority became empowered to challenge the institutional racism and exclusivity of dominant ways of knowing and doing, both generally and within academia. More recently, the process of Reconciliation, along with the findings of national inquiries such as the *Royal Commission of Inquiry into Aboriginal Deaths in Custody* (1991) and the *National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families* (1997), brought Indigenous issues to the Centre, providing further space for the growing voices of Indigenous peoples challenging and deconstructing colonising practices and articulating epistemologies and histories counter to that of the coloniser as a part of the process of self-determination.

Over the past decade there has been an increase in the number of Indigenous students graduating from higher education institutions and subsequently of Indigenous academics employed within Australian universities. There has followed a challenge to the dominance of non-Indigenous academics and their role in constructing and teaching knowledge about Indigenous Australian cultures, histories and contemporary realities when they have not had the education and training necessary to do so effectively and in a culturally appropriate manner.

Given the general historical lack of Indigenous Studies in university curricula and subsequent ineffective policy and service provision provided to Indigenous Australians, the time has come to ensure that academic staff are adequately trained in Indigenous pedagogies and strategies for teaching Indigenous Studies effectively.

The Alaskan education sector has developed a set of 'Cultural Standards Instructional Practice Indicators' which detail best practice pedagogical teaching strategies and academic staff attributes from which measurable performance indicators can be developed. The Cultural Standards Instructional Practice Indicators are:

- I. Instructors incorporate local ways of knowing and teaching in their work. Academic staff who meet this standard:
 - recognize the validity and integrity of the traditional knowledge system;
 - utilize Elders' expertise in multiple ways in their teaching;
 - provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
 - provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills; and
 - adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
 - continually involve themselves in learning about the local culture.

2. Instructors use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students. Academic staff who meet this standard:
 - regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
 - utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
 - provide integrated learning activities organized around themes of local significance and across subject areas;
 - are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as an instructor, including the appropriate times for certain knowledge to be taught; and
 - seek to ground all teaching in a constructive process built on a local cultural foundation.
3. Instructors participate in community events and activities in an appropriate and supportive way. Academic staff who meet this standard:
 - become active members of the community in which they teach and make positive and culturally appropriate contributions to the well being of that community;
 - exercise professional responsibilities in the context of local cultural traditions and expectations; and
 - maintain a close working relationship with and make appropriate use of the cultural and professional expertise of their co-workers from the local community.
4. Instructors work closely with parents to achieve a high level of complementary educational expectations between home and college. Academic staff who meet this standard:
 - promote extensive community and parental interaction and involvement in their student's education;
 - involve Elders, parents and local leaders in all aspects of instructional planning and implementation;
 - seek to continually learn about and build upon the cultural knowledge that students bring with them from their homes and community; and
 - seek to learn the local heritage language and promote its use in their teaching.
5. Instructors recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential. Academic staff who meet this standard:
 - recognize cultural differences as positive attributes around which to build appropriate educational experiences;

- provide learning opportunities that help students recognize the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
- reinforce the student's sense of cultural identity and place in the world;
- acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities; and
- recognize the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer (First Nations 2009 pp. 12-13).

Indigenous Cultural Competence as a Graduate Attribute

The inclusion of an Indigenous Cultural Competence as a Graduate Attribute is Key Strategy 4 of the IHEAC's Stronger Futures Strategy:

Cultural competence is the awareness, knowledge, understanding and sensitivity to other cultures combined with a proficiency to interact appropriately with people from those cultures. Council considers being culturally competent in relation to Indigenous Australian peoples should be a core attribute of students graduating from Australian universities, for university academic and administrative staff and for the institutions themselves. IHEAC supports the adding of cultural competence as a core generic graduate attribute assessable in annual graduate attribute ratings (IHEAC 2007, p. 5).

The use of a framework such as Graduate Attributes or Qualities to guide the development of curriculum and assessment of student learning has become a feature of most universities in the Western world.

In 2009 The Aboriginal Nurses Association of Canada in conjunction with The Canadian Association of Schools Nursing and the Canadian Nurses Association released *Cultural Competence and Cultural Safety in Nursing Education: A Framework for First Nations, Inuit and Métis Nursing*. The framework aims to:

Create best-practice nursing curricula that should prepare Aboriginal and non-Aboriginal graduates who are competent to work with the First Nations, Inuit, and Métis peoples. Furthermore, such curricula should privilege and respect indigenous knowledge and expose students to these epistemological and ontological foundations (2009, p. 1).

Whilst the *Cultural Competence and Cultural Safety in Nursing Education: A Framework for First Nations, Inuit and Métis Nursing* framework was developed for nursing education programs and nurse educators, it has relevance for other discipline areas. The nursing education core competencies for Aboriginal nursing are divided into three interrelated areas:

1. Curriculum and program content
2. Faculty members
3. Aboriginal and non-Aboriginal students.

The core competencies are identified as:

- Post-colonial understanding
- Communication
- Inclusivity

- Respect
- Indigenous knowledge
- Mentoring and supporting students for success (2009, p. 8).

Three pedagogical concepts are identified as supporting these core competencies - constructivist understanding of culture, cultural competence and cultural safety. The core competencies of the Framework enabled the establishment of graduate attributes or outcomes from which student knowledge, understanding and/or skill development can be measured. For example, the *Framework for First Nations, Inuit and Métis Nursing* identifies as an outcome related to 'Post-colonial understanding' that '[t]he graduating student will be able to identify the determinants of health of Aboriginal populations and use this knowledge to promote the health of First Nation, Inuit, and Métis clients, families, and communities' (2009, p. 8). Graduate outcomes are established for all of the core competencies with the goal of creating students whom are well versed in the issues surrounding Canadian Aboriginal peoples.

The Badanami Centre of the University of Western Sydney (UWS) conducted a national audit of Australian universities through a broad desktop survey and analysed them to identify Indigenous courses and programs; units; and learning and teaching plans (Anning, 2007). The result of this was a benchmarking exercise that identified nine universities which made reference to Indigenous people and cultures within their graduate attributes or qualities. These universities were chosen on the basis of their reputation and commitment to Indigenous education. They included:

1. James Cook University
2. University of South Australia
3. University of Newcastle
4. Charles Sturt University
5. Southern Cross University
6. Deakin University
7. University of Melbourne
8. Edith Cowan University
9. Curtin University of Technology.

The benchmarking exercise conducted by UWS found that while a number of universities included reference to Indigenous people within their graduate attributes none of the institutions investigated had a specific Indigenous graduate attribute at the time of the audit. The benchmarking found that references made to Indigenous Australians in graduate attributes varied across the institutions investigated, and were generally represented in terms of 'respect for Indigenous Australians', 'awareness of Indigenous issues', 'cultural and Indigenous identity', 'cultural awareness', 'cultural issues', 'cultural diversity', 'reconciliation', 'cultural understanding', 'applied cultural awareness', 'cross cultural awareness', 'cultural sensitivity', 'cross-cultural competence', 'cultural contexts' or 'culture/cultural relationships' (Anning, 2007, p. 14).

The audit and benchmarking processes showed that there was an opportunity to take a national lead by introducing a specific Indigenous graduate attribute and in 2008, UWS submitted an application to the Commonwealth Diversity and Structural Adjustment Fund

(DSAF) and was awarded \$900,000 seed funding to implement an Indigenous graduate attribute into UWS courses from 2009 to 2011.

The project was designed to develop and implement a learning and teaching framework for an Indigenous graduate attribute to embed cultural competency and professional capacity into the courses offered by UWS. The implementation of the Indigenous graduate attribute is supported in UWS policies and procedures, evidencing the institution's commitment to embedding the principles of the Indigenous Graduate Attribute. The policies and processes include UWS Indigenous Education Policy, the UWS School Review Policy and process, the UWS Performance Management and Planning Policy, the UWS Reconciliation Statement, UWS graduate attributes, UWS Learning and Teaching Plan 2009-2011, UWS Courses and Units Approval Policy and the UWS Standing Committees of Academic Senate and UWS's Badanami Academic Committee. According to Anning (2010), the UWS Board of Trustees' Indigenous Advisory Council takes an 'active interest' in the implementation of the UWS Indigenous graduate attribute, and whilst the university does not have a policy requiring the incorporation of Indigenous knowledges and perspectives into curricula, the 'embedding of Indigenous content into UWS courses is increasingly progressive with a high level of consultation and collaboration occurring since the attribute was endorsed in 2008' (pp. 51-52).

The Indigenous Australian Graduate Attribute developed by UWS is stated thus:

'Indigenous Australian Knowledge':

- demonstrate knowledge of Indigenous Australia through cultural competency and professional capacity.
- knowledge base: appreciates the culture, experiences and achievements of Indigenous Australians, thereby encouraging an Australian identity inclusive of Indigenous Australians.
- communication: communicates ethically and effectively within Indigenous Australian contexts.
- social and cultural - understands and engages effectively with the culturally and socially diverse world in which they live and will work.
- leadership and partnership - understands the circumstances and needs of Indigenous Australians, thereby encouraging responsibility in raising the standard of professional service delivery to Indigenous Australians; possess a capacity to engage and partner with Indigenous Australians.

(See <http://policies.uws.edu.au/download.php?id=189>)

The University of South Australia has specific Indigenous Indicators are in place for three of the seven University of South Australia Graduate Qualities. These are:

Graduate Quality One A graduate of the University of South Australia operates effectively with and upon a body of knowledge of sufficient depth to begin professional practice

Graduate Quality Five: A graduate of the University of South Australia is committed to ethical action and social responsibility as a professional and as a citizen.

Graduate Quality Six: A graduate of the University of South Australia communicates effectively in professional practice and as a member of the community.

Program teams are required to advise which courses develop specific Graduate Qualities and this information is contained in Course information booklets.

(See: <http://www.unisa.edu.au/gradquals/default.asp>)

Griffith University has recently completed an 18-month review of its Graduate Attributes. This review has sought input from the Aboriginal and Torres Strait Islander Working Party and Reference Group, and incorporated a generic attribute relating specifically to Indigenous cultural competence:

“Awareness of and respect for the values and knowledges of Australian Aboriginal and Torres Strait Islander First Peoples”

The Deputy Vice-Chancellor (Academic) has given an undertaking to review these Griffith Graduate Attributes in 3 years, at which point further attention will be given to incorporating specific graduate attributes relevant to the development of Indigenous cultural competence.

The University of Western Sydney has an Indigenous Australian Graduate Attribute titled 'Indigenous Australian Knowledge'. The graduate attribute encompasses:

- knowledge base: appreciates the culture, experiences and achievements of Indigenous Australians, thereby encouraging an Australian identity inclusive of Indigenous Australians;
- communication: communicates ethically and effectively within Indigenous Australian contexts;
- social and cultural - understands and engages effectively with the culturally and socially diverse world in which they live and will work; and
- leadership and partnership - understands the circumstances and needs of Indigenous Australians, thereby encouraging responsibility in raising the standard of professional service delivery to Indigenous Australians; possess a capacity to engage and partner with Indigenous Australians.

(See: <http://policies.uws.edu.au/download.php?id=189>)

In 2002 the U.S Department of Health and Human Services funded a three year Cultural Competence project conducted by the University of Michigan-Flint and Madonna University. With the support of the Transcultural Nursing Society and other organisations with missions that focus on developing cultural competencies, the project was designed to provide online and face-to-face educational offerings for in-service nurses to enhance their cognitive, affective, and psychomotor cultural competencies, and develop their skills in assisting culturally diverse individuals, groups, and communities, with special emphasis on those at risk for health disparities. A series of educational programs focused on developing cultural competencies using a train-the-trainer model. From this, and the conduct of a case study analysis of Cultural Competency Framework implementation within Californian state health initiatives, Wu and Martinez (2006) developed a set of principles and recommendations for implementing a cultural competency framework for staff training and fostering the institutional cultural competencies of health organisations. Although not directly aligned to higher education the recommendations could be easily transferred to a University setting. These are:

1. Community representation and feedback at all stages of implementation.
2. Cultural competency integrated into all systems of the...organization, particularly quality improvement efforts.
3. Ensuring that changes made are manageable, measurable, and sustainable.
4. Making the business case for implementation of cultural competency policies commitment from leadership.
5. Staff training on an ongoing basis in the field of cultural competency.

These principles highlight the link between institutional cultural competence and the building the Indigenous cultural competency of students as a core graduate attribute. This is supported by the findings of the Edith Cowan University Indigenous Cultural Competence Pilot Activity (2010) that successful embed of an Indigenous Graduate Attribute requires:

1. The development of exemplary styles, practice and benchmarks for Indigenous Cultural Competency units.
2. Development of appropriate content, learning/teaching strategies and assessment tools.
3. Development of standards and accountability regimes for maintaining high quality Indigenous Cultural Competency units in degree programs.
4. Developmental process for best practice to be embedded consistently across the university.
5. Development of processes for embedding Indigenous Cultural Competency in existing units, in standalone units, and in modules or topics for units.
6. Development of collaborative delivery models.
7. Inclusion of graduate destination surveys, measures for assessing benefits to profession, industry and community.
8. A governance model for ensuring effectiveness of units to industry, profession and community (p. 8).

These points are outlined in the table below:

Table: Framework for Embedding Cultural Competency Across the University

Aligning Courses with the UCF ECU 2012 <i>Employability orientated, student-focused environment, learner-centred teaching</i>				
Priority 6: Inclusion of Australian Indigenous Studies with a Cultural Competence Component (where appropriate)				
ECU Top Ten Priority Areas	Graduate Attributes	Stage One – Develop awareness of cultural competency and trial units	Stage Two – Develop exemplary styles, practice and benchmarks for CC units	Stage Three – Develop process for best practice to be embedded consistently across the university
1. Enterprise, Initiative and Creativity -	An ECU graduate displays enterprise, initiative and creativity, and applies knowledge to generate innovation.	Edith Cowan University (ECU) will undertake a pilot activity 'Cultural Competency Framework' consisting of the following deliverables: • An 'engagement' model of Indigenous cultural competency is developed for use at ECU, including collaboration with a range of university and non-university stakeholders and drawing on an appropriate reference group • 12 cultural competency workshops are programmed as part of the university's professional development program, with feedback from university staff who have participated in workshops to be incorporated into future activities	Further development of content, teaching/learning strategies & assessment tools	Develop processes for embedding CC in existing units, in standalone units, and in modules or topics for units
2. Professional Knowledge	An ECU graduate has a commitment to lifelong learning and operates effectively with and upon a body of knowledge to be competent professionally, vocationally and academically.		Further development of standalone cultural competency units in relevant disciplines	Develop collaborative delivery models
3. Service	An ECU graduate is aware of the value of a service ethic and seeks opportunities for close and productive involvement with communities and appropriate organisations.		Development of exemplary styles, practice and benchmarks for teaching CC	Develop metrics for CC in graduate destination survey measures for assessing benefit to profession, industry and community
4. Workplace Experience or Applied Competencies	An ECU graduate has first hand experience of the workplace, or can apply learning effectively in practice.		Development of baseline for CC units so that progress can be measured over time	Develop governance model for ensuring relevance and effectiveness of units to industry, profession and community
5. Awareness of Political, Social and Ethical Issues	An ECU graduate is aware of the value of ethical action in their professional and personal life, social justice and the assertion of the rights of themselves and others.		Further development of standards & accountability regimes for maintaining high quality of CC units in degree programs	

	6. Communication	An ECU graduate communicates effectively in relevant academic and professional contexts, and as a member of the local, regional and global community.	<ul style="list-style-type: none"> Cultural competency procedures and practices are included in relevant corporate university statements by the end of 2010 An ongoing process is implemented to oversee the monitoring and implementation of cultural competency in existing and new courses Guidelines are established for curriculum writers in culturally competent pedagogy, content and assessment Best practice learnings from the ECU framework and examples of student work illustrating cultural competency are made available to the sector-through a conference presentation and/or journal papers and/or web resource 		
	7. Internationalisation / Cross Cultural Awareness	An ECU graduate is culturally sensitive, appreciates other cultures and demonstrates international and global perspectives.			
	8. Problem Solving / Decision Making	An ECU graduate thinks critically, reasons logically, has well developed problem-solving skills, and can make and implement sound decisions.			
	9. Teamwork	An ECU graduate has good interpersonal skills and can work both autonomously and collaboratively as a professional.	University Curriculum Framework 2012		
	10. Use of Technology / Information Literacy	An ECU graduate has confidence, knowledge and skills in the selection and application of technology appropriate to their field of scholarship.			
	UCF Five Working Principles Staff Ownership of the process	An inclusive environment that encourages all staff and community participation;	Development of a shared understanding and purpose;	A supportive and respectful environment; and	Adequate resourcing of organisational and staff capacity-building

(Source; Edith Cowan University 2010 p. 5)

Cultural Competence and Indigenous Research

'Research is a core activity for universities, and...high quality Indigenous research...is a cornerstone of Indigenous higher education'
(AVCC Response on IHEAC Conference Report, September 2006:15)

The Indigenous peoples of Australia have the distinction of being one of the most researched groups in the world. From the time of the earliest European explorers to the Australian continent, Indigenous peoples and their cultures have been subjects of definition, description and classification, primarily within the Western paradigmatic boundaries of Social Darwinism and functionalist anthropology. The Indigenous peoples and cultures of Australia have been defined without consent as the missing link between primate and Homo sapiens, as stone-age curiosities and prime examples of the pre-modern out-of-place with the modern. Phrenology was used to 'prove' Indigenous inferiority and mental defectiveness while anthropology and the physical sciences combined to fill the museums and academic libraries of England and Europe with Indigenous bones, heritage and knowledge (*Hollinsworth, D 1998, Race and Racism in Australia*).

Historically, Western research informed the policies and practices of colonial and post-Federation governments and authorities, including policies allowing for the forcible removal of nearly 100,000 Aboriginal and Torres Strait Islander children from their families and the removal of Indigenous groups from their ancestral country to reservations under the governance and management of the Aborigines Protection Board(s). Western research has defined generations of Indigenous families and children within deficit models, including explaining poor educational outcomes of Indigenous children a result of mental deficiency rather than a trans-generational consequence of historic marginalization and subjugation (*HREOC, 1997, The Bringing Them Home Report*).

Since the 1980s Indigenous Australian peoples, their cultures and communities have increasingly become the subject of research from a broad range of disciplines including sociological and psychological inquiry, where non-Indigenous researchers seek to document and disseminate explanations for the high levels of Indigenous socio-economic disadvantage and mental illness. Universities and others continue to produce volumes of research about Indigenous Australian peoples and cultures. Academics and researchers generate reports, journal articles and conference papers which aid their career and further the profile of their institution. However, much of this research continues to deliver little in the way of positive and practical outcomes for the subjects of the research. As Bailey (1993) suggests:

It's peculiar to say the least, that as one of the most consulted and researched people in the country, we are the least listened to...

We're subjected to a constant procession of academics, researchers, government agents, anthropologists, archaeologists, and sociologists, perhaps psychologists, who come to our door requiring information. As sure as one leaves, another arrives. We rarely see the report and often too late. We sometimes get quoted out of context or not at all, usually to our detriment. There are no improvements in our conditions and no improvements... or benefits for our efforts. They, on the other hand, have either tidied up their files, made a decision on our behalf, made a scientific breakthrough, attained doctoral status, published their opinions, become experts in the field, provided a consultant's report, moved on to another theory, gained a new

prestigious portfolio, attracted lucrative publicity, gained political kudos, offered legislation, made an impressive speech, attacked our credibility, denied our Aboriginality, advised us as to what we should be doing, or created another problem for us' (Sandra Bailey, 1st National Aboriginal and Islander Mental Health Conference, Sydney, 1993)

Consequently, Indigenous Australians continue to be the most disadvantaged group in the country and policies continue to be developed on the basis of research, often to the detriment of Indigenous peoples and communities. Despite the quantity of quantitative and qualitative data that has been generated, Indigenous men and women continue to die on average 20 years earlier than their non-Indigenous counterparts. Indigenous educational outcomes remain poor and Indigenous health is of a third-world standard. Many communities continue to lack basic human rights, including 318 Indigenous communities in rural and remote Australia who currently do not have access to a water supply deemed under Australian National Guidelines as fit for human consumption (*Social Justice Report, 2007*).

Theoretically, the socio-political world has moved into an era of post-colonisation in which the rights of Indigenous peoples to equality and self-determination have been repositioned from the Fringe to the Centre. Indigenous voices have emerged to challenge the hegemony of Western research paradigms and control over ethical processes. As Williams (2008) argues:

This statement is being made as an active expression of the increasing, and culturally compelling, Indigenous petition currently emerging from within the Indigenous intellectual community which actively calls for an unconditional paradigmatic shift within the tertiary sector to formerly recognise and cement an Indigenous mandate over Indigenous academy and Indigenous research. The fundamental matters of authority and control speak to the overarching concerns that have surfaced through Indigenous critique of research, which began in earnest in the early 1970's, gathered significant momentum during the 1990's, and continues to this day. At the forefront of this emancipatory movement of critique are Indigenous intellectuals such as Māori academic Linda Tuhiwai Smith. In her volume aptly entitled 'Decolonising Methodologies' (1999) Tuhiwai Smith has successfully exposed the West-centric grip hold that exists on research theory and praxis. Accordingly Tuhiwai Smith began her treatise with an affirmation of the unavoidable reality that "... scientific research is implicated in the worst excesses of colonialism..." (Smith, 1999, p. 1). Further, Tuhiwai Smith pointed out the reality that "the word itself, research, is probably one of the dirtiest words in the indigenous world's vocabulary" (Smith, 1999, p. 1). It is a position that has been echoed in the work of many other Indigenous academics both internationally and nationally and one which can certainly be evidenced in far greater detail. The meaning to emerge from this substantial body of literature, however, is utterly unmistakable. "Aboriginal people are very reasonably suspicious, angry and fearful of research." (Collard, Crowe, Harries & Taylor, 1994, p. 114). Clearly "Indigenous people have been pawns in the research process for too long" (Williams, 2007, p. 99). Moving beyond this position of critique and the inevitable cultural emotionalism that such critique poignantly exposes is not going to be easy. It will take a concerted effort on behalf of academic institutions to ratify and action change so that genuine non-tokenistic counter-hegemonic space can be founded for the realisation of Indigenous intellectual emancipation (p. 46).

Clearly, the time has come to transcend the rhetoric of post-colonisation and self-determination by implementing policies and procedures which ensure accountability in Indigenous research and empowerment of Indigenous community in the research process:

It is time to begin [the] process [of] develop[ing] a distinctive policy framework for enhancing and strengthening Indigenous research...Fundamentally, we want to bring Indigenous research from the margins into the core of academic research culture and affirm its place and

prominence within higher education. To do this we need to increase the recognition of Indigenous research within the prevailing academic research paradigm, establish the unique facets and contribution of quality Indigenous research and dramatically increase both the number and capacity of Indigenous researchers (Walter, M; Maynard, J; Milroy, J and Nakata, M, 2007, 'Strengthening Indigenous Research Culture').

Ethics and Accountability in Indigenous Research

As detailed in the International Stocktake of Indigenous Cultural Competency later in this document, universities in New Zealand, Canada and some jurisdictions of the United States have well established guidelines, protocols or Tribal Approval processes governing the conduct of Indigenous research, including matters related to appropriate research methodology and ethical practice. Whilst some Australian universities have Indigenous Research Strategies or informal or formal mechanisms for gaining advice on ethics applications from heads of Indigenous Centres (see National Stocktake of Indigenous Cultural Competency in Australian Universities), all universities have Human Research Ethics Committees which conform to non-Indigenous specific national research guidelines. The National Stocktake of Indigenous Cultural Competency in Australian Universities revealed that the majority of universities have an Indigenous representative on the university's Ethics Committee. However, Williams (2008) argues that the time has come to establish a collective Indigenous voice to oversee Indigenous research; one which honours Indigenous worldviews, self-determination and cultural academic frameworks. In advocating the adoption of a University Indigenous research body aligned to the institution's University Ethics Committee, he asserts that:

Whilst it is true that Indigenous representation already exists within the framework of...University research ethics process[es], a sound Indigenous argument can be mounted that contends that the current singular form of Indigenous representation does not adequately articulate with the ideals embedded within culturally germane intellectual enterprise. In every way Indigenous intellectual enterprise centres on engagement with Indigenous values, especially collectivism, and Indigenous worldview, which additionally conveys spiritualism and autonomy. With that in mind we assert the position that it is high time that non-Indigenous researchers investigating Indigenous peoples and Indigenous cultures be subject to Indigenous cultural hearing of proposed research intentions and purposes. Additionally, we assert the basic cultural right of Indigenous students and academics, seeking to undertake research within their own cultural paradigm, not be subjected to ethical scrutiny external to their values, their worldview and their identity.

It is therefore our Indigenous position, which we strongly defend, that it is no longer apposite, particularly in a culturally enlightened intellectual environment, for non-Indigenous peoples to have authority in determining the merit or otherwise of research that takes our peoples and cultures as its subject. It is our Indigenous position that all such ethical determinations should be made by Indigenous peoples, and wherever necessary that appropriate cultural mentoring be provided by Indigenous peoples. In short, it comes down to the fundamental issue that no matter how knowledgeable a non-Indigenous academic may be, they are nonetheless not of our worldview, they do not embody our core values, nor do they embody our identity. It is for us a matter of our fundamental human right to be intellectually autonomous and that necessitates the institution of mechanisms that centre Indigenous knowledge production firmly within its own cultural academic framework.

The move to establish an Indigenous research ethics mentoring subcommittee...would firmly establish the reputation of [a] University both within the broad spectrum of academia, and more specifically within the Indigenous intellectual community, as a leader at the forefront of a growing movement to formerly provide real cultural space for Indigenous knowledge systems

to thrive and grow. Further, such a move would stimulate Indigenous peoples to consider [the] as a preferred education provider, especially at the post-graduate level, as Indigenous peoples would gain not only a greater sense of true cultural safety, they would also feel empowered to work within the framework of their own cultural intellectual paradigm (Williams, S. 2008 p. 47).

The establishment of an Indigenous Research Ethics monitoring body aligned to a University's Ethics and Human Research Committee has significant merit and is a model which operates in many countries including New Zealand, Canada, Hawai'i, South Africa and the United States. Examples of these models are detailed later in this document. Other strategies for ensuring accountability and culturally appropriate ethical practice in Indigenous research include:

- Institutional commitment to the construction and implementation of an Indigenous Research Strategy, the establishment of a critical centre for the production of collaborative Indigenous research and capacity building of Indigenous researchers, and the appointment of a Senior Indigenous researcher to lead, coordinate and manage Indigenous research.
- The requirement that Indigenous Australians are consulted about, and involved in, research conducted in relation to them or their communities.
- Clarification of ownership and control of Indigenous research and knowledge and intellectual property generated.
- The establishment of an induction and professional development program for Indigenous and non-Indigenous researchers of the University on Indigenous research ethics, protocols and guidelines.
- Ensuring that the relevant Indigenous communities, organisations or individuals are provided with the results of Indigenous research in an accessible format.
- Fostering collegiality and peer debate as part of the research process.

The appointment of a Senior Indigenous Australian Researcher to lead Indigenous research allows for the development of a coordinated approach to Indigenous research and maximisation of multi-disciplinary expertise and mentoring of beginning Indigenous researchers, including Indigenous Higher Degree students. The appointment of a Senior Indigenous Researcher also:

acknowledges to the institution, Indigenous and non-Indigenous researchers, Indigenous communities and funding bodies the university's commitment to building and supporting Indigenous research. Such high level recognition of the importance and specific place of Indigenous research also increases the likelihood of community research connections and partnerships across Australia and internationally.

High level placement of responsibility also enables Indigenous research to be formally recognised and institutionally embedded in academic research practice. This would include the priorities and precursors of Indigenous research such as: the consideration of Indigenous communities at all levels of the research, especially at setting standards for ethical research practices in Indigenous contexts; the development of cultural and community protocols and practices to guide researchers (Indigenous and non-Indigenous); the significance of research outcomes to benefit Indigenous communities; and the need for researchers to be trained in

Indigenous cultural sensitivities and methodologies' (Walter et al, 2007, Strengthening Indigenous Research Culture).

Capacity-Building Indigenous Researchers

Over the past two decades the number of Indigenous Australian researchers within the higher education sector has increased, however they remain grossly underrepresented in comparison to non-Indigenous researchers. As Walter et al 2007) suggest:

There is an obvious and urgent need to raise the number of Indigenous researchers. The disparity in enrolment, participation and especially completion rates of Indigenous post-graduate students is dramatic. Indigenous students make up only 0.3 percent of PhD and 0.6 percent of Masters by Research completions. To achieve parity of participation the number of Indigenous doctoral students needs to more than triple and completions need to increase by more than 600 percent. The participation rate for Masters by Research needs to rise by more than one third and the completion rate needs to more than double to achieve parity. The task is formidable' (Walter, M; Maynard, J; Milroy, J and Nakata, M, 2007, 'Strengthening Indigenous Research Culture').

According to the *AVCC Response to IHEAC Conference Report (September 2006:7)* "in order for Indigenous students to be represented in PhD programs at the same rate as non-Indigenous students, their number needs to increase by 282%". Clearly, building the capacity of universities to produce high quality Indigenous research of national and international standard is reliant on capacity building the research qualifications and skills of Indigenous students and staff. It is therefore vital that universities develop and support programs to enhance the research skills and profiles of Indigenous staff and students, including formal training and mentoring by experienced researchers.

The AVCC Report (2006:15) provides a number of recommendations for enhancing Indigenous research and increasing the number of Indigenous researchers including:

AVCC Recommendation 4:

- Earnings replacement scholarships for Indigenous people in current employment who are considering taking up postgraduate scholarships;
- Adequate supervision arrangements for Indigenous students, including appropriate cultural support; and
- Allowing credit for recognised prior learning.

The AUQA 2006 Report on Indigenous Issues likewise made a number of key recommendations including:

- Having an Indigenous researcher on all Indigenous research projects;
- Developing a cohort of Indigenous mainstream researchers as mentors and collaborators;
- Establishing [Indigenous Australian] research advisory groups comprising internal and external stakeholders;
- Developing mutually acceptable research models ensuring academic rigor and accountability.

Cultural Competence and Human Resource Management

Recruiting Indigenous staff who will serve as role models and provide added leadership for Indigenous students or Indigenous Studies is a good strategy.
(‘Serving the Cause of Indigenous Issues’ – AUQA Report 2006)

As Andersen, Bunda and Walter (2008:6) suggest, ‘the presence of Indigenous staff within all facets of university life is centrally connected to Indigenous student success at both undergraduate and postgraduate level...[yet while] Universities are often major employers within their regions, their record of employing Indigenous staff is poor’.

Data from the Department of Education, Employment and Workplace Relations (DEEWR) *Selected Higher Education Statistics* shows that Indigenous staff comprises less than 1% of all university staff. While there has been a notable increase in the employment of Indigenous academics and general staff across the sector between the years 2001 to 2010 from 552 to 1022, measures clearly need to be taken to achieve parity, both of employment and type.

The number of Indigenous staff varies considerably across the sector and Australian States and Territories. In 2010, New South Wales has the highest number of Indigenous staff (320) while Tasmania, the Australian Capital Territory (ACT) and South Australia have the lowest at 25, 27 and 77 respectively. Continuing the trend from 2001, Indigenous staff are predominately employed in general staff positions and/or in Indigenous Support or Academic Centres within universities. Similarly, only 271 Indigenous academic staff were employed to lead Indigenous teaching and learning within the higher education institutions of Australia in 2010 and only 69 Indigenous staff were employed in ‘Research Only’ positions.

Whilst a statistical breakdown from 2010 of the number of Indigenous staff by qualification and current duties classification was found to be unavailable, DEEWR *Selected Higher Education Statistics* data from 2006 provides evidence of significant lack of parity compared to non-Indigenous staff across all levels of academic employment and qualification level. For example, of the 278 Indigenous academic staff employed within the higher education sector in 2006 less than 12% had Doctoral qualifications compared to nearly 60% of non-Indigenous academic staff. Only 37 Indigenous Australian academics held Associate Professor and Professorial level positions (Level D and E) compared to 9,234 non-Indigenous academic staff. Only 46 Indigenous academic staff were employed at Senior Lecturer (Level C) compared to 9,626 non-Indigenous staff, 116 Indigenous academics were classified at Lecturer (Level B) compared to 13,340 non-Indigenous academics and 81 at Level A (Associate Lecturer/Below Lecturer) compared to 8,016 non-Indigenous academics (cited in IHEAC, 2007:72-74).

Whilst over the past decade there have been has been a significant increase in the number of Indigenous Australians employed within the nation’s University sector, indigenous employment continues to fall well below parity levels:

'Nationally, less than one per cent of university staff, either academic or general, are Indigenous...current numbers of [Indigenous] academic staff will need to increase four-fold to achieve representative parity. These disparities are even larger when the dispersion of Indigenous academic staff is examined by function. An eight-fold increase in the number of Indigenous research only staff is required before parity is achieved in this area (IHEAC, 2006).

The general nature of these figures conceals the limited dispersion of Indigenous staff. A cursory glance of the Indigenous university employment topography reveals the majority are located in Indigenous specific sites such as the Indigenous centres/Colleges and Institutes. Very few

Indigenous staff are employed across schools and faculties and the opportunity to employ Indigenous staff in the service areas, grounds, laboratories, human resources and the faculties does not yet appear to have been fully considered. These figures also do not reveal the frequency of Indigenous staff being employed on a casual, temporary or short term contract basis. Instability in employment, especially within the Indigenous support centres, is a significant contributor to program under-development and lost opportunities. Success, especially for Indigenous students, is built on trust and requires continuity in relationships and staff. Temporary or casual employment for Indigenous staff has other negative flow-ons for Indigenous higher education success, including a lack of confidence in universities as an employer' (Andersen et al, 2008 p. 6).

Whilst the majority of Australian universities have developed Indigenous Employment Strategies as a result of contractual arrangements with the Department of Education, Employment and Workplace Relations attached to the receipt of Indigenous Support Funds, the National Stocktake of Indigenous Cultural Competency in Australian Universities survey and web-based search of Australian and international institutions failed to reveal examples of established and effective programs and procedures to improve the participation of Indigenous staff in higher education, including career building and projection strategies.

It is anticipated that the current Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People will contribute to the identification and recommendation of programs, strategies and measures to achieve parity for Aboriginal and Torres Strait Islander students, researchers, academic and non-academic staff.

As Andersen et al (2007) suggest parity needs to be achieved across all levels and classifications: 'most universities have now established Indigenous employment strategies. [However, r]ather than focus on traineeships, as currently seems to be occurring, universities need to embrace the idea of Indigenous employment strategies as vehicles for the strategic, longterm development of an Indigenous workforce with parity of representation across all employment areas'.

Following the overthrow of Apartheid regime and implementation of the South African Education White Paper 3 (1997), higher education institutions in South Africa are required to submit human resource development plans, including equity goals for Indigenous employment, as part of their three-year rolling plans to improve institutional accountability and the reporting of staff outcomes. The Human Resource Development plans of South African universities are relevant to the context of the Australian higher education sector. The Human Resource Development plans of South African universities need to include:

- Indigenous staff recruitment strategies and promotion policies and practices.
- Indigenous staff development strategies , including academic development, that is improved qualifications, professional development and career-pathing instructional (teaching) development, management skills, technological reskilling, and appropriate organisational environment and support.
- Remuneration and conditions of service for Indigenous staff.
- Reward systems for Indigenous staff, including sabbaticals, conference attendance, academic contact visits.
- Strategies for the transformation of institutional cultures to support diversity (p. 29).

Indigenous Cultural Competency Training of non-Indigenous staff

The Australian Centre for International Business (cited in Bean 2007) rightly argues that 'in a climate of globalisation, knowledge management, changing labour market demographics and the need for continuous innovation, industries that wish to attract, retain and develop culturally-diverse employees must be able to demonstrate competence in working across cultures and managing diversity as a whole-of organisation strategic capability. In this context, cross-cultural training supports an organisation's ability to deliver services to people from diverse cultural and linguistic backgrounds and to effectively manage workforce diversity. It has also been identified as a critical management competency' (p. 4).

The need for cultural competency training, coupled with addressing the culture of the institution or organisation, was highlighted in the findings of many reports including those of the Royal Commission of inquiry into Aboriginal Deaths in Custody (1991), The National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families (1997) and the Bradley Review of Australian Higher Education (2008) and reflected in the socio-economics disparities and inadequate service provision experienced by the majority of Indigenous Australians. As Hains et al (2000) assert: 'Because personnel...work in service delivery systems which reflect the dominant culture's orientation, modifications of the service system are needed to embrace the culture of the service recipients. Human services organisations, child welfare systems and communities recognize a growing need on the part of agencies and institutions to examine their systems in respect to serving increasingly diverse populations and becoming culturally competent. In the context of personnel development, higher education systems and professional organizations play an important role for systems change (p. 5).

The National Stocktake of Indigenous Cultural Competency in Australian Universities revealed that while many universities provided cultural awareness, cultural diversity or cultural competency training opportunities for university staff, only one university has a requirement for staff to undertake cultural competency training as an aspect of induction and professional performance. In 2009 Charles Sturt University introduced policy requiring all new and current staff of the university to undertake cultural competency training. Cultural competency training is being embedded as an assessable component of induction and professional development processes at Certificate IV level (HLTHIR404B Work Effectively with Aboriginal and Torres Strait Islander People).

As a part of the University of Western Australia's *Indigenous Dialogues - Towards Cultural Competence Pilot Activity* (2010) and development process of the project's cultural competency training 'kit', the School of Indigenous Studies conducted an online scoping study of a number of Australian universities, which included collation of information on Indigenous cultural competency staff training programs currently on offer. The key findings of this scoping study are that:

'All Australian universities have developed equity and diversity policies and guidelines that include recognition of and respect for diverse cultures, including Indigenous Australian cultures, in employment, education and research practices. The availability of cultural competence training and development for university staff in these areas does not appear to be prominent or uniform across the sector. For example, while Curtin University's *Indigenous Governance Policy* (2006) is impressive in its mention of compulsory Indigenous cultural awareness training for Curtin staff, there is no evidence on the Curtin website that such training is being offered on a regular basis (if at all).

There were some exceptions. One particularly impressive contribution is Charles Sturt University's *Indigenous Cultural Competence* package. This is a comprehensive set of webbased

resources developed by the University's Centre for Indigenous Studies and the Division of Learning and Teaching Services to support CSU's Indigenous education and cultural competence policies. To support the package, the Office of Staff Development also offers 'on demand' workshops on *Working with Indigenous Students*.

Another significant resource is the *Cultural Diversity and Inclusive Practice Toolkit* (CDIP) developed by Flinders University in 2004. The CDIP Toolkit is designed to assist all members of the University community to promote mutually respectful relationships and to translate the University's policies and intentions into practice. Folio 5 addresses appropriate terminology in relation to Indigenous Australians. To supplement the Toolkit, the Staff Development office runs three workshops on Internationalising the Curriculum, Teaching Diverse Learners, and Cultural Diversity in the Workplace, although none of the online summaries of these workshops reference Indigenous issues.

Of the Group of Eight universities, both the University of Western Australia and the University of New South Wales have licensed the Flinders University CDIP Toolkit, mentioned above. However, only two Indigenous-specific staff training programs at Group of

Eight institutions were found during the online scanning exercise:

- The University of Melbourne's Centre for Indigenous Education delivers a 1.5 hour workshop designed to raise participants' general awareness about Indigenous culture and people. It does not appear to be compulsory.
- The University of Sydney is developing an integrated staff development program, designed by the Koori Centre, and the Institute for Teaching and Learning. The program will consist of formal Indigenous cultural awareness forums, as well as a toolkit of teaching resources and cultural visits to Redfern and other local Aboriginal communities.

The health sector appears to be the most active in addressing the issue of Indigenous cultural competence for its workforce through staff training and education programs, including the following examples:

- The Combined Universities Centre for Rural Health (CUCRH), in Geraldton Western Australia, was sponsored by the WA Country Health Service and Disability Services Commission to develop an *Online Cultural Orientation Plan* (2009). The package consists of five self-directed learning modules designed for allied health professionals working with Aboriginal people and covers Aboriginal history, culture, protocols for working with Aboriginal people, guidelines on providing clinical services and improving cultural security.
- The University of Sydney offers a *Cross Cultural Awareness Workshop* for new health care workers in rural and remote regions of western NSW. This was developed by the Maari Ma Health Aboriginal Corporation at the Broken Hill Department of Rural Health, in collaboration with the Royal Flying Doctors Service (South Eastern Sector) and the former Far West Area Health Service.
- The Australian Indigenous Psychologists Association is developing a two-day program of Cultural Competence Training for non-Indigenous Psychologists, to commence in 2010.
- Another useful resource is the self-paced *Online Cultural Awareness Course* developed by Reconciliation Australia and available on its website' (Milroy et al 2010 pp. 7-8).

As a result of the scoping study and in reflection of the definitions and models of cultural competence outlined in previous sections of this document, the University of Western Australia's *Indigenous Dialogues - Towards Cultural Competence* Pilot Activity (2010) Project Team made the following conclusions and recommendations for the development and delivery of Indigenous Cultural Competence Training programs.

1. The establishment of a culturally receptive and culturally safe environment

Participants need to complete an introductory module similar to Courageous Conversations about Race (CCAR) before participating in the Indigenous-focused part of the course to ensure that they are prepared to constructively engage with the Indigenous 'story'. As a competency-based workshop, CCAR cultivates a broader and more sophisticated understanding of 'culture' through applying power-sensitive analysis to the issues.

2. Focus on transformation not content

Transformative learning is enabled with the provision of opportunities to engage with experiential activities, reflect and critically analyse existing behaviours, attitudes and policies.

- It is imperative to have an experiential aspect to the course, workshop learning is not a replacement for an authentic on-country experience.
- On Country experiences should only be provided by appropriate Indigenous people, in particular Indigenous people from the local area.
- The content of the program must strike a balance between imparting knowledge and encouraging reflection by the participants.

3. From deep engagement to practical action

The workshop should aim to engage participants deeply through translating passion into practical 'action' in both the personal and professional lives of participants. Participants should be provided opportunities to deeply engage with relevant Indigenous matters and to then critically reflect on their practice and to identify ways in which they can become more culturally competent practitioners in the University context, meaning working with Indigenous people as colleagues and equals as well as teaching Indigenous students,

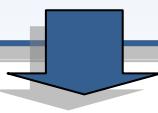
4. From monologue to dialogue

The process should engage participants in a meaningful and genuine dialogue with Indigenous people. A dialogue which privileges Indigenous knowledge in its own right and not as a sub-set of Western knowledge. The focus should be on facilitating discussion and constructive debate, that motivates participants to reflect on and reassess their position on issues and work toward a better understanding of Indigenous people' (Milroy et al 2010 pp. 23-24).

On the basis of their findings the University of Western Australia's Pilot Activity Project Team developed the Indigenous Dialogues: Towards Cultural Competence Staff Training Kit is a point for commencing the 'conversation' around Indigenous issues and the various dimensions of cultural competence [including] raising introductory awareness, identifying resources and providing strategies for engagement' (Milroy et al 2010 p. 5). The training program is conducted over three separate days and comprises four primary inter-related stages, including pre-training reading. The structure of the training program and Framework for Staff Development of Indigenous Cultural Competency are outlined in the two diagrams below:

Pre-Reading and Identification of Issues

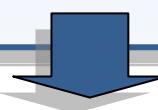
Participants engage with relevant online material as an introduction to Indigenous culture, history and contemporary issues. Participants are asked to identify issues they have identified within their profession relating to working with Indigenous people or content



Courageous Conversations about Race

Interactive workshops to deepen the dialogue by challenging participants to think through the various ways race affects their life and professional practice. The session offers participants an opportunity to:

Unpack their own unique racial story, linking it to the local, national and global context; Understand the concept of race privilege, and how to examine its influence; and Utilise the insights gained to develop a more meaningful and targeted response around race and culture in a University context



Learning from Country

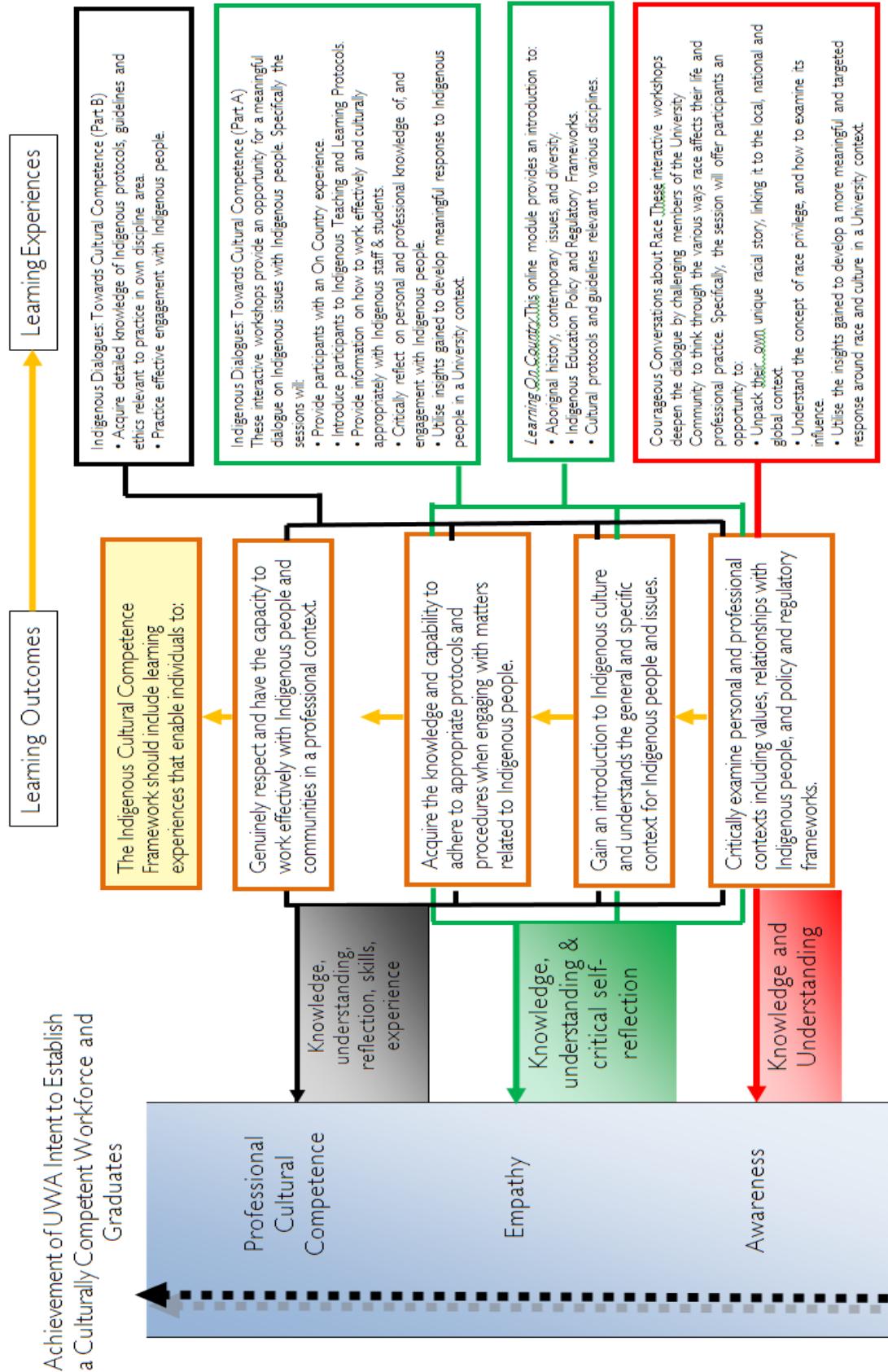
Participants engage with local Aboriginal community in an on-country experience



Indigenous Dialogues Workshop

Interactive workshops which give participants the opportunity for meaningful dialogue on Indigenous issues with Indigenous people. The sessions enable participants to critically examine personal and professional contexts in conjunction with Indigenous people and introduces them to specific Indigenous protocols and tailored information on how to work effectively and culturally appropriately with Indigenous people and content.

UWA Indigenous Cultural Competency (DRAFT) Framework for Staff Development



Cultural Competence and External Engagement

Engagement with Indigenous communities and peoples is central to the achievement of Indigenous cultural competency in Australian universities.

When addressing cultural competence in relation to external engagement the concept of *relational accountability* (a redefined concept from accountability) is relevant. The traditional interpretation of accountability obscures relationships, power dynamics, structures, processes and complexities. The relational view, in contrast, seeks to understand the ways in which people perform in their roles as social actors, and how the quality of relationships influences the character of accountability. Accountability is much more than a managerial concept; rather, it is deeply social and political. It incorporates an expectation of the best from one another; from the students, the community and the university with respect and competence both for personal regard and integrity (Azoitin, C., 2011). This relies heavily on the precepts of emotional intelligence and its importance in motivation, social skill, self-regulation and empathy. An outcome is Indigenous students and Indigenous community members being able to say of the University “I am accepted here”, “I am safe emotionally and physically and I make a difference to this place”. What is created as the result of a voice like this is a sense of powerful choices and a sense of purpose both in education and life.

To achieve this, the process has to be a highly visible one both in terms of governance and also in formal and ceremonial occasions and continuing dialogue. The establishment of an Indigenous External Engagement Strategy and Protocols Guidelines led by an Indigenous Advisory Committee/Group is one suggested strategy that includes cultural protocols, codes of conduct and policies to guide the University in its engagement with Indigenous peoples and communities, mechanisms for obtaining the views of local Indigenous communities on an on-going basis and programs that encourage access to university formal and ceremonial occasions.

The following strategies could also be utilised:

- Establishment of an ‘Elders in Residence’ program which promotes and legitimises the role of Elders within the university learning community
- Provision of facilities on each campus for the establishment of a Community Meeting Place
- Construction of murals or other visual displays of Indigenous art and culture on campus
- Acknowledge Indigenous heritage and traditional ownership and custodianship of the land through observance of a ‘Welcome to Country’ by traditional Elders at University ceremonies and events and an ‘Acknowledgement of Country’ at major meetings and in a prominent location on major University documents and marketing materials and University websites
- Name University spaces in local language and establish and engage Indigenous communities and organizations in on-campus community events, including celebrations for NAIDOC and Reconciliation week’s and commemoration of National Sorry Day/Journey of Healing Day
- Collaborative relationships with Indigenous organizations and groups including the development of MOUs.

National Stocktake of Indigenous Cultural Competency in Australian Universities

Background

Stage One of the Indigenous Cultural Competency in Australian Universities Project involved a stocktake of current Indigenous cultural competency activities in Australian universities. The stocktake was undertaken over a three month period at the end of 2009 and targeted the thirty nine university members of Universities Australia, as well as the Bachelor Institute of Indigenous Tertiary Education.

The Stocktake involved a targeted questionnaire sent to Indigenous Centre Directors of each of the higher universities of Australia. Twenty nine institutions responded for a response rate of 73 per cent. A follow-up websearch of each institution was conducted in Stage Three to build on the information and examples which emerged from the Stocktake.

An analysis of the responses to the national Stocktake of Indigenous Cultural Competency in Australian Universities allowed for the identification and documentation of a range of activities and exemplars of practice in embedding Indigenous cultural competency, including in the area of curriculum renewal, ethical models of research, cross-centre and faculty collaborations, Indigenous employment and student experience, community engagement, and the implementation of governance and accountability mechanisms. This analysis informed the development of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities and its Guiding Principles and provided a foundation for comparative analysis of the international exemplars of practice which emerged from the literature review and database search of international institutions.

Stocktake Themes

The themes covered in the questionnaire align with the investigatory framework established for the Indigenous Cultural Competency in Australian Universities project. They reflect the focus of discussions and commitments made at the 2007 *Ngapartji Ngapatji ~ Yerra: Stronger Futures* conference and the IHEAC's Key Priority areas for Indigenous higher education. The themes of the national Stocktake of Indigenous Cultural Competency in Australian Universities were:

- University Governance
- Teaching and learning
- Indigenous Research Capacity
- Human resource management
- External Engagement

Summary of Overall Findings

The following summary of the findings from the Stocktake responses is presented under each of the five Stocktake themes congruent with the methodology developed for the analysis of the data (see Appendix 3: *Methodology for Identification of Best Practice models in Indigenous Cultural Competency*).

Theme I: University Governance

The most commonly cited definition of institutional cultural competence that has emerged from the human services literature generated in the United States is that provided by Cross, Bazron, Dennis, and Isaacs (1989). Cross *et al* (1989):

Cultural competence is a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations (Cross et al., 1989, cited in American Association of Medical Colleges, 2005, p. 1).

Eisenbruch (2004) and Miralles and Migliorino (2005) argue that embedding cultural competence at the institutional level is reliant upon the enabling of the four key inter-related dimensions of cultural competence:

- *Systemic cultural competence* — requires effective policies and procedures, monitoring mechanisms and sufficient resources to foster culturally competent behaviour and practice at all levels
- *Organisational cultural competence* — requires skills and resources to meet client diversity, an organisational culture which values, supports and evaluates cultural competency as integral to core business
- *Professional cultural competence* — depends on education and professional development and requires cultural competence standards to guide the working lives of individuals
- *Individual cultural competence* — requires the maximization of knowledge, attitudes and behaviours within an organization that supports individuals to work with diverse colleagues and customers (cited in Bean, R 2007 p. 3).

Therefore, in keeping with the definitions provided by Cross et al (1989), Eisenbruch (2004) and Miralles and Migliorino (2005), Indigenous Australian cultural competence in relation to University Governance requires:

An organisational culture which is committed to social justice, human rights and the process of reconciliation through valuing and supporting Indigenous cultures, knowledges and peoples as integral to the core business of the institution. It requires effective and inclusive policies and procedures, monitoring mechanisms and allocation of sufficient resources to foster culturally competent behaviour and practice at all levels of the institution. Embedding Indigenous cultural competence requires commitment to a whole of institution approach, including increasing the University's engagement with Indigenous communities, Indigenisation of the curriculum, proactive provision of services and support to Indigenous students, capacity building of Indigenous staff, professional development of non-Indigenous staff and the inclusion of Indigenous cultures and knowledges as a visual and valued aspect of University life, governance and decision-making.

Summary of Findings

The Stocktake survey contained four questions related to University Governance which reflect elements of the definitions of institutional cultural competence outlined above. It must be remembered that institutional cultural competence encompasses all aspects of a University's operations, including teaching and learning, human resources, research activity and external

engagement. Accordingly, University Governance, or institutional Indigenous cultural competence encompasses all of the remaining Stocktake themes.

The four questions contained in the Stocktake survey under the heading of University Governance were:

- Does the institution have Indigenous representation on University governing bodies?
- Is there an established procedure for seeking Indigenous representation on university committees, boards and other bodies?
- Is there a framework for regular reporting of Indigenous staff and student outcomes?
- Are performance indicators for Indigenous outcomes included in the KPI's of university organisational units and senior staff?

Collation and analysis of the Stocktake responses revealed disparity between institutions in the degree and formalization of Indigenous involvement in university governance (see Appendix 4a).

At the time of writing, only three universities had senior Indigenous appointments at Pro Vice-Chancellor (Indigenous Leadership) or Deputy Vice-Chancellor level.

The Stocktake data demonstrates a significant movement toward the inclusion of Indigenous representation on the Boards and Councils of universities across the sector, with ten institutions having Indigenous representation on University Council and three with representation on Academic Senate.

Over half of the universities that responded to the Stocktake had Indigenous representation on one or more other Boards or Advisory Groups of their University, including Vice-Chancellors advisory groups, Ethics Committees, Faculty Boards, Equity, Diversity and Access Committees, and Indigenous Employment advisory groups.

However, and importantly, with the exception of Griffith University, Charles Sturt University and the University of New England, little evidence exists of established procedure for ensuring the inclusion of Indigenous representation on governing bodies or other boards and committees. Appointments generally tend to be governed by convention and good will rather than being systemic, policy or process driven and thus accountable and sustainable over time (See Appendix 4b).

The Stocktake analysis revealed that whilst Indigenous performance indicators were used in eighteen institutions, the majority of these applied to the performance of Indigenous staff and not to organizational units or non-Indigenous members of senior management. It is clear that, in general, accountability for Indigenous staff and Indigenous student outcomes is continuing to lie primarily with Indigenous staff in Indigenous Centres/Units rather than it being a whole of institution (and sector) responsibility (See Appendix 4c).

The framework for reporting on Indigenous staff and Indigenous students was on the whole managed through the process with DEEWR. However, a total of four institutions had Reconciliation Action Plans while a number of universities have other internal and external reporting structures in place, including the University of New England, University of Melbourne, Charles Sturt University, RMIT, Universities of Wollongong, Sydney, Central Queensland and Western Australia, Flinders University, and Edith Cowan University who reports externally to the Western Australian Aboriginal Education and Training Council (See Appendix 4d).

Current Exemplars of Good Practice

As detailed in the relevant appendices to this document, the Stocktake and subsequent web-based search of Australian higher education institutions revealed some positive trends, initiatives and activities occurring across the sector which provide exemplars for practice in embedding elements of Indigenous cultural competence in university governance structures and reporting requirements.

Inclusion of Senior Indigenous Leadership in University Governance

Example 1:

At the time of writing, three universities had senior Indigenous appointments at Pro Vice-Chancellor (Charles Darwin University; The University of Queensland) or Deputy Vice-Chancellor level (University of Sydney).

Example 2:

Charles Sturt University has employed a collective Indigenous senior leadership model comprising the Special Advisor of Indigenous Affairs, Chair of Indigenous Education, Director of the Centre for Indigenous Studies and Manager of Indigenous Student Services.

Inclusion of Indigenous peoples in University Governance

Example 1:

Charles Sturt University has Indigenous representation on all peak governing bodies, including Council, Academic Senate, Senior Executive, all Faculty Boards and Human Research Ethics Committee, as well having an Indigenous Education Strategy Coordinating Group and an Indigenous Board of Studies which is the formal quality assurance and approval body for all subjects and courses with Indigenous Australian content. The university has an established procedure for seeking Indigenous representation through the CSU Act and Indigenous Education Strategy which ensures Indigenous representation at all levels of university governance.

Example 2:

The University of Melbourne has two academic Indigenous Chairs who are members of Academic Board and an Adviser to the Vice Chancellor on Indigenous matters. There is an Indigenous Affairs Advisory Committee as a Committee of Council. There is Indigenous representation on Indigenous Teaching and Learning Sub-Committees and on the Academic Programs Committee, a University staff and Student Equity group, and an Indigenous Scholarship and Awards Committee. Senior Indigenous academic leaders hold various Board positions within the university. The university also has an Institute for Indigenous Development. See: <http://www.unimelb.edu.au/unisec/iaac.html> - Indigenous Affairs Advisory Committee
See: <http://www.murupbarak.unimelb.edu.au/content/pages/about-murup-barak> - Murup Melbourne Institute for Indigenous Development

Example 3:

Macquarie University has appointed an Aboriginal and Torres Strait Islander representative to the University Council. The current term ends in December 2011.

Example 4:

University of Technology, Sydney targets places for qualified Indigenous people to participate in major and strategically significant committees, advisory groups and working parties, this includes committees, advisory groups and working parties which are not specifically Indigenous, including the Academic Board, the Research Ethics Committee, Scholarships Committee and the External Engagement Meeting Group.

Example 5:

The University of Wollongong has Indigenous representation on the Academic Senate, the University Research Committee, the Research Ethics Committee and the Indigenous Education and Employment Consultative Committee.

Example 6:

The Dean of the School of Indigenous Studies at the University of Western Australia is a member of the University's key decision-making bodies including the Academic Council, the Academic Board, Planning and Budget Committee, the Senior Managers' Group, the Vice Chancellor's Advisory Group and various working parties and committees that are established.

Inclusion of Indigenous Key Performance Indicators for organisational units and senior staff

Example 1:

The University of Newcastle has the following Key Performance Indicators linked to senior management performance:

- An environment free from racism
- Improve access to higher education for Indigenous peoples
- Improve educational outcomes for Indigenous peoples
- Attract and retain Indigenous staff
- Linking Indigenous issues to teaching curricula

See: [http://www.newcastle.edu.au/Resources/Divisions/Academic/Planning Quality and Reporting/Planning/2011-2015 Council Approved Strategic Plan.pdf](http://www.newcastle.edu.au/Resources/Divisions/Academic/Planning%20Quality%20and%20Reporting/Planning/2011-2015%20Council%20Approved%20Strategic%20Plan.pdf)

Example 2:

Charles Sturt University has a comprehensive Indigenous Education Strategy containing five major Key Performance Indicators that involve a whole institutional commitment to improving outcomes in Indigenous education which are linked to organisational units and senior staff performance. Indigenous staff and student outcomes are reported through the institution's Indigenous Education Strategy Coordinating Group, Indigenous Employment Strategy Committee, EO/AA and Equity and Diversity Committees and the University's annual report to DEEWR.

Example 3:

At The University of Melbourne Key Performance Indicators are included in the Staff Equity and Diversity Framework and for university-wide planning. The reporting of Indigenous staff and student outcomes is managed through the newly established Melbourne Institute for Indigenous Partnerships, the Indigenous Education statement to DEEWR and through the annual stocktake to Councils and the Equity committee.

Example 4:

A Key Performance Indicator at Queensland University of Technology for the 2011-16 period is the share of domestic undergraduate students who are Indigenous. This is linked to senior management performance and the target is to lift Indigenous student representation to 1.5 per cent of the student population by 2016.

Example 5:

“Indigenous Education” is included in the University of Western Australia’s Vice-Chancellor’s performance indicators.

Inclusion of Indigenous Education Strategies and Reconciliation Action Plans

Example 1:

Charles Sturt University has a comprehensive Indigenous Education Strategy which aligns the university’s Indigenous Education policies and activities with national Indigenous Education policies, recommendations and guidelines, and which implements the university’s Vision and Key Objectives for Indigenous Education.

See: <http://www.csu.edu.au/faculty/educat/cfis/docs/csu-indigenous-education-strategy.pdf>

Example 2:

The University of Ballarat’s Reconciliation Action Plan (RAP) has been identified by the Australian Universities Quality Agency (AUQA) as an example of good practice. The RAP provides the university with an opportunity to expand and to strengthen current activities and to develop new initiatives through a co-ordinated, university-wide approach. The RAP’s actions and targets are monitored and reviewed annually as part of the university’s policy, planning and reporting cycle.

Example 3.

Southern Cross University’s RAP provides the university with a framework for enabling the university’s commitment to the process of reconciliation by creating opportunities to improve social and economic outcomes for Aboriginal and Torres Strait Islander peoples.

See:

<http://www.usc.edu.au/University/AbouttheUniversity/Governance/Policies/RAP20092011.htm>

Example 4:

Queensland University of Technology is currently developing a Reconciliation Action Plan (RAP) in consultation with Reconciliation Australia. QUT’s overarching strategic plan, Blueprint 3 identifies four priority areas which will be addressed in the QUT RAP: Students learn about Indigenous perspectives in courses; Increase the number of Indigenous researchers and academic staff; Ensure all staff have an understanding of Indigenous perspectives so that they may contribute to Reconciliation; and Increase QUT’s engagement with Indigenous people and their involvement in decision-making. The RAP is being developed around these priorities.

Theme 2: Teaching and Learning

The National Stocktake of Indigenous Cultural Competency in Australian Universities survey contained three questions of direct relevance to the scope of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities. The three questions were:

1. Is Indigenous cultural competency embedded as graduate attributes in specific courses or on a University-wide basis?
2. Are Indigenous perspectives routinely included in the curriculum development process?
3. Does teaching staff receiving training in Indigenous pedagogy for Indigenous students?

The Stocktake responses submitted by each of the institutions clearly demonstrate that significant advances are being made across the sector in relation to teaching and learning. Many examples exist of good practice or innovations which enhance the National Best Practice Framework and its supporting resources.

Summary of Findings

A total of four institutions have graduate attributes specifically related to Indigenous cultural competency, with the University of South Australia having a total of three which are implemented on a university wide basis. Two institutions are currently in the process of developing a graduate attribute for implementation across all Faculties and a further nine institutions have a non-specific graduate attribute related to either 'cultural diversity', 'cultural intelligence' or 'social justice'. A total of nine universities have no graduate attribute related to Indigenous cultural competency (Appendix 5a).

The University of South Australia and Charles Sturt University have policies in place requiring the incorporation of Indigenous perspectives into the curriculum of all undergraduate programs and a pedagogical framework to guide curriculum development and knowledge assessment. Griffith, Charles Darwin and James Cook Universities are currently developing strategies to ensure that Indigenous perspectives are routinely included in the curriculum development process, including investigating policy development in this area similar to that implemented at the University of South Australia and Charles Sturt University. Approximately half of the institutions responded that their programs routinely included Indigenous perspectives in disciplines such as Medicine, Law, Business, Social Work, Psychology, Arts and Education, while a total of ten institutions responded that they do not include Indigenous knowledges and perspectives on a routine basis. Charles Sturt University has established an Indigenous Board of Studies as the formal quality assurance and approval body for Indigenous Australian content incorporated into its programs and subjects (Appendix 5b).

With the exception of one institution, the training of teaching staff in Indigenous pedagogy for Indigenous students (or effective pedagogies for teaching Indigenous Studies effectively) is either not provided at all or provided in the form of cultural awareness training 'upon request', with little evidence of policy or framework (Appendix 5c).

Current Exemplars of Good Practice

Inclusive Teaching and Learning Frameworks

Example 1:

The University of South Australia implemented a policy in 2004 which mandated the incorporation of Indigenous content into all undergraduate programs by 2010, with a pedagogical framework to guide the development of curricula. Program Approval processes require reporting of details of where and how Indigenous perspectives are included in the curriculum. This is expressly built into Program Approval templates along with verification details.

While the university has not achieved its goal of incorporation of Indigenous perspectives into all its undergraduate programs by 2010, it has achieved an incorporation rate of 61% which is commendable.

See: <http://www.unisa.edu.au/ducier/icup/default.asp>

Example 2:

Charles Sturt University implemented policy at the end of 2008 mandating the incorporation of Indigenous content into all onshore undergraduate programs by 2015. The university has a pedagogical framework for curriculum development and knowledge assessment and is currently in the process of developing a graduate attribute and program reporting templates. The university has established an Indigenous Board of Studies as the formal approval and quality assurance body for Indigenous content to ensure cultural appropriateness and accountability. It has recently implemented a policy requiring all staff to undergo cultural competency training, including, for academic staff, training in pedagogies for teaching Indigenous students and Indigenous Studies content effectively. CSU has an Indigenous Curriculum and Pedagogy Coordinator to work with Schools and Faculties on the incorporation of Indigenous perspectives and knowledges.

Example 3:

Curtin University of Technology is currently developing a framework for cultural competent curricula within the university. The *Mooditj Katitjiny: Indigenising the Curriculum Project* at the Centre for Aboriginal Studies is one of the key initiatives of the university's RAP, and uses a cultural competency model informed by the work done at the University of South Australia. The project has developed a matrix from cultural awareness to cultural competency along one axis and from knowledge to skills along the other.

See: <http://karda.curtin.edu.au/home/>

Example 4:

Griffith University is developing a whole-of-university approach to inclusive Aboriginal and Torres Strait Islander education. The goals of this initiative include the development of a culturally appropriate Indigenous curriculum and its implementation into degree programs, the development of culturally sensitive learning and teaching strategies and appropriate research protocols.

See: <http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples>

Example 5:

James Cook University is working towards embedding Indigenous Perspectives in the Curriculum across its faculties. The Faculty of Arts, Education and Social Sciences mandates that every student enrolled in a degree course within the faculty must complete at least one Indigenous subject taught by an Indigenous lecturer. The Faculty of Medicine, Health and Molecular Science has established strong foundations for the inclusion of Indigenous perspectives in the development and delivery of curriculum. The Faculty of Law, Business and Creative Arts is currently undertaking a “Curriculum Refresh” project to address similar initiatives, whilst the Faculty of Science, Engineering and Information Technology commenced their exploration of this agenda. JCU has operational performance targets on the curriculum focus and distinctiveness of its programs as they relate to the tropics and local communities (including Aboriginal and Torres Strait Islander communities).

Example 6:

From 2012 Macquarie University will offer a Masters of Indigenous Education, which will provide students with critical knowledge and frames of engagement to understand policies, practices and issues that relate to Indigenous education, taking account of how Indigenous histories have shaped contemporary context and thinking.

Example 7:

The Monash Indigenous Centre (MIC) offers a range of units and courses at the undergraduate, honours and postgraduate levels. that aim to encourage students to understand the past and contemporary experiences of Indigenous Australians. Students acquire a general knowledge of many different aspects of Australian Indigenous cultures and of how these cultures have undergone change and adaptation.

Example 8:

The University of Western Australia has developed mandatory Indigenous curriculum in key professional courses including education, social work, medicine, nursing and health. The University promotes best practice by ensuring Indigenous academic staff in the School of Indigenous Studies (SIS), the Centre for Aboriginal Medical and Dental Health (CAMDH) or within the relevant faculty are involved in the development and delivery of mandatory Indigenous curriculum. The engagement of Aboriginal community speakers and Aboriginal service providers within these courses is seen as a key component in appropriate curriculum delivery. Indigenous staff are included on Teaching and Learning committees and other bodies responsible for curriculum development which promotes consultation and inclusion of Indigenous voices in presenting Indigenous issues. The UWA Academic Council requires all new course proposals that include Indigenous issues to be signed off by the Dean of SIS prior to submission, to ensure Indigenous engagement in curriculum development. From 2012, the University is implementing Indigenous studies across the University. This will include an introductory online unit, Indigenous Studies Essentials, that will be mandatory for all new students.

Examples:

Section 3 of the University of Technology, Sydney, Indigenous Education Strategy sets out a number of across-University curriculum related initiatives, corresponding success indicators and senior staff accountabilities. It is monitored by a sub-committee of the Vice-Chancellor's Indigenous Strategies Committee.

Inclusion of Training for Academic Staff in Indigenous Pedagogy

Example 1:

Charles Sturt University has introduced a requirement that all staff undertake formal (and assessable) Indigenous Cultural Competency training which includes for academic staff, peer review in learning and teaching, including strategies and protocols for effective teaching of and engagement with Indigenous students. CSU has a comprehensive website to support this professional development in relation to effective methods for teaching Indigenous students and incorporating Indigenous content and resources into subjects and professional programs in a pedagogically sound way. CSU is also implementing various recommendations of its Indigenous Education Strategy to further support this, including designating specific Indigenous positions and fellowships and providing support mechanisms to ensure Indigenous curricula is designed and taught by Indigenous or culturally trained staff.

Example 2:

Griffith University Academics currently receive professional development for supporting students from diverse backgrounds, including awareness of and respect for the values and knowledges of Aboriginal and Torres Strait Islander people. Advice is given to academic staff on Indigenisation of the curriculum and appropriate pedagogical approaches for embedding Indigenous perspectives into the curriculum.

Example 3:

The Ngarara Willim Centre of RMIT University contributes to a number of professional development training workshops for staff including Understanding Indigenous Perspectives, Teaching Culturally and Linguistically Diverse Students, Understanding Names and Different Cultures, and Supporting Student Transition, particularly for staff who teach Indigenous students.

Inclusion of an Indigenous Australian Graduate Attribute

Example 1:

The University of Western Sydney has an Indigenous Australian Graduate Attribute titled 'Indigenous Australian Knowledge'. This graduate attribute encompasses four elements: knowledge base; communication; social and cultural; and leadership and partnership. See: <http://policies.uws.edu.au/download.php?id=189>

Example 2:

Griffith University has recently completed an 18-month review of its Graduate Attributes. This review has sought input from the Aboriginal and Torres Strait Islander Working Party and Reference Group, and incorporated a new generic attribute relating specifically to Indigenous cultural competence: *"Awareness of and respect for the values and knowledges of Australian Aboriginal and Torres Strait Islander First Peoples."*

Example 3:

Knowledge and appreciation of Indigenous cultures is incorporated into Attribute Seven of the University of New England's Graduate Attributes. Attribute 7: Social responsibility. See: <http://www.une.edu.au/policies/pdf/graduateattributes.pdf>

Example 4:

The University of South Australia has specific Indigenous indicators in three of seven Graduate Qualities. Program teams are required to advise which courses develop specific Graduate Qualities and this information is contained in Course information booklets.

See: <http://www.unisa.edu.au/gradquals/default.asp>

Example 5:

One of the University of Melbourne's five graduate attributes makes specific reference to respecting Indigenous knowledge, cultures and values.

Theme 3: Indigenous Research Capacity

The Stocktake survey contained four questions related to Indigenous research and research capacity building:

1. Is there the presence of a unit devoted to Indigenous research?
2. Are Indigenous issues identified as key research themes within the university?
3. Do processes exist to encourage research training by promising Indigenous students and staff?
4. Are mechanisms in place to ensure that research in Indigenous subjects is culturally safe and appropriate?

Summary of Findings

The Stocktake revealed that, in general, Indigenous research continues to be undertaken by individual academics in relative isolation. However, a total of six institutions do have a research unit devoted to Indigenous research. In particular, Charles Darwin University has two stand-alone research units dedicated to Indigenous research: the SAIKS and Australian Centre for Indigenous Knowledge and Education Indigenous. Indigenous issues are also a key research theme within all of the Charles Darwin University's areas of research focus, including Natural and Cultural Resource Management, Human Health and Well-being, Teaching, Learning and Living and Community, Development and Identity. Similarly, Edith Cowan University has two Indigenous research units: the Centre for Australian Indigenous Knowledge, and Indigenous Health, while the Yunggorendi First Nations Centre for Higher Education and Research operates as the designated research centre at Flinders University where Indigenous issues are a key theme for research centres across the institution. The David Unaipon College of Indigenous Education and Research operates as the designated research centre at University of South Australia, with Indigenous issues a key theme for Schools within the Divisions of Health Sciences Education, Arts and Social Sciences, Business and the Division of Information Technology, Engineering and the Environment. Monash and Newcastle have established research units housed within the Indigenous Centre/College with the majority of Indigenous related research being led and undertaken by academics within the Indigenous centre. The University of New England convenes a regular researcher's forum on Indigenous issues and five institutions have Indigenous Professorial or Portfolio Leader positions to lead Indigenous research at their respective universities (Appendix 6a).

A total of five of the sixteen institutions who do not have a dedicated Indigenous research unit devolve responsibility for Indigenous research to Faculties and other established Research Centres in areas such as Health and/or Education. Indigenous issues are a key research theme within Faculties at a total of thirteen institutions, including Flinders, University of South Australia, Charles Darwin and James Cook University where Indigenous issues are embedded as a key research theme for all Centres and Faculties of the university (Appendix 6b).

The responses to the Stocktake indicate that a total of eighteen Australian universities have processes in place to encourage research training by promising Indigenous students and staff while six Universities did not distinguish any support outside usual procedure for all staff and students. Charles Darwin University has a number of strategies in place, including funded positions for early career Indigenous researchers. The University of Melbourne provides a number of scholarships for Indigenous early career researchers, a researcher's summer school and has introduced a Graduate Certificate in Indigenous Research Training and Practices

program to support capacity building. Monash, Sydney, University of the Sunshine Coast, and Murdoch universities provide PhD scholarships to promising Indigenous staff and students, while the University of South Australia, Charles Darwin and RMIT provide Indigenous staff with additional professional development, other funding and/or postgraduate fellowships. A number of institutions have formal and/or informal mentoring processes in place, including Griffith University who has an established Indigenous Research Network and Flinders University and University of South Australia who conduct regular seminars and have an established email network and website to support its Indigenous research students (Appendix 6c).

All universities in Australia have a Human Research Ethics Committee to ensure the appropriateness and safety of research conducted by staff and students of the institution congruent with the NHMRC guidelines. A total of twenty-one Australian Universities however, have some form of additional mechanism in place to ensure that research in Indigenous subjects is culturally safe and employs culturally appropriate methodologies and processes. Fourteen institutions have senior Indigenous representation on the university's Human Research Ethics Committee. At Flinders University all Indigenous related research requiring ethical approval are submitted to the Director of the Yunggorendi First Nations Centre for Higher Education and Research, while the Universities of New England and South Australia have Indigenous Ethics Panels to which all Ethics Applications involving Indigenous research are referred for comment and approval. In addition, the University of Tasmania has specific Indigenous Research Protocols formally in place and Charles Sturt University is in the process of developing a whole-of-institution Indigenous Research Strategy (Appendix 6d).

Current Exemplars of Good Practice

As evidenced above, there are a number of sound initiatives, processes and procedures being implemented across the sector in relation to Indigenous research and capacity building. The following examples demonstrate many elements of exemplar practice.

Inclusion of a unit devoted to Indigenous research

Example 1:

Charles Darwin University has recently joined with the Bachelor Institute of Indigenous Tertiary Education to establish the Australian Centre for Indigenous Knowledge and Education, dedicated exclusively to areas of Indigenous research and education. This new centre will incorporate the activities of the former School of Australian Indigenous Knowledge and Systems.

Example 2:

The Yunggorendi First Nations Centre for Higher Education and Research operates as the designated research centre at Flinders University and has a focus on building Indigenous research capacity, enhancing capability and strengthening research linkages.

Example 3:

The David Unaipon College of Indigenous Education and Research operates as the designated research centre at University of South Australia. This college has a Research Portfolio area devoted to Indigenous Research led by a senior Indigenous academic and researcher who holds the position of Portfolio Leader Research and Research Education.

Example 4:

Edith Cowan University has two research units which are located in Kurongkurl Katitjin: Centre for Australian Indigenous Knowledges and the Indigenous Health InfoNet.

Example 5:

The University of Technology, Sydney, has a research unit attached to the Jumbunna Indigenous House of Learning. Since its inception, the unit has always been led by an Indigenous professor. The research unit has a proven commitment to the development of Indigenous scholars.

The Jumbunna Indigenous House of Learning Research Unit is dedicated exclusively to the analysis of laws and policies that affect Indigenous communities. The unit's research is informed by community engagement and it has an enduring commitment to making its research accessible to Indigenous communities.

Inclusion of Indigenous issues as key research themes within the university

Example 1:

At Charles Darwin University Indigenous issues are a key research theme within all areas of research focus. This approach allows for the development of a whole-of-institution engagement in, and responsibility for, Indigenous research which helps increase cross-faculty/discipline collaborations and also provides opportunities to identify and capacity build early career Indigenous researchers.

Example 2:

Several Research Centres at Flinders University undertake Indigenous research, including the Centre for Remote Health, Northern Territory Clinical School and Cooperative Research Centre for Aboriginal Health. In addition, Flinders Indigenous researchers are aligned to Areas of Strategic Research Investment (ASRI). The University provides core funding support for ASRIs in a number of areas directly relevant to Indigenous peoples including Cultural Heritage; Educational Futures; Psychology; Health, Equity and Society.

Example 3:

Indigenous issues are embedded as a key research theme for all Centres and Divisions of the University of South Australia, most strongly in the Divisions of Health Sciences; Education, Arts and Social Sciences; Education; and Communication.

Example 4:

The University of New South Wales has several centres within Faculties that undertake Indigenous research, including the Nura Gili Indigenous Programs, the Indigenous Policy and Dialogue Research Unit, the Social Policy Research Centre, the Indigenous Law Centre, the Muru Marri Indigenous Health Unit and the Rural Health Unit.

Example 5:

The Kulbardi Centre of Murdoch University has key research partnerships with other research areas in the university, including the Centre for Social and Community Research (CSCR) & Murdoch Link. Kulbardi Productions has external Indigenous research project partnerships with external community and, business and government organizations.

Inclusion of mechanisms to ensure that research in Indigenous subjects is culturally safe and appropriate

Example 1:

The University of New England has an ethics panel devoted to Aboriginal and Torres Strait Islander research. The *Panel on Ethical Research Involving Aboriginal & Torres Strait Islanders* (PERATSI) is a sub-committee of the Human Research Ethics Committee (HREC). The primary focus of the PERATSI is to provide advice to the HREC on those aspects of research proposals involving Aboriginal or Torres Strait Islander people or communities. It is Chaired by the Director of the Oorala Centre.

Example 2:

All Indigenous related research requiring ethical approval at Flinders University is submitted to the Director of the Yunggorendi First Nations Centre for Higher Education and Research for comment and approval to ensure that research in Indigenous subjects is culturally safe and employs culturally appropriate methodologies and processes.

Example 3:

At the University of South Australia all ethics applications involving Indigenous research at the institution are referred to the David Unaipon College of Indigenous Education and Research for comment and approval to ensure that research in Indigenous subjects is culturally safe and employs culturally appropriate methodologies and processes.

Example 4:

At Charles Sturt University all research involving human participants must be approved by the Human Research Ethics Committee (HREC). The HREC has senior Indigenous representation to ensure accountability and the employ of culturally safe and appropriate methodologies. Charles Sturt University is establishing an Indigenous Research Expert Panel (IREP) as a sub-committee of the HREC, and developing an Indigenous Research Strategy containing policies, protocols and procedures for Indigenous research.

Example 5:

At the University of Technology, Sydney, research involving human subjects must be approved by the UTS Human Research Ethics Committee. An Indigenous researcher from the Jumbunna Indigenous House of Learning Research Unit is a member of the Committee.

Theme 4: Human Resource Management

The Stocktake survey contained four questions related to Human Resource Management:

1. Does the institution have identified programs that target recruitment of Indigenous staff?
2. Does the institution have established programs for the development of Indigenous staff, such as study leave, mentoring and general staff awards?
3. Is cultural competency training included in all staff induction?
4. Are training opportunities provided for staff in cultural competency offered outside the induction process?

Summary of Findings

It is clear from the responses to the Stocktake that considerable work is being done across the sector to address Indigenous employment disparity. The majority of Australian universities identified having a formal Indigenous Employment Strategies with embedded Key Performance Indicators and identified targeted recruitment strategies for the recruitment and retention, including Indigenous Employment Programs, traineeships, internships and cadetships.

A growing number of institutions have Indigenous Employment Coordinators, Consultants or Directors to lead the development and implementation of policies and procedures for the appointment, retention and training of Indigenous staff and provide for the designation of relevant positions for the appointment of Indigenous candidates. A total of twenty-three institutions provide professional development programs and opportunities for Indigenous staff, including study leave and time release, additional funding to support activities, mentoring and career path development (Appendix 8a and b).

The Stocktake survey results evidence that the inclusion of cultural Competency training as a part of the induction process for university staff is in its infancy (Appendix 8c). One institution has implemented policy requiring cultural competency training of all university staff to Certificate IV level. However, a total of twelve universities responded that cultural competency is not included in the induction or professional development process at their institution. Four universities indicated that they are in the process of developing cultural competency training programs and strategies for the inclusion of cultural competency training in staff induction and professional development. A further seven universities have embedded cultural awareness, cultural diversity, cultural respect and/or cultural safety training within their induction programs, or provide staff opportunity to access such programs. A total of fourteen institutions identified that staff are provided with a range of training opportunities related to cultural competence outside of the induction process (Appendix 8d).

Current Exemplars of Good Practice

Inclusion of identified programs that target recruitment of Indigenous staff

Example 1:

The University of New South Wales has developed an Indigenous Traineeship Program as part of the university's Indigenous Employment Strategy. The traineeship program is a two year program that involves one year of formal training through TAFE at Certificate III level and one

year of internship at the university. The training is fully funded by Nura Gili, while the second year costs are split between Nura Gili and the department the trainee is employed in.

Example 2:

The University of New England's *Aroonba Yanaaya* Indigenous Employment Strategy seeks to provide employment and career development opportunities. Its Goals and Strategies include the development of UNE as a desirable employer for Indigenous people, the retention of Indigenous staff through improvements to the work environment and career pathways, as well as support mechanisms for professional development and further training.

Example 3:

The University of Melbourne is developing formal Indigenous Workforce Programs as part of its larger internship and work experience program. The university has identified as priorities the targeting of Indigenous applicants for all job vacancies, the increased distribution of Indigenous staff throughout the university and community outreach programs to raise awareness of the university as a desirable employer.

Example 4:

The University of South Australia has an Indigenous Employment Strategy which was developed in line with the University's Academic and Professional Staff Collective Agreement. The Employment Strategy has an employment target of 2% Indigenous staff employment and recommends a number of recruitment strategies for achieving this target including a Graduate Employment Program. The University also has a Consultant: Indigenous Employment and Development position which was established in 2001 to facilitate the Strategy.

Example 5:

The University of Western Sydney's Indigenous Employment and Engagement (IE&E) Strategy's key focal areas are leadership and role modelling, and 14% of Indigenous staff are Senior Staff of level 10 or above. The implementation model for the project is commercial in objectives & outcomes; care has been taken to build the IE&E Office within a culturally sensitive framework. The Office makes much use of multimedia and social networking.

Example 6:

In accordance its Indigenous Australian Employment strategy and Key Performance Indicator 5 of the university's Indigenous Education Strategy, Charles Sturt University has developed strategies and procedures designed to increase the number of Indigenous staff employed in continuing and training positions to at least 3% by 2011. The university actively targets the recruitment of Indigenous staff to academic, general and managerial positions. The University has had since 2005 a traineeship program co-ordinated by its Indigenous Employment Coordinator. In 2008 the university introduced the Indigenous Employment Incentive Scheme to encourage the take up of Indigenous Staff into Level 4 positions and above in mainstream roles.

Example 7:

Flinders University has an Employment Strategy for Indigenous Australians (ESIA). The aim of the ESIA is to improve the representation, participation and retention of Indigenous Australian people within the university. The ESIA in particular seeks to empower Indigenous staff to determine their own career strategies, goals and objectives.

Example 8:

The Griffith University Indigenous Employment Strategy (IES) aims for 2.4% employment of Indigenous Australians in continuing positions against the whole University staff population. As part of this the university has committed funding specifically for the recruitment of early career Indigenous academics into continuing positions.

Example 9:

At Charles Darwin University the People Management and Development Indigenous Employment Consultants coordinate Indigenous Apprenticeship Programs, Indigenous Cadetship Programs and Indigenous Work Experience Programs.

The Indigenous Apprenticeship Program targets entry level general staff in diverse positions across the University and combines on-the-job training and study of a nationally recognised certificate.

The Indigenous Cadetship Program targets students who can undertake an undergraduate degree and provides them with financial assistance to study full-time.

The Indigenous Work Experience Program targets year 10 Indigenous high school students. CDU provides exposure to University life, study opportunities and practical work experience in the diverse areas of the University.

Example 10:

Queensland University of Technology's Indigenous Employment Strategy (IES) has been designed to foster and increase the employment, career development and workforce participation of Indigenous people. The IES was developed in collaboration with Indigenous staff. It has been successful in developing and strengthening partnerships with Aboriginal and Torres Strait Islander people, community based organisations, and other external organisations. The University employs an Indigenous Employment Advisor who works with Human Resources and a dedicated Reference Group to develop operational strategies for increasing the number of Indigenous Australians employed at QUT.

Example 11:

The University of Southern Queensland is currently initiating the development and subsequent approval of an Aboriginal and Torres Strait Islander Traineeship Program as part of the Aboriginal and Torres Strait Islander Career Development and Employment Strategy. It is envisaged that the traineeship program will involve 12 months formal training at a Certificate III level through a registered training organisation combined with a work placement within the University.

Example 12:

The University of Technology, Sydney, has developed the Wingara Indigenous employment strategy which focuses on increasing Indigenous staff representation across all areas and levels of UTS. This strategy is intended to provide more opportunities across faculties and divisions by growing a highly skilled Indigenous workforce, using programs such as undergraduate cadetships, post graduate internships, and graduate recruitment programs

To demonstrate UTS' commitment to the Wingara Indigenous employment strategy the Vice-Chancellor has mandated that each faculty and division should appoint at least one Indigenous person per annum, in either academic or professional support roles. This will promote a whole

of university approach to Indigenous employment while reducing the disparity between Indigenous and non-Indigenous staffing levels.

Example 13:

Australian Catholic University's Indigenous Employment Strategy (IES) 2009-2011 aligns with the University's Strategic planning framework. The strategy is an operational document, developed consultatively through the Indigenous Employment Strategy Steering Committee and endorsed by the University's Executive Planning Group. The IES states that the University will work toward an Indigenous staff participation rate equal to the Indigenous student participation rate, and includes goals to explore and implement programs such as traineeships and cadetships, and the implementation of an orientation and support plan for new and existing Indigenous staff members and their supervisors that will facilitate career development and promote a culturally staff work environment.

The University has identified as priorities the targeting of Indigenous applicants for all job vacancies, the increased distribution of Indigenous staff throughout the university and community outreach programs to raise awareness of the university as a desirable employer. The University has set a target of 3% Indigenous employment.

Inclusion of established programs for the development of Indigenous staff, such as study leave, mentoring and general staff awards

Example 1:

The University of South Australia's Professional Development of New Indigenous Staff Initiative allocates funding to the local area to support a customised development program for a new Indigenous staff member, calculated as 20% of the employee's base salary plus on-costs at the time of appointment. This is a one-off allocation (not annual) that is used to support professional development activities for up to three years. Guidelines ensure consistency of practice and provide a basis to assure Aboriginal communities, and Indigenous stakeholders, that the University is meeting the goals of its mission and Act.

Example 2:

The University of Western Sydney's Academic and General Staff Enterprise Agreements (at Schedules 9 and 8 respectively) provides for an Indigenous Australian Employment Strategy. UWS staff development policy allocates the equivalent of 2% of each cost centre's salaries budget for staff development. This ensures sufficient funding to enable staff development related to Indigenous education, cultural awareness and professional development for Indigenous staff. The Professional development policy also contains study leave provisions and details on Individual Professional Development Plans.

Inclusion of processes to encourage research training by promising Indigenous students and staff

Example 1:

The University of South Australia provides Indigenous staff with additional professional development and other funding to capacity-build early career researchers, conducts regular research seminars for staff and students, and has an established email network and website to support its Indigenous research students.

David Unaipon College offers regular research seminars for Indigenous academics to share their research ideas. Opportunities have been provided for less experienced researchers to develop

their research methodology and academic writing skills in addition to learning from the experience of more experienced researchers.

In 2009, an Indigenous Visiting Scholars Program was also developed and funded by the Vice Chancellors Strategic Fund within the David Unaipon College, with seven international Indigenous Visiting Scholars visiting. In addition, Memorandums of Agreement are being developed with the Universities of South Pacific and Alaska to further create a global community of Indigenous researchers and scholars furthering the Indigenous Knowledges movement.

Example 2:

Charles Darwin University has a number of strategies in place, including funded positions for early career Indigenous researchers, the provision of additional funding for professional development for Indigenous staff, scholarships and Postgraduate fellowships. The university employs Indigenous Academic Support Lecturers and provides sponsored Postgraduate Fellowships (funded $\frac{1}{4}$ sponsor; $\frac{1}{4}$ CDU Foundation; $\frac{1}{4}$ CDU Research Panel; $\frac{1}{4}$ CDU Faculty/School) and bonuses of \$5,000 per annum above standard Australian Postgraduate Award rates to successful indigenous applicants. Special consideration is also given to research scholarship applicants from all equity groups (including indigenous).

Example 3:

Griffith University has established an Aboriginal and Torres Strait Islander Research Network Coordinator to provide postgraduate research and career support to all Indigenous scholars at the university. The Network has a community-based research focus, including in community-led historical and cultural research. This includes advocating Aboriginal and Torres Strait Islander aspirations for research higher degrees, facilitating pathways for academic career progression, and mentoring emerging researcher-academics. The Network aims to develop a career pathway from undergraduate through postgraduate studies to academic employment. Indigenous undergraduates are mentored by Indigenous academics to support their aspirations and provide opportunities to participate on research projects. Mentoring support extends to early-career academics for learning and teaching (e.g. Indigenising curriculum) and research (e.g. writing internal and external grants, publications).

Example 4:

The University of New England has established a Forum for Researchers in Indigenous Issues, chaired by the Pro Vice-Chancellor (Research). The Research Services office provides assistance to Indigenous students and staff of the university, including offering Academic Fellowships, Adjunct Appointments and support and mentorship of Indigenous academics to take advantage of external research funding opportunities.

Example 5:

The University of Melbourne provides a Summer School for Indigenous Postgraduate students and has recently created a Professional Certificate/Graduate Certificate in Indigenous Research Training and Practices. The University of Melbourne also offers a number of designated scholarships including University of Melbourne Scholarships, the Centre for Indigenous Education Scholarship, Postgraduate Students in Indigenous Studies Association Scholarship, and the Ormond College Postgraduate Scholarship.

Example 6:

The University of Western Sydney ensures Indigenous research students are housed as a critical mass within the university's Research Centres of Excellence to provide a culturally appropriate peer support network. Indigenous research students have access to an Indigenous Postdoctoral Researcher for assistance and support, including the development of the knowledge and skills to apply for competitive Australian Research Council Indigenous Researchers Discovery grants. The university is also active in creating career pathways for promising Indigenous graduates by providing mentorship from Professorial staff to Indigenous Postdoctoral and Research Fellows to create academic career pathways.

Example 7:

The Indigenous Postgraduate Student Program run by the School of Indigenous Australian Studies at James Cook University has been recognized by the Australian Learning and Teaching Council in their Program Awards for its significant contributions and success. In The Faculty of Health, a successfully funded 5-year grant from the National Health and Medical Research Council has supported the establishment of a project titled the "Building Indigenous Research Capacity" Project. The project is currently supporting 15 Aboriginal and Torres Strait Islander scholars into research training programs, with 5 of them currently enrolled in PhD programs, with the remaining scholars having established career development plans to achieve the same.

Example 8:

RMIT University provides postgraduate sponsorships and scholarships to encourage the increase of Indigenous researchers. The university has established the Koori Cohort of Indigenous Researchers Group (currently 19 Indigenous research students) to provide support and mentorship of Indigenous research students.

Example 9:

The Australian Catholic University has introduced Indigenous staff research scholarships, in a bid to facilitate valued Indigenous contributions to learning, research and community engagement. Successful candidates are employed by the University as Academic staff members, and are provided with support and mentoring to develop their teaching and research skills. Scholarship recipients' teaching load is a quarter of a normal academic workload, and as such they are supported with time to complete their doctoral research, while at the same time developing in the teaching and learning area with high levels of support, which includes academic and Indigenous cultural mentoring. The five successful scholarship recipients commenced employment in February 2011, one in each faculty. A review of the program will occur in 2012.

Inclusion of Indigenous cultural competency training in all staff induction

Example 1:

In 2009 Charles Sturt University introduced policy requiring all staff to undertake cultural competency training. Cultural competency training is embedded in induction processes at Certificate IV level (HLTHIR404B Work Effectively with Aboriginal and Torres Strait Islander People).

Example 2:

Induction at Charles Darwin University includes compulsory attendance to a 3-hour Cultural Awareness Course and a 1 hour Cultural Diversity Course, regardless of position at the University.

Example 3:

The University of Western Australia provides Indigenous cultural competence training sessions for all new teaching staff in its annual induction program, the Foundations of Teaching and Learning program.

Inclusion of training opportunities provided for staff in cultural competency beyond the induction process

Example 1:

At the University of Melbourne staff are provided with training opportunities for building cultural competency including: advice and information from Indigenous Employment Coordinators; the Introducing Indigenous Matters training course which is run every two months; tailored training courses and mentoring.

Example 2:

The University of the Sunshine Coast provides the opportunity for all staff to attend Cross Cultural Competence Workshops through the Student Equity and Diversity Officer.

Example 3:

At Edith Cowan University staff are encouraged to participate in Cultural Competency workshops which are offered through Kurongkurl Katitjin.

Example 4:

Flinders University offers a cultural inclusive training program: 'Cultural Diversity and Inclusive Practice Tool Kit'. See : http://www.flinders.edu.au/cdip/cdip_toolkit/cdip_toolkit_home.cfm

Example 5:

At La Trobe University Indigenous Australian Cultural Issues are included the Equality Staff Development Program (ESDP) which includes online sessions and a half day seminar. The Indigenous Australian component is delivered by Indigenous staff. Successful completion of the ESDP is a compulsory requirement for the promotion process.

Example 6:

The Australian Institute of Management have an annex at Charles Darwin University which offers Cultural Awareness Courses and staff may apply to attend this course under staff Professional Development. Under the same scheme they may apply for other cultural competency courses offered outside of CDU that "will contribute to their extension of skills, knowledge and expertise and equip them to contribute more effectively to the furtherance of the University's goals".

Example 7:

The University of Southern Queensland currently provides Cross Cultural Issues in Tertiary Education, Cultural Awareness: Managing your Diverse Classroom and Diversity and Engagement training as part of the Human Resources professional staff development program. A proposal for the development and provision of Aboriginal and Torres Strait Islander Cross-Cultural Competency Training is currently being developed for implementation throughout the University.

Example 8:

The University of Western Australia offers additional professional development workshops focussed on increasing awareness and cultural competence such as Courageous Conversations About Race (CCAR) and Indigenous Dialogues. As a part of its expanded Indigenous curriculum development initiatives from 2012 the University will establish a system of induction and training to assist staff in teaching Indigenous students, developing Indigenous-focused curriculum materials and researching Indigenous communities.

The National Indigenous Higher Education Workforce Strategy

The Guiding Principle for human resources, and the Recommendations attached to it, is closely aligned with the National Indigenous Higher Education Workforce Strategy (NIHEWS), prepared by the IHEAC and released in June 2011. The NIHEWS, which has been endorsed by Universities Australia, provides a wide-ranging and detailed template for increasing the number and quality of Indigenous staff within Australian universities.

The NIHEWS is available online at:

<http://www.deewr.gov.au/Indigenous/HigherEducation/Programs/IHEAC/Documents/NIHEWS.pdf>

Theme 5: External Engagement

The Stocktake survey contained four questions related to external engagement with Indigenous communities and organisations:

1. Does the university have established mechanisms for engaging with & obtaining the views of local Indigenous communities on an on-going basis?
2. Are there established programs that encourage Indigenous access to university formal & ceremonial occasions?
3. Does the local Indigenous community have a role in university formal & ceremonial occasions?
4. Is there a central university website for Indigenous activities undertaken by the university which is easily accessible, well presented and current?

Summary of Findings

All but two Universities identified that they had various mechanisms in place for engaging with and obtaining the views of local Indigenous communities on an on-going basis (Appendix 7a).

While much of the external engagement with Indigenous communities and organisations continues to rely on the Indigenous Centres and individual Indigenous staff networks, there are notable examples of university wide approaches and commitment to meaningful institutional engagement.

For example, Griffith University signed a formal Agreement (1998) with the local traditional owners, the Kombumerri People to work collaboratively together in a range of areas including the naming of university spaces in Kombumerri language, incorporation of Kombumerri history and culture into the university's curriculum, scholarships for Indigenous students, and the conduct of a survey of flora and fauna and sites of significance to the Kombumerri People. Griffith University also has an Elders-in-Residence Program and Kombumerri Elders provide leadership and direction in University policy development, community engagement, research, cultural protocols through the Indigenous Community Engagement, Policy and Partnership office, which focus on developing community engagement and partnerships. A few universities are developing Memorandums of Understanding between the institution and Indigenous organizations, including the University of New England which has established MOUs with a total of fourteen Aboriginal Land Councils. Charles Sturt University has a university wide Indigenous Education Strategy which encompasses community engagement and the University of South Australia are in the process of developing an Indigenous Community Engagement Plan.

As identified in the discussion under *Theme 1: University Governance*, a total of ten institutions have Indigenous membership on University Council. The majority of the institutions who responded to the Stocktake survey also report having Indigenous Advisory Groups with external membership, either at the Indigenous Centre level or aligned to the university's Equity and/or Employment Committees, or, as in the case of the James Cook University and the Universities of the Sunshine Coast and Western Sydney, to the Vice-Chancellor or University Board of Trustees.

Charles Sturt University has a fulltime Indigenous Community Relations Officer and Outreach Program to facilitate engagement with Indigenous individuals, communities and organizations within the institution's geographical footprint. Edith Cowan University has also recently appointed a 'Cultural Consultant' within the university's Kurongkurl Katitjin centre for this

purpose. The majority of Indigenous academic staff employed across the sector holds active membership on National, State and Territory, and/or local Indigenous organizations and groups.

A total of twenty-one institutions responded that local Indigenous communities and Elders had a role in university formal and ceremonial occasions while sixteen Universities had specific programs that encouraged access in this regard, including in the form of Memorial Lectures, Orations and Symposiums, inclusion in official graduation and flag raising ceremonies, 'Welcome to Country' at official events and Indigenous Alumni events, NAIDOC celebrations and the like (Appendix 7b and 7c). A total of sixteen universities have centralized websites for Indigenous activities undertaken by the university which is easily accessible, well presented and current, while a further four institutions are in the process of developing a centralized site for the dissemination of information (Appendix 7d).

Current Exemplars of Good Practice

Whilst whole-of-institution models of community engagement have still to emerge, the national Stocktake revealed a significant move toward meaningful and sustainable engagement with Indigenous communities and organisations across the sector with the majority of institutions demonstrating elements of exemplar practice.

Inclusion of established mechanisms for engaging with & obtaining the views of local Indigenous communities on an on-going basis

Example 1:

At Griffith University Indigenous Elders provide leadership and direction in university policy development, community engagement, research, cultural protocols and support student activities. They contribute to continuing strategic partnerships and collaborative arrangements with external stakeholders

The *Indigenous Community Engagement, Policy and Partnership* (ICEPP) office focuses on providing advice and consultancy in key policy areas—internally and externally—and developing community engagement and partnerships that will enhance life opportunities for Indigenous peoples. The *Elders-in-Residence Program* appoints an Indigenous Elder to support the activities of the ICEPP and more broadly by representation/participation in various University forums and activities.

An important aspect of engagement with Indigenous people has been the signing of an Agreement in 1998 between the university and the Kombumerri People, in which the university undertook to work collaboratively with the Kombumerri to name facilities; to include Kombumerri history and culture into the curriculum; to provide scholarships for Indigenous students; and to survey flora and fauna and sites of significance in the area.

The Cape York Institute is a strategic initiative to facilitate the development, engagement and sustainability of communities in the Cape York region. It develops Indigenous students as future leaders.

Example 2:

The University of Western Sydney has an Indigenous Advisory Council which is a committee of the Board of Trustees, the University's governing body. This comprises not only of indigenous staff and students as well as a majority of Indigenous community members.

Example 3:

The University of South Australia's policy on the role of Advisory Committees requires that the views of the local Indigenous community are sought on an ongoing basis.

The university has two Indigenous Advisory Committees: The Indigenous Employment Advisory Committee and the David Unaipon College of Indigenous Education and Research Advisory Committee, which provide high-level consultation and feedback about two core areas of university operations.

Example 4:

The University of New England uses a variety of strategies to foster meaningful external engagement with Aboriginal communities and organisations including actively including external Indigenous representatives on university committees, and including university representatives on local external Indigenous committees. The university has also signed a Memorandum of Understanding with 14 Local Aboriginal Land Councils.

Example 5:

Charles Sturt University has a Community Relations Officer to facilitate engagement with Indigenous communities and organisations within the geographical footprint of the university.

The university has a strong working relationship with, and has representation on, the Wiradjuri Council of Elders. The university hosts many formal functions for Elders and other Indigenous groups and is currently working with the Wiradjuri Council on language revival and the development of programs (undergraduate and postgraduate) on Wiradjuri language and culture. The university also has Memorandums of Understanding with key Indigenous organisations within its geographical footprint.

Example 6:

Several Faculties at Flinders University have Indigenous community engagement mechanisms. The Flinders University Community Engagement Reference Group provides a forum for advising the Deputy Vice-Chancellor (International and Communities) on strategic and policy issues affecting the community engagement operations of the University, including the strategic directions for Flinders community engagement activities. The Group consults widely with Indigenous members of the university community and external Indigenous agencies.

The Yunggorendi First Nations Centre for Higher Education and Research has staff who are members of and collaborators with key national Indigenous Research benchmarking agencies, including the Indigenous Higher Education Advisory Committee, the Australian Institute of Aboriginal and Torres Strait Islander Studies, the Office of Indigenous Policy Coordination and the Cooperative Research Centre for Aboriginal Health.

Example 7:

Edith Cowan University has an Indigenous Consultative Committee (ICC) to provide advice to the Equity Committee on matters which impact on the university's service provision, outcomes and reputation in relation to Indigenous Australians. The ICC meets at least twice a year and its Chairperson is a member of the equity Committee. Kurongkurl Katitjin has also recently appointed a 'Cultural Consultant' to provide advice on local Noongar issues.

Example 8:

The Monash University Indigenous Advisory Council (IAC) reflects the views of local Indigenous communities, providing advice to the Vice-Chancellor on a range of matters including Indigenous access, participation and success in education, research and employment. The IAC works together with all sections of the University in the engagement, support and retention of Aboriginal and Torres Strait Islander staff and students. IAC members have been chosen for their substantial knowledge and strong links with different Indigenous communities both locally and interstate. The IAC is currently leading the development of a University-wide Indigenous Strategic Plan.

Example 9:

Elders and community leaders regularly provide advice to SIS and the University on a wide range of matters, including Native Title Claimants and relevant Aboriginal groups on development planning for the campus.

Inclusion of local Indigenous community in university formal and ceremonial occasions and established programs that encourage Indigenous access to university formal & ceremonial occasions

Example 1:

The University of Western Sydney's Indigenous Education Policy specifically acknowledges the three traditional owner groups of greater western Sydney region. As a matter of Indigenous cultural protocol and out of recognition that its campuses occupy the traditional lands of the Darug, Gandangarra and Tharawal peoples and to thank them for their support of its work in Greater Western Sydney, the university will either seek a "Welcome to Country" or give "Acknowledgment of the Traditional Owners" at all significant UWS events, including graduation ceremonies, conferences, seminars, workshops, presentations, open days and other public events. The university also displays the Aboriginal and Torres Strait Islander flag alongside the national flag at a prominent location on each UWS campus. The flags are also displayed in each university boardroom. The flags are also displayed at all significant events.

Example 2:

Charles Sturt University has established protocols for the inclusion of Indigenous Australians in its formal and ceremonial occasions, including an Indigenous Welcome to Country at the commencement of all formal occasions. The university has bestowed Honorary Doctorates on Indigenous Elders and Indigenous Professionals in recognition of their contribution to the university community of scholars, the contribution to their field of expertise and in recognition of the vital role they play in the learning environment. Protocols have been established to encourage the acknowledgment of traditional owners of the land, Indigenous Elders past and present in meetings of significance throughout the University and in all official documentation and publications including student guides.

Example 3:

At Griffith University inclusion in university formal and ceremonial occasions is managed on a case-by-case basis depending on the event or activity. For example, Griffith's Multi-Faith Centre engages Elders and other community representatives in its events involving dialogue on reconciliation and cross-cultural perspectives. The University invites the participation of Elders in many functions and events to represent the Traditional Custodians of the land on which the University's campuses are located and to provide a Welcome to Country. The Office of

External Relations coordinates invitations to community representatives to official University events, such as the recent launch of the Gold Coast Bridge cultural markers that celebrated the Agreement between the Kombumerri People and the University. The Elders-in-Residence Program provides a ready presence for the University to call on.

Example 4:

At Victoria University the Chair and CEO of The Gathering Place are invited to participate in various university forums and events. Wurundjeri Elders are asked to undertake Welcome to Country at University events.

Example 5:

Charles Darwin University actively engages Aboriginal and Torres Strait Islander communities in formal and ceremonial occasions and observances of cultural celebrations, such as National Day of Healing, Mabo Day, and the Vincent Lingiari Memorial Lecture.

Example 6:

Edith Cowan University actively engages in National Aborigines and Torres Strait Islanders Day Observance Committee (NAIDOC) week celebrations. A Noongar Welcome to Country is included in all formal and ceremonial events. Kurongkurl Katitjin also hosts an Open Day, "Kambarang", showcasing Indigenous programs offered by the University and by outside organisations, to welcome on campus Indigenous high school students and community members.

Example 7:

At James Cook University traditional owners have for several years been increasingly invited into formal occasions such as graduations, conferences and professorial lectures to provide a "Welcome to Country. Several events throughout the year are designed to specifically engage the Aboriginal and Torres Strait Islander communities. Specific graduation activities are undertaken to encourage engagement and recognition of our Aboriginal and Torres Strait Islander graduates, their families and the broader Indigenous community. The university has Aboriginal and Torres Strait Islander cultural sashes for graduation, along with a ceremony where graduates are presented their sashes by the Chancellor, and the Torres Strait "Graduation Celebration" is held along with a Torres Strait Alumni Dinner.

Example 8:

Macquarie University has a Welcome to Country on the main webpage (<http://www.mq.edu.au/about/profile/welcometocountry.html>), and a local Darug person delivers a welcome to country address at all graduation ceremonies.

Example 9:

Since 2009, the Monash University Chancellor and Vice-Chancellor have hosted the Indigenous Elders Day lunch to celebrate the University's commitment to Indigenous engagement.

Example 10:

In recognising the unique position of Indigenous Australians and in seeking to identify with Indigenous Australia, University of Technology, Sydney, staff will either seek a "Welcome to Country" or give an "Acknowledgment of the Traditional Owners" at all significant UTS events.

These events will include but not be limited to graduation ceremonies, conferences, open days, public events etc.

UTS permanently displays the Australian national, Aboriginal and Torres Strait Islander flags beside each other and at a prominent location on each UTS campus. The flags are also displayed in a prominent position at all significant UTS occasions.

All Indigenous graduates, with prior UTS approval, are able to graduate wearing elements of academic dress that have Indigenous cultural relevance and which celebrate their Indigenous identity.

Example 1:

Wollongong University either seeks a "Welcome to Country" or gives "Acknowledgment of the Traditional Owners" at all significant University events, including graduation ceremonies, conferences, seminars, workshops, presentations, open days and other public events. An acknowledgement of country precedes the commencement of Academic Senate meetings. The University actively engages in National Reconciliation Day and the National Aborigines and Torres Strait Islanders Day Observance Committee (NAIDOC) week celebrations.

Example 2:

UWA has developed and observes appropriate cultural protocols and Welcome to Country by Noongar Elders is a regular feature of UWA ceremonies and events. The acknowledgement of Noongar country is on the University's website and used in relevant publications: The University of Western Australia acknowledges that it is situated on Noongar land. Noongar people remain the spiritual and cultural custodians of their land and continue to practice their values, languages, beliefs and customs.

Inclusion of a central university website for Indigenous activities undertaken by the university which is easily accessible, well presented and current

Example 1:

The David Unaipon College of Indigenous Education and Research website <http://www.unisa.edu.au/ducier> has recently been redesigned as an Indigenous portal in order to consolidate its developing role as the central site for Indigenous Education and Research at the University of South Australia, and to connect with internal and external stakeholders and key governance organizations such as the National Indigenous Higher Education Network and the World Indigenous Nations Higher Education Consortium. Additionally, all news, events and headlines are included and updated regularly on the university's corporate website which connects to all Divisions, Schools and Units.

Example 2:

At Griffith University the Aboriginal and Torres Strait Islander: First Peoples website is accessible directly from the Griffith home page. It is designed to raise awareness of the cultural significance of the lands on which Griffith is located and the university's work towards achieving Indigenous equality in educational access and outcomes.

Engaging Indigenous communities to encourage participation in higher education

Example 1:

A partnership between Monash University and the Australian Indigenous Mentoring Experience (AIME) enables university students and Indigenous high school students to participate in a mentoring relationship. The University provides a range of on-campus experiences for secondary school students such as the Hands On Monash Summer Camp. The Camp encourages access into the tertiary education environment for Indigenous secondary students and enables Monash to engage with Indigenous students to encourage consideration of the transition into tertiary education and in particular the health professions.

Example 2:

The Aboriginal and Torres Strait Islander Bioresources Research Group (IBRG) at Macquarie University has established excellent relationships with a number of NSW Aboriginal and Torres Strait Islander groups. As part of a research agreement with these communities, the IBRG is working with high school students related to science, aimed at encouraging Aboriginal and Torres Strait Islander students to stay at school and eventually proceed to university. This program has been focused on communities on the North Coast but has now begun to work in western Sydney schools. This successful program continues to engage Aboriginal and Torres Strait Islander children in leadership activities related to the sciences and opportunities to engage with the university.

International Stocktake of Indigenous Cultural Competency in Higher Education

Background

Stage Three of the *Indigenous Cultural Competency in Australian Universities* project involved a web-based search of sixty higher education institutions in New Zealand, Canada, the United States of America, Hawai'i and Alaska.

Comparative research conducted by Kirkness and Barnhardt (2001) on global higher education performance ranked Canada, Australia, New Zealand and the United States among the top countries of the world in terms of university attainment. However, deeper analysis of the data reveals significant differences in the rates of university attainment of indigenous peoples compared to non-indigenous peoples. Data from 2006 shows that in general, indigenous adults aged 25 to 64 were completing university programs at Bachelor level or above at rates well below their non-indigenous counterparts. The United States had the lowest parity gap with 15% of indigenous adults in America attaining a university degree, compared to 23% of non-indigenous American adults. Australia recorded the highest parity gap of comparable countries with only 6% of Indigenous Australian students attaining a university degree compared to 24% of non-Indigenous Australian students (U.S. Department of Education, National Center for Education Statistics. (2010). *Condition of Education 2010*, Indicator 23 (NCES 2010-028); <http://www.ainc-inac.gc.ca/ai/mr/is/info110-eng.pdf> accessed 21.2.10).

In Canada and Alaska an estimated 41% of indigenous peoples aged 25 to 64 had completed a post-secondary certificate, diploma or degree in 2006 compared to 56% of the non-Aboriginal population. From 2001 to 2006, university attainment among the First Nations peoples of Canada increased from 6% to 8%, but remained well below the university attainment rates for non-Aboriginal people (23%). Inuit peoples and First Nations people living on reservations had the lowest university attainment rates at 4%, while First Nations living 'off-reserve' and Métis had the highest at 9%. Aboriginal people living in large cities had higher university attainment rates of 12% while Aboriginal people living in smaller towns and rural communities in Canada had attainment rates of 7% and 6% respectively (U.S. Department of Education, National Center for Education Statistics. (2010). *Condition of Education 2010*, Indicator 23 (NCES 2010-028)).

In 2009, the New Zealand age-standardised tertiary education participation rate was highest for Māori at 17.1%. Participation rates were similar for the 'Asian' ethnic group at 12%, Pacific peoples 12.1% and Europeans at 11.4%. The Māori age-standardised tertiary education participation rate climbed rapidly from 7.2% in 1998 to just under 20% between 2003 and 2005. All ethnic groups in New Zealand experienced an increase in tertiary education participation in the first half of the 2000s and a fall in participation between 2005 and 2008, with Māori and Asian ethnic groups experiencing the greatest fall. In the peak 18–19 years tertiary education age group, Asian and European ethnic groups had considerably higher participation rates than Māori and Pacific peoples in 2009. In the 20–24 years age group the differences between the ethnic groups were much smaller. At older ages, Māori tertiary education participation rates were considerably higher than those of other ethnic groups. In 2009, the Asian ethnic group had the highest age-standardised rate of participation in bachelor's degree courses at 5.0%, followed by Europeans at 3.5%, Māori at 3.1%, and Pacific peoples at 3.0% (<http://www.ainc-inac.gc.ca/ai/mr/is/info110-eng.pdf> accessed 21.2.10)).

Summary of Overall Findings

Stage Three of the Indigenous Cultural Competency in Australian Universities project involved a web-based search of indigenous cultural competency activities in higher education institutions in comparable countries including all higher education institutions in New Zealand and Hawai'i, and a random sample of universities in Canada, Alaska and the United States. The web-based search focused on gathering information and examples accessible through the homepage of each university website on the five themes of the national Stocktake of Indigenous Cultural Competency in Australian Universities:

1. University Governance
2. Teaching and Learning
3. Indigenous Research Capacity
4. External Engagement
5. Human Resource Management

Due to a lack of information presented on a number of the surveyed university websites, particularly in the United States, it was not possible to find detail and examples of practice concerning each of the questions relevant to the five themes.

However, the web-based search revealed that higher education institutions in New Zealand, Canada, Hawai'i, Alaska and many jurisdictions of the United States are well advanced in embedding indigenous cultural competency systemically within the ethos and operations of various institutions, particularly within the themes of institutional governance, teaching and learning, research and external engagement.

In summary, all of the universities in New Zealand have senior indigenous positions, as do many of the institutions surveyed within Canada, Alaska and Hawai'i. These institutions in particular, have University Strategies and Plans which institutionalise the university's commitment to indigenous peoples and improved educational and socio-economic outcomes for indigenous peoples, students and staff. The majority of higher education institutions in each of the countries surveyed have well established policies, procedures and protocols guiding indigenous research and engagement with indigenous communities and people. Whilst the web-based survey did not reveal any institutions requiring all graduates to undertake Indigenous Studies as a part of their higher education (as is the case with two universities in Australia) or the inclusion of university-wide indigenous graduate attributes, it was evident that indigenous knowledges and perspectives were routinely included in the curricula of a number of disciplines including health, education, social work and psychology, land and environment, heritage, journalism and law.

The Australian higher education sector can learn much from the international experience of embedding indigenous cultural competency(ies). The following provides practical examples presented under each of the five project themes.

Theme I: University Governance

The national Stocktake of Indigenous Cultural Competency in Australian Universities survey contained four questions related to University Governance which reflect elements of the definitions of institutional cultural competence outlined in the previous section. These questions were used to frame the web-based search of surveyed international higher education institutions. The questions are:

1. Does the institution have Indigenous representation on University governing bodies?
2. Is there an established procedure for seeking Indigenous representation on university committees, boards and other bodies?
3. Is there a framework for regular reporting of Indigenous staff and student outcomes?
4. Are performance indicators for Indigenous outcomes included in the KPI's of university organisational units and senior staff?

Due to a lack of information presented on a number of the surveyed university websites, particularly in the United States, it was not possible to find detail and examples of practice concerning each of these questions. However, the selection of examples presented below demonstrates how a university may implement Indigenous cultural competency at the governance and broader operational level.

Example 1.

University governance is an aspect of institutional cultural competence which encompasses all aspects of a University's operations, including teaching and learning, human resources, research activity and external engagement. The University of Hawaii System's Strategic Plan: *Entering the University's Second Century 2002-2010*, provides an example of how the inter-related dimensions of institutional cultural competence can be enabled to the betterment of indigenous peoples and the university as a whole. The *central commitment & core value of the Strategy is 'Aloha'*; a concept which embraces respect for the history, traditions, and culture of Hawai'i's indigenous people. The three primary System Goals and Objectives of the Strategy are to build a:

1. Model Local, Regional, and Global University.
2. Transform the international profile of the University of Hawai'i system as a distinguished resource in Hawaiian and Asian-Pacific affairs, positioning it as one of the world's foremost multicultural centers for global and indigenous studies.
3. To strengthen the crucial role that the University of Hawai'i system performs for the indigenous people and general population of Hawai'i by actively preserving and perpetuating Hawaiian culture, language, and values.

The University of Hawaii System's Strategic Plan: *Entering the University's Second Century 2002-2010* contains 17 primary guidelines for the promotion and development of cultural competencies to ensure culturally healthy and responsive higher education learning environments in the Hawaiian context:

1. Promote growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and ability to contribute to one's...local and global communities.
2. Practice Hawaiian heritage, traditions and language to nurture one's *man ʻii* and perpetuate the success of the whole learning community.

3. Incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental, social and spiritual well-being of the learning community.
4. Utilize multiple pathways and multiple formats to assess what has been learned and honour this process to nurture the quality of learning within the community.
5. Promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to improve society.
6. Invite on-going participation with community members to perpetuate traditional ways of knowing, learning, teaching and leading to sustain cultural knowledge and resources within the learning community.
7. Foster an awareness of and appreciation for the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.
8. *Malama* the entire learning community and the environment to support formal and informal learning of good stewardship, resource sustainability and spirituality.
9. Engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations utilizing classical, traditional, contemporary and emerging genre.
10. Instil appropriate Hawaiian values, expressions, behaviours and practices to nurture healthy *mauli* and *mana*.
11. Support lifelong aloha for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of Hawai'i.
12. Encourage communication, participation and active collaboration by the learning community to pursue appropriate educational outcomes for all.
13. Develop an understanding of Hawaiian language, history, culture and values to foster a sense of place, community, and global connection.
14. Foster an understanding of Hawai'i's history from an indigenous perspective to better Hawai'i's future.
15. Provide a safe haven to support the physical, mental, social, emotional and spiritual health of the total community.
16. Support lifelong aloha for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of Hawai'i.
17. Encourage communication, participation and active collaboration by the learning community to pursue appropriate educational outcomes for all.

(Cited in National Association of Indigenous Institutes of Higher Learning, 2007:8-9)

See: <http://www.hawaii.edu/ovppp/stratplan/UHstratplan.pdf> accessed 15.2.11

Example 2:

University of Lethbridge, Canada has established mechanisms and protocols for encouraging and supporting the participation of First Nations peoples in all aspects of the University community. The University collaborates widely to develop programs that are relevant and available to First Nations peoples and works with them to ensure that these partnerships, and

the resulting programs, continue to meet all students' needs. The University of Lethbridge Business Plan 2008-2012 embeds these aims:

University of Lethbridge Business Plan 2008-2012 Strategy 1B: Improve our commitment to support First Nations education

Actions	Expected Results
Undertake research to identify actions that will increase the participation and success of First Nations students at the University.	The number of First Nations people attending and graduating from the University will grow substantially.
In collaboration with appropriate partners, the University will identify, develop, and seek funding for programs that meet the educational aspirations of First Nations people.	The number of non-Aboriginal students taking courses that deal with First Nations culture and issues will increase.
Expand opportunities for all students to gain understanding of First Nations cultures and issues.	
Encourage and support research to advance First Nations culture, improve the quality of life of First Nations peoples, and improve relationships between First Nations and other communities.	The University will expand the number of teachers, managers, and others with academic, cultural, and professional knowledge and skills related to First Nations culture.
Initiate programs of support for Aboriginal students.	Support services to First Nations students will improve and will focus more on improving recruitment and retention.

See: http://www.uleth.ca/vpadmin/Documents/Biz_Plan_08-12_Version_1.2_Mar%2019-08%20BOG%20APPROVED.pdf - University of Lethbridge, Canada Business Plan 2008-2012

Example 3:

The University of Auckland has a Pro Vice-Chancellor Māori and is committed to promoting Māori presence and achievement in teaching, learning and research with the goal of contributing to Māori intellectual and cultural achievement. The University is committed to the rights and obligations to Māori peoples articulated in the Te Tiriti or Treaty of Waitangi and offer all general and academic staff the opportunity to learn about the Treaty to broaden their understanding of its role in university operations in both the present and future. In keeping with its commitment to the principles and rights acknowledged under the Treaty, the University places a particular emphasis on promoting Māori presence and participation in all aspects of University life and governance, including encouraging teaching, learning and research in a range of fields important to Māori peoples. The Rūnanga at the University of Auckland is responsible for a range of areas from curriculum development through to links with the wider Māori community and is a sub-committee of Senate and Council, chaired by the Pro Vice-Chancellor (Māori).

See: <http://www.auckland.ac.nz/uoa/home/about/Māori-at-the-university>

See: <http://www.auckland.ac.nz/uoa/home/about/Māori-at-the-university/ma-runanga>

See: <http://www.auckland.ac.nz/uoa/home/about/Māori-at-the-university/ma-the-treaty-of-waitangi>

Example 4.

The management structure at the Auckland University of Technology includes an Pro Vice-Chancellor Māori Advancement position. The inclusion of an Office of the Pro Vice-Chancellor Māori Advancement in the University's management structures reflects the institution's commitment to The Treaty of Waitangi and Māori Advancement. As well as the Pro Vice-Chancellor Māori Advancement, the establishment of the Māori Advancement Advisory Committee ensures that staff and students from across the University are able to actively

contribute to enhancing university's commitment to The Treaty of Waitangi and Māori Advancement.

See: <http://www.aut.ac.nz/community/Māori> - Office of the Pro Vice-Chancellor Māori Advancement

See: <http://www.aut.ac.nz/community/Māori/maac> - Māori Advancement Advisory Committee

Example 5.

The University of Otago in New Zealand has a Māori Strategic Framework which outlines and guides the university in its commitment to Māori peoples. In keeping with the principles of the Framework, the university has established the Office of Māori Development (OMD). The main role of the OMD is to provide leadership to both academic and service divisions and to create opportunities for information sharing, clear communication and collaboration. The Office also manages the University's Treaty partnerships and a variety of other projects associated with Māori development at the university.

See: <http://www.otago.ac.nz/prodcons/groups/public/documents/webcontent/otago005301.pdf> - Māori Strategic Framework 2007-2012

See: <http://Māori.otago.ac.nz/Māori-at-otago/Māori-staff>

Example 6.

New Zealand's Lincoln University has a number of senior Māori positions within the governance structures of the university, including an Assistant Vice-Chancellor (Māori), Pro Vice-Chancellor leading the Centre for Māori and Indigenous Planning and Development and Pro Vice-Chancellor Office of Māori and Pacifica Development.

See: <http://www.lincoln.ac.nz/staff-profile?staffid=hirini.matunga> - Assistant Vice-Chancellor (Māori)

See: <http://www.lincoln.ac.nz/About-Lincoln-University/University-structure-and-staff/Staff-and-faculties/Faculty-of-Environment-Society-and-Design/Centre-for-Mori-and-Indigenous-Planning-and-Development/#992> - Centre for Māori and Indigenous Planning and Development

See: <http://www.lincoln.ac.nz/Māori-students/Te-Manutaki/> - Office of Māori and Pacifica Development.

Example 7.

Waikato University of New Zealand has a Pro-Vice-Chancellor Māori Office to provide executive leadership in supporting the University to meet its commitments as set out in the University Charter, Investment Plan, and Māori Plan. The Māori Plan or Whanake Ake, has been developed under the leadership of the Pro Vice-Chancellor (Māori) and in close consultation with Māori staff across the University, Māori students representing each Faculty, School and College of the university, and the Te Rōpū Manukura. The Whanake Ake or Māori Plan is part of the University's integrated planning framework and guides the University in the delivery of all of the Māori dimensions of the University Strategy.

See: <http://www.waikato.ac.nz/provcMāori/> - Pro-Vice-Chancellor Māori Office

See: <http://www.waikato.ac.nz/about/corporate/Māori.shtml> - The Māori Plan

Example 8.

Massey University in New Zealand has a visible and active Māori presence in senior management including a Deputy Vice-Chancellor and Assistant Vice-Chancellor (Māori and Pasifika and a Director Pasifika. The university has well established policies, procedures and protocols to guide meaningful inclusion of Māori peoples in university life, governance and decision making which are in keeping with the university's commitment to the Treaty of Waitangi.

See: <http://www.massey.ac.nz/massey/research/phd-administration/scholarships-and-awards-administration/scholarships-committee.cfm>

See: <http://www.massey.ac.nz/massey/Māori/>

Example 9.

The University of Saskatchewan in Canada has recently developed a policy and procedural framework for a whole-of-institution approach to improving outcomes for Aboriginal students and staff of the university and to guide the institution in its engagement with Saskatchewan peoples. This framework builds on the initiatives and structures of the 2003 Forging New Relationships: The Foundational Document on Aboriginal Initiatives at the University of Saskatchewan.

See:

http://www.usask.ca/ip/inst_planning/docs/Aboriginal+summary+document+for+workshop+Jan-19-2010+FINAL.pdf -. Advancing the University of Saskatchewan's Aboriginal Imperative Draft, Jan. 19, 2010

See:

http://www.usask.ca/ip/inst_planning/docs/new_Aboriginal_Strategic_Plan_Revisedv2FINAL.pdf - Forging New Relationships: The Foundational Document on Aboriginal Initiatives at the University of Saskatchewan October, 2003

Example 10.

The University of British Columbia in Canada has developed an Aboriginal Strategic Plan which outlines ten major areas of action for the university, providing a framework within which the many current initiatives undertaken by faculties and staff of the university can be better integrated and built upon for the systemic implementation of the principles of institutional cultural competence. The President's Advisory Committee on Aboriginal Affairs was formed comprising community members to provide ongoing input to the university on Aboriginal affairs and evaluate the university's progress in achieving the aims of the Aboriginal Strategic Plan. The Okanagan Strategic Action Plan acts as a supplement to the Strategic Plan and seeks to reflect the distinctive features, opportunities, and potential of the university's Okanagan campus.

See:

http://www.ubc.ca/okanagan/provost/__shared/assets/Strategic_Action_Plan_Feb_17_201015151.pdf - Aboriginal Strategic Plan

See: <http://aboriginal.ubc.ca/strategic-plan/presidents-advisory-committee/> - The President's Advisory Committee on Aboriginal Affairs

The Great Basin College, Nevada's 2009-2016 Strategic Plan embeds the university's commitment to 'celebrating the rich and unique history of our region and its indigenous peoples while also cultivating appreciation of the diversity among us, in the region and the world, during the present day, so that after they complete their time with us, our students are prepared to actively participate as members of the global community'. This commitment is made tangible through implementation of university-wide and/or Faculty level strategies, policies, procedures and protocols to enhance indigenous equity and participation in the life and governance of the university.

See: <http://www2.gbcnv.edu/planning/> - Great Basin College 2009-2016 Strategic Plan

Theme 2: Teaching and Learning

The National Stocktake of Indigenous Cultural Competency in Australian Universities survey contained three questions of direct relevance to the scope of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities. These questions guided the focus of the web-based search of international university websites. The three questions were:

1. Is Indigenous cultural competency embedded as graduate attributes in specific courses or on a University-wide basis?
2. Are Indigenous perspectives routinely included in the curriculum development process?
3. Does teaching staff receiving training in Indigenous pedagogy for Indigenous students?

Due to a lack of information presented on a number of the surveyed university websites, particularly in the United States, it was not possible to find detail and specific examples of practice concerning each of these questions.

Summary of Findings

Whilst the web-based survey did not reveal any institutions requiring the inclusion of university-wide indigenous graduate attributes, it was evident that indigenous knowledges and perspectives were routinely included in the curricula of a number of disciplines including health, education, social work and psychology, land and environment, heritage, journalism and law. Staff at many of the institutions investigated is supported in the teaching and development of curricula through professional development opportunities and the provision of various cultural and other resources. Where information was available, all institutions had established mechanisms and strategies for enabling and supporting the academic success of indigenous students in culturally respectful ways.

The selection of examples presented below is presented in no particular order. They demonstrate how a university may implement elements of Indigenous cultural competency within the domain of teaching and learning.

Example 1.

Universities in Alaska have adopted a set of *Cultural Standards Curriculum Design Indicators* which contain cultural competence pedagogical principles to guide the development and delivery of subjects and programs within the Alaskan higher education sector. The Cultural Standards Curriculum Design Indicators include:

- I. An Indigenous oriented curriculum reinforces the integrity of the cultural knowledge that students bring with them. A curriculum that meets this standard:
 - recognizes that all knowledge is imbedded in a larger system of cultural beliefs, values and practices, each with its own integrity and interconnectedness;
 - insures that students acquire not only the surface knowledge of their culture, but are also well grounded in the deeper aspects of the associated beliefs and practices;
 - incorporates contemporary adaptations along with the historical and traditional aspects of the local culture;
 - respects and validates knowledge that has been derived from a variety of cultural traditions;

- provides opportunities for students to study all subjects starting from a base in their own knowledge system;
2. An Indigenous oriented curriculum recognizes cultural knowledge as a part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future. A curriculum that meets this standard:
- recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning in the principles and practices associated with that knowledge;
 - provides students with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces;
 - incorporates the in-depth study of unique elements of contemporary life in Indigenous communities, such as the protection of land rights, subsistence, sovereignty and self-determination.
3. An Indigenous oriented curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum. A curriculum that meets this standard:
- utilizes the local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices;
 - recognizes the depth of knowledge that is associated with the long inhabitation of a particular place and utilizes the study of “place” as a basis for the comparative analysis of contemporary social, political and economic systems;
 - incorporates language and cultural immersion experiences wherever in-depth cultural understanding is necessary;
 - views all community members as potential teachers and all events in the community as potential learning opportunities;
 - treats local cultural knowledge as a means to acquire the conventional curriculum content as outlined in state standards, as well as an end in itself;
 - makes appropriate use of modern tools and technology to help document and transmit traditional cultural knowledge;
 - is sensitive to traditional cultural protocol, including role of spirituality, as it relates to appropriate uses of local knowledge.
4. An Indigenous oriented curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems. A curriculum that meets this standard:
- draws parallels between knowledge derived from oral tradition and that derived from books engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.
5. An Indigenous oriented curriculum situates local knowledge and actions in a global context. A curriculum that meets this standard:
- encourages students to consider the inter-relationship between their local circumstances and the global community;
 - conveys to students that every culture and community contributes to, at the same time that it receives from the global knowledge base;

- incorporates the educational principles outlined in the Coolongatta Statement on Indigenous Rights in Education (National Association of Indigenous Institutes of Higher Learning 2007 pp. 13-15).

Example 2.

University of Lethbridge, Canada, has enshrined a Commitment to Intercultural Learning. The university requires the knowledge and perspectives of First Nation, Métis and Inuit peoples to be incorporated into First Nations Lesson Plans. Academic staff are supported through training and two major websites have been established to aid staff in the development of curricula and effective indigenous pedagogies.

See: <http://people.uleth.ca/~am.bright/constructivist.htm> - Constructivist Learning and First Nations Content

See: <http://people.uleth.ca/~am.bright/index.html> - A Commitment to Intercultural Learning (Website for academics including appropriate content and pedagogy)

Example 3.

The Mi'kmaq-Maliseet Institute at the University of New Brunswick, Canada, provides a number of indigenous academic programs. The Institute provides variety of other services to support and encourage the incorporation of indigenous knowledges and perspectives across the university, including curriculum development for schools, research and publication in the fields of Maliseet and Mi'kmaq languages, First Nations education, First Nations children's literature, and history. The Institute also maintains the Mi'kmaq-Maliseet Resource Collection, which provides a wide body of resources on culture, history, language, and current issues to support staff and students.

See: <http://www.unb.ca/fredericton/education/mmi/about/services.html>

Example 4.

University of British Columbia has the only dedicated Indigenous university library in Canada. The Xwi7xwa Library is housed at eastern end of the traditional Longhouse that reflects the pit house architecture of interior UBC communities of British Columbia. The library provides a range of services to university staff involved in the development of indigenous curricula and has a broad collection of resources to support teaching. The university offers a number of indigenous academic programs and subjects specifically addressing Aboriginal topics. The university's Aboriginal Programs and Services provides advice and guidance to academic staff across the institution on culturally appropriate curriculum and pedagogy, as well as providing culturally appropriate services and support to First Nations, Metis and Inuit students by promoting access, providing capacity building opportunities and celebrating their success.

See: <http://aboriginal.ubc.ca/programs/> - This site lists all courses with Indigenous content offered by the university

See: <http://www.ubc.ca/okanagan/students/aboriginal/welcome.html> - Aboriginal Programs and Services.

See: <http://aboriginal.ubc.ca/longhouse/xwi7xwa-library/> - Xwi7xwa Library

Example 5.

The University of Saskatchewan has implemented a number of initiatives to improve access and outcomes for Saskatchewan peoples and support and acknowledge good teaching practices which reflect the mission of the university's Gwenna MossCentre for Teaching Effectiveness. The six commitments embedded within the MossCentre mission relate to the priority areas associated with enhancing indigenous access to and experience of higher education are:

- enhancing the teacher-learner experience
- achieving innovation in programs, including engagement of students in research and discovery
- engagement of students in community-based learning in Saskatchewan and Canada, and engagement of students in international and global learning
- developing a diverse body of students
- expanding retention strategies and initiatives
- fostering Aboriginal engagement; and improving the campus environment for students.

The University of Saskatchewan runs an Aboriginal First Year Experience Program (AFYEP) which is open to all aboriginal students who have been accepted into the university. The goal of the program is to support students in all undergraduate first year programs and to encourage students to consider all academic options on campus. AFYEP is based in the College of Arts and Science and provides a gateway to programs available within the college and other professional colleges and schools. The main purpose of the program is to foster a sense of community among aboriginal students on campus. The Aboriginal First Year Experience Program helps to create a critical mass of aboriginal students in selected courses required for degrees in the professional colleges and for success in the College of Arts and Science. AFYEP recognizes aboriginal students' desire to access programs and courses on campus that offer support specifically for Aboriginal Peoples.

To improve access to higher education within a broad range of discipline areas, the University of Saskatchewan has implemented the *Summer University Transition Program for Aboriginal Students* which includes a broad range of Summer Schools including:

- Mathematics and Science Enrichment Program
- Aboriginal Public Administration
- Aboriginal Teacher Education Programs
- Aboriginal Justice & Criminology
- Indigenous Peoples & Justice Program
- Aboriginal Business Education Programs.

The University of Saskatchewan has several societies and centres that focus on aboriginal students or aboriginal cultures and learning, including:

- The Aboriginal Students' Centre which facilitates and promotes aboriginal student achievement and strives to build a positive, successful educational experience for aboriginal students. The Centre provides a range of services including academic support,

social events, community liaison, career networking, Elders service and advice and counselling.

- The Rawlco Resource Centre of the University's Edwards School of Business is the only dedicated space for aboriginal students in business schools within the higher education sector of Canada. Students use this centre for studying, group project work and research. The Aboriginal Business Students Society within the School of Business supports and enhances positive awareness of aboriginal business issues across the institution and broader community while building strong relationships between the aboriginal business community and students of Saskatchewan.
- The University of Saskatchewan's Native Law Centre of Canada facilitates access to legal education for Aboriginal Peoples, promotes the development of the law and the legal system in Canada, accommodates the advancement of Aboriginal Peoples and communities, and disseminates information concerning Aboriginal Peoples and the law. Similarly, the university's Department of Native Studies offers programs that affirm the value and dignity of aboriginal societies, including their histories, languages, philosophies, oral literature and traditions.

The University of Saskatchewan also has a Provost's Award for Excellence in Aboriginal Education which annually recognises academic staff who makes an exceptional contribution to Aboriginal Learning at the University of Saskatchewan. There are three primary awards related to: teaching aboriginal students, teaching about aboriginal perspectives and leadership in aboriginal education.

See: <http://explore.usask.ca/programs/ar/AFYEP> - The Aboriginal First Year Experience Program

See: <http://explore.usask.ca/programs/ar/AFYEP> - Summer University Transition Program for Aboriginal Students

See: <http://explore.usask.ca/aboriginal/centres/> - Aboriginal Centres

See: <http://www.usask.ca/gmcte/drupal/?q=node/483> - Provost's Award for Excellence in Aboriginal Education

See: <http://www.usask.ca/gmcte/drupal/?q=mission> – Mission of the The Gwenna MossCentre for Teaching Effectiveness

Example 6.

University of Regina in Canada has established a comprehensive Aboriginal Perspectives web site to aid academic staff in the development of culturally appropriate curricula and its delivery. The university has used video material featuring aboriginal people as a base for constructing teaching resources.

The University's Aboriginal Student Centre provides a range of programs and services to aboriginal students including:

- CIBC kâspohtamâtotân Aboriginal Mentorship Program
- nitôncipâmin omâ ("We are Here") Student Success Program
- Cultural Awareness such as: Crafts, Pipe Ceremonies, Sharing Circles and Support from Cultural/Traditional Advisors

- Rediscovering the Path - Elders from across Saskatchewan visit to share their knowledge of traditional teachings with students
- Seminars designed to help students succeed in University

See: <http://www.uregina.ca/asc/> - Student Success Program

See: <http://www.uregina.ca/asc> - Aboriginal Student Centre

See: http://www.uregina.ca/ctl/assets/files/aboriginal_perspectives_on_teaching_and_learning.pdf - Aboriginal Perspectives on Teaching and Learning

Example 7.

The University of Auckland well established Tuākana affiliated tutoring and mentoring programs which operate in all faculties of the university. These programs are designed to assist Māori and Pasifika students achieve the best possible outcomes in their education and are delivered via tutorials, workshops, study groups and one-on-one sessions with tutors and mentors.

See: <http://www.auckland.ac.nz/uoa/home/about/Māori-at-the-university/ma-student-services-and-support> - Support for Māori students

See: <http://www.auckland.ac.nz/uoa/home/about/Māori-at-the-university/ma-resources> - Collection of resources for Māori students

See: <http://www.auckland.ac.nz/uoa/home/for/current-students/cs-career-planning/career-resources-groups/Māori-career-resources>

See: <http://www.auckland.ac.nz/uoa/home/about/eo-equity-office/eo-tuakana> - about Tuākana

Example 8.

In 1999, the Victoria University of Wellington in New Zealand established Te Rōpū Āwhina whānau or Māori learning centres within the Faculties of Science, Engineering, Architecture and Design to increase and support the number of graduating Māori and Pacific scientists, technologists, engineers, architects and designers to contribute to Māori and Pacific community development and leadership.

See: http://www.victoria.ac.nz/st_services/kaiwawao/ - Māori Student Services Adviser

See: <http://www.victoria.ac.nz/home/viclife/studentservice/Māoristudentsupport.aspx#support> – Māori student support documents and information

See: <http://www.victoria.ac.nz/science/Awhina/index.php> - Te Rōpū Āwhina whānau

See: <http://www.victoria.ac.nz/mai/funding.html> - funding opportunities for post-grad students

See: <http://www.victoria.ac.nz/home/prospective/future-students.aspx#Māori> – resources for prospective Māori students

Example 9.

The University of Boston in the United States incorporates the American Indian Students College Horizons which is a non-profit organization that supports the higher education of Native American students by providing pre-college (College Horizons) and pre-graduate (Graduate Horizons) summer programs. These programs are open to Native American, Alaskan Native, and Native Hawaiian high school and college students and/or graduates from across the United States. The mission of the university and College Horizons is to encourage

and facilitate the access to higher education of indigenous peoples and their successful graduation from a broad range of disciplines.

See: <http://management.bu.edu/admissions/life/diversity/minority/indian.html> - American Indian Students College Horizons

Theme 3: Indigenous Research Capacity

The national *Stocktake of Indigenous Cultural Competency in Australian Universities* survey contained four questions related to Indigenous research and research capacity building that informed the focus of the web-based search of international higher education institutions. The four questions are:

1. Is there the presence of a unit devoted to Indigenous research?
2. Are Indigenous issues identified as key research themes within the university?
3. Do processes exist to encourage research training by promising Indigenous students and staff?
4. Are mechanisms in place to ensure that research in Indigenous subjects is culturally safe and appropriate?

Summary of Findings

The web-based search of indigenous cultural competency activities in universities in Canada, New Zealand, the United States and Hawai'i revealed many exemplars of culturally sound research principles, ethical guidelines, processes and protocols related to research activities and engagement with indigenous and First Nations peoples. Indigenous Treaty rights as acknowledged in Canada, the United States and New Zealand provide the platform for indigenous self-determination over research on or about indigenous communities and issues, with jurisdictions in Canada and the US requiring tribal approval for all research undertaken within or about their communities. International Codes of Ethics such as the Nuremberg Code (1947), the Helsinki Declaration (1964), the Belmont Report (1979) and, more recently, the UNESCO Universal Declaration on Bioethics and Human Rights (2005), along with the principles of the Treaty of Waitangi shape the changing ethical standards and professional expectations for researchers working in Māori contexts.

The majority of universities have indigenous research Centres, with indigenous issues being a key research area for Faculties and academics from across the various institutions. There is evidence of considerable support mechanisms for indigenous students and early career research staff to build their research skills and capacity and to ensure that research is culturally and ethically sound and accountable to the community concerned.

The models and principles presented in the examples below provide useful frameworks which could be adapted to local contexts to guide researchers within Australian universities in their research and engagement with Aboriginal and Torres Strait Islander communities and peoples.

Inclusion of a unit devoted to Indigenous research and Indigenous issues as key research themes within the university

Example 1.

The University of Saskatchewan in Canada has two dedicated Centres for indigenous research – the Indigenous Peoples' Health Research Centre and Indigenous Land Management Institute. The principles that inform indigenous research at the University of Saskatchewan are community-based and interdisciplinary. The Indigenous Land Management Institute brings research, teaching, outreach and engagement activities in the area of Indigenous land and resource management together under one umbrella unit, while the Indigenous Peoples' Health Research Centre focuses on:

- Indigenous identity, place and connectivity, and cultural/linguistic continuity, as they relate to health
- Mental health and addictions
- Complex interactions of factors
- Chronic disease

See: <http://ilmi.usask.ca/> - The Indigenous Land Management Institute

See: <http://www.iphrc.ca/> - The Indigenous Peoples' Health Research Centre

Example 2.

As well as being a key research focus across the institution, Massey University in New Zealand a number of dedicated Māori academic and research centres including:

- Te Pūtahi ā Toi, School of Māori Studies
- Te Uru Maraurau, Department of Māori and Multicultural Education, College of Education
- He Pukenga Kōrero, A Journal of Māori Studies
- Te Pumanawa Hauora, Research Centre for Māori Health and Development
- Te Au Rangahau, Māori Business Research Centre
- Te Ropu Whariki, the Whariki Research Group
- Te Mata o Te Tau, Academy for Māori Research and Scholarship

Massey University also undertakes considerable collaborative research with Māori and Pacific Island communities in the fields of:

- Conservation of Aotearoa's Species and Culture
- Biodiversity of the South Pacific
- Origins and Migration Paths of Pacific Peoples

See: http://awcmee.massey.ac.nz/Māori/islands_conservation.htm

See: http://www.massey.ac.nz/massey/Māori/Māori_research/Māori_research_home.cfm

Example 3.

The University of Auckland has three research centres dedicated specifically to Māori issues: the James Henare Māori Research Centre, Ngā Pae o te Maramatanga, and the Mira Szászy Research Centre.

- James Henare Māori Research Centre - This Centre focuses the intellectual resources of the University on issues relevant to the Taitokerau people.
- Ngā Pae o te Maramatanga - Centre of Research Excellence - Ngā Pae o te Maramatanga, The National Institute of Research Excellence for Māori Development and Advancement, brings together Western science and Māori scientific understanding.

- Mira Szászy Research Centre - New Zealand's first dedicated Māori and Pacific research facility in business and economics.

See: <http://www.auckland.ac.nz/uoa/home/about/Māori-at-the-university/ma-research>

See: <http://www.auckland.ac.nz/uoa/home/about/research/strategic-research-initiatives>

Example 3.

The University of Saskatchewan has two research centres devoted to Aboriginal research. The Aboriginal Education Research Centre at the university is a leader in research related to Aboriginal Education within Canada and Indigenous educational issues around the globe, whilst the Native Law Centre undertakes and promotes legal research and interdisciplinary legal research of Aboriginal or Indigenous matters, both nationally and internationally. The primary objectives of the Native Law Centre include to:

- provide and promote access to high quality legal education for Aboriginal people throughout Canada, and to provide a positive example of Aboriginal legal education internationally
- publish legal reference and scholarly materials that reflect a wide range of Aboriginal legal and interdisciplinary legal subjects
- serve as a specialist resource on Aboriginal legal issues
- foster national and international relationships and collaboration for mutual enrichment and for joint work on Indigenous issues.

Example 4.

The University of Saskatchewan's Centre of Excellence for Women's Health Program have a renewed mandate from Health Canada to undertake new research and program development, and to make policy recommendations to the Canadian government on the following key priority areas for government and indigenous peoples of Canada:

- Aboriginal women's health issues
- Aboriginal Women, poverty and health
- Health of Aboriginal women living in rural, remote & northern communities

See: <http://aerc.usask.ca/> - Aboriginal Education Research Centre

See: <http://www.usask.ca/nativelaw/> - Native Law Centre

See: <http://www.prhprc.usask.ca/relationships/prairie-womens-health-centre-of-excellence> - The Centre of Excellence for Women's Health Program

Inclusion of processes to encourage research training by promising Indigenous students and staff

Example 1.

The Victoria University of Wellington in New Zealand have a number of established programs, funding opportunities and other initiatives in place to support the development of Māori research students and early career research staff, including:

- increase Māori and indigenous doctoral participation and completion rates
- develop a well- networked cohort of Māori and indigenous researchers
- improve transitions from doctoral study to post-doctoral research and to future careers
- expand Māori and indigenous capacity, leadership and research capability

See: <http://www.victoria.ac.nz/mai/about.html>

See: <http://www.victoria.ac.nz/mai/funding.html>

Example 2.

The University of Ottawa in Canada has an established Forum for Aboriginal Studies and Research (FASR) designed to provide space for dialogue and exchange for researchers and students. The objectives of the FASR are to:

- Facilitate the diffusion of information of research related to Aboriginal peoples at the University of Ottawa
- Offer professors and students from various disciplinary backgrounds a space for exchanges, dialogues and critical debates on Aboriginal issues
- Contribute to the public debate and to the diffusion of knowledge through the organization of conferences, debates and workshops on Aboriginal issues in Canada and around the world.

See: <http://www.socialsciences.uottawa.ca/fera/eng/index.asp>

Example 3.

The University of Auckland has a number of research groups housed within Te Ara Poutama which support and capacity build Māori students and early career researchers, including the Mātauranga Māori Student Researchers Group.

See: <http://www.aut.ac.nz/study-at-aut/study-areas/te-ara-poutama/research/research-expertise/mAtauranga-Māori/matauranga-Māori-student-researchers>

See: <http://www.aut.ac.nz/study-at-aut/study-areas/te-ara-poutama/research/research-expertise>

Example 4.

The strategic goal of the Centre for Māori and Pacific Development Research at Waikato University is to uphold the University's commitment to the Treaty of Waitangi by becoming a centre of research excellence capable of fostering and facilitating the self-determination, self-governance and development efforts of indigenous peoples in New Zealand, Australia, and Pacific Rim countries generally. The Centre leads the university in capacity building Māori student and early career researchers through provision of development activities, research

scholarships, and opportunities for emerging scholars to conduct doctoral and post-doctoral research under the supervision of established Māori researchers.

See: <http://www.waikato.ac.nz/research/units/cmpdr.shtml>

Example 5.

The Centre for Indigenous Peoples' Nutrition and Environment (CINE) at McGill University in Canada is an independent, multi-disciplinary research and education resource for Indigenous Peoples, created by Canada's Aboriginal leaders. The Centre was created in response to a need expressed by Aboriginal Peoples for participatory research and education to address their concerns about the integrity of their traditional food systems. Deterioration in the environment has adverse impacts on the health and lifestyles of Indigenous Peoples, in particular nutrition as affected by food and food traditions.

See: <http://www.mcgill.ca/cine/> The Centre for Indigenous Peoples' Nutrition and Environment

Inclusion of mechanisms to ensure that research in Indigenous subjects is culturally safe and appropriate

Example 1.

The University of Auckland has well developed guidelines for Māori Research Ethics. The guidelines recognise that research contributes to the broader development objectives of society and ethics has a specific role in guiding key behaviours, processes and methodologies used in research with Māori peoples and identifies principles of best practice.

The University of Auckland online guide '*Background to the Guidelines and the Framework*' (see URL below) explains the principles and Framework for research in Māori contexts thus:

'The framework presented in this guideline recognises the broad range of ethical issues identified in previous documents, particularly in the context of health research. The main principles are drawn from tikanga Māori and its philosophical base of mātauranga Māori, but also integrate understandings from the Treaty of Waitangi, indigenous values and western ethical principles.'

This framework aims to focus the ethical deliberation towards a more constructive critique of research in terms of not only its ability to identify risks but its potential to enhance relationships through the creation of positive outcomes for Māori communities. Concepts of justice and reciprocity are important for identifying tangible outcomes for all parties and supporting more equitable benefit sharing.

The framework also advocates for constructive relationships and acknowledges the roles, relationships and responsibilities each party has in the process of engagement. The framework considers that both the research design and the cultural and social responsibility of the researchers have an immediate influence on the likely outcomes of the research project and should be considered during ethical deliberations.

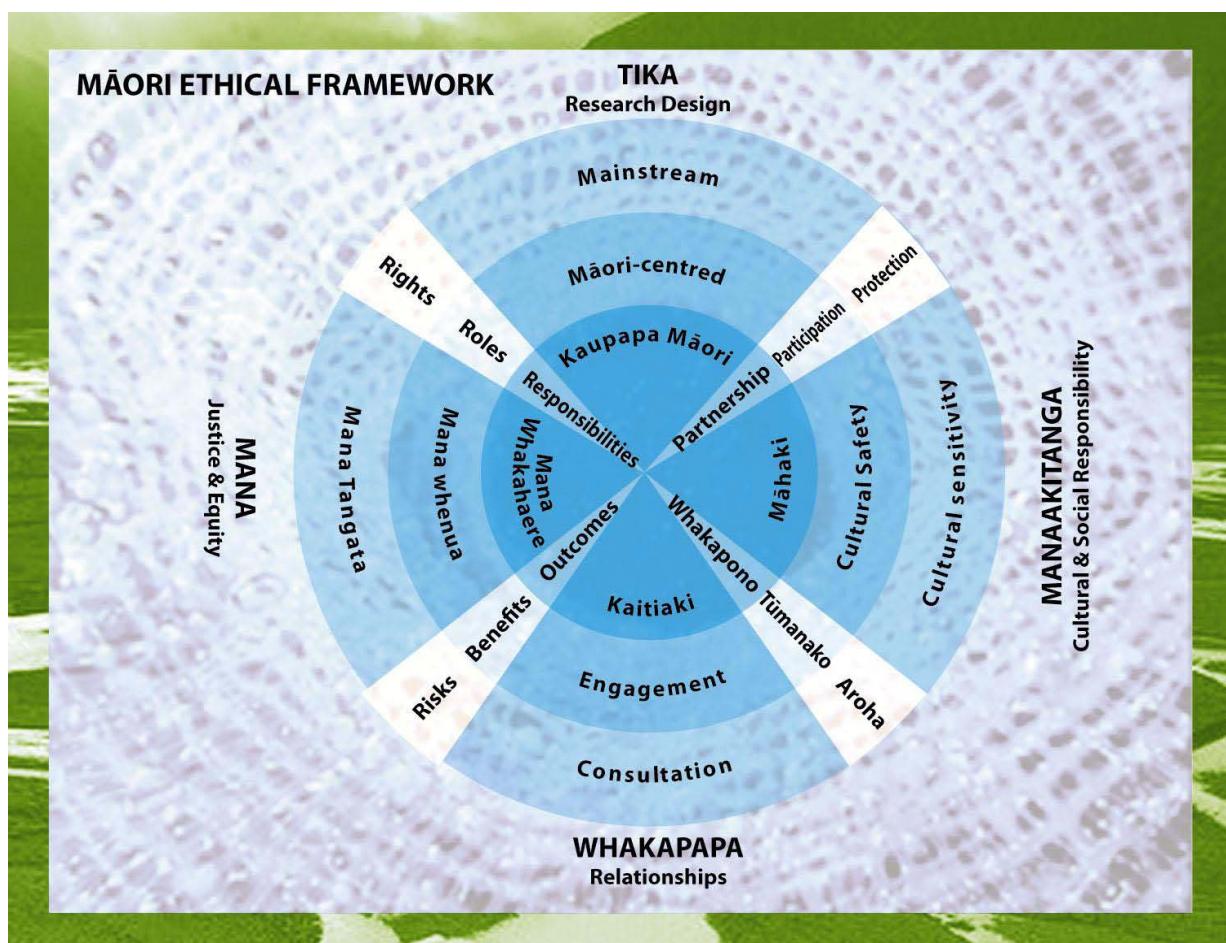
The Māori ethics framework references four tikanga based principles (Whakapapa, Tika, Manaakitanga, and Mana) as the primary ethical principles in relation to research ethics. Other ethical concepts and principles are located within this framework and the ethical issues within each segment are identified and cross-referenced to the Operational Standard (Ministry of Health (2006) Operational Standard for Ethics Committees, Ministry of Health).

Each segment is divided into a 3 parts that identify progressive expectations of ethical behaviour.

The outer quadrant relates to what has been termed minimum standards. The minimum standards are expected to have been met by researchers before ethics committee members consider ethical approval for the research project.

The middle quadrant refers to good practice which indicates a more responsive approach to the research project.

Best practice extends the ethical consideration to align with expectations of behaviour within Te Ao Māori.

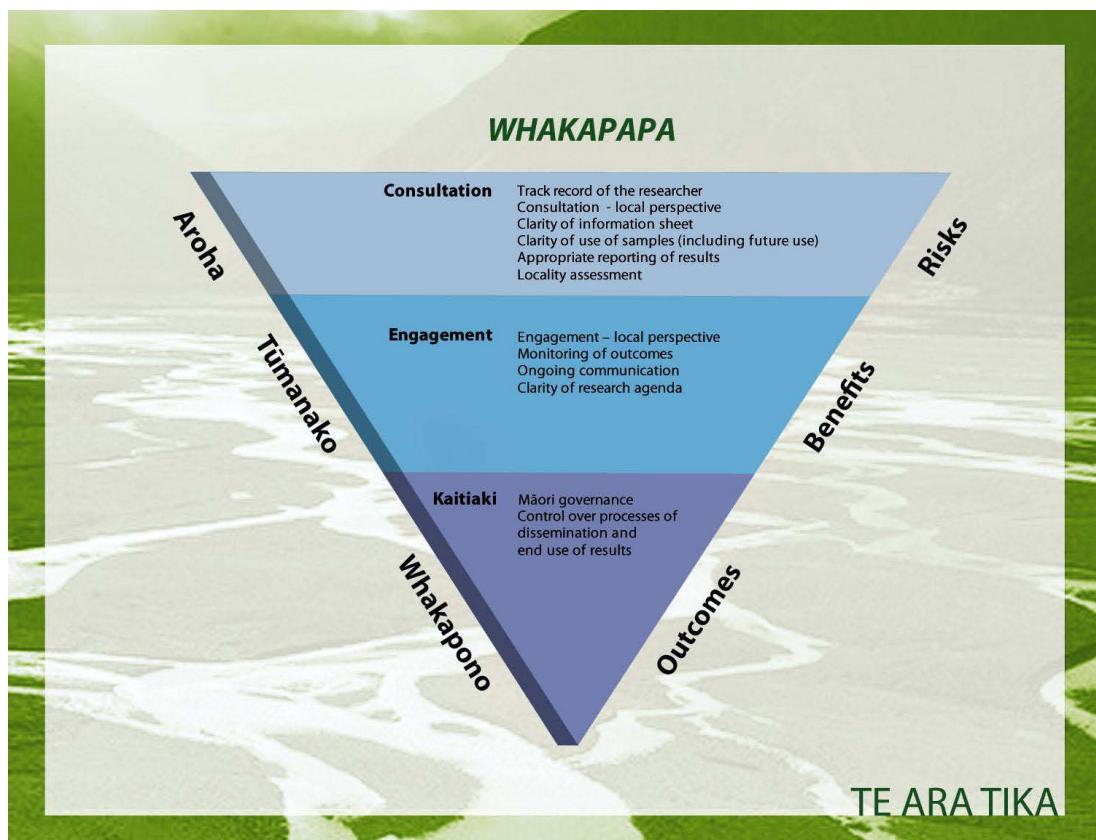


The axis between the segments provides further opportunity to link the ethical issues to the rights, roles and responsibilities associated with the Treaty of Waitangi, the principles themselves (partnership, participation and protection), a risk/benefit/outcome continuum, and the Māori values of whakapono, tumanako and aroha. The process of ethical review can be thought of in terms of TAPU and NOA. The concept of 'Kia Tūpato' (to be careful) becomes the starting point for considering the value or potential benefit of a research project. Kia āta-whakaaro' (precise analysis) and 'kia āta-korero' (robust discussion) of the practical/ethical/spiritual dimensions of any project is necessary to provide a foundation to 'kia āta-whiriwhiri' (consciously determine) the conditions which allow the project to 'kia āta-haere' (proceed with understanding).

Whakapapa – He aha te whakapapa o tēnei kaupapa?

Whakapapa is used to explain both the genesis and purpose of any particular kaupapa. Whakapapa is an analytical tool for not only understanding why relationships have been formed

but also monitoring how the relationships progress and develop over time (mai i te whai ao ki te ao mārama). Within the context of decision-making about ethics, whakapapa refers to quality of relationships and the structures or processes that have been established to support these relationships. In research, the development and maintenance of meaningful relationships between researcher and research participant forms another axis of consideration for evaluating the ethical tenor of a research project and its associated activity'.



See http://www.fmhs.auckland.ac.nz/faculty/tkham/tumuaki/_docs/teara.pdf

Example 2.

The Nuu-Chah-Nulth Tribal Council Research Ethics Committee have well developed Protocols and Principles for Conducting Research in a Nuu-Chah-Nulth Context. The protocols and principles provide a mechanism for ensuring that research conducted within Nuu-chah-nulth communities or territories is done in an ethical and appropriate manner. The principles and protocols identified in Section 2 of the Protocols and Principles for Conducting Research in a Nuu-Chah-Nulth Context include:

- Research that involves Nuu-chah-nulth communities and its members as participants, either directly or indirectly, must ensure that research protocols uphold the principle of protection. Ideally, the researcher will partner with communities and involve them in the development of the research project.
- The Nuu-chah-nulth Tribal Council is committed to respecting the goals and aspirations of Nuu-chah-nulth-aht involved in research. This includes the maintenance of Nuu-chah-nulth control over resources, including people and the knowledge they carry.
- Partnership: Where Nuu-chah-nulth-aht are participants in research and have a major interest in the outcome of a research project, then a working relationship should be

established between the researcher and the participants or representatives of the participating community(ies).

- Protection: The researcher must ensure the protection of Nuu-chahnulth-aht participants and resources prior to the onset of research, during data collection and compilation, during and after dissemination of data.
- Participation: All Nuu-chah-nulth-aht have a right to participate in or refuse participation in research. Reasons for inclusion and exclusion in research must be clearly outlined prior to onset of research. Participants must be given adequate time (24 hour minimum) to consider their participation in the research and must be permitted to withdraw participation at any time without consequences.

See http://www.fnehin.ca/uploads/docs/NTC_Research_Protocol.pdf

Example 3.

The Mi'kmaq College Institute has developed a set of Research Principles and Protocols called the Mi'kmaw Ethics Watch. The Principles and Protocols of the Mi'kmaw Ethics Watch were developed to protect Mi'kmaq peoples and their knowledge, and to ensure that Mi'kmaw people are informed of research including its benefits and costs to the Mi'kmaw community, are treated fairly and ethically in their participation in any research, and have an opportunity to benefit and gain from any research conducted among or about them. These principles and guidelines are currently being disseminated broadly to each of the Mi'kmaw communities for their review, discussion, and ratification. The foundation principles of the Mi'kmaw Ethics Watch are:

- *Mi'kmaw people are the guardians and interpreters of their culture and knowledge system - past, present, and future.*
- *Mi'kmaw knowledge, culture, and arts, are inextricably connected with their traditional lands, districts, and territories.*
- *Mi'kmaw people have the right and obligation to exercise control to protect their cultural and intellectual properties and knowledge.*
- *Mi'kmaw knowledge is collectively owned, discovered, used, and taught and so also must be collectively guarded by appropriate delegated or appointed collective(s) who will oversee these guidelines and process research proposals.*
- *Each community shall have knowledge and control over their own community knowledge and shall negotiate locally respecting levels of authority.*

(See <http://mrc.uccb.ns.ca/prinpro.html>)

Example 4.

In 1997 the Association of Canadian Universities for Northern Studies (ACUNS) developed the *Ethical Principles for the Conduct of Research in the North*. The aim of the nineteen key principles is to encourage the development of co-operation, partnerships and mutual respect between researchers and indigenous peoples of northern Canada and Alaska whilst developing culturally appropriate ethical practice and scholarship. The Ethical Principles guiding research are:

- Researchers should abide by any local indigenous laws, regulations or protocols that may be in place in the region(s) in which they work.

- There should be appropriate community consultation at all stages of research, including its design and practice. In determining the extent of appropriate consultation, researchers and communities should consider the relevant cross-cultural contexts, if any, and the type of research involved. However, incorporation of local research needs into research projects is encouraged.
- Mutual respect is important for successful partnerships. In the case of northern research, there should be respect for the language, traditions, and standards of the community and respect for the highest standards of scholarly research.
- The research must respect the privacy and dignity of the people. Researchers are encouraged to familiarize themselves with the cultures and traditions of local communities.
- The research should take into account the knowledge and experience of the people, and respect that knowledge and experience in the research process. The incorporation of relevant traditional knowledge into all stages of research is encouraged.
- For all parties to benefit fully from research, efforts should be made, where practical, to enhance local benefits that could result from research.
- The person in charge of the research is accountable for all decisions on the project, including the decisions of subordinates.
- No research involving living people or extant environments should begin before obtaining the informed consent of those who might be unreasonably affected or of their legal guardian.
- In seeking informed consent, researchers should clearly identify sponsors, purposes of the research, sources of financial support, and investigators responsible for the research.
- In seeking informed consent, researchers should explain the potential beneficial and harmful effects of the research on individuals, on the community and/or on the environment.
- The informed consent of participants in research involving human subjects should be obtained for any information-gathering techniques to be used (tape and video recordings, photographs, physiological measures, etc.), for the uses of information gathered from participants, and for the format in which that information will be displayed or made accessible.
- The informed consent of participants should be obtained if they are going to be identified; if confidentiality cannot be guaranteed, the subject must be informed of the possible consequences of this before becoming involved in the research project.
- A community or an individual has the right to withdraw from the research at any point.
- On-going explanations of research objectives, methods, findings and their interpretation should be made available to the community.
- Subject to the requirements for confidentiality, descriptions of the data should be left on file in the communities from which it was gathered, along with descriptions of the methods used and the place of data storage. Local data storage is encouraged.
- Research summaries in the local language and research reports should be made available to the communities involved. Consideration also should be given to providing reports in the language of the community and to otherwise enhance access.

- All research publications should refer to informed consent and community participation, where applicable.
- Subject to requirements for confidentiality, publications should give appropriate credit to everyone who contributes to the research.
- Greater consideration should be placed on the risks to physical, psychological, humane, proprietary, and cultural values than to potential contribution of the research to knowledge.

See <http://acuns.ca/website/wp-content/uploads/2010/09/EthicsEnglishmarch2003.pdf>

Example 5.

The University of Arizona has developed a 'Virtual Handbook for Research in Indian Country' to guide the conduct of research on or about Native American Indian peoples, communities and reservations. Researchers of the university working on reservations must comply with local requirements for the conduct of research and should demonstrate to the University of Arizona's Human Subjects Protection Program that all required local approvals have been acquired or are imminent prior to submitting a protocol to the IRB. This approval may vary depending on the jurisdiction of the Tribe or Nation on whose territory the research will be conducted. Researchers are required to contact the Tribal Headquarters, Tribal Attorney or other official Tribal representative to determine the appropriate form of review and protocol. Researchers at the University of Arizona must make every effort to inform appropriate Tribal entities of their research activities before they can proceed.

Tribal Approval Process

Researchers should keep in mind that every tribal group is unique in their cultures, languages, governing, and political structures.

Researchers working on American Indian reservations must comply with local requirements for the conduct of research and should demonstrate to the University of Arizona's Human Subjects Protection Program that all required local approvals have been acquired or are imminent prior to submitting a protocol to the Indian Research Board (IRB). This approval may vary depending on the jurisdiction of the tribe or nation on whose territory the research will be conducted. Researchers should contact the tribal headquarters, tribal attorney or other official tribal representative to determine the appropriate form of review and protocol. Researchers must make *every effort* to inform appropriate tribal entities of their research activities.

Proposals for research on American Indian reservations must demonstrate that research procedures are appropriate given the laws and culture of the tribal nation in which research will be conducted and that the researcher has established appropriate relationships within the tribal jurisdiction in which he or she intends to work.

Source: <http://www.nptao.arizona.edu/research/index.cfm>

Example 6.

Canada's University of Victoria's Faculty of Human and Social Development have developed a comprehensive set of *Protocols & Principles for Conducting Research in an Indigenous Context*. These protocols were designed to ensure that appropriate respect is given to the cultures, languages, knowledge and values of Indigenous peoples, and to the standards used by Indigenous peoples to legitimate knowledge in all research undertaken by students and staff of the Faculty.

See http://web.uvic.ca/igov/programs/masters/igov_598/protocol.pdf

Example 7.

The University of Otago in New Zealand has established policies, procedures and protocols guiding Māori related research activities. These are detailed in documents which can be found at:

- <http://Māori.otago.ac.nz/Māori-research> - Research overview
- <http://Māori.otago.ac.nz/Māori-research/policy> - Overview of Research Consultation with Māori – Policy and Process
- <http://www.otago.ac.nz/administration/policies/otago003272.html> - Policy Statement
- <http://www.otago.ac.nz/research/Māoriconsultation/> - Research Consultation with Māori Policy

Theme 4: Human Resource Management

The national Stocktake of Indigenous Cultural Competency in Australian Universities survey contained four questions related to Human Resource Management that guided the focus of the web-based search of international higher education institutions. The four questions were:

1. Does the institution have identified programs that target recruitment of Indigenous staff?
2. Does the institution have established programs for the development of Indigenous staff, such as study leave, mentoring and general staff awards?
3. Is cultural competency training included in all staff induction?
4. Are training opportunities provided for staff in cultural competency offered outside the induction process?

Summary of Findings

The web-based search of university central and Human Resources websites of international higher education institutions in Canada, New Zealand, the United States, Hawai'i and South Africa revealed little or no specific information concerning the recruitment and professional development of indigenous staff or the cultural competence training of non-indigenous staff. The following examples are a selection of notable exceptions.

Example 1.

Following the implementation of the South African Education White Paper 3 in 1997 all South African higher education institutions are required to submit human resource development plans, including equity goals, as part of their three-year rolling plans. The Human Resource Development plans required by each university need to address both indigenous employment and institutional culture. The strategic areas for reporting include:

- indigenous staff recruitment and promotion policies and practices;
- indigenous staff development, including academic qualifications development, professional development and career-pathing for indigenous staff, including instructional (teaching) development, management skills, technological reskilling, and appropriate organisational environment and support;
- remuneration and conditions of service, taking into account the increasing competition from the public and private sectors for well-qualified indigenous people;
- reward systems for indigenous staff, including sabbaticals, and sponsored conference attendance; and
- the transformation of institutional cultures to support diversity (South African Education White Paper 3, 1997 p. 29).

Example 2:

The University of Auckland, like other universities in New Zealand, has a formalised commitment to Māori peoples and has a range of policies and structures in place to meet the institutions responsibilities under the Treaty of Waitangi. The University of Auckland's Equity and Equal Opportunity policy and program contains a number of objectives to redress the under-representation of Māori staff in the University.

See: <http://www.auckland.ac.nz/uoa/eo-eeo-policy> - University of Auckland Equal Opportunity Policy

Example 3.

The University of Regina in Canada was acknowledged as an Employment Equity Employer with the Saskatchewan Human Rights Commission in 1989. In 1999, the University signed an Aboriginal Partnership Agreement with Government Relations and Aboriginal Affairs in Canada, to establish effective mechanisms and pathways to employment at the university for Aboriginal people. These are detailed in the University of Regina Diversity Plan.

See: <http://www.uregina.ca/hr/faq/diversity> - University of Regina Diversity Plan

Example 4.

The University of Lethbridge in Canada has a relatively comprehensive Employment Equity Plan which contains strategies and targets for the recruitment, retention and professional development of Aboriginal, Metis and Inuit staff.

See: <http://www.uleth.ca/diversityadvantage/documents/EquityReportPlanFINAL.pdf> - Employment Equity Plan.

Theme 5: External Engagement

The national Stocktake of Indigenous Cultural Competency in Australian Universities survey contained four questions related to engagement with Indigenous communities and organisations which guided the web-based search of international higher education institutions. The four questions were:

1. Does the university have established mechanisms for engaging with & obtaining the views of local Indigenous communities on an on-going basis?
2. Are there established programs that encourage Indigenous access to university formal & ceremonial occasions?
3. Does the local Indigenous community have a role in university formal & ceremonial occasions?
4. Is there a central university website for Indigenous activities undertaken by the university which is easily accessible, well presented & current?

Summary of Findings

Whilst little evidence or information was available on university websites in the United States, the web-based search of universities in New Zealand, Canada and Hawai'i revealed high levels of engagement with local indigenous communities. The universities each have well-established structures and mechanisms to ensure that indigenous involvement with the university transcends tokenism and is conducted in culturally appropriate and respectful ways. Universities in New Zealand have formal Strategic Statements, Memorandums of Understanding or other strategic documents which enshrine the principles of the Treaty of Waitangi and guide the university in its engagement with Māori peoples in all spheres of operation. Universities in New Zealand and Canada generally have a formal indigenous body to oversee matters related to indigenous cultural, knowledges and protocols, and act as an advisory to the university.

The web-based search of international university websites in comparable countries demonstrated that the majority of higher education institutions have information included on their central website for indigenous students and potential students. The exception was the United States where, in most States, little or no evidence was found.

Inclusion of established mechanisms for engaging with & obtaining the views of local Indigenous communities on an on-going basis and encourage their access to university formal & ceremonial occasions

Example 1.

The University of Otago in New Zealand has a formal Memorandum of Understanding (Nōku te korikori, nōu te korikori tahi) with the South Islands iwi Te Rūnanga o Ngāi Tahu, which honours and enables at the institutional level, the Treaty of Waitangi. The Principles of the Memorandum are:

- I. Partners: Te Rūnanga o Ngāi Tahu and the University of Otago.
 - I.1 The University of Otago was founded in 1869 by an Ordinance of the Otago Provincial Council. The Charter of the University of Otago states the institution's commitment to the articles of the Treaty of Waitangi.
 - I.2 For the purposes of this Memorandum, Ngāi Tahu are the tangata whenua of the boundary defined within the 1996 Te Rūnanga o Ngāi Tahu Act and the 1998 Ngāi

Tahu Claims Settlement Act. In particular the Crown clearly recognises Ngāi Tahu status as tangata whenua in the 1998 Act, which states: Part 1,6.(7).

- 1.3 The Crown apologises to Ngāi Tahu for its past failures to acknowledge Ngāi Tahu rangatiratanga and mana over the South Islands within its boundaries, and in fulfilment of its Treaty obligations, the Crown recognises Ngāi Tahu as the tangata whenua of, and as holding rangatiratanga within, the Takiwā of Ngāi Tahu Whānui.
2. Purpose
 - 2.1 Both Te Rūnanga o Ngāi Tahu, as the Treaty partner, and the University of Otago agree that the purpose of this Memorandum of Understanding is to establish a protocol that gives effect to a Treaty of Waitangi based partnership. This Memorandum of Understanding will give effect to Ngāi Tahu's aspirations and allow the University of Otago to realise their Treaty obligations.
 - 2.2 Ngāi Tahu as tangata whenua recognise the responsibility to provide manaakitanga for the interests of all people within the takiwā of Ngāi Tahu whānui . Ngāi Tahu also recognise that the University of Otago is both a national and international university, that its campus extends outside the Ngāi Tahu boundary and that the University is developing relationships with other tangata whenua/iwi within their respective tribal takiwā as appropriate.

The University of Otago will recognise Ngāi Tahu rangatiratanga and mana within the takiwā of Ngāi Tahu whānui.

3. Principles
 - 3.1 Both partners acknowledge and respect the statutory autonomy of the other.
 - 3.2 Both partners acknowledge the principles of academic freedom and the University's role as a critic and conscience of society.
 - 3.3 Either party has the right to enter into other agreements with other iwi/tertiary institutions.
 - 3.4 The University will seek and receive advice from Ngāi Tahu on the exercising of kawa and tikanga within the Ngāi Tahu takiwā.
 - 3.5 In areas of mutual agreement, the partners will explore the joint development and evaluation of programmes and initiatives.
 - 3.6 Both partners make a commitment to open discussion, positive negotiation and a problem-solving approach to all matters related to fulfilling the purpose of this partnership.
 - 3.7 Both partners recognise and respect the diverse strengths and contributions each brings to the partnership.
 - 3.8 Both partners recognise and respect the obligations of financial accountability which each brings to the partnership.
 - 3.9 Both partners commit themselves to striving for excellence in education for all students.
 - 3.10 Both partners will have equal status in decision making on all matters related to fulfilling the purpose of this partnership.

- 3.11 Both partners undertake to inform the other of new information and developments which could impact on the fulfilling of the purpose of this partnership.
 - 3.12 Effective channels of communication and regular opportunities for dialogue and the establishment of formal mechanisms for input are essential to the success of the partnership.
4. Cooperation
 - 4.1 Both partners agree to co-operate in the implementation of the purpose and principles that will give effect to the Memorandum of Understanding.
 - 4.2 Nominees of the University of Otago Council and Te Rūnanga o Ngāi Tahu to meet at least biannually to review progress on this memorandum and to identify priority issues and tasks.
 5. Mechanisms and Processes for Cooperation
 - 5.1 Both partners agree to put in place mechanisms and processes through which the purpose and principles of this agreement can be fulfilled.
 6. Review of Agreement
 - 6.1. The memorandum of understanding will be reviewed every three years.

See <http://www.otago.ac.nz/about/otago005277.html>

Example 2.

The Traditional Peoples Advisory Committee at the University of Manitoba in Canada is the primary body for fostering university engagement with indigenous peoples and communities, including cultural activities on-campus. The Traditional Peoples Advisory Committee comprises Traditional Aboriginal faculty and staff of the University who oversee the observance of Traditional Protocols, including the engagement of Elders for formal and ceremonial occasions to ensure that the Elders, as Traditional Teachers of indigenous cultures knowledges and worldviews, are treated in a respectful and culturally appropriate manner.

See: <http://umanitoba.ca/student/asc/tpac/index.html> - The Traditional Peoples Advisory Committee

Example 3.

The University of Winnipeg in Canada has a number of structures and procedures in place to ensure that the university is an accessible, community based institution. Approximately 10 per cent of the 9,200 students at the University are First Nations, Métis or Inuit peoples, making it one of the top four universities in the country for Aboriginal participation.

See: <http://www.uwinnipeg.ca/index/future>Welcome-aboriginal-education>

Example 4.

University of Regina in Canada hosts a monthly seminar that invites Traditional and Cultural Advisors to share their knowledge, expertise, and perspectives for the purpose of education, lifelong learning, and community engagement. Rediscovering the Path (RTP) is an initiative that showcases the mixture of customs and practices from neighbouring communities and First Nations of Saskatchewan.

See: <http://www.uregina.ca/asc/>

Example 5.

The University of Auckland's Office of Pasifika Advancement maintains and facilitates relationships with many organisations of importance to the Pasifika community, both internally and externally. Through these relationships, strong foundations of trust and joint purpose can be built. These then lead to increased opportunities to find sustainable solutions for community issues.

See: <http://www.aut.ac.nz/community/pasifika/community-engagement>

Example 6.

Te Ropū Manukura is the Kaitiaki (guardian) of the Treaty of Waitangi at the University of Waikato. The Te Ropū Manukura contains many guiding principles for Māori engagement with the university and acts to ensure that the University works in partnership with Iwi to meet the tertiary needs and aspirations of Māori communities.

See: <http://www.waikato.ac.nz/manukura/index.shtml>

Example 7.

The University of Victoria Wellington in New Zealand actively seeks to meet its obligations under the Treaty of Waitangi. The University has a formal Statute which gives expression to these obligations and responsibilities.

See: <http://policy.vuw.ac.nz/Amphora!~~policy.vuw.ac.nz~POLICY~000000000746.pdf>

Inclusion of a central university website for Indigenous activities undertaken by the university which is easily accessible, well presented & current

Example 1.

Waikato University in New Zealand has a central Māori website through which access can be gained to a number of related sites including Māori mentoring units located within each Faculty, key staff in other divisions including the Library and Māori Counselling and Disability services. The website is comprehensive and allows students, staff and community to be informed of kaupapa Māori social & cultural events and hui being held across the university. The library website provides a wide range of library information and services, in Māori or English, and free download of a Māori dictionaries into MS Word.

See: <http://www.waikato.ac.nz/tautoko/welcome.shtml>

See: <http://www.waikato.ac.nz/library/services/Māori.shtml>

See: http://help.waikato.ac.nz/training/info_docs/Māori_macrons.shtml

Example 2:

Massey University in New Zealand has a centralised Māori website as well as a number of informative sites for students, staff and community, including the Māori News at Massey and the Te Whare Wānanga o Awanuiārangi. As well as coverage of Te Wiki o Te Reo, the Māori News at Massey website includes links to the university's other Māori focussed websites and includes latest news featuring Māori students, graduates and staff. Te Whare Wānanga o Awanuiārangi has also developed a customised Student Online Learning and Management System called 'eWānanga' which contains a set of Māori e-Learning Guidelines.

See: http://www.massey.ac.nz/massey/Māori/Māori-news/Māori-news_home.cfm - Māori news at Massey.

See: <http://www.massey.ac.nz/massey/student-life/albany-campus/services-for-students/student-learning-centre/pasifika.cfm> - Centre for Teaching & Learning Albany – Pasifika

See: http://www.massey.ac.nz/massey/research/library/the-library-for/Māori-services/Māori-services_home.cfm - Massey University Library services for all Māori staff and students.

See:

http://elg.massey.ac.nz/index.php?title=Ng%C4%81_Kaupapa_M%C4%81ori_Arataki_mo_te_e_W%C4%81nanga - Te Whare Wānanga o Awanuiārangi

National Best Practice Framework for Indigenous Cultural Competency in Australian Universities

Definition of Indigenous Australian Cultural Competence

Indigenous Australian cultural competence in relation to the higher education sector may be defined as:

Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples.

Cultural competence includes the ability to critically reflect on one's own culture and professional paradigms in order to understand its cultural limitations and effect positive change.

Indigenous cultural competence requires an organisational culture which is committed to social justice, human rights and the process of reconciliation through valuing and supporting Indigenous cultures, knowledges and peoples as integral to the core business of the institution. It requires effective and inclusive policies and procedures, monitoring mechanisms and allocation of sufficient resources to foster culturally competent behaviour and practice at all levels of the institution.

Embedding Indigenous cultural competence requires commitment to a whole of institution approach, including increasing the University's engagement with Indigenous communities, Indigenisation of the curriculum, pro-active provision of services and support to Indigenous students, capacity building of Indigenous staff, professional development of non-Indigenous staff and the inclusion of Indigenous cultures and knowledges as a visual and valued aspect of University life, governance and decision-making.

The National Best Practice Framework

Our universities are critical to defining knowledge and the Stronger Futures strategy takes the development and enhancement of Indigenous knowledge systems as its central concept. [The IHEAC] is highly cognisant of the fact that a stronger future for Indigenous higher education means moving beyond the equity agenda to a central, valued and ongoing place within the Australian higher education sector...The principal purpose is to facilitate, in a structured and cohesive way, the growth, capacity building and presence of Indigenous undergraduate students, post-graduate students, researchers and scholars within, and across, the higher education sector...Sector wide commitment and Indigenous community engagement are essential (IHEAC 2007 p. 3).

The National Best Practice Framework for Indigenous Cultural Competency in Australian Universities is founded upon the premise that a fundamental pre-condition for the development of Indigenous cultural competence and long-term sustainable change is commitment to a whole of sector and institution approach, including but not limited to, the review and implementation of appropriate accountability and reporting structures, policies and procedures, cultural competency training of university staff, increasing institutional engagement with Indigenous communities and organisations, Indigenisation of the curriculum within sound pedagogical frameworks, pro-active provision of support and services to Indigenous students and staff, and the widening of Indigenous involvement in the life and governance of the

University through the inclusion of Indigenous cultures and knowledge as a visual and valued part of University life and decision-making. Indeed,

An integrated policy approach is needed to advance Indigenous higher education, for the issues are systematic... Equal attention must be given to, among other things, the recruitment and support of Indigenous students, the recruitment, support and promotion of Indigenous staff, and the building and strengthening of Indigenous Studies and Indigenous Research. Urgent action is needed in all these areas if a positive cycle of participation in higher education, which breeds further participation in higher education, is to be established' (Improving Indigenous Outcomes and Enhancing Indigenous Culture and Knowledge in Australian Higher Education, Report of the Inaugural Indigenous Higher Education Conference, 2005).

Vision

The vision and mission of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities is to provide the higher education sector with a set of Guiding Principles to embed Indigenous cultural competencies within and across the institution in sustainable ways which engender reconciliation and social justice by enabling the factors that contribute to social, economic and political change.

This vision and mission is reflected in the following statement from the recent Review of Australian Higher Education Final Report (2008). Highlighting the role of Universities as primary enablers of change, Bradley et al state:

Education is at the core of any national agenda for social and economic change. Higher education with its twin functions of teaching and research will make a critical contribution to the nation's capacity to adapt and to shape the nature of social and economic change.

Higher education is the site for the production and transmission of new knowledge and for new applications of knowledge. It is here that the most highly skilled members of the workforce are educated and here too that the intellectual base for new knowledge-intensive industries is formed. But higher education in a modern democracy does more than this. By deepening understanding of health and social issues, and by providing access to higher levels of learning to people from all backgrounds, it can enhance social inclusion and reduce social and economic disadvantage... By helping sustain and renew other institutions through its capacity to develop knowledge and skills, higher education acts as a cornerstone of the institutional framework of society (p. 5).

Through the exercise of these functions and related activities, the higher education system in modern Australia... makes essential contributions to developing and maintaining a just, civil and sustainable society by playing a key role in the development and maintenance of the nation's legal, economic, cultural and social institutions... by helping develop and maintain regions and communities and building the national economy (p. 6).

A goal of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities is to contribute to the achievement of the Review of Australian Higher Education's (2008) *Vision for 2020* whereby universities of the Australian higher education sector:

- *produces graduates with the knowledge, skills and understandings for full participation in society as it anticipates and meets the needs of the Australian and international labour markets;*

- provides opportunities for all capable people to participate to their full potential and supports them to do so;
- provides students with a stimulating and rewarding higher education experience;
- plays a pivotal role in the national research and innovation system through generation and dissemination of new knowledge and through the education, training and development of world-class researchers across a wide range of intellectual disciplines;
- engages in the global community through student and staff mobility and the exchange of knowledge and ideas;
- contributes to the understanding and development of Australia's social and cultural structures and its national and regional economies;
- engages effectively with other education and training sectors to provide a continuum of high-quality learning opportunities throughout an individual's life; and
- is in the top group of OECD countries in terms of participation and performance (p. 6)

The Review of Australian University Higher Education *Vision for 2020* aligns with the IHEAC's (2007) *Vision* for an Australian higher education sector 'in which Indigenous Australians share equally in the life and career opportunities that a university education can provide' (p. 9). The IHEAC Vision is for a higher education system in which:

- Indigenous people, culture and knowledge are visible and valued on campus;
- Indigenous research is of high quality and high status;
- Indigenous studies are a prominent and vibrant part of the curriculum;
- Indigenous knowledge and culture are developed and preserved;
- Indigenous leaders are trained; and
- Indigenous people are active in university governance, leadership and management (p. 9).

The Review of Australian University Higher Education *Vision for 2020* and the IHEAC's *Vision* (2007) are in keeping with the goals of the World Indigenous Nations Higher Education Consortium (WINHEC). The nine primary goals of the WINHEC (2007) are:

1. Accelerating the articulation of Indigenous epistemologies (ways of knowing, education, philosophy, and research);
2. Protecting and enhancing Indigenous spiritual beliefs, culture and languages through higher education;
3. Advancing the social, economical and political status of Indigenous Peoples that contribute to the well-being of Indigenous communities through higher education;
4. Creating an accreditation body for Indigenous education initiatives and systems that identify common criteria, practices and principles by which Indigenous Peoples live;
5. Recognizing the significance of Indigenous education;
6. Creating a global network for sharing knowledge through exchange forums and state of the art technology;

7. Recognizing the educational rights of Indigenous Peoples;
8. Protecting, preserving and advocating Indigenous cultural and intellectual property rights; and
9. Promoting the maintenance, retention and advancement of traditional Indigenous bodies of knowledge (p. 5).

The goals of the WINHEC, in turn, reflect the five main Objectives of the Second Decade of the World's Indigenous Peoples:

1. Promoting non-discrimination and inclusion of indigenous peoples in the design, implementation and evaluation of international, regional and national processes regarding laws, policies, resources, programmes and projects.
2. Promoting full and effective participation of indigenous peoples in decisions which directly or indirectly affect their lifestyles, traditional lands and territories, their cultural integrity as indigenous peoples with collective rights or any other aspect of their lives, considering the principle of free, prior and informed consent.
3. Redefining development policies that depart from a vision of equity and that are culturally appropriate, including respect for the cultural and linguistic diversity of indigenous peoples.
4. Adopting targeted policies, programmes, projects and budgets for the development of indigenous peoples, including concrete benchmarks, and particular emphasis on indigenous women, children and youth.
5. Developing strong monitoring mechanisms and enhancing accountability at the international, regional and particularly the national level, regarding the implementation of legal, policy and operational frameworks for the protection of indigenous peoples and the improvement of their lives (National Indigenous Higher Education Network 2009 p. 2).

National Best Practice Framework: Guiding Principles

Introduction

The Guiding Principles of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities are presented under the five themes of:

1. University Governance
2. Teaching and Learning
3. Indigenous Research
4. Human Resources
5. External Engagement

The Guiding Principles are informed by the literature review and web search, the findings of the *Stocktake of Cultural Competency in Australian Universities*, the information and examples which emerged from the four *Indigenous Cultural Competency Pilot Project* activities, and current Australian and international exemplars of practice in Indigenous cultural competency. They align with and enable the vision and goals for Indigenous higher education of the IHEAC (2007), the World Indigenous Nations Higher Education Consortium (2007, the *Vision for 2020* of the Review of Australian Higher Education (2008) and the Bradley *Review of Australian Higher Education* (2008).

The Guiding Principles reflect the Terms of Reference of the IHEAC and broadly address the IHEAC's seven Key Priority areas for Indigenous higher education and the six Key Strategies of the *Stronger Futures* strategy by providing guidelines and strategies to:

- *Facilitate closing the gap between Indigenous and non-Indigenous Australians in participation and outcomes in all areas of the higher education sector.*
- *Promote social inclusion through Indigenous involvement in higher education by building relationships within the higher education sector, with relevant organisations and communities.*
- *Broaden and strengthen Indigenous traditional knowledge and practices including cultural competency in higher education.*
- *Strengthen institutional responsibility for improving Indigenous student and staff outcomes and the role of Indigenous education units, including promoting best practice.*
- *Encourage Indigenous content in courses to ensure that Indigenous students are supported and all graduates are culturally competent.*
- *Promote an Indigenous research culture for Indigenous academic staff and postgraduates.*
- *Increase employment opportunities and career paths for Indigenous higher education staff (The Third IHEAC Terms of Reference).*

The achievement of these aims is reliant upon a University's commitment to:

- Ensuring all students are culturally competent.
- Training and development of university academic and professional staff in Indigenous cultural competency, including appropriate pedagogy for teaching Indigenous Studies and Indigenous students.
- Meaningful engagement with local Indigenous communities and organisations to give these communities and peoples a visible place in campus life and an effective voice in university affairs.
- Deepening connections between university Indigenous Centres and other organisational units of the University, including Faculties, Research Centres, graduate schools, student services and Chancelleries.
- Developing ethical models for Indigenous research, including mechanisms for ensuring that research on Indigenous subjects and issues is culturally safe and appropriate.
- Developing and implementing programs targeted at the recruitment and movement of Indigenous staff towards population parity across all levels and areas of university employment, including senior executive and management positions.

Accordingly, the Guiding Principles of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities are based upon the premise that a fundamental pre-condition for the development of cultural competence and long-term sustainable change is commitment to a whole of sector and institution approach. They provide a comprehensive framework to enable Indigenous cultural competency to be embedded systematically and systemically within and across Australian universities, based upon the principles of sustainability, accountability and national and international examples of best practice, whilst being non-prescriptive in nature to allow for localised institutional approaches.

This is in keeping with the definition of institutional cultural competence provided by Cross, Bazron, Dennis, and Isaacs (1989). Cross *et al* (1989) define institutional cultural competence as:

*a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations (Cross *et al.*, 1989, cited in American Association of Medical Colleges, 2005, p. 1).*

The Centre for Culture, Ethnicity and Health (2010) assert that 'cultural competence requires an organisation-wide approach to planning, implementing and evaluating services...Meaningful consultation and participation strategies need to be embedded in the core business of the organisation. Policies and systems need to guide the actions of the board, management, staff and students, in order to ensure a consistent and responsive approach' (p. 1).

Eisenbruch (2004) and Miralles and Migliorino (2005) argue that embedding cultural competence at the institutional level is reliant upon the enabling of the four key inter-related dimensions of cultural competence:

- Systemic cultural competence — requires effective policies and procedures, monitoring mechanisms and sufficient resources to foster culturally competent behaviour and practice at all levels.
- Organisational cultural competence — requires skills and resources to meet client diversity, an organisational culture which values, supports and evaluates cultural competency as integral to core business.
- Professional cultural competence — depends on education and professional development and requires cultural competence standards to guide the working lives of individuals.
- Individual cultural competence — requires the maximization of knowledge, attitudes and behaviours within an organization that supports individuals to work with diverse colleagues and customers (cited in Bean, R 2007 p. 3).

It is clear that Indigenous cultural competency at the institutional level encompasses all aspects of a university's organisational life and cannot be separated from these. It relates to, and should be considered an integral aspect or dimension of the core business of:

- University Governance and Boards
- Senior Executive Performance Management
- Financial Resource Management
- Program and Curricula Development
- Research
- Human Resources
- Student Services
- Information Technology
- Facilities
- External Engagement

Principle 1: University Governance

Governance structures in universities that have meaningful involvement of Indigenous staff in decision-making in at least their vertical structure have a much better chance of succeeding in all areas of Indigenous operations, including student outcomes.

On this basis, the Guiding Principle for University Governance is:

Indigenous people should be actively involved in university governance and management

The following recommendations and examples can assist Australian universities in implementing this Guiding Principle.

- Recommendation 1:** Embed the Guiding Principles of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities.
- Recommendation 2:** Make Indigenous appointments at Senior Executive, Director and Managerial levels to lead Indigenous education.
- Recommendation 3:** Provide for Indigenous representation on university governing bodies, including Council, Academic Senate, Faculty Board(s) and Committees.
- Recommendation 4:** Establish protocols and procedures for seeking Indigenous representation on university governing bodies, Boards and Committees.
- Recommendation 5:** Create a framework for regular and robust reporting of Indigenous staff and student outcomes.
- Recommendation 6:** Include Indigenous student and staff outcomes in the Key Performance Indicators of University organisational units and senior staff.
- Recommendation 7:** Create Strategies and Plans to address and enable the university's Indigenous Education Strategy, and Mission Statements and Corporate documents which are inclusive of Indigenous Australian peoples and cultures.

Rationale

In November 2007, the IHEAC convened its third annual conference: *Ngapartji Ngapatji ~ Yerra: Stronger Futures*. The conference focused on building a collaborative and informed partnership with Universities Australia in enabling the holistic whole-of-sector approach needed to address the Key Strategies of the IHEAC *Stronger Futures Strategy*. Delegates of the conference included Indigenous higher education leaders, representatives of Universities Australia, the Department of Education, Science and Training (now DEEWR), Australian Research Council, Australian Indigenous Doctors Association, the Australian Learning and Teaching Council (then the Carrick Institute), Vice-Chancellors, Deputy Vice-Chancellors, Pro Vice-Chancellors and senior non-Indigenous higher education leaders from across the sector.

The conference provided a forum for delegates to engage in meaningful and considered dialogue and collaborative exploration of strategies to effectively and appropriately address the issues and needs of Indigenous higher education, including that of Indigenous Staff and Governance. Members of the Vice-Chancellors Workshop acknowledged that 'Universities are littered with commitments [to Indigenous higher education] yet to be filled' (cited in IHEAC 2007, p. 22), however, the time had come to work in partnership to achieve positive, sustainable and accountable change within the higher education sector.

The Recommendations for Best Practice in Indigenous Cultural Competency in University Governance are born of the findings of the literature review and influenced by current national and international exemplars of practice. The following determinations, recommendations and statements of commitment emerging from the discussions and Vice-Chancellors workshop at the *Ngapartji Ngapatjii ~ Yerra: Stronger Futures* Conference (2007) provide sound rationale for the Recommendations for Best Practice in Indigenous Cultural Competency in University Governance whilst highlighting challenges which need to be addressed.

'Indigenous people remain on the fringe of university governance. With national policies resulting in an increase in Indigenous participation and graduation rates, the current challenge for universities is to include Indigenous staff in non-traditional roles, such as research and governance. Genuine representation and involvement of Indigenous people in the governance, management and leadership of universities is an essential step towards full engagement of Indigenous people in Australian higher education' (Anderson, Roberston and Rose, 2007 cited in IHEAC 2007:14).

'The current question of equitable and inclusive practices in higher education, is full of challenges etched in the principles of cultural accreditation and articulation and the true principles of partnership and sustainability. It is about the development of pedagogies and epistemologies that reflect a respect for the specific learning needs of Aboriginal people and other students of difference. It is also about the provision of an educational culture that embraces the inclusion of Aboriginal people in decision making processes in a practical way as opposed to gestures that are merely symbolic. The development of a best practice, strategic, mutually beneficial partnership between Aboriginal people and educational administrators and a process that guarantees quality assurance in the development of policies, programs and curricula for and about Indigenous Australians [is required]...if the equitable access and participation of Aboriginal people in education...is to be accomplished' (IHEAC 2007 p. 31).

'IHEAC consider that higher level and broader Indigenous participation in the governance structures and practices of the Australian higher education sector is a central element of the Stronger Futures strategy overall, and in each of the other strategic actions. Indigenous students, staff, academics and community elders and leaders have a significant contribution to make in the area of governance as well as ensuring that Indigenous participation and success at all levels of the higher education sector remains a fundamental sector priority' (Key Strategy 6: Stronger Futures Strategy, IHEAC, 2007 p. 5).

'It was agreed [by delegates] that:

1. *there should be increased Indigenous involvement in university governance and management. A greater number of Indigenous people on university governing bodies and in management roles would lead to both increased visibility and increased influence within individual universities and across the sector. There are challenges in achieving this given the small number of Indigenous staff at present and the usually significant, multiple responsibilities and workloads of these staff.*

2. There is a need to work internally and externally to determine appropriate values in relation to governance. One suggested value was the ability to recognise that a set of issues affecting one Indigenous group may well impact in different ways on other groups.
3. It was recommended that universities' Indigenous Plans be incorporated into the central Strategic Plan and not seen as an 'add-on', or 'optional extra'. The inclusion of Indigenous matters in universities' mission statements and graduate attributes would also increase the profile and perceived importance of these issues. Through integrating the Indigenous strategy, Indigenous education matters become the responsibility of many across the university and are therefore more likely to be addressed and sustained.
4. Heightened Indigenous community involvement in university governance was proposed. This is likely to be helpful in reducing the workload on the small number of Indigenous staff and also in providing appropriate advice to universities on Indigenous education matters.
5. As well as inviting Indigenous elders, community members and staff onto university governance bodies, universities also need to train and pay these people for their involvement. Development opportunities for both external contributors and for university staff must be offered. External stakeholders invited to contribute to university governance must know the sorts of contributions universities are seeking from them.
6. Additional support structures were necessary to enable senior Indigenous staff to effectively undertake the governance responsibilities expected of them.'

(Professor Helen Gamett, Vice-Chancellor, Charles Darwin University and Associate Professor Tracey Bunda, IHEAC, Flinders University, Governance Discussion and Plenary Feedback cited in IHEAC 2007 pp. 14-15).

'Indigenous leadership in universities exists when Indigenous people remain connected to their communities, and communities are connected to universities. Most universities have some engagement of Indigenous people in advisory boards or committees, but while this is important it is only one part of Indigenous governance and leadership in universities. It has been argued, that Indigenous leadership and governance requires the appointment of an Indigenous person as Pro-Vice-Chancellor Indigenous. An Indigenous PVC enables Indigenous input at the highest levels of university decision making and would be consistent with university practice in appointing a PVC to oversee critical areas. One of the key arguments for PVC level position is that many existing Directors/Heads/Deans of Indigenous centres in universities already act in the capacity of PVC in a de facto sense. As an extension of this, in large Faculties such as Medicine and Health Science where Indigenous graduates are desperately needed, the appointment of Indigenous people to Faculty wide 'leadership' roles e.g. Associate Dean should also be considered. Governance structures in universities that have meaningful involvement of Indigenous staff in decision-making in at least their vertical structure have a much better chance of succeeding in all areas of Indigenous operations, including student outcomes. Leadership and governance places additional demands on Indigenous staff and centres that need to be reflected in total staff resourcing and classification levels and hence considered in funding allocations' (IHEAC 2007 p. 52).

Principle 2: Teaching and Learning

Given the general historical lack of Indigenous education provided to university students, including academics, the development and delivery of high quality culturally inclusive professional education is reliant upon the cultural competency training of academic staff, particularly in relation to culturally sound pedagogies for teaching Indigenous students and Indigenous Studies effectively.

Producing graduates invested with the foundational knowledge, skills and attributes of Indigenous cultural competency derived from high quality culturally inclusive professional education if Australia will help to close the gap in the socio-economic disparity experienced by the majority of Indigenous Australians.

On this basis, the Guiding Principle for Teaching and Learning is:

All graduates of Australian universities should be culturally competent

The following recommendations and examples can assist Australian universities in implementing this Guiding Principle.

- Recommendation 1:** Embed Indigenous knowledges and perspectives in all university curricula to provide students with the knowledge, skills and understandings which form the foundations of Indigenous cultural competency.
- Recommendation 2:** Include Indigenous cultural competency as a formal Graduate Attribute or Quality.
- Recommendation 3:** Incorporate Indigenous Australian knowledges and perspectives into programs according to a culturally competent pedagogical framework.
- Recommendation 4:** Train teaching staff in Indigenous pedagogy for teaching Indigenous Studies and students effectively, including developing appropriate content and learning resources, teaching strategies and assessment methods.
- Recommendation 5:** Create reporting mechanisms and standards which provide quality assurance and accountability of Indigenous Studies curricula.

Rationale

The Recommendations for Best Practice in Indigenous Cultural Competency in Teaching and Learning are born of the findings of the literature review and influenced by the recommendations of the Pilot Projects and current national and international exemplars of practice.

The evidence is clear. There is a need to ensure that the Australian higher education sector produces graduates invested with the foundational knowledge, skills and attributes of Indigenous cultural competency derived from high quality culturally inclusive professional education if Australia is to close the gap in the socio-economic disparity experienced by the majority of Indigenous Australians, including Indigenous student and staff participation in the higher education.

Given the general historical lack of Indigenous education provided to university students, including academics, the development and delivery of high quality culturally inclusive professional education is reliant upon the cultural competency training of academic staff, particularly in relation to culturally sound pedagogies for teaching Indigenous students and Indigenous Studies effectively.

The incorporation of Indigenous knowledges and perspectives into University programs provides a valuable vehicle for the development of a coordinated university-wide engagement with the broader inter-related scholarship of Indigenous teaching and learning, research and community engagement. As Wright (2002:5) suggests: '[t]he establishment of this [type of] cultural framework... allows Indigenous people to realize their own potential and speaks to the creation of viable regional agreements and partnerships between [Universities,] private business, state institutions and Indigenous people'. Similar to the Indigenous Learned Academy advocated by the IHEAC (2007), such an approach has a number of benefits, including:

- Involvement of a wide range of schools and professional programs across the university in the research and development of inclusive curriculum design and partnership teaching.
- Development of collaborative partnerships between Indigenous and non-Indigenous academic and research staff across disciplines, Institutes and Research Centres.
- Dissemination of information to colleagues from across and beyond the university through seminars, conference presentations, publications and research findings, thus contributing to the growing body of knowledge and theory of Indigenous cultural competence pedagogical frameworks and teaching and assessment strategies.
- Forming mutually beneficial relationships with Indigenous communities and organisations, private business and government and non-government bodies and institutions.
- Furthering the process of reconciliation and achievement of social justice and human rights for Indigenous Australians, both nationally and within the region.

The following determinations, recommendations and statements of commitment emerging from the Bradley Review of Australian Higher Education (2000) and the discussions and Vice-Chancellors workshop at the *Ngapartji Ngapatji ~ Yerra: Stronger Futures* Conference (2007) provide sound rationale for the Recommendations for Best Practice in Indigenous Cultural Competency in Teaching and Learning whilst highlighting the value of Indigenous knowledges to the sector and Australian society.

'Higher education has the fiduciary responsibility to craft the societal architecture for the nation's future. Very few of the nations 'graduate attributes' refer to a knowledge of Indigenous cultures or an understanding of historical issues as they apply to Indigenous Australians. This is in spite of the outcomes of the Royal Commission into Aboriginal Deaths in Custody which called upon educational institutions to include Indigenous history in their curricula. The outcome has effectively been a knowledge apartheid that denies (non-Indigenous) Australians access to the knowledge of the cultural heritage of this land. For Aboriginal and Torres Strait Islanders this knowledge apartheid means that the professional services they receive is jaundiced and flawed as a result of cultural incompetence within the institutions' (Andersen, Robertson and Rose cited in (IHEAC 2007 p. 30).

'It is critical that Indigenous knowledge is recognised as an important, unique element of higher education, contributing economic productivity by equipping graduates with the capacity to work

across Australian society and in particular with Indigenous communities. Arguments for incorporation of Indigenous knowledge go beyond the provision of Indigenous specific courses to embedding Indigenous cultural competency into the curriculum to ensure that all graduates have a good understanding of Indigenous culture. But, and perhaps more significantly, as the academy has contact with and addresses the forms of Indigenous knowledge, underlying assumptions in some discipline areas may themselves be challenged' (Bradley Review of Higher Education, 2008 pp. 33-34).

'Higher Education providers should ensure that the institutional culture, the cultural competence of staff and the nature of the curriculum recognises and supports the participation of Indigenous students. Indigenous knowledge should be embedded into the curriculum to ensure that all students have an understanding of Indigenous culture' (Bradley Review of Higher Education, 2008 Chapter 3.2, p. xxvi).

'Cultural security is the underpinning for Indigenous students and Indigenous staff to engage with universities. Indigenous knowledge is the underpinning of cultural security. In universities, we need stronger formal recognition that Australia has two knowledge systems operating – a 'collective' non-Indigenous or western knowledge system that links to similar systems worldwide (Universities) and an Indigenous knowledge system (also a collective but held by Indigenous communities) that links to other Indigenous knowledge systems worldwide, and which operate in higher education as well as Indigenous community contexts...Australia has invested heavily in developing its 'western' knowledge capital in universities. Similar substantial resource investment in Indigenous knowledge is required for Australia to have both of its knowledge systems operating effectively in universities and able to contribute to the development of Australia's full and unique knowledge capital. The nature and custodianship of Indigenous knowledge means that this must include funding for Indigenous scholars and researchers within universities, Indigenous communities and knowledge custodians outside of universities and the relationships between them... it isn't just Indigenous people that benefit from Indigenous knowledge in higher education, Indigenous knowledge and cultural competence are valuable graduate attributes for all students' (IHEAC 2007 p. 51).

'While much intellectual discussion and debate is taking place across Australia, it is timely for DEEWR and Universities Australia to assert, along with the many committed academics, strong leadership in the teaching of Australian Indigenous Studies. A concerted effort between all three stakeholders to equip graduates with a range of understandings will assist graduates greatly to engage positively with Indigenous people during their professional careers. The positive thesis behind this is that a combined effect of a systematised approach across the higher education sector will help to improve Indigenous outcomes. The teaching of Australian Indigenous Studies incorporating a focus on 'cultural competency' has been advocated as a pedagogical framework. The importance of a graduate attribute also was contended as a key element for orienting university curriculum objectives' (IHEAC 2007 p. 37).

'To develop 'Cultural Competencies' in current and future curriculum development, as well as in the teaching and learning of Australian Indigenous Studies, there needs to be a process for a recognised authority to provide standards and accreditation on what is taught, how it is taught, and who can teach it' (IHEAC 2007 p. 36).

Principle 3: Indigenous Research Capacity

Australian universities are lagging behind universities in countries such as New Zealand and Canada in their commitment to Indigenous research and culturally sound models and protocols of practice.

Culturally competent research relies on having established mechanisms in place to ensure that research is culturally safe and of benefit to Indigenous peoples and the community from which the research is drawn. It requires the encouragement and practical support of promising Indigenous students and staff to engage in research and develop their research skills, and an institutional recognition that Indigenous research is an important and vital part of the overall research strategy

On this basis, the Guiding Principle for Indigenous Research Capacity is:

University research should be conducted in a culturally competent way that empowers Indigenous participants and encourages collaboration with Indigenous communities

The following recommendations and examples can assist Australian universities in implementing this Guiding Principle.

Recommendation 1: Create an adequately funded Indigenous Research Strategy to build Indigenous research capacity.

Recommendation 2: Appoint an Indigenous senior executive or Professorial level position to lead and coordinate Indigenous research in areas of institutional strength.

Recommendation 3: Identify Indigenous issues as key research themes within the university

Recommendation 4: Create mechanisms, guidelines and protocols to ensure that Indigenous research and research with Indigenous participants is culturally safe and methodologically sound.

Rationale

The Recommendations for Best Practice in Indigenous Cultural Competency in Indigenous Research Capacity are born of the findings of the literature review and influenced by current national and international exemplars of practice.

The available evidence demonstrates that Australian universities are lagging behind universities in countries such as New Zealand and Canada in its commitment to Indigenous research and culturally sound models and protocols of practice.

Culturally competent research relies on having established mechanisms in place to ensure that research is culturally safe and of benefit to Indigenous peoples and the community from which the research is drawn. It requires the encouragement and practical support of promising Indigenous students and staff to engage in research and develop their research skills. An Indigenous research unit or centre provides key foci for the development of Indigenous research and capacity building. In keeping with a whole-of-institution approach to Indigenous cultural competency and responsibility for producing research which contributes to 'closing the gap', Indigenous research should be identified as a key theme within the Operational and Strategic Plans of Faculties, Schools and Research Centres of the university.

The following determinations, recommendations and statements of commitment emerging from the discussions and Vice-Chancellors workshop at the *Ngapartji Ngapatjii ~ Yerra: Stronger Futures Conference* (2007) provide sound rationale for the Recommendations for Best Practice in Indigenous Cultural Competency in Indigenous Research whilst highlighting the value of Indigenous research.

'Indigenous research and Indigenous researchers remain on the margins of the higher education research endeavour. National strategies are...urgently required to prioritise Indigenous research culture...to strengthen, support and enhance Indigenous researchers and research; to substantially increase the number and proportion of Indigenous research post-graduate enrolments and completions; and to grow the sector by increasing the capacity and opportunities for Indigenous researchers... The overall direction sought is to build Indigenous research capacity and establish Indigenous research leadership and infrastructure... [including] establishing high-level positions in each university for the leadership and coordination of Indigenous research' (Walter, Maynard, Milroy and Nakata cited in IHEAC 2007 p. 18).

'The beginning point of strengthening Indigenous research culture within the higher education sector is building a critical mass of Indigenous researchers - Developing, fostering and supporting Indigenous research is an underpinning strategy of building Indigenous research capacity... It is necessary to tie the development of Indigenous researchers into broader actions and plans around Indigenous higher education, rather than treating this as a separate issue. ...[Strategies need to be in place] to broaden the scope of Indigenous researchers across disciplines and the sector and [address] the risk of losing high potential Indigenous researchers without appropriate development, supervision and mentoring' (IHEAC 2007 p. 15).

'The specific needs of early career Indigenous researchers must be recognised. Universities need to build and support Indigenous scholarships within the sector, with a particular focus on the research related career progression of new Indigenous academics. The creation, allocation and/or targeting of a greater number of defined Indigenous research scholarships and the implementation of individual post appointment development plans for new Indigenous academic staff...[are] appropriate strategies' (IHEAC 2007 19).

[T]he aim is to situate responsibility for Indigenous research development within a position of institutional power. Placing responsibility for the institution's Indigenous research with a senior Indigenous research appointment acknowledges to the institution, Indigenous and non-Indigenous researchers, Indigenous communities and funding bodies universities' commitment to building and supporting Indigenous research. Such high level recognition of the importance and specific place of Indigenous research also increase the likelihood of community research connections and partnerships across Australia and internationally. High level placement of responsibility also enables Indigenous research to be formally recognised and institutionally embedded in academic research practice. This would include the priorities and precursors of Indigenous research such as: the consideration of Indigenous communities at all levels of the research, especially at setting standards for ethical research practices in Indigenous contexts; the development of cultural and community protocols and practices to guide researchers (Indigenous and non-Indigenous); the significance of research outcomes to benefit Indigenous communities; and the need for researchers to be trained in Indigenous cultural sensitivities and methodologies' (Walter et al cited in IHEAC 2007 p. 40).

Principle 4: Human Resource Management

Indigenous people are greatly under-represented as employees of Australian universities at all levels. Staff numbers in 'teaching', 'research and teaching' and other general positions need to increase by a factor of between two to three to reach population parity, while staff numbers in 'research only' roles need to increase by a factor of over six.

This under-representation sends a negative message to students and employees, both Indigenous and non-Indigenous, about the place of Indigenous people within higher education, undermines other strategies aimed at improving Indigenous student participation and completion rates and robs the higher education sector of a valuable educational resource.

On this basis, the Guiding Principle for Human Resource Management is:

Indigenous staffing should be increased at all appointment levels and, for academic staff, should cover a wider variety of academic fields

The following recommendations and examples can assist Australian universities in implementing this Guiding Principle.

- Recommendation 1:** Develop an Indigenous Employment Strategy which contains Key Performance Indicators and strategies to recruit and appoint Indigenous staff across all academic faculties and general divisions of the university to achieve population parity, both in number and level of classification.
- Recommendation 2:** Appoint an Indigenous Employment Coordinator to lead and coordinate Indigenous employment.
- Recommendation 3:** Identify programs that target recruitment of Indigenous staff across all levels and classifications.
- Recommendation 4:** Establish programs for the career development of Indigenous staff.
- Recommendation 5:** Develop processes to encourage promising Indigenous students and staff into research training.
- Recommendation 6:** Develop induction processes which include Indigenous cultural competency training for all new staff.
- Recommendation 7:** Provide professional development opportunities for university staff in advanced Indigenous cultural competency.
- Recommendation 8:** Train senior management to support and work effectively with Indigenous staff and trainees.
- Recommendation 9:** Create Indigenous staff awards which celebrate and reward the achievements and contributions of Indigenous academic and general staff.

Rationale

The Recommendations for Best Practice in Indigenous Cultural Competency in Human Resource Management are born of the findings of the literature review and influenced by the recommendations of the Pilot Projects and current national and international exemplars of practice.

It is clear that there is a dire need for universities to implement measures to address Indigenous staff disparities in the higher education sector, including in academic, senior executive and management positions. There is also demonstrated need for universities to ensure the cultural competency training of non-Indigenous staff so that they are better equipped to develop and deliver high quality culturally inclusive professional education, undertake Indigenous research, and engage effectively with Indigenous communities, staff and students.

The following recommendations and statements emerging from the discussions and Vice-Chancellors workshop at the *Ngapartji Ngapatji ~ Yerra: Stronger Futures Conference* (2007) and South African Education White Paper 3 (1997) provide sound rationale for the Recommendations for Best Practice in Indigenous Cultural Competency in Human Resource Management whilst highlighting the varied role and contribution of Indigenous staff.

'The overall employment outcomes [of Indigenous staff] have fallen short of reasonable expectation. The number of opportunities for Indigenous people in senior management and academic positions across the tertiary sector continues to be extremely low, with most appointments located in administrative services and in short term, casual appointments. This in turn has continued to restrict Indigenous influence on University governance and decision making processes. Any debate about due governance must be inclusive of these issues if the participatory deficit of Indigenous Australians within universities is to be adequately addressed in future initiatives' (Anderson, Robertson and Rose cited in IHEAC 2007 p. 30).

'Increasing the level of Indigenous staff in universities and raising the number of staff in leadership roles are essential steps in improving Indigenous student access and success. A viable networked Indigenous higher education workforce can provide the leadership, knowledge, skills and experience needed to maintain current programs and address unmet needs into the future. This workforce can also develop the Indigenous knowledge systems, teaching and research needed to provide the culturally secure framework and culturally enriched spaces within which success can be achieved across all areas and sustained over the long term. Universities also graduate the professional workforce for health, education, business and industry. If we are to close the gaps for Indigenous peoples in these areas, a trained professional Indigenous workforce including doctors, nurses, teachers, social workers, commerce graduates and engineers, is critical' (Key Strategy 1: Stronger Futures Strategy cited in IHEAC 2007 p. 15).

'[There is a need to provide] professional development programs for university academic staff to improve awareness and cultural competence...using compliance measures (for example key performance indicators built into performance expectations), at least initially, to begin the shifts needed in hearts and minds, to ensure improved Indigenous governance outcomes (IHEAC 2007 p. 15).

'Institutions [in South Africa are] required to submit human resource development plans, including equity goals, as part of their three-year rolling plans. Human Resource Development plans need to include:

- Indigenous staff recruitment strategies and promotion policies and practices;
- Indigenous staff development strategies, including academic development, that is improved qualifications, professional development and career-pathing, instructional (teaching) development, management skills, technological reskilling, and appropriate organisational environment and support;
- remuneration and conditions of service for Indigenous staff;
- reward systems for Indigenous staff, including sabbaticals, conference attendance, academic contact visits; and
- strategies for the transformation of institutional cultures to support diversity (South African Education White Paper 3 1997 p. 29).

'In the context of Australian higher education, Indigenous peoples want to be able to participate fully in universities' western knowledge systems as well as to maintain, practice, and grow Indigenous knowledge systems within universities, and in communities. In a general sense we might call this 'both ways' education, because it's about participating in dual knowledge systems and the relationships and spaces between them. For Indigenous academic and professional staff working in higher education, the requirement to be proficient in 'both ways', to have two sets of knowledge or two sets of 'qualifications' (to at least some degree), is part of the essential selection criteria for the position. Once employed Indigenous academic and professional staff have to maintain and develop their skills, knowledge, practice and expertise in two, often competing knowledge systems through further study, staff development and training, relevant professional networks and some of this must also be done in Indigenous communities. For Indigenous staff such as Directors, Student Support staff, ITAS coordinators the staff training and development offered by the university does not actually deal with the 'Indigenous' side of the equation – how to manage an Indigenous program inside a university, Indigenous funding, budgets and reporting, governance, leadership and protocols, supervising Indigenous and non-Indigenous staff. Within a single institution there may not be anyone else doing the same roles, and a major gap in Indigenous professional/staff development is state and national programs for Indigenous Directors and senior managers. The maintenance of Indigenous cultural knowledge requires strong community connections greater community engagement and imposes obligations for which Indigenous staff and often also their families are accountable. Indigenous academics are often expected to 'perform' highly in both systems but performance is judged primarily against mainstream university criteria (e.g. publications, grants). The reason the person was selected in the first place, i.e. cultural knowledge and protocols, community profile and networks, ability to respond to the needs of Indigenous students, is often forgotten or not fully valued in the same way as for example, postgraduate qualifications. To maintain dual qualifications, practice and perform in dual systems in the context of higher education requires additional time, infrastructure support and funding' (Milroy cited in IHEAC 2007 p. 54).

Principle 5: External Engagement

Meaningful engagement with Indigenous communities and organisations beyond the university is the primary foundation for building Indigenous cultural competency in university governance, teaching and learning, research and human resources.

Universities also have an important role in disseminating cultural competency practice and attitudes through to its non-Indigenous communities.

On this basis, the Guiding Principle for External Engagement is:

Universities should operate in partnership with local Indigenous communities and should help disseminate culturally competent practices to the wider community

The following recommendations and examples can assist Australian universities in implementing this Guiding Principle.

- Recommendation 1:** Create a Reconciliation Statement and/or a Reconciliation Action Plan which reflects the university's Indigenous Education Strategy and commitment to meaningful engagement with local Indigenous communities and organisations.
- Recommendation 2:** Establish mechanisms, cultural protocols and codes of conduct to guide the University in its engagement with Indigenous peoples and communities.
- Recommendation 3:** Create formal structures, such as an Indigenous Advisory Committee, to obtain the views of local Indigenous communities on an on-going and regular basis.
- Recommendation 4:** Establish procedures and protocols to ensure the inclusion of Indigenous Elders and community members in formal and ceremonial university occasions.
- Recommendation 5:** Create campus environments which are culturally welcoming and inclusive of Indigenous cultures, such as prominent displays of Indigenous art and language and the establishment of on-campus community events.
- Recommendation 6:** Display an 'Acknowledgement of Country' in a prominent location on major university documents and marketing materials and university websites.
- Recommendation 7:** Create a centralised university website for information and Indigenous activities undertaken by the university that is easily accessible, well presented and regularly updated.

Rationale

The Recommendations for Best Practice in Indigenous Cultural Competency in External Engagement are born of the findings of the literature review and influenced by current national and international exemplars of practice. They are based upon the premise that meaningful engagement with Indigenous communities and organisations is the primary foundation for the

building of Indigenous cultural competency in university governance, teaching and learning, research and human resources.

Whilst many universities in Australian higher education sector are engaged with local communities, the available evidence demonstrates that Australian universities are lagging behind universities in countries such as New Zealand where Māori peoples and culture are a highly visible, celebrated and valued aspect of the life and governance of all universities.

The AUQA Report (2006 p iv) rightly asserted that '*the traditional owners of the land on which the institution is located, play a central role in the wellbeing of Indigenous students*' and staff regardless of whether the student or staff member is traditionally descended from that particular group's land or not. The establishment of an Indigenous Meeting Place and/or Elders in Residence program provides the unique opportunity to engage local Indigenous communities and Elders in the life and governance of the University whilst enhancing the learning, research and engagement of both Indigenous and non-Indigenous students and staff. The establishment of effective working relationships with Indigenous communities and agencies is a critical element in the long-term success of these initiatives. In the words of AUQA (2006):

Involving the representatives of the Indigenous communities in advisory committees, seeking their views on curriculum to incorporate Indigenous units, tapping on the knowledge resources of the Indigenous communities to teach Indigenous issues, facilitating interaction between Indigenous and non-Indigenous communities...[is an] important mechanism through which universities can discuss with representatives of Indigenous communities the relationship between themselves and the University and serves the cause of Indigenous issues and reconciliation (AQUA Report: 'Serving the Cause of Indigenous Issues' September 2006 p. 6).

Sectoral Governance and Maintenance of the National Best Practice Framework

If the Best Practice Framework outlined above is to be a living tool there is a clear need for a level of accountability and reporting against the Framework's objectives on the part of universities.

An obvious potential mechanism for reporting is through the development of a connection with the newly established Tertiary Education Quality and Standards Agency (TEQSA), which comes into full operation in January 2012. However, TEQSA, as a new agency, needs to focus in the short term on fully incorporating its core, legislated activities and is unlikely to be ready or willing to take on extra workload in the foreseeable future. Additionally, drawing on TEQSA for such activity may be viewed as inconsistent with the non-prescriptive nature of the Framework, as well as inconsistent with the principles of regulatory necessity, proportionality and risk exposure embedded in the TEQSA legislation. In the meantime, it may be useful for universities to report their progress against the Framework's Principles and objectives through the information channels provided by the Government's MyUniversity website initiative (which we understand is expected to form part of TEQSA's operations). Alternatively (or in addition), such reporting could be done through the Indigenous Cultural Competency Website. Whichever strategy is adopted, the central objective is to ensure the level of public scrutiny that can be put to universities' actions and progress and the twin 'carrot and stick' incentives of the reputational enhancement which will flow to those universities making good progress and conversely, reputational damage incurred by any universities that have made little or no demonstrable progress. These are powerful motivating forces and it is proposed that together they should ensure that institutions adopt the Framework with enthusiasm.

However, should this university-reporting system fail to deliver the expected outcomes, there may be scope for a revisiting of the role of TEQSA or similarly-placed organisation to drive institutional attainment against the Framework.

It is noted that at the time of writing the Government is undertaking a Review into the Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People. Universities Australia and IHEAC recommend that the Review panel explore options for reporting of institutional achievement against various Indigenous goals and programs, including this Best Practice Framework.

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Appendix I: Developing an Engagement Model of Cultural Competency at the University Level:A review of the literature by Ellen Grote (2010)

EXECUTIVE SUMMARY

This paper reviews the literature on how cultural competency curricula have been introduced into undergraduate university programs to facilitate non-Indigenous students' development of the requisite knowledge, attitudes/values and skills that will enable them as future service professionals to deliver culturally appropriate services to Indigenous people. Although clients from other culturally and linguistically diverse groups (as well as those in mainstream society) will benefit from this endeavour, the paper is concerned about the service provision for Indigenous Australians because of their unique historical, colonial, social, political, cultural, economic, and contemporary experiences.

Background

The literature does not provide a definition of *Indigenous Australian CC*, therefore the definition presented is one that is promoted in the health care literature and has been applied to a wide range of service professions.

A commonly cited definition of *cultural competency*, adopted for the purposes of this paper, is drawn from the health education literature. *Cultural competency* is defined as set of 'congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations' (Cross, Bazron, Dennis & Isaacs, 1989 or 1999, cited for example by Campinha-Bacote, Yahle, & Langenkamp, 1996; King, Sims, & Osher, n.d.; National Association of Social Workers. National Committee on Racial and Ethnic Diversity, 2001; The Lewin Group Inc., 2001). The paper also provides a synthesised list of the Principles of Indigenous Cultural Competency, which was set out in a previous literature review (Grote, 2008).

Strategies to introduce cultural competency into universities

The literature suggests that there are two main strategies used to introduce cultural competency curricula into university courses, including a top-down approach, in which cultural competency curricula are mandated by the university administration; and the more common bottom-up approach, in which cultural competency programs are initiated by academic staff at the departmental level. The latter constitutes an Engagement Model in which staff members from Indigenous Studies schools or research centres work to engage those from other disciplines (or in some cases vice versa) to collaborate on the promotion, development and introduction of cultural competency curricula into existing departmental courses which prepare students for the service professions.

Two conceptual models of cultural competency development

Two models of cultural competency development relevant to curriculum development are described, each comprising a six-stage continuum of progressive stages leading toward proficiency in intercultural interactions: Bennett's *Developmental Model of Intercultural Sensitivity* (Bennett & Bennett, 2004; Hammer & Bennett, 2001; Hammer, Bennett, & Wiseman, 2003) and Wells's (2000) *Developmental Model of Cultural Competency*.

Bennett's model provides a useful framework for understanding and identifying the successive stages in which one's worldview is restructured through cognitive processes:

Denial → Defence → Minimisation → Acceptance → Adaptation → Integration

In this model, individuals develop progressively more complex and sophisticated understandings of culture (their own and that of others) as their acquisition of knowledge and intercultural experiences provide opportunities to construe (and re-construe) their understandings over time.

Wells's (2000) model tracks attitudinal and behavioural changes as individuals (organisations, systems, professional associations and mainstream society) develop the knowledge and experience to accommodate Indigenous clientele during intercultural encounters in the provision of human services. The six stages of this model are represented as:

Incompetence → Knowledge → Awareness → Sensitivity → Competence → Proficiency

Both models may be useful. Bennett's model can provide a tool for self-assessment and for identifying teaching and learning strategies that would stimulate the cognitive development of individual learners. The model proposed by Wells offers a practical structure for identifying and mapping content for cultural competency curricula. Wells's model has been used for this purpose at Charles Sturt University and the University of South Australia (Charles Sturt University, 2010; McConnochie, Egege, & McDermott, 2008; Ranzijn, McConnochie, & Nolan, 2010).

Developing cultural competency curricula

The literature indicates three possible structures for introducing cultural competency programs into existing courses:

- 1) Stand-alone foundation units;
- 2) Cultural competency components embedded across course units; or
- 3) A combination of stand-alone units and cultural competency content integrated across units.

While the literature indicates a lack of agreement about which approach is the best, cultural competency proponents may have limited options depending on the university context. It has been argued, however, that for Indigenous cultural competency, the third option might provide the most coherent approach and enable cultural competency education and training to be reinforced as students progress through their courses (Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008).

'Best practice' models

Assuming that 'best practice' models require that their content and teaching/learning strategies are demonstrated to be effective by rigorous research methods, then true 'best practice' models are yet to emerge (Campinha-Bacote, 2006; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Grant & Letzring, 2005). While some research has shown that some teaching/learning strategies are effective in the short term, many of the assessment tools used have not been shown to be reliable or valid. Moreover, research has yet to demonstrate the long term effectiveness of particular teaching/learning strategies.

Nonetheless, proponents of cultural competency training (for in-service professionals) have used the term 'best practice' to describe particular content areas and teaching/learning strategies. These recommendations indicate content and activities which facilitate the exploration of and reflection on the notions of *culture*, *worldview*, *race/racism*, *whiteness*, *white privilege*.

Content

The literature suggests that the following content be included in cultural competency curricula to facilitate the development of knowledge, values/attitudes and skills:

- Concept and definition of *cultural competency* and its importance for the relevant profession;
- Concepts of *culture*, *race*, *ethnicity* and *worldview*;

- Pre-colonial and post-colonial Indigenous history in Australia, (e.g., the European invasion; *terra nullius*; Indigenous wage forfeitures, the 1905 Act, the Stolen Generation, Royal Commission into Black Deaths in Custody)
- The diversity of Indigenous peoples and their cultures;
- Indigenous cultures (including, for example, the Dreaming, models of Indigenous kinship and social structures);
- The effects of federal and state policies and legislation on Indigenous peoples in the past and the present;
- Current statistics regarding demographics and the status of Indigenous people regarding the disparities between Indigenous and non-Indigenous (health, education, socio-economic status, etc. and how these aspects are interdependent);
- Human rights;
- Contemporary issues of concern;
- Indigenous cultures and cultural practices;
- Myths and misconceptions about and stereotypes of Indigenous people;
- Notions of *whiteness*, *white privilege* and *power*;
- Reflection on cultural identity, whiteness, privilege, values, beliefs, attitudes, prejudices and propensity to stereotype.
- Racism and anti-racist practices;
- Cross-cultural communication models and skills; and
- Identifying when interpreters are required and strategies for working with them.

A framework developed for mapping Indigenous content and cultural competency skills onto existing courses is presented. This model uses a matrix which draws on Wells's model of cultural competency development and a synthesised list of basic content areas which begins with foundational knowledge and extends to understandings specific to the discipline (Ranzijn, Nolan, & McConnochie, 2008).

Teaching and learning strategies

A list of the teaching/learning techniques recommended in the literature includes the following:

- Didactic lectures and seminars (delivered by Indigenous and non-Indigenous staff members working in partnership);
- Guest lecturers or speakers (e.g., Indigenous scholars, professionals or prominent members of the local Indigenous community who present alongside other Indigenous colleagues);

- Panel presentations (involving prominent Indigenous community members);
- Cultural immersion activities, e.g., visits to Indigenous communities or Indigenous organisations;
- Informal meetings with local Indigenous organisations;
- Guided cultural field trips, e.g., to museums, art centres;
- Workshops prepared and presented by students;
- Case study or ‘paper cases’ (Furman & Dent, 2004, p. 27), i.e., longitudinal case studies for discussion and analysis;
- Scenarios (video-recordings or readings) for discussion and analysis;
- Film excerpts discussed and analysed;
- Readings about life experiences (fiction and non-fiction);
- Critical incident for discussion and analysis;
- Continuous reflective activities, e.g., journaling, identity narratives (about self and others), reflections on readings, presentations;
- Portfolios (e.g., for analysing a media texts collected by students; personal critical incidents; analysing texts for white ‘cultural scripts’);
- Role plays;
- Games simulating cross-cultural encounters (e.g., *BaFa BaFa*; *Welcome to the State of Poverty*);
- Use of central website with links to relevant resources, organisations, etc. which can be used for cultural competency foundation and integrated units;
- On-line discussion forums (e.g., available on Blackboard).

As illustrated in the inventories of content and teaching/learning strategies, the literature highlights the importance of engaging students in a wide range of classroom activities, cultural immersion experiences and assignments that develop knowledge and understandings about Indigenous perspectives and promote reflection that renders the dominant (yet ‘invisible’) white Western culture, its values and practices more visible to students.

Assessments

The literature on assessment protocols underlines the importance of using a range of quantitative and qualitative evaluation instruments as well as self-assessment tools. These include the following:

Quantitative:

- Traditional examinations using multiple choice, short answer and true/false questions and essay formats (pre-tests and post-test).

Qualitative:

- Case study analysis (oral presentations or written essays, papers);
- Oral presentations by individual students or groups (e.g., on aspects of culture);
- Choice of essay topics (e.g., 2000 words) requiring students to engage with and reflect on culture and professional cross-cultural interactions;
- Reflections on readings recorded in a journal, chosen at random for marking;
- Written papers or reports;

- Portfolios (analysis of media samples and personal critical incidents);
- Reflective responses to guest speaker presentations.

Practical:

- Client assessments.

Self-assessment:

- Self-evaluations administered at start and end of unit.

The literature also emphasises the need for formative feedback which can include student self-assessments, advice on specific behaviours (rather than perceived attitudes) displayed in simulated intercultural interactions, and responses that helps students progress along the continuum of cultural competency development.

Importance of institutional acceptance and support

The critical role of the institution's administration in demonstrating its acceptance and support for incorporating cultural competency curricula in university courses is emphasised in the literature. Such support must be inscribed in Reconciliation statements, mission statements, vision statements and other corporate, operational and policy documents so that cultural competency initiatives are not dependent on individual 'champions'. This is particularly crucial for the Engagement Model and its bottom-up strategies. Unless the university's support for these programs is inscribed in relevant documents, foundation units and integrated units can be (and in some institutions have been) dropped or diluted when Deans or Heads of School move on to other positions or faculties and schools undergo restructuring.

Displaying symbols of Indigenous culture and knowledge (e.g., artwork) in university buildings also promotes and makes visible the institution's acceptance and commitment to support the recognition of Indigenous knowledges and cultures. Exhibiting images of Indigenous culture and inscribing the support of the university administration in corporate, operational and policy documents is therefore an imperative to ensure the sustainability of cultural competency programs in Australian universities.

Conclusion

The literature indicates that while cultural competency education and training have been around for some time, mainly in the health care education sector, incorporating it into university undergraduate (and post graduate) programs continues to gain momentum. Because the concept of cultural competency is relatively new in Australia and the Australian Indigenous context, there is a need to develop a definition of *Indigenous Australian CC*, one that can be applied to a wide range of professions which deliver human services to members of Indigenous Australian communities.

This review suggests that the most common approach to introducing cultural competency education and training is using a bottom-up approach or an Engagement Model in which Indigenous academics engage colleagues in the relevant disciplines to form partnerships to organise stand-alone foundation units and/or integrated units. While 'best practice' models are yet to emerge in the university sector, a considerable amount of groundwork exists to provide the basis for introducing CC curricula. Further research is required, however, to ensure that the content and teaching/learning strategies are effective and yield benefits in the long term. Importantly, administrative acceptance and support are integral to ensuring that such initiatives are sustainable.

INTRODUCTION

The limited access that Australia's Indigenous people have to culturally appropriate education, social, legal, justice, health and other human services is evidenced by the low levels of their educational attainment, health, general wellbeing and the extent to which Indigenous Australians participate in mainstream society and economy (e.g., ABS, 2008; SCRGSP, 2009; Zubrick et al., 2004). It has therefore become increasingly apparent that as Australian universities educate and train non-Indigenous students for the service professions, programs must provide students with the necessary knowledge, attitudes/values and skills that will enable them to engage with Indigenous clientele in culturally competent ways.

Reviewing the literature mainly from the United States (US), Canada, New Zealand and Australia, this paper focuses on the strategies used to introduce and implement cultural competency (CC) curricula at the university level. The background section defines CC and sets out the principles that underpin CC education and training. The discussion then turns to consider the two basic approaches to introducing CC curricula into universities: 1) the top-down and 2) bottom-up strategies, i.e., the Engagement Model. This is followed by a description of two conceptual understandings of CC development, which provide useful frameworks for CC curriculum design.

An overview of CC curricula is then presented. This section first examines three ways in which CC programs can be structured with respect to existing departmental courses. It then looks at the notion of *best practice* with respect to university courses, workshops as well as the concepts recommended for inclusion in CC curricula. The discussion then turns to identify content, teaching/learning activities as well as the procedures used to assess CC. Before concluding, the critical role of university administrators in supporting CC education and training at the organisational level is presented. The conclusion briefly summarises the main points of the paper, advocating an engagement model for introducing CC education and training at the university level.

It should be pointed out that in the discussions that follow, terms other than *CC* are sometimes used. While sharing similar understandings and aims as *CC*, terms such as *intercultural competency* and *multicultural competency* appearing reflect the demographic context in which they are applied. Other terms such as *cultural awareness*, *cultural security*, *cultural respect* and *cultural safety* are used by authors to describe their programs; however, these concepts are largely subsumed into the broader notion of *CC*. (See Grote, 2008 for further discussion on each of these terms.)

It is important to note that this paper focuses *Indigenous CC* because Indigenous Australians are uniquely positioned by their historical, colonial, social, political, cultural, economic and contemporary experiences (cf. Weaver, 1999 with regard to Native Americans). However, the CC understandings and skills that students learn will benefit future clientele from other marginalised groups as well as those from mainstream backgrounds.

BACKGROUND

The definition of *CC* and an outline of the principles that underpin CC pedagogy are presented here to provide the basis for discussing the literature focusing on the strategies to introduce CC curricula in universities; the approaches for structuring the curricula; as well as the content, teaching/learning activities and assessments that constitute CC curricula.

Defining cultural competency and culture

While CC education and training are widely endorsed across the service professions, there is little agreement on how CC can be defined or conceptualised (Sue, 2001). (See Grote, 2008 for a more in depth review of how CC has been defined and conceptualised in the literature.) As yet, the literature does not provide a definition of *Indigenous Australian CC*. Therefore, for the purposes of the present paper, the definition presented is one that is promoted in the health care literature and has been applied to a wide range of service professions.

As such, CC has been described as a set of 'congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals and enable that system, agency, or those professionals to work effectively in cross-cultural situations' (Cross, Bazron, Dennis & Isaacs, 1989 or 1999, cited for example by Campinha-Bacote, Yahle, & Langenkamp, 1996; Chun, 2010; King, Sims, & Osher, n.d.; National Association of Social Workers. National Committee on Racial and Ethnic Diversity, 2001; The Lewin Group Inc., 2001). In this view, *culture* is described as 'integrated patterns of human behaviour that include the language, thoughts, actions, customs, beliefs, and institutions of racial, ethnic, social or religious groups' (Cross, Bazron, Dennis and Isaacs 1999, cited by Association of American Medical Colleges, 2005, p. 1).

In the context of service provision, particularly in health care, proponents of CC emphasise the need to address at least three dimensions of CC: 1) the organisational, 2) systemic and 3) individual practitioner (e.g., Betancourt, Green, & Carrillo, 2002; Betancourt, Green, Carrillo, & Ananeh-Firempong, 2003; Campinha-Bacote, Yahle, & Langenkamp, 1996; King, Sims, & Osher, n.d.; National Association of Social Workers. National Committee on Racial and Ethnic Diversity, 2001; The Lewin Group Inc., Linkins, McIntosh, Bell, & Chong, 2001; U.S. Department of Health and Human Services. Office of Minority Health, 2001).

Other dimensions of CC proposed in the literature include those relating to professional associations and the broader society (e.g., National Health & Medical Research Council, 2006; Sue, 2001). While examining CC at the societal level is beyond the scope of this paper, the role of professional associations is relevant in terms of curriculum approval by professional accreditation boards (e.g., Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008).

In the main, this paper focuses on CC at the level of the individual in terms of how future service professionals can be educated and trained to prepare them for delivering their services in culturally competent ways. However, the role of the organisation is also addressed in terms of the institutional support required for sustaining CC programs. The importance of providing organisational support for CC programs is revisited below.

Principles of Indigenous cultural competency education/training

A set of pedagogical principles that can be used to guide the development of an Indigenous CC curriculum was synthesised and presented in a previous paper (Grote, 2008). The list is presented below because these principles necessarily undergird the development of CC curricula. The principles are drawn from recommendations proposed for university courses in the areas of (physical) health care (Mackean, 2005; Nash, Meiklejohn, & Sacre, 2006; Papps, 2005; Wepa, 2005), mental health (Ranzijn, McConnochie, & Nolan, 2007) and social work (Weaver, 1999). They have been adapted to apply to a broad spectrum of disciplines relevant to the education of the service professions across the university system, including the full range of physical and mental health services, social services, education, law, business and justice studies. The principles are not prioritised. They should be seen only as a starting point and can be refined further to articulate generic and/or discipline-specific requirements.

1. Australian Indigenous people have distinctive needs with regard to service provision because of the unique colonial, social, cultural, economic, political, historical and contemporary experiences that set them apart from others with culturally and linguistically diverse backgrounds. Indigenous CC should therefore be distinct from multicultural CC.
 2. The nature of these factors and their influence on Indigenous communities need to be included in foundational content. These units need to provide opportunities for students to critique the role of their respective (future) professions in the lives of Indigenous people both in the past and the present day.
 3. The provision of services to enhance the wellbeing of Indigenous people is an integral component in the education of practitioners (and researchers).
 4. Foundational content on Indigenous issues should be introduced in dedicated compulsory units. When this is not possible, at the very least, foundational content on Indigenous matters should constitute half of the material covered in units devoted to multicultural or cross-cultural matters.
 5. Adopting a strengths-based perspective of culture, diversity and identity can facilitate learning and reflection on attitudes and values.
 6. To maximise learning outcomes, the integration of Indigenous CC content in curricula should be both horizontal and vertical. Issues and concepts introduced in foundational units should be revisited and integrated into a broad range of units taken later in the course.
 7. The involvement of Indigenous staff members and formalised partnerships with representatives from Indigenous organisations and communities in the development of curricula is essential. This is to ensure that the teaching of Indigenous content and the presentation of Indigenous perspectives are both appropriate and respectful of Indigenous culture. Furthermore, Indigenous and non-Indigenous partnerships provide models of effective collaboration, bolster the credibility of the program in the eyes of students as well as Indigenous communities and organisations.
 8. Learning (and research) settings should aim to foster positive encounters for all Indigenous and non-Indigenous participants.
 9. A wide range of teaching and learning strategies, including the use of authentic case studies, should be incorporated into an Indigenous CC curriculum.
 10. Different learning styles and methodologies should be taken into consideration when designing assessment instruments. Such evaluation tools should be transparent and reflect articulated learning outcomes.
 11. Activities that promote the development of reflective skills, self-awareness and critical analysis should be integral components of learning and assessments.
 12. Reflection and self-awareness activities should provide opportunities for non-Indigenous students to explore their understanding of their own cultural values and attitudes along with the concepts of whiteness and privilege.
 13. Support needs to be provided for Indigenous and non-Indigenous staff members involved in teaching.
 14. Indigenous staff members need to be provided with support and strategies to deal with racism. They should not be routinely delegated the responsibility of dealing with Indigenous matters.
 15. While Indigenous students can make valuable contributions to enhance learning in the classroom with appropriate support, they should not be assigned this responsibility nor seen as representatives of Indigenous people.
- (Grote, 2008, p. 22-23)

STRATEGIES TO INTRODUCE CULTURAL COMPETENCY CURRICULA INTO UNIVERSITIES

Based on a survey of the CC literature, there are two basic strategies used to introduce CC curricula to universities, including top-down and bottom-up approaches.

Top-down approach

The top-down approach is one in which the inclusion of CC curricula is mandated by policy from above, for example, by the Vice-Chancellor and the Academic Senate or Council. This 'whole-of-institution' (Charles Sturt University, 2010) strategy requires all (onshore) undergraduate curricula to incorporate Indigenous content and CC components. The approach adopted by Charles Sturt University forms part of its 'ongoing commitment to reconciliation, social justice and the generation of informed graduates equipped with the knowledge and skills which enhance the development of attributes necessary for active and ethical local, national and global citizenship' (Charles Sturt University, 2010).

To enable faculties and schools sufficient time to prepare, the integration of CC into curricula coincides with existing five-year course review cycles (Nolan, 2008). A range of options as to how CC content can be incorporated into existing programs is also provided. Governance of this process is undertaken by the Indigenous Board of Studies. The chair of the Board is held by the Director of the Centre for Indigenous Studies while other academic staff at the Centre participate as Board members.

This top-down approach to implementing an Indigenous CC across the university's undergraduate courses may be unique as other instances a whole-of-university CC initiative could not be found in the literature.

Bottom-up approach: A model of engagement

The bottom-up approach appears to be more widespread in Australia, the US, Canada and New Zealand. This is evidenced by the independent, course specific approaches undertaken by staff in individual university departments, such as those in the disciplines of nursing (Anderson, 2008; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Guerin, Wyld, & Taylor, 2008; Nash, Meiklejohn, & Sacre, 2006), medicine (Betancourt, Green, & Carillo, 2002; Carter, Lewis, Sbrocco, & Tanenbaum, 2006; Paul, Carr, & Milroy, 2006), psychology (Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Ranzijn, McConnochie, & Nolan, 2007), occupational therapy (Goddard & Gribble, 2006; Trentham, Cockburn, Cameron, & Iwama, 2007), law (Falk, 2007), justice studies (Carpenter, Field, & Barnes, 2002; Hudd & Field, 2006) and business studies (Treleaven et al., 2007).

Proponents of CC education suggest that when introducing CC components to existing curricula, it should be done in increments (Campinha-Bacote et al., 2005; Gilbert, 2003). This can be undertaken by organising a stand-alone unit in the first year of the program and then embedding CC content in more sophisticated, discipline specific forms in the advanced levels of the program (Campinha-Bacote et al., 2005; Gilbert, 2003). Once one department introduces CC curriculum into its programs, their program can then be promoted as a model for other departments. As in the approach adopted by Charles Sturt University, course renovations can be undertaken as they are scheduled for review. A foundation unit can be introduced to a cohort of first-year students and subsequent upper level units can be revamped and put in place as the cohort progresses through the system (Paul, Carr, & Milroy, 2006).

CONCEPTUALISING CULTURAL COMPETENCY DEVELOPMENT

CC education and training for future (and present) service professionals should be seen as an ongoing personal 'journey' (Ranzijn, McConnochie, Nolan, Day, & Severino, 2005), as students' learning experiences begin to deepen their knowledge of culture and intercultural interactions and shape how these understandings can be applied during encounters with Indigenous clientele. Two conceptual models of CC development which can be useful for designing CC curricula are presented in this section.

Developmental model of intercultural sensitivity

A conceptual framework proposed by Bennett (1986, 1993, cited by Hammer, Bennett, & Wiseman, 2003) describes the process of CC development as entailing a continuum of six stages. Referred to as the *Developmental Model of Intercultural Sensitivity*, this framework describes the sequential (re)structuring of worldviews as the individual's responses to cultural difference become increasingly more sophisticated through conscious experience and reflection over time. In this view, it is the structuring of one's worldview orientation that shapes attitudes and informs behavioural responses to cultural difference (Hammer & Bennett, 2001; Hammer, Bennett, & Wiseman, 2003).

In the context of this model, the term *intercultural sensitivity* refers to 'the ability to discriminate and experience relevant cultural differences'; and *intercultural competence* is described as 'the ability to think and act in interculturally appropriate ways' (Hammer, Bennett, & Wiseman, 2003, p. 422). Hammer and colleagues contend that as intercultural sensitivity increases, so does the level of intercultural skills. It is important to note that the definition of *intercultural competence* is consistent with that describing CC (in relation to the individual) so that Bennett's framework may be useful for developing CC curriculum models for university courses aimed at preparing service professionals. Because of its focus on cognitive processes and worldview, it may be less suitable for analysing the CC of organisations.

Bennett's framework draws on personal construct theory and radical constructivism as developed by Kelly (1963, Bennett & Bennett, 2004), which posits that 'experience is a function of our categorization, or *construing*, of events' (p. 153). Individuals must therefore take notice of cultural phenomena in order to experience and make sense of it. The acquisition of such knowledge through the senses is therefore recognised as an active (rather than passive) process by which individuals build on knowledge previously acquired. In this view, it is through cognitive processes that emerging information is adapted in relation to existing understandings about how the world is organised, i.e., in one's cultural worldview (Hammer, Bennett, & Wiseman, 2003).

As individuals consciously engage in intercultural experiences and more information is provided, their interpretation of their experiences become more complex. The cognitive process of resolving inconsistencies between new information and previous understandings is undertaken, their world view undergoes restructuring. As this restructuring takes place and their worldview orientation shifts, they progress through sequential stages from initially simplistic understandings to more complex experiences of cultural difference.

In Bennett's model the sequential development of intercultural sensitivity is viewed as a consequence of cognitive processing. Indeed research with teachers on their ability to develop an understanding of the needs of students from diverse cultural backgrounds has demonstrated that empathetic responses in cross-cultural interactions requires higher levels of cognitive processing (Eberly, Rand, & O'Connor, 2007). Hammer, Bennett and Wiseman (2003) maintain that 'the more perceptual and conceptual discriminations that can be brought to bear on the

event, the more complex will be the construction of the event, and thus the richer will be the experience' (p. 423). In this view, the *event* in the context of cross-cultural interactions is the experience of cultural difference. One of the advantages of this model is that it can be used for assessing one's own development (Louie, 1996).

The stages of Bennett's model (Bennett & Bennett, 2004; Hammer, Bennett, & Wiseman, 2003) include the following:

Denial → Defence → Minimisation → Acceptance → Adaptation → Integration

The first three phases are characterised as *ethnocentric* in that the individual's own culture continues to represent the reality through which experience is construed. For example, in the *denial* stage, individuals recognise only their own culture as the 'real' one. During the *defence* stage they begin to acknowledge the existence of other cultures; however, at this stage their worldview structure delimits their understanding so that they see their own culture as the ideal and other cultures as inferior (Hammer & Bennett, 2001).

Hammer, Bennett and Wiseman (2003) point out that in some cases individuals experience a variant form of the defence stage, which they refer to as *reversal*. These individuals are seen to adopt the culture of the other, valuing it more highly than their own. This is sometimes colloquially referred to "going native" or "passing" (p. 424). It is similar to the defence stage in that the person embraces a polarised understanding of the two cultures; however, it differs in that the individual does not view the other culture as a threat. During the *minimisation* stage, aspects of one's own culture are understood to be universal to the extent that they are seen to constitute the underlying basis for all cultures and that the cultural differences perceived are recognised as merely superficial (Hammer & Bennett, 2001).

Unlike the first three ethnocentric stages during which individuals adopt evasive strategies regarding cultural difference, the latter three stages are characterised by *ethnorelativism*. In these latter stages, cultural differences are consciously sought and the individual's culture is contextualised by others (Hammer, Bennett, & Wiseman, 2003). During the *acceptance* stage, the person experiences other cultures as having the same complexity as their own, viewing them as alternative constructions of reality. When individuals progress to the *adaptation* phase, they are able to switch their perspectives from one cultural understanding to another so that their experience includes both (Hammer, Bennett, & Wiseman, 2003).

The final stage of *integration* is not necessarily superior to the previous stage in terms of cultural competence, but is useful for descriptive purposes. At this stage the experience of self is expanded, enabling one to shift in and out of different cultural worldviews such that one's own identities may be at the periphery of two or more cultures, but not central to any (Hammer & Bennett, 2001; Hammer, Bennett, & Wiseman, 2003). Hammers, Bennett and Wiseman (2003, after Bennett, 1993) note that 'cultural marginality' (p. 425) can manifest in two ways: In the *encapsulated* form, individuals tend to distance themselves from their own culture, experiencing a kind of alienation; whereas in the *constructive* form they are able to shift in and out of different cultural worldviews as needed while associating positive element with one's own identities.

Developmental model of cultural competency

Wells (2000) draws on and synthesises concepts proposed by health care education scholars (Cross, Bazron, Dennis and Isaac, 1989, cited by Campinha-Bacote, Yahle, & Langenkamp, 1996;

Orlandi, 1992/1998) as well as those in Bennett's model³ (1986, 1993, cited by Hammer, Bennett, & Wiseman, 2003) to construct a framework of cultural competency that can be used to describe CC development. Unlike Bennett's model, however, Wells's framework appears to focus less on underlying cognitive developments in relation to worldview structuring and more on the attitudes and behaviours that manifest in intercultural interactions. This framework can therefore be applied beyond the level of the individual to include the dimensions of organisations, systems, professional associations and society at large.

Wells's (2000) framework also comprises a continuum of six stages as follows:

Incompetence → Knowledge → Awareness → Sensitivity → Competence → Proficiency

As in Bennett's model, the six stages are divided into two overarching phases. The first three stages of the process are referred to as the 'cognitive phase' (pp. 191-192) because development requires the acquisition of knowledge about the dimensions of culture generally and specifically regarding particular target groups. At the level of incompetence, the individual has no understanding of the cultural impact of their professional practices on health care delivery. During the second stage, 'cultural knowledge', the student learns about aspects of culture and their own role in identifying and guiding relevant (e.g., health care) behaviours. In the 'cultural awareness' period, the individual recognises and understands the impact of the practices of their profession in relation to culture (Wells, 2000).

The three remaining stages of the model are characterised as the 'affective phase' (Wells, 2000, p. 192-193) of CC development to the extent that 'the goal is attitudinal and behavioural change' (p. 193). As such it requires professional experience interacting with clients from other cultures as well as 'an investment and commitment to cultural diversity' (p. 193).

Stage four in this framework, 'cultural sensitivity', is seen as the stage in which knowledge and awareness of the culture is integrated into professional practice. The fifth stage, 'cultural competence', is described as the level at which culturally appropriate practices are routinely applied. The final stage of 'cultural proficiency' is described as the ability to integrate cultural competency throughout one's 'repertoire for scholarship', including 'practice, teaching, and research' (Wells, 2000, p. 193) and a 'mastery' (p. 192) of all stages.

In summary, these two models each use a sequence of six stages to describe different but related aspects of CC development. Bennett's model focuses on individual service providers in an attempt to explain the underlying orientation of their worldview and how this worldview is subject to restructuring from simple to more complex understandings as they consciously engage in intercultural interactions over time. This model may be useful for identifying teaching and learning strategies to promote development.

On the other hand, Wells's (2000) model describes observable attitudinal and behavioural changes that develop through the acquisition of knowledge, which in turn influences attitudes and behaviours particularly in the latter stages of development. This model has been adapted to identify and map content for CC curricula and is discussed in further detail below. While the processes described by Wells are generally applied to individuals, they may also be applicable metaphors to describe the orientation of organisations as well as that of systems, professional organisations and society at large. Both models suggest that CC education and training should be sustained over a period of time and that knowledge about the target culture should be

³ Although Wells (2000) attributes the *Developmental Model of Intercultural Sensitivity* model to Louie (1996), Louie's presentation of the framework in a text book chapter appears without attribution or explanation of the cognitive theories that underpin the model. It also post-dates Bennett's publication of the same model.

complemented by opportunities to engage in intercultural experiences to promote CC development.

DEVELOPING CULTURAL COMPETENCY CURRICULA

This section looks at the literature on CC curricula with regard to possible structures, notions of ‘best practice’, and proposals for CC content, teaching/learning strategies and assessment procedures. Although some of the models presented below also include programs designed exclusively for Indigenous students (e.g., Charles Sturt University, 2010), the focus of the present discussion is on programs targeting non-Indigenous undergraduate university students.

It is important to note that in the development of CC curricula, item 7 in the Principles of Cultural Competency (outlined above) highlights the importance of establishing an Indigenous advisory board to guide any development of undergraduate curricula to ensure they are appropriate and respectful of Indigenous culture.

Possible structures for cultural competency curricula

The literature on CC programs indicates three basic approaches to CC education and training in university courses for non-Indigenous students, including the following:

- 1) Stand-alone foundation units;
- 2) Integration of CC components across course units; or
- 3) Combining a stand-alone foundation unit with CC content embedded across subsequent units.

Different perspectives about which model is best appear in the literature. Some authors argue that a single stand-alone unit cannot provide sufficient training for students to become competent (Sonn, 2008; Tomlinson-Clarke, 2000). With respect to medical education, for example, Furman and Dent (2004) concur, maintaining that for medical students, stand-alone units are likely to compete with the ‘hard’ science units in terms of the way students schedule their study time. They contend that medical students often regard behavioural sciences (and perhaps social sciences) as ‘common-sense information’ (p. 24). (See also Wachtler & Troein, 2003 on this issue.) In the US, mastery of the information is not required for the Medical Licensing Examination, so students may not be able to justify devoting sufficient time to the unit material.

Furman and Dent (2004) therefore support CC as a compulsory ‘curriculum thread’ (p. 23) which should be presented where relevant in a similar way that ethics is incorporated into medical curricula. Calvillo and colleagues (2009) concur, but warn that CC should not simply be tacked onto existing curricula, recommending a complete ‘review and revision’ (p. 139) of units.

They caution, however, that ‘all models require a “champion” to support the idea of integrating these important topics in order to address the usual bureaucratic frustrations associated with changing medical education curricula’ (p. 23). In contrast, Mackean and colleagues (2007) maintain that (medical) CC programs should neither rely on ‘champions’ (p. 544) nor depend on stand-alone elective units; rather, curriculum frameworks should ‘be embedded into the life’ (p. 544) of the course. Moreover, the integration of CC into the curriculum must be done in a systematic and visible way (Wachtler & Troein, 2003).

Ranzijn, McConnochie, Day, Nolan and Wharton (2008) point out that the third option might be best in terms of Indigenous CC. They argue that stand alone units on their own encourage a ‘them-and-us’ attitude (p. 133) and integrating Indigenous content across undergraduate units can put coherency at risk when presenting Indigenous issues.

While the literature suggests that the first two options are the most common approaches, the third structure in which a stand-alone foundation unit is combined with embedded content across the course units is made available to faculties and schools at Charles Sturt University (Charles Sturt University, 2010).

In terms of integrating CC curricula into existing programs, Watts, Cuellar and O'Sullivan (2008) describe a 'blueprint' developed for the School of Nursing at the University of Pennsylvania in the US. Introduced over a five year period, the framework entailed eight 'action steps' (p. 138) involved in the integration process. These include the following:

- 1) The appointment of a Director of Diversity Affairs, who oversaw the initiative, developed a plan for recruiting staff and students, and identified strategies for creating a culturally inclusive environment;
- 2) The identification of a 'Master Teachers Taskforce on Cultural Diversity' (p. 138) who were responsible for developing a 'blueprint' for integrating CC content, overseeing the curriculum changes, and serving as resource, and disseminating information about the process;
- 3) The Organisation and implementation of an intensive professional development program, involving a wide range of activities over the five year period, e.g., a series of 35 lectures;
- 4) Information sharing about CC, in which Master Teachers disseminated information and updates to relevant parties, e.g., the dean, associate dean for education, faculty senate, curriculum committees, course and program directors;
- 5) Development of 'innovative teaching approaches' (p. 139) in the form of a series of 16 short (4-5 minute) clinical films and accompanying facilitators guidelines and handouts for students to be used by staff;
- 6) Involvement of students in questionnaires and focus groups to get feedback on the curriculum;
- 7) Development of a *Blueprint for Integration of Cultural Competence in the Curriculum* which was used as a guideline for teaching, but also as the basis for eliciting feedback from staff and students;
- 8) Surveys of teaching staff over a two year period using the *Blueprint for Integration of Cultural Competence in the Curriculum* to monitor the delivery of the curriculum.

This model provides strategies for a comprehensive approach to integrating CC in individual departments.

'Best practice' models of Cultural Competency training curricula

This section looks at the notion of 'best practice' in CC training in relation to university education and in-service workshops. The discussion assumes that 'best practice' refers to evidence-based practices.

University level

Although training for cross-cultural encounters has been around for more than 20 years and there are signs of progress (Campinha-Bacote, 2006), there is little evidence to support the effectiveness of teaching/learning strategies for CC training in universities (Campinha-Bacote, 2006; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Grant & Letzring, 2005). This assertion is supported by the corpus of literature describing a range of different undergraduate university courses, none of which use the term 'best practice' to describe them (Carpenter, Field, & Barnes, 2002; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Falk, 2007; Guerin, Wyld, & Taylor, 2008; Hudd & Field, 2006; Nash, Meiklejohn, & Sacre, 2006; Paul, Carr, & Milroy, 2006;

Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Trentham, Cockburn, Cameron, & Iwama, 2007).

Workshops

Outside the university context, best practice recommendations have been proposed for in-service training workshops in the health sector (Farrelly & Lumby, 2009; National Rural Faculty - Royal Australian College of General Practitioners, 2004). However, these claims are not substantiated by rigorous research. Farrelly and Lumby (2009) note a few evaluation studies, including those relying on participant perceptions (Fredericks, 2003, cited by Farrelly & Lumby, 2009; Valadian, Chittleborough, & Wilson, 2000). They also cite a meta-analytic review of 34 evaluations on CC programs in health care, which indicate that interventions may be effective (Beach et al., 2005). However, Beach and colleagues (2005) point out that the extent to which CC training raises the levels of patients' compliance with recommended therapies, their health outcomes or equity in service delivery has not been demonstrated. Moreover, another meta-analytic study in which 45 assessment instruments were examined found that most assessment instruments could not be validated (Gozu et al., 2007). (The reliability and validity of evaluation instruments is revisited below in relation to assessment procedures in curricula.)

Several authors highlight the need for research investigating the effectiveness of particular teaching/learning strategies and the content of training (Altshuler, Sussman, & Kachur, 2003; Beach et al., 2005; Grant & Letzring, 2005). Moreover, while some studies show improvements in students' knowledge and attitudes in pre-test and post-test assessments, research is needed to determine the long term benefits of such interventions (Pilcher, Charles, & Lancaster, 2008).

Because of the lack of substantial research evidence, claims about 'best practice' should be taken with caution. Nonetheless, the 'best practice' recommendations proposed by Farrelly and Lumby (2009) and the National Rural Faculty of the Royal Australian College of General Practitioners (2004) are included in the discussions below in relation to unit content, teaching/learning strategies and assessment procedures.

'Best practice' concepts

Although McLaughlin and Whatman (2008) do not address CC curriculum development, they identify 'significant literature in best practice' (p. 6) in relation to informing the process of embedding Indigenous perspectives into curricula at Queensland University of Technology. According to McLaughlin and Whatman (2008), this includes the work of Hart (2003) on *critical race theory*, Nakata (2002; , 2004) on the need for spaces for *cultural interface* and for negotiating different *standpoints*, Kumashiro (2000) on *anti-oppressive education*; Lampert (2003) on *critical whiteness studies* and Phillips (2005) on the inclusion of (or resistance to) Indigenous knowledge in the curriculum.

CC programs which provide opportunities for 'cultural interface' (Nakata, 2002, 2007) can facilitate the negotiation of the complexities of Indigenous and non-Indigenous understandings from different cultural 'standpoints'. The provision of such spaces can inform the development of CC curricula and become the focus of classroom discussion. That which constitutes Indigenous perspectives and knowledge is a highly contentious issue which resonates globally among Indigenous people (Nakata, 2007), particularly in the context of mainstream university courses which are dominated by Western colonial understandings. Any attempt at 'decolonising' education requires such a debate (McLaughlin & Whatman, 2008). In this view, it is critical to ensure that Indigenous academics and Indigenous advisory boards are involved in determining the nature and presentation of content in foundation units to ensure that the

integrity of such units of study and the spirit of Reconciliation Statements are sustained (Charles Sturt University, 2010; McLaughlin & Whatman, 2008; Nolan, 2008).

The use of critical race theory is promoted by Hart (2003) to undergird teaching and learning in order to challenge 'students' dominant epistemological and ontological beliefs about themselves, and the world they share with Aboriginal peoples' (p. 12). Critical race theory is discussed in more detail below in relation to how students can explore the notion of whiteness.

Sonn (2008) states that whiteness studies can complement curriculum decolonisation endeavours in that they provide a vehicle to interrogate and transform understandings associated with the dominant culture as it addresses racism and investigates 'how white people's identities and positions are shaped by racialised cultures' (p. 157). Sonn asserts that this is particularly important in a nation like Australia where whiteness is 'often invisible...[and] not considered a racial identity' (p. 160). By focusing on whiteness in the classroom, it can be rendered 'visible' as well as 'complicated' (p. 160). Although whiteness is usually associated with people of Anglo-Australian background, in the multicultural context of Australia, as in other English speaking countries, there is a hierarchy of whiteness (Sonn, 2008, after Hage, 1998), in which an 'Anglo-aristocracy' (p. 160) remains firmly entrenched at the top, followed by those from other European nations. (The ways in which whiteness can be explored in the classroom are discussed below in the section on teaching and learning strategies.)

Kumashiro's (2000) work on anti-oppressive education, or 'education that works against various forms of oppression' (p. 25) is also mentioned as useful to inform the embedding of Indigenous perspectives. Kumashiro's four-fold approach to implement anti-oppressive education includes: 'Education for the other, Education about the Other, Education that is critical of Privileging and Othering, and Education that Changes Students and Society' (p. 25). An important aim of anti-oppressive education is to challenge and destabilise the authority of the dominant culture in determining 'norms' and what counts as 'normal' with regard to non-mainstream groups.

As previously mentioned, many of these concepts are included in the next section which draws on the literature to describe the content of CC curricula.

CONTENT

Knowledge, values/attitudes, skills

The literature indicates that three interactive dimensions of curriculum design must be taken into account to facilitate students' development of CC as future service professionals, including: knowledge, values/attitudes and skills (Association of American Medical Colleges, 2005; Cavillo et al., 2009; Fung, Andermann, Zaretsky, & Lo, 2008; Furman & Dent, 2004; Harms, 2009; Ranzijn, McConnochie, & Nolan, 2010). This tripartite approach is consistent with that adopted for the development of an undergraduate nursing program in a US university in which CC training is integrated (Cuellar, Brennan, Vito, & de Leon Siantz, 2008). Cuellar and colleagues use Bloom's taxonomy of learning domains to take into consideration the levels of 'cognitive (knowledge), affective (attitude), and psychomotor (skills)' (p. 145). (See also Smedley, Stith, & Nelson, 2002.) In this view, students must acquire foundational knowledge about the generic concept of culture and about Indigenous culture in particular as well as other important background information.

Other components of foundation units should provide opportunities for students to identify and critique their own personal values and beliefs, as well as those embraced by their future profession. Equipped with these understandings, they can become aware of how their own

cultural values and beliefs shape their own attitudes about the behaviours of clients from other cultures (Ranzijn, McConnochie, & Nolan, 2010). Students can be exposed to a repertoire of skills that will help prepare them for their roles as professionals to deliver their services in culturally appropriate ways. Some of these skills can be learned in the classroom, e.g., awareness of self can be enhanced by engagement in cognitive tasks requiring critical reflection on one's own values and attitudes; however, others must be acquired through lived intercultural experience while working in the field (Ranzijn, McConnochie, & Nolan, 2010). All three dimensions of learning (knowledge, values/attitudes, skills) should therefore be addressed in the content of CC curricula.

Topic areas

Drawing on the literature on undergraduate courses in various disciplines⁴ (Carpenter, Field, & Barnes, 2002; Cavillo et al., 2009; Charles Sturt University, 2010; Cordero, 2008; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Dolhun, Munoz, & Grumbach, 2003; Falk, 2007; Harms, 2009; Hart & Moore, 2005; Hudd & Field, 2006; McConnochie, Egege, & McDermott, 2008; Mooney & Craven, 2005; Nash, Meiklejohn, & Sacre, 2006; Paul, Carr, & Milroy, 2006; Pilcher, Charles, & Lancaster, 2008; Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Ranzijn, McConnochie, & Nolan, 2010; Richardson & Carryer, 2005; Sonn, 2008; Sonn, Garvey, Bishop, & Smith, 2000; Taylor & Guerin, 2010; Tulman & Watts, 2008; Walliss & Grant, 2000), the 'best practice' guidelines for CC curriculum content recommended for CC workshops for in-service practitioners (Farrelly & Lumby, 2009; National Rural Faculty - Royal Australian College of General Practitioners, 2004), and the 'significant literature in best practice' (McLaughlin & Whatman, 2008, p. 6) associated with embedding Indigenous content, a list of topic areas to be included in CC curricula has been compiled. It should be noted that this list is generic and needs to be adapted appropriately for the relevant discipline and service profession. The inventory of content topic areas includes the following:

- Concept and definition(s) of CC and its importance for the relevant sector;
- Concepts of *culture, race, ethnicity* and *worldview*,
- Pre-colonial and post-colonial Indigenous history in Australia, (e.g., including the European invasion; *terra nullius*, Indigenous wage forfeitures, the 1905 Act, the Stolen Generation, Royal Commission into Black Deaths in Custody)
- The diversity of Indigenous peoples and their cultures;
- Indigenous cultures (including the Dreaming, examples of Indigenous kinship and social structures);
- The effects of federal and state policies and legislation on Indigenous peoples in the past and the present;
- Current statistics regarding demographics and the status of Indigenous people regarding disparities between Indigenous and non-Indigenous (health, education, socio-economic status, etc. and how these aspects are interdependent);
- Human rights;

⁴ In the case of medical education, literature on medical schools in the US is included. Unlike Australia, medical education is taught at the post graduate level.

- Contemporary (and local) issues of concern and how these may need to be taken into consideration with regard to the particular profession and their delivery of services (e.g., the need for medical professionals to be aware that they need to seek out information about social or environmental factors that may have negative effects on the health and wellbeing of clientele in a particular locality);
- Indigenous cultures and cultural practices;
- Myths and misconceptions about and stereotypes of Indigenous people;
- Notions of *whiteness*, *white privilege* and *power*;
- Reflection on cultural identity, whiteness, privilege, values, beliefs, attitudes, prejudices and propensity to stereotype.
- Racism and anti-racist practices;
- Cross-cultural communication models and skills; and
- Identifying when interpreters are required and strategies for working with them.

It should be noted that reflections on the construct of *whiteness* may be questioned by students in the context of increasing diversity in Australian universities (Taylor & Guerin, 2010). Taylor and Guerin point out that students who do not view themselves as either white or Indigenous may not see the value of exploring the concept of whiteness. However, by investigating whiteness and privilege, students can explore the extent to which human service organisations, systems and associated practices are organised on the basis of predominantly white Western perspectives and worldviews (Taylor & Guerin, 2010). Activities for exploring whiteness are discussed in the section on Teaching and Learning Strategies below.

Many of the items on the list above were also identified by Indigenous people in focus groups when asked about the knowledge, skills and attributes that psychologist who work with Indigenous clientele should have. Ranzijn, McConnochie and Nolan (2010) synthesised the findings from this research to identify six basic categories of content that should be incorporated into CC training programs for psychology students as follows:

1. The nature and importance of culture in general;
2. Indigenous Australian cultures and histories;
3. The cultural values and attitudes of mainstream society and of the individual student;
4. Critical investigation of practices within the profession;
5. General skills and strategies for working in Indigenous settings;
6. Specific professional skills and strategies for working with Indigenous clientele.

These general areas of CC have been mapped onto a useful framework for organising content in stand-alone and integrated units in undergraduate and post graduate courses discussed in the next section.

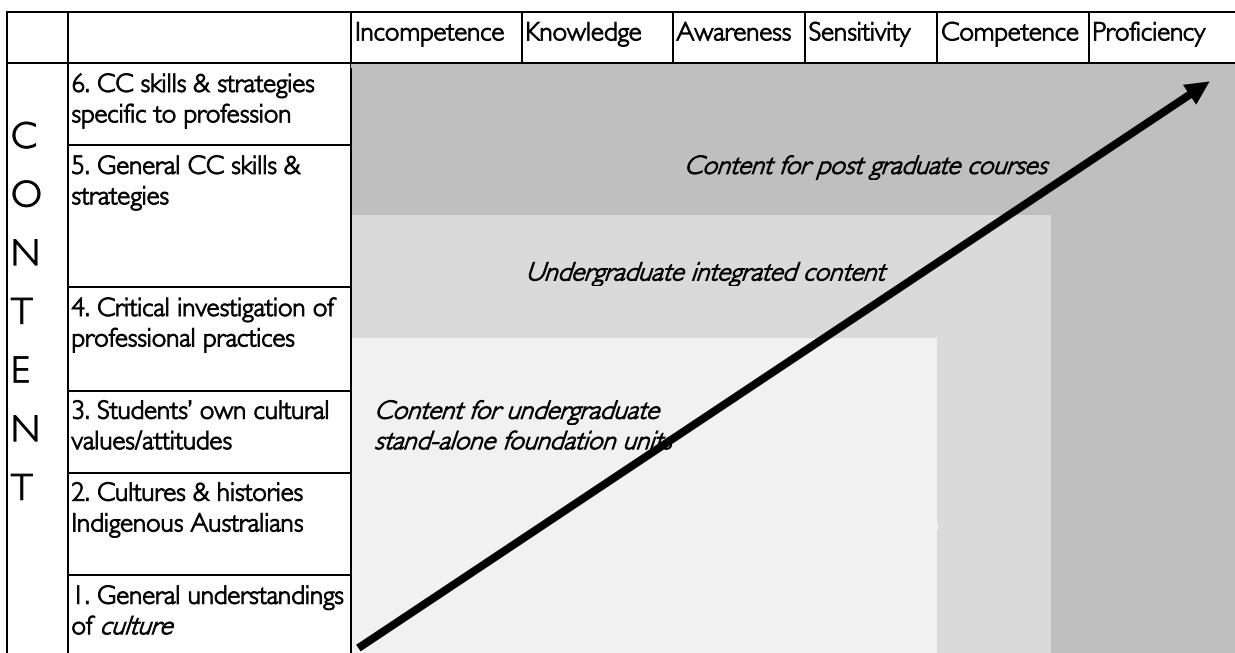
Framework for mapping Indigenous content and Cultural Competency skills training

With the aim of systematising CC training, Ranzijn, Nolan and McConnochie (2008) draw on the research of Weaver (1999) with Native American social workers and the CC developmental framework developed by Wells (2000) to propose a model as a potential

starting point for mapping the content of Indigenous CC on to existing university psychology courses. However, the framework can also be applied to other courses as well.

Figure 1 below has been adapted from a version of this model⁵ which appears on a Charles Sturt University website (Nolan & McConnochie, 2008, cited by Charles Sturt University, 2010). It is suggested that the first four content areas (appearing in ascending order from bottom to top) can be incorporated into an Indigenous Studies stand-alone foundation unit. The fourth content area and aspects of the fifth can be integrated into other undergraduate course units. The authors recommend that the remaining elements of the fifth and those in the sixth content area are more appropriate for embedding in post-graduate programs.

Figure 1. Framework for mapping Indigenous CC content onto university courses



(Adapted from Ranzijn, Nolan, & McConnochie, 2008)

Although the matrix includes the whole continuum of CC development, Ranzijn and colleagues (2010) note that the starting point for some individuals may not be located at the level of cultural incompetence (lower left corner), but somewhere further along the continuum. Nonetheless, the aim is to provide the necessary content and learning activities to enable students to advance toward cultural proficiency as indicated by the arrow. The authors maintain that the process should not be seen as a linear one and is likely to vary with respect to different content areas. For example, some more skilled students may need to go back to review foundational concepts they are yet to master. Similarly, a student may be very aware of their own cultural values and attitudes because of intercultural experiences with other groups, but have little or no understanding of the cultures and histories of Australian Indigenous people or those in the local area in which they intend to work.

Nonetheless, Ranzijn and colleagues (2010) point out that the process of development is one that is 'sequential and cumulative' (p. 10) in that one must have a robust understanding of foundational knowledge (about culture, Indigenous history and culture and one's own cultural values and attitudes) in order to progress to fully understand and acquire the skills associated

⁵ Different versions of this mapping model appear elsewhere (e.g., Charles Sturt University, 2010; McConnochie, Egege, & McDermott, 2008; Ranzijn, McConnochie, & Nolan, 2010).

with the more advanced components in the matrix. Importantly, the authors point out that ad hoc short term workshops on cultural awareness are unlikely to facilitate the development of CC as the 'journey' is a commitment requiring experience and learning over extended periods of time.

TEACHING AND LEARNING STRATEGIES

The following list of teaching and learning activities also draws on the literature describing undergraduate courses and includes recommendations from 'best practice' models for workshops. It should be noted that this list is generic and that it needs to be adapted to the specific disciplines and their associated service professions.

- Didactic lectures and seminars (delivered by Indigenous and non-Indigenous staff members working in partnership);
- Guest lecturers or speakers (e.g., Indigenous scholars, professionals or prominent members of the local Indigenous community who present alongside other Indigenous colleagues);
- Panel presentations (involving prominent Indigenous community members);
- Cultural immersion activities, e.g., visits to Indigenous communities or Indigenous organisations;
- Informal meetings with local Indigenous organisations;
- Guided cultural field trips, e.g., to museums, art centres;
- Workshops prepared and presented by students;
- Case study or 'paper cases' (Furman & Dent, 2004, p. 27), i.e., longitudinal case studies for discussion and analysis;
- Scenarios (video-recordings or readings) for discussion and analysis;
- Film excerpts discussed and analysed;
- Readings about life experiences (fiction and non-fiction);
- Critical incident for discussion and analysis;
- Continuous reflective activities, e.g., journaling, identity narratives (about self and others), reflections on readings, presentations;
- Portfolios (e.g., for analysing a media texts collected by students; personal critical incidents; analysing texts for white 'cultural scripts');
- Role play;
- 'Games' simulating cross-cultural encounters (e.g., *BaFa BaFa*; *Welcome to the State of Poverty*);
- Use of central website with links to relevant resources, organisations, etc. which can be used for CC foundation and integrated units;
- On-line forum discussions (e.g., available on Blackboard).

(Carpenter, Field, & Barnes, 2002; Cordero, 2008; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Farrelly & Lumby, 2009; Furman & Dent, 2004; Grant & Letzring, 2005; Guerin, Wyld, &

Taylor, 2008; He & Cooper, 2009; Lea, 2004; Nash, Meiklejohn, & Sacre, 2006; Nash, Sacre, & Meiklejohn, 2008; National Rural Faculty - Royal Australian College of General Practitioners, 2004; Paul, Carr, & Milroy, 2006; Ranzijn, McConnochie, & Nolan, 2007; Sloand, Groves, & Braeger, 2004; Sonn, 2008; Sonn, Garvey, Bishop, & Smith, 2000; Trentham, Cockburn, Cameron, & Iwama, 2007; Westberg, Bumgardner, & Lind, 2005)

Lectures and Seminars

Lectures generally provide the basic concepts and theories students need to begin to understand and become sensitive to the general and discipline specific issues that form the basis upon which students can extend their understandings about intercultural issues in Australia and develop a 'socially responsive knowledge' base (Sonn, Garvey, Bishop, & Smith, 2000, p. 145). The literature highlights the importance of Indigenous and non-Indigenous lecturers working in partnership for the delivery of lectures in stand-alone units so that both perspectives can be presented (Hart & Moore, 2005; Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008; Ranzijn, McConnochie, & Nolan, 2007). The visibility of such partnerships provides a model of collaboration and adds to the credibility of the program. Moreover, the involvement of Indigenous tutors can provide opportunities for students to get to know Indigenous people as individuals in informal ways (Ranzijn, McConnochie, & Nolan, 2007).

Guest speakers, panel presentations

Similarly, the integrity of the program can be bolstered by inviting Indigenous guest speakers who are prominent professionals in the local community or Indigenous lecturers from other disciplines. Planning for guest speakers should include arrangements to ensure cultural safety. One way of doing this is to organise panel discussions. At the very least, organisers must make certain that an Indigenous colleague (or more) can be present to provide support for the guest speakers. (See Grote, 2008 for further discussion on this matter.) Planning should also involve preparing students beforehand so that potential reactions are well managed and to avoid students feeling 'guilt, self-blame or sentimental pity' which can be demeaning and counterproductive (Ranzijn, McConnochie, & Nolan, 2007).

Field trips

Cultural immersion experiences are also advocated (e.g., Furman & Dent, 2004; Guerin, Wyld, & Taylor, 2008; Sloand, Groves, & Braeger, 2004). Personal experience in marginalised communities and opportunities for students to develop relationships with individual Indigenous people can be important to enhance student understandings about race and racism (Johnson, 2002). Such interactions can open up what has been referred to as 'the third space' (Hart & Moore, 2005, after Bhabha, 1994) in which students 'rethink long established understandings about culture and identity so that they [can] arrive at more inclusive alternatives' (p. 4). Guided tours of museums and art centres can extend students' understandings about Indigenous history and culture (Ranzijn, McConnochie, & Nolan, 2007).

While relatively short visits are unlikely to lead to long-term relationships, they can provide culturally safe environments for initial experiences for non-Indigenous students, most of whom have probably never spent time with Indigenous people. One of the participants in Johnson's (2002) study of 'anti-racist' white teachers observed that learning about the experiences of a marginalised cultural group is similar to learning a language. One must be immersed in the community for an extended period of time to begin to understand their experiences of race and racism. As is the case with Indigenous guest speakers, field trip organisers must ensure that

the learning environment in which the meeting takes place promotes interactions that are positive and culturally safe (National Rural Faculty - Royal Australian College of General Practitioners, 2004; Ranzijn, McConnochie, & Nolan, 2010).

Reflective activities

Students should be provided with vehicles such as journals, portfolios (paper or electronic, as available on Blackboard) or online discussion forums to enable students to reflect on and critique their own culture and intercultural experiences (Carpenter, Field, & Barnes, 2002; National Rural Faculty - Royal Australian College of General Practitioners, 2004; Poirier et al., 2009) and others teaching and learning activities. These could include responses to readings, for example, about Indigenous histories, present and past government policies, racism, whiteness and cross-cultural communication (Guerin, Wyld, & Taylor, 2008; Ranzijn, McConnochie, & Nolan, 2007). Readings about life experiences, fiction or non-fiction, which encourage identification with the individuals or characters portrayed are also recommended (He & Cooper, 2009; Sloand, Groves, & Braeger, 2004; Westberg, Bumgardner, & Lind, 2005). Other stimuli for group discussion and personal reflection include case studies (Carpenter, Field, & Barnes, 2002), scenario video-recordings, films or film excerpts (Guerin, Wyld, & Taylor, 2008), print literature, cross-cultural encounter games, media representations of Indigenous people (Carpenter, Field, & Barnes, 2002), personal critical incidents (Cuellar, Brennan, Vito, & de Leon Siantz, 2008), identity narratives (Carpenter, Field, & Barnes, 2002), life history narratives (Johnson, 2002) or cultural portfolios written by the student himself/herself or another students (Johnson, 2002; Lea, 2004).

'Paper cases' (Furman & Dent, 2004, p. 27) can also provide stimuli for discussion and reflection. These are a form of case studies in which the lecturer provides students with an initial description of a client's case for students to discuss. Successive information sheets are then supplied to students, each of which is read and discussed in turn to simulate long term information gathering from a client over a series of encounters.

Role plays

Role plays can provide opportunities to practice skills usually in the context of interviews between the service provider and a client. These can offer opportunities for students to experience interviewing and negotiating with clients or what it feels like to be positioned in the role of the client (Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Furman & Dent, 2004). While role plays have been criticised for their 'artificial and unrealistic' (Furman & Dent, 2004, p. 7) nature, the classroom setting can provide a safe environment for practicing skills. Furman and Dent (2004) emphasise the need for role plays to be short (approximately five minutes) and that scripts should be brief (maximum one page) to enable students to quickly access the main points. Class discussions can follow to analyse the level of effectiveness of the strategies used.

Games simulating cross-cultural experiences

The *Bafa Bafa* game is one that is commercially available to provide opportunities for simulated cross-cultural experience. Participants are divided into two cultural groups (Alpha and Beta), each of which has its own set of cultural rules (Furman & Dent, 2004; Westberg, Bumgardner, & Lind, 2005). The Alpha culture is orientated around relationships, has a patriarchal social structure and stringent rules about social behaviours. The Beta group's culture is a highly competitive trading society. Participants learn about the cultural group they are assigned to, then send out emissaries to visit the other culture and return with information about the other

culture to share with their own group. Other visitor exchanges take place until all participants have experienced the other culture. The students' simulated cross-cultural experiences can then become the focus of discussions in groups and in individual reflective journals/portfolios.

In the *Welcome to the State of Poverty* simulation activity, students are assigned to families of different sizes, with various structures, parental ages, ethnicities and resources available to them (Chapman & Gibson, 2006; Furman & Dent, 2004). While engaging with various community service providers, families try to ensure sufficient food and housing to sustain them. Qualitative and quantitative studies have shown that participants increased their level of empathy and understandings about issues faced by low-income families in the short term, though the long term effects have not been determined (Chapman & Gibson, 2006).

Sonn (2008) notes that as a lecturer in units like these, he keeps a reflective journal about his own observations in class so that he may discuss these with colleagues teaching similar units at other universities.

Exploring whiteness

Critical race theory offers a range of tools for reflection and analysis of content presented in case studies, scenarios, critical incidents, films and other texts. It encompasses three related content areas identified in the previous section, including the notions of *whiteness*, *racism*, and the myths, misconceptions and stereotypes of Indigenous people (DeCuir & Dixson, 2004). Referred to as the 'tenets' of the theory, 'counter-story telling', the 'permanence of racism', 'whiteness as property', 'interest convergence', and the 'critique of liberalism' (p. 27) can provide CC students with practical analytical structures for systematically interrogating the narratives presented in various resources used for teaching and learning activities in CC curricula. A useful example of how this can be done is provided by DeCuir and Dixon (2004) who illustrate the use of tools associated with critical race theory to explore the narratives of two middle to upper class African American students in an elite school with mostly white students.

Students can be encouraged to explore whiteness using narratives in different forms (e.g., film segments, personal histories, descriptions of critical intercultural incidents). These different (visual and print-based) texts can be used by students as data for analysis. The literature provides various approaches to how these can be analysed in relation to racial/cultural identity construction and how this informs intercultural interactions in professional practice (e.g., Hyland, 2005; Johnson, 2002; Lampert, 2003; Lea, 2004).

Lea (2004), for example, examines the narratives her white student teachers wrote about artefacts, symbols, family histories or critical events in their 'Cultural Portfolios' (p. 120). She critiqued these texts in relation to the (white) cultural scripts which she describes as the 'different ways of thinking, feeling, believing, and acting... [that] shape our actions' (p. 116). Lea notes how 'public cultural scripts', i.e., those embraced by the dominant mainstream society, shaped the 'personal cultural scripts' (p. 120) of the teachers in her study and how these guided their professional practices.

Metaphor analysis is another approach to interrogating whiteness. This method was adopted by Hyland (2005) in her ethnographic study of white schoolteachers who considered themselves to be 'good' teachers of minority students. Hyland collected data in a series of interviews undertaken with the teachers over a three-year period and identified various terms the teachers used to describe themselves. These included 'helper, benefactor, White, Hispanic, role model, cultural interpreter, activist, radical' (p. 437). She then critiqued how these metaphors were realised in vignettes told by the teachers about their experiences working with minority

students. Despite their good intentions, the teachers' practices were 'unwittingly' found to 'perpetuate a racist status quo' (p. 430).

The case study research of Johnson (2002) illustrates at least two teaching and learning strategies that can be applied in the context of CC units. Both involve the analysis of narratives provided in cases studies which elicit the life stories of outstanding professionals. The first approach is one adopted by Johnson in her exploration of teacher attitudes toward race and culture. The participants in Johnson's study were white American teachers of racially diverse classes who were identified by a panel of lecturers and multicultural trainers who had taught them in classes and/or were aware of their involvement in pro-diversity organisations.

Johnson collected the life stories of the white teachers in a series of successive individual interviews and analysed their narratives to identify and categorise patterns and themes that appeared to relate to their enhanced racial/cultural awareness. Johnson identified three major emergent themes associated with the professional development of the teachers, including personal experiences 1) which fostered the development of insider perspectives, e.g., interracial marriage; 2) in which they worked in interracial organisations promoting social justice; and/or 3) in which they were marginalised, e.g., for sexual orientation or poverty. Similar approaches to analysing case studies could be adopted in the context of CC training.

A second approach would be to use Johnson's (2002) case studies (or similar life narratives of exemplar professionals) to illustrate and discuss the stages of CC development using Bennett's model outlined above (1986, 1993, cited by Hammer, Bennett, & Wiseman, 2003). For example, Johnson describes how one participant was asked if she saw herself as 'color-blind' (p. 161) after her extensive experience working with African American and immigrant children from other ethnic backgrounds. Refusing to recognise racial (or cultural) difference and claiming to treat all students the same is a common strategy for displaying and practicing what one believes is racial equality (Hyland, 2005). According to Bennett's model, this stance might be characterised as minimisation.

The teacher in Johnson's study acknowledged that early in her career, her 'liberal mentality' (p. 161) led her to believe that she should *not* take account of a student's race. However, she indicated that she had since learned how race, and more importantly, culture shapes one's experience. She reported that this awareness had led her to understand that children from marginalised groups experienced life differently from those with mainstream cultural backgrounds and that cultural difference must be taken into consideration. In terms of Bennett's model (1986, 1993, cited by Hammer, Bennett, & Wiseman, 2003), this teacher's description of her own awareness and approach to teaching minority students suggests that she had moved beyond the minimisation stage of ethnocentric perspectives.

Internet websites

Websites can be designed to provide resources for staff (Charles Sturt University, 2010; Nash, Meiklejohn, & Sacre, 2006) and students (Nash, Meiklejohn, & Sacre, 2006; Nash, Sacre, & Meiklejohn, 2008). Website links can provide either on-line sources of information for students, e.g., the Human Rights Commission, or an interactive forum for discussion and reflection (Guerin, Wyld, & Taylor, 2008).

ASSESSMENT PROCEDURES

There are currently at least 85 tools available that have been developed for measuring intercultural competency (Fantini, 2006); however, it is important to identify what is to be assessed in relation to identified learning objectives (Deardroff, 2010). Moreover, Deardorff suggests that more than one assessment methods should be used and that the development of evaluation instruments should build on existing instruments or methods and be undertaken in collaboration with colleagues.

The following list is a synthesis of the evaluation methods identified in the literature which focus mainly on undergraduate courses. Most of these assessment activities are designed to encourage students to engage with and reflect on the literature as well as their own experiences. They are organised in relation to four major categorical approaches to assessment (Gregorczyk & Bailit, 2008):

Quantitative:

- Traditional examinations using multiple choice, short answer and true/false questions and essay formats (pre-tests and post-test);

Qualitative:

- Case study analysis (oral presentations or written essays, papers);
- Oral presentations by individual student or group (e.g., on aspects of culture);
- Choice of essay topics (e.g., 2000 words) requiring students to engage with and reflect on culture and professional cross-cultural interactions;
- Reflections on readings recorded in a journal, chosen at random for marking;
- Written papers or reports;
- Portfolios (analysis of media samples and personal critical incidents);
- Reflective journal entries;
- Reflective responses to guest speaker presentations.

Practical:

- Client assessments;

Self-assessment:

- Self-evaluations administered at start and end of unit.

(Carpenter, Field, & Barnes, 2002; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Furman & Dent, 2004; Guerin, Wyld, & Taylor, 2008; Nash, Meiklejohn, & Sacre, 2006; Paul, Carr, & Milroy, 2006; Poirier et al., 2009; Ranzijn, McConnochie, & Nolan, 2007; Sonn, Garvey, Bishop, & Smith, 2000)

In Gregorczyk and Bailit's (2008) review of the four types of CC assessment procedures (used in medical education), the authors indicate that each has advantages and disadvantages. While quantitative exams are easy to administer in classroom settings and can indicate the proportion of material the student has mastered, the content is constrained by including only items that have correct or incorrect answers. They are also unable to evaluate improvements in behaviour in intercultural encounters.

Qualitative assessments can provide a greater range of teaching strategies and learning experiences. Guerin, Wyld and Taylor (2008) make a case for using weekly reflective responses to readings and an essay on one of four topics to encourage engagement with and reflection on issues. They assert that these provide opportunities for staff to assess the changes in student attitudes and understandings about Indigenous (health) issues. Gregorczyk and Bailit (2008)

note, however, that such assessments of the learners' understandings and attitudes will always be subjective.

Betancourt (2003) proposes a framework for assessing medical students on completion of cross-cultural units which emphasises the importance of changes in students with respect to all three domains - attitudes, knowledge and skills. For example, to assess shifts in attitudes, Betancourt recommends using standardised survey instruments, structured interviews (with actors/clients) and self-awareness assessments. To measure the acquisition of core knowledge, pre-tests and post-tests using traditional examination methods are advised.

Other assessment strategies can be applied for measuring different combinations of the three domain areas. For example, video-taping clinical encounters can be used to assess skills as well as attitudes; and (clinical) case presentations and objective exams can provide the necessary information for evaluating all three domain areas (Betancourt, 2003). While these assessment techniques may not be appropriate for students of all service professions, the model highlights the need to ensure that all three dimensions are evaluated. Moreover, consideration should be given to the value of administering pre-test and post-test assessments.

Furman and Dent (2004) emphasise the value of formative feedback and that it is often best when given in small groups. They advise instructors to keep in mind that the overall aim of feedback is to help the student progress along the continuum of CC. In the sections that follow, the three types of formative feedback recommended by Furman and Dent (2004) are discussed, including: 1) 'student self-assessment'; 2) 'behaviour-specific feedback'; and 3) 'action-based feedback' (p. 20).

Student self-assessments

Self-assessments can be useful for measuring student perceptions of their attitudes toward diverse groups, their capacity to deliver services and their understandings about CC in their discipline area (Cavillo et al., 2009; Gregorczyk & Bailit, 2008; Nash, Meiklejohn, & Sacre, 2006). Furman and Dent (2004) point out that this form of assessment can be useful as a needs analysis to inform teaching. However, Gregorczyk and Bailit (2008) note that the extent to which the results of such tests provide accurate information about students' progress in developing positive attitudes and development of skills is questionable. This is demonstrated in Gozu and colleagues' (2007) review of 45 instruments reported in the literature, which indicates that only 6 could be characterised as reliable and valid instruments. Gozu et al. note that 'arrogance' or a 'lack of awareness of one's limitations' (p. 187) can lead students to overrate their level of confidence in their abilities.

Behaviour-specific feedback

Assessments based on student performance in simulated interviews or other role play contexts can provide students with experience and feedback on their application of CC skills and identify areas needing further attention. Instruments for assessing student performance in client interviews can be developed to assess strategies introduced in the unit. (An example of one developed by the Saint Louis University School of Medicine which has been shown to be valid and reliable is presented in Abel, 2004, p. 35).

Furman and Dent (2004) caution that instructors should be careful about assuming a student embraces a particular attitude about a client or cultural group. Such stereotyping can be off-target when it is unclear whether the behaviour is due to limited skills in communication or deficiency in cultural sensitivity. The authors suggest that feedback should focus on behaviours rather than attitudes.

Action-based feedback

Furman and Dent (2004) recommend that rather than focusing on specific behaviours that are wrong or inappropriate, feedback should always be constructive. Staff should provide information and opportunities to enable students to advance their skills. They underscore the benefits of including the student in working out a plan to facilitate his/her development and encourage the student's investment in the process so that CC skills are more likely to be valued and practiced.

INSTITUTIONAL ACCEPTANCE AND SUPPORT

As noted earlier in the paper, there are two basic approaches to introducing CC curricula into universities, the top-down and bottom-up strategies. While the top-down approach almost guarantees adequate levels of acceptance and support, the bottom-up approach experienced in the majority of universities is certainly more challenging for CC advocates. There appears to be a consensus in the (medical) literature that 'institutional buy-in is as critical as individual buy-in' (Chun, 2010, p. 617). As Smith and colleagues (2007) note 'waiting for broader cultural change is not a morally acceptable option, because it is not consistent with our professional responsibilities' (p. 662). Moreover, Betancourt (2004) maintains that while CC cannot be seen as a 'panacea' to address the inequities in (health) services, but is an essential skill set for the delivery of optimum service provision.

Interviews and email communication with key staff members in different Australian universities indicate concerns about sustaining CC programs as they can be dependent on the good will of current Vice-Chancellors, Deans and/or Heads of School (Grote, 2008). In one Australian university, for example, foundation units had been removed from two courses shortly after their introduction (R. Field, email communication, 21 June 2008). Without support for Indigenous CC inscribed in relevant corporate, operational and policy documents, elements of CC curricula can disappear without recourse.

Most Australian tertiary institutions already include statements indicating the valuing of diversity in their policy documents. However, some have gone further to recognise the unique position of Australia's Indigenous people by issuing a Reconciliation statement; a mission statement; a Reconciliation Action Plan; and/or Statement of Recognition, Acknowledgement, Responsibility and Commitment to Reconciliation processes between Indigenous and non-Indigenous Australians (Carey, 2008; Charles Sturt University, 2010; McLaughlin & Whatman, 2008; Sonn, Garvey, Bishop, & Smith, 2000). Other measures, such as policies that require the inclusion of CC as a graduate attribute, can ensure that CC is embedded in learning outcomes, activities and assessments of new units or programs (Treleaven et al., 2007).

In addition to inscribing the valuing of Indigenous culture and knowledges in official university documents, Carey (2008) underscores the importance of displaying visible symbols of Indigenous culture in tertiary institutions. The presence of works by Indigenous artists, the Aboriginal flag and other Indigenous symbols can be 'read in contradistinction to "the academy" and the role it has played in the colonisation of Indigenous people and knowledges...[so that] Indigenous cultures, knowledges, histories, experiences of colonisation, and desires for "unity and equality" are privileged' (Carey, 2008, p. 9).

SUMMARY/CONCLUSION

This paper has reviewed the literature on how CC curricula have been introduced into undergraduate programs in universities, mainly in North America, New Zealand and Australia with the aim of facilitating students' development of the requisite knowledge, attitudes/values and skills to enable students in their future roles as service professionals to deliver culturally appropriate services to Indigenous people.

A brief background on CC is provided in terms of defining the general concept of CC and identifying the principles of Indigenous CC education and training. The two main strategies to introduce CC curricula adopted by universities are a top-down approach, in which CC curricula are mandated by the university administration; and the more common bottom-up approach, in which CC programs are initiated by academic staff at the departmental level. The latter constitutes an engagement model in which staff members from the Indigenous Studies Schools or Research Centres work to engage those from other disciplines (or in some cases vice versa) to collaborate on the promotion, development and introduction of CC curricula into departmental courses which prepare students for the service professions.

Two models of CC development are described, each comprising a six-stage continuum of progressive stages leading toward proficiency in intercultural interactions. While Bennett's Developmental Model of Intercultural Sensitivity (Bennett & Bennett, 2004; Hammer & Bennett, 2001; Hammer, Bennett, & Wiseman, 2003) may be useful for self-assessment of one's personal progress as well as identifying teaching and learning strategies to stimulate the cognitive development of individual learners, Wells's (2000) framework offers a practical structure for identifying and mapping content for CC curricula, as has been done at Charles Sturt University and the University of South Australia (Charles Sturt University, 2010; McConnochie, Egege, & McDermott, 2008; Ranzijn, McConnochie, & Nolan, 2010).

The section on developing CC curricula identifies three possible structures for introducing CC programs: 1) stand-alone CC foundation units; 2) embedding CC components across course units; or 3) a combination of stand-alone units and integrating content across units. While the literature indicates a lack of agreement about which approach is the best, academics may have limited options depending on the university context. It has been argued, however, that for Indigenous CC, the third option might provide the most coherent approach and enable CC education and training to be reinforced as students progress through their courses (Ranzijn, McConnochie, Day, Nolan, & Wharton, 2008).

In terms of 'best practice' models of CC curricula, assuming that 'best practice' models require that their content and teaching/learning strategies are demonstrated by rigorous research to be effective, then true 'best practice' models are yet to emerge (Campinha-Bacote, 2006; Cuellar, Brennan, Vito, & de Leon Siantz, 2008; Grant & Letzring, 2005). While research has shown that some teaching/learning strategies are effective in the short term, many of the assessment tools used have not been shown to be reliable or valid. Moreover, research has yet to demonstrate the long term effectiveness of particular teaching/learning strategies.

Nonetheless, some proponents of CC training have used the term 'best practice' to describe particular content areas and teaching/learning strategies, including those facilitating the exploration of and reflection on the notions of *culture*, *worldview*, *race/racism*, *whiteness*, *white privilege*. A list of the content and teaching/learning techniques associated with these concepts as well as Indigenous perspectives on their cultures, histories and past and contemporary experiences are included in the sections describing these aspects of CC curricula.

A framework developed for mapping Indigenous content and CC skills onto existing courses using a matrix draws on Wells's model of CC development and a synthesised list of basic

content areas which begins with foundational knowledge and extends to understandings specific to the discipline based on Wells's model CC development is presented (Ranzijn, Nolan, & McConnochie, 2008). The list of content and teaching/learning strategies highlight the importance of engaging students in a wide range of classroom activities, immersion experiences and assignments that develop knowledge and understandings about Indigenous perspectives and promote reflection that renders the dominant (yet 'invisible') white Western culture (Sonn, 2008), its values and practices more visible to students.

The section on assessment protocols highlights the importance of using a range of quantitative and qualitative evaluation instruments as well as practical and self-assessment tools. It also discusses the need for formative feedback which can include student self-assessments, advice on specific behaviours (rather than perceived attitudes) displayed in simulated intercultural interactions, and comments that helps students progress along the continuum of CC development.

The final section of the paper underscores the critical role of the institution's administration in visibly demonstrating its acceptance and support for incorporating CC curricula in university courses which provide education and training for the service professions. Such support must be inscribed in Reconciliation statements, mission statements, vision statements and other corporate, operational and policy documents so that CC initiatives are not dependent on individual 'champions'. This is particularly crucial for the Engagement Model and its bottom-up strategy.

Unless the university's support for these programs is inscribed in relevant documents, foundation units and integrated units can be (and in some institutions have been) dropped or diluted when Deans or Heads of School move on to other positions or faculties and schools undergo restructuring. Displaying symbols of Indigenous culture and knowledge (e.g., artwork) in university buildings also promotes and makes visible the acceptance and commitment to the support and recognition of Indigenous knowledges and cultures. Exhibiting images of Indigenous culture and inscribing the support of the university administration in corporate, operational and policy documents is therefore an imperative to ensure the sustainability of CC programs in Australian universities.

The literature indicates that while cultural competency education and training have been around for some time, mainly in the health education sector, it continues to gain momentum. Because the concept of cultural competency is relatively new in Australia and the Australian Indigenous context, there is a need to develop a definition of *Indigenous Australian CC*, one that can be applied to a wide range of professions which deliver human services to members of Indigenous Australian communities.

This review also indicates that the most common approach to introducing CC education and training is using a bottom-up approach or an Engagement Model in which Indigenous academics engage colleagues in the relevant disciplines to form partnerships to organise stand-alone foundation units and/or integrated units. While 'best practice' models are yet to emerge in the university sector, a considerable amount of groundwork exists to provide the basis for introducing CC curricula. Further research is required, however, to ensure that the content and teaching/learning strategies are effective and yield benefits in the long term. Importantly, administrative acceptance and support are integral to ensuring that such initiatives are sustainable.

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Appendix 2: Endnote Resource Library

8 Aboriginal Ways of Learning. Retrieved 25 November, 2010, from
<http://8ways.wikispaces.com/>

The framework is expressed as eight interconnected pedagogies involving narrative-driven learning, visualised learning plans, hands-on/reflective techniques, use of symbols/metaphors, land-based learning, indirect/synergistic logic, modelled/scaffolded genre mastery, and connectedness to community. But these can change in different settings. Every place, Every People, has its own unique pedagogies. These 8 simple ones are merely a starting point for dialogue. Each school engages in a different way, and produces its own unique frameworks for Aboriginal education through dialogue with the community about local ways of doing things.

Australian Broadcasting Corporation (ABC). (2010, July). Disease Risk Higher Among Indigenous People: Study [Television broadcast]. Darwin, NT: ABC News. Retrieved from
<http://search.informit.com.au/media;dn=TEF20102800474;res=TVNEWS;type=wmv>
ABC News reported a study that found that Indigenous Australians are 2.5 times more likely to suffer from disease than non-Indigenous people. ABC News NT (ABC1 Darwin); Time: 19:10; Broadcast Date: Wednesday, 14th July 2010; Duration: 45 sec.

Australian Broadcasting Corporation (n.d.). Fire Talker: Charles Perkins [Television broadcast]. Australia: Author. Retrieved from
<http://www.abc.net.au/tv/geo/documentaries/interactive/firetalker/>
Fire Talker traces the life of Charles Perkins from his humble beginnings on an Alice Springs reserve, to becoming one of the most influential Indigenous figures in Australia's modern history.

Australian Broadcasting Corporation (ABC). (2009, May). Fresh Food for Tiwi Islanders [Television broadcast]. Darwin, NT: ABC News. Retrieved from
<http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=TEF20092000088;res=TVNEWS>
Tiwi Islanders have created their own agricultural industry in order to redress the lack of fresh produce in the region and improve health levels.

Australian Broadcasting Corporation (ABC). (n.d.). NT Child protection system an 'overwhelming failure' [Television broadcast]. Sydney: ABC News. Retrieved from
<http://search.informit.com.au/media;dn=TEN20104202504;res=TVNEWS;type=w>
An independent inquiry into the Northern Territory's child protection system has recommended a backlog of cases be urgently cleared.

Aboriginal and Torres Strait Islander Health Working Party. AHMAC *Cultural Respect Framework for Aboriginal and Torres Strait Islander: Health* (2004-2009). AHMAC *Cultural Respect Framework for Aboriginal and Torres Strait Islander: Health, 2004 - 2009*.

Aboriginal and Torres Strait Islander Education. Federation of Education Unions Information Centre. Retrieved April 5, 2011, from <http://www.feic.org.au/vl/indedu.html>
Resources on education, industrial relations and social issues.

Aboriginal Cultural Competence Framework. Victorian Government Department of Human Services Melbourne, Victoria (2008). Retrieved April 5, 2011, from
http://www.cyf.vic.gov.au/__data/assets/pdf_file/0008/312668/framework_cultural_support_2008.pdf

The approach of this paper is to:

- briefly introduce and explain the reason for developing an Aboriginal Cultural Competence Framework;
- outline why the lens of culture is important for Aboriginal children with reference to the Aboriginal child removal policies of the past, the current situation and how Aboriginal culture is critical to understanding the needs and best interests of children;

- explain the key understandings and conceptual framework behind the notion of Aboriginal cultural competence;
- outline how CSOs can engage with Aboriginal children, families, communities and services in a culturally competent way which respects the principles of Aboriginal self-determination;
- explain how to apply the lens of culture in the context of the best interests' principles;
- outline a staged approach for CSOs meeting the cultural standards for registration with suggestions as to how to use the conceptual framework to address the practice evidence.

Aboriginal Child Language Acquisition Project. Retrieved March 21, 2011, from

<http://www.linguistics.unimelb.edu.au/research/projects/ACLA/>

This Melbourne University project involves case studies of three Aboriginal communities to address questions around language acquisition for indigenous Australian Aboriginal children. The project is identifying the kinds of interactions young children are involved in, the language they use at different ages, and the breadth and variety of language the children are hearing.

Aged and Community Services Australia (2008). Providing Culturally Appropriate Care for Aboriginal and Torres Strait Islander Aged Care Residents. Retrieved March 25, 2011, from http://www.agedcare.org.au/PUBLICATIONS-&-RESOURCES/General-pdfs-images/Indigenous-Aged_Care_booklet.pdf

The purpose of this booklet is to provide introductory information to assist residential aged care providers to deliver culturally appropriate care to Aboriginal and Torres Strait Islander people. This booklet is not intended to be a comprehensive resource, but is a tool to assist staff to consider cultural issues and to have the confidence to seek additional information and resources when required.

Aboriginal education green paper - 25 Years Approach: The Way Forward. Green Paper: A draft for consultation, discussion, development and recommendations to Annual Conference 2010. *NSW Teachers Federation Annual Conference* Retrieved April 5, 2011, from http://www.nswtf.org.au/journal_extras/edgreen.html

The NSW Teachers Federation has a strong policy position on Aboriginal Education and continues its long history and tradition of supporting the rights of Aboriginal students and their communities. However, Federation recognises that persisting with more of the same practices will not bring about essential, across-the-board institutional change within Australian governments and education authorities and systems. Federation acknowledges with great disappointment the continuing failure of Australian governments and education authorities to achieve an equality of learning outcomes for the majority of Aboriginal and Torres Strait Islander students. Educational environments that respect Aboriginal and Torres Strait Islander history and culture and that reinforce the cultural identity of Aboriginal students are a necessary pre-condition to achieving equal educational outcomes for Aboriginal peoples. Creating educational environments that foster the involvement, participation and engagement of Aboriginal peoples is essential.

Aboriginal education timeline references. Board of Studies NSW. Retrieved from <http://ab-ed.boardofstudies.nsw.edu.au/go/aboriginal-studies/timeline/timeline-references/>

Listing of references for books, articles, websites, policies, case studies etc.

Aboriginal education (2011). Primary School. Retrieved April 5, 2011, from <http://www.primaryschool.com.au/aboriginalresults.php?strand=Traditional&grade=General>
Aboriginal education teaching resources for primary school students.

Aboriginal employment: A guide to better attraction, selection & retention strategies across WA Health. (2009). Retrieved April 5, 2011, from

<http://www.health.wa.gov.au/circularsnew/attachments/377.pdf>

Aboriginal and Torres Strait Islanders remain significantly underrepresented in the WA Health workforce, even in regions with a significant Aboriginal client base. While increased Aboriginal employment across regions with large numbers of Aboriginal people is a government objective, our success has been limited. According to the Health Reform Committee's report, 'A Healthy Future for Western Australians', the way forward to a healthier future for Aboriginal peoples is ensuring Aboriginal ownership and participation in health professions. Consequently, this Guide has been developed to provide best practice principles and strategies for the attraction, recruitment and retention of Aboriginal employees across WA Health. It is recommended that all staff involved in the attraction, recruitment and retention of staff familiarise themselves with this resource, and implement its recommendations into daily work practice. Diversity is a

source of strength for WA Health. By having a better understanding of cultural difference, and taking it into account through policies and practice, we enhance the integrity of our service and improve our ability to meet the needs of our diverse population in meaningful, appropriate ways. The diverse skills of Aboriginal people are essential for WA Health to better design and deliver services that meet the needs of Aboriginal people.

Aboriginal history in South Australia since 1800 role play. Department of Education & Children's Service (2006). Retrieved March 29, 2011, from

http://www.aboriginaleducation.sa.edu.au/.../Aboriginal_history_in_SA_s.pdf

Teachers and community groups are welcome to use this role play for the purpose of informing participants about South Australian Aboriginal history. It was developed by Aboriginal Education personnel from the Department of Education and Children's Services. Further information is available from Adele Pring, pring.adele@saugov.sa.gov.au

Aboriginal human resource development plan 2009-2011: Valued Aboriginal staff - Involved Aboriginal communities - Successful Aboriginal students. NSW Department of Education & Training (2009). Retrieved March 25, 2011, from

https://www.det.nsw.edu.au/policies/employment/general/workforce_cap/implementation_2_PD20090388.shtml

The main focus of the Plan is to increase the number of Aboriginal and/or Torres Strait Islander people employed and retained with the Department and to improve the professional development and leadership opportunities for Aboriginal staff.

Aboriginal knowledge and intellectual property protocol (2008). Desert knowledge cooperative research centre. Retrieved March 21, 2011, from

<http://www.desertknowledgecrc.com.au/resource/DKCRC-Aboriginal-Intellectual-Property-Protocol.pdf>

The Desert Knowledge CRC is dedicated to improving conditions for all desert Australians and it recognises that there have been past instances of Aboriginal people's knowledge and intellectual property being misappropriated and exploited. The DKCRC acknowledges that Aboriginal communities and groups have their own protocols and that these must be observed, understood, respected and engaged with, as an essential ongoing part of the research process. Documents include: Aboriginal Research Engagement Protocol; Schedule of rates of pay for Aboriginal workers in research; Good manners guide to working with Aboriginal people in research; Aboriginal Knowledge and Intellectual Property Protocol Community Guide.

Aboriginal plant use in south-eastern Australia. (n.d.). Retrieved December 8, 2010, from

<http://www.anbg.gov.au/aborig.s.e.aust/>

This web-site contains detailed notes and a bibliography on plants used by Aboriginal peoples of south-eastern Australia. The plants can be seen at the Australian National Botanic Gardens on the track shown on the map on the next page. The plants are numbered and named. The web-site is based on a booklet produced by the Gardens' Education Service.

Aboriginal Nurses Association of Canada (2009). *Cultural competence and cultural safety in nursing education: A framework for first nations, Inuit & Metis nursing*. Aboriginal health human resource initiative. Canada: First nations and Inuit Health Branch.

The Canadian Association of Schools of Nursing (CASN) and the Aboriginal Nurses Association of Canada (A.N.A.C.) both recognize the need to increase the presence of First Nation, Inuit, and Métis nurses within the nursing profession (Gregory and Barsky, 2007). To this end, several schools of nursing in Canada have actively engaged in efforts to increase the number of Aboriginal nursing students, particularly in undergraduate programs. These schools are demonstrating success in the recruitment of First Nations, Inuit, and Métis people into nursing education.

Aboriginal Teaching Resources for Language Learning, Literacy, History, Culture & Indigenous Education. Sharing Culture Pty (2010-2011). Retrieved April 5, 2011, from

<http://www.sharingculture.com.au/eforschools.htm>

Sharing Culture Online is an innovative new teaching and learning system that gives all students, regardless of their ethnic background or age, the opportunity to learn about and engage in the rich diversity of Australian Aboriginal and Torres Strait Island cultures. Sharing Culture Online supports Indigenous students to learn, appreciate, celebrate and engage with their culture, and schooling.

- Adams, I. (2002). Annotated bibliography on indigenous education issues: Early childhood education. *Australian New Zealand Journal of Public Health* 21, 100-102.
- Annotated Bibliography on Indigenous Education Issues: Early Childhood Education
- Adams, K., & Spratling, M. (2001). Keepin' ya mob healthy: Aboriginal community participation and Aboriginal health worker training in Victoria. *Australian Journal of Primary Health*, 7(1), 116-119.
- Keepin' ya mob health: Aboriginal community participation and Aboriginal health worker training in Victoria April 2006
- Advancing equity and participation in Australian higher education action to address participation and equity levels in higher education of people from low socioeconomic backgrounds and Indigenous people (2008). Retrieved March 25, 2011, from <http://www.universitiesaustralia.edu.au/resources/83>
- In 2007 Universities Australia commissioned a scoping study into Equity and Participation in Higher Education. Key to this investigation was whether a more appropriate definition of low socio-economic status than the postcode of a student's home address could be defined. The study was conducted by the Centre for the Study of Higher Education at the University of Melbourne. The results are briefly summarised here. Recommendations from Universities Australia for consequent action are also summarised.
- Australian Health Ministers Advisory Council working party (n.d.). *Cultural respect framework for Aboriginal & Torres Strait Islander Health 2004-2009*. Australia: Department of Health South Australia. Retrieved from <http://www.sa.gov.au/upload/franchise/Seniors/Cultural%20Respect%20Framework.pdf>
- The Cultural Respect Framework has been developed as a guiding principle in policy construction and service delivery for utilisation by jurisdictions as they implement initiatives to address their own needs, in particular mechanisms to strengthen relationships between the health care system and Aboriginal and Torres Strait Islander peoples. Right from the outset there was recognition of the importance for the Framework to link with other key documents identified in the bibliography, in particular the National Strategic Framework for Aboriginal and Torres Strait Islander Health, 2003 and the Aboriginal and Torres Strait Islander Health Workforce National Strategic Framework, 2002.
- American Physical Therapy Association (2008). *Blueprint for teaching cultural competence in physical therapy education*. Retrieved March 24, 2011, from <http://www.apta.org/>
- In an effort to meet the health care needs of all individuals the US Department of Health and Human Services (USDHHS), the Office of Minority Health (OMH), and the Agency for Healthcare Research and Quality (AHRQ) advocate for the application of culturally competent health care. Documents such as the National Standards for Culturally and Linguistically Appropriate Services (CLAS) in Health Care and Setting the Agenda for Cultural Competence in Health Care are provided to facilitate health care practitioners' ability to meet the standards for cultural competence. Cultural competence is currently embedded in major APTA documents. Cultural competence is addressed by the Commission on Accreditation of Physical Therapy Education (CAPTE) in the evaluative criteria for accreditation of education programs for the preparation of physical therapists⁵ and physical therapist assistant education, and is an integral part of A Normative Model of Physical Therapist Professional Education and for Physical Therapist Assistant Education.
- Ahmed, A., & Johnson, K. (2000). Horticultural development of Australian native edible plants. *Australian Journal of Botany*, 48, 417-426.
- The Australian edible plant industry is rapidly expanding. We provide a review of the horticultural research that has been carried out on the top 14 commercially significant Australian native edible plants.
- Ahmed, S. (1995). Theorising sexual identification: exploring the limits of psychoanalytic and postmodern models. *Australian feminist studies*, 22, 9-29.
- This article examines the concept of phantasmatic (sexual) identification as a way of theorising the gendering of individual subjects from a feminist perspective. This approach is developed through reading psychoanalytical and postmodern narratives of subjectivity and sexual difference. The author draws on her experience as a young Aboriginal woman.

- Aldous, C., Barnes, A., & Clark, J. (2008). Engaging excellent Aboriginal students in science: An innovation in culturally inclusive schooling. *Teaching Science*, 54(4), 35-40.
A summer school in science and technology was held in January 2008 for nineteen Indigenous students commencing year 11 who were identified as having high academic potential in science and mathematics.
- Alexander, B. K. (2004). Black skin/White masks: The performative sustainability of whiteness (with apologies to Frantz Fanon). *Qualitative Inquiry*, 10(5), 647-672.
This article uses the iconic text Black Skin/White Masks by Frantz Fanon as a metonymic trope to examine the nature of White Studies through the autobiographical frame of a Black critic. The article is structured around three components. First, the socially constructed identity of "Whiteness" as embedded in, emergent from, and critiqued by those in (and of) the project of White Studies. Second, it addresses the question of how White Studies serves as a project for "sustaining Whiteness," in light of increasing social and cultural critique of Whiteness. Third, the article initiates an argument for the performative nature of Whiteness that crosses borders of race and ethnicity. The article also address issues of authenticity embedded in the politics and intersections of performing race and culture while extending the notion of Whiteness, like Blackness, as a performative accomplishment.
- Allan, A., & Dawson, D. (2004). Assessment of the risk of reoffending by Indigenous male violent and sexual offenders. *Trends and issues in crime and criminal justice*, 280, 1-6.
A risk assessment tool that has been developed specifically for Indigenous sexual and violent offenders is reported on in this paper. The paper discusses problems associated with overrepresentation of Indigenous people in the criminal justice system and the lack of Australian risk assessment instruments. It considers the results of the study, which suggest that it will be necessary to develop separate instruments for violent and sexual offenders, and also for subgroups of these two groups
- Altman, U. (1996). Higher Education and Psychology in the Millennium. *American Psychologist*, 51(4), 371-378.
This article analyses the present state of higher education and psychology in relation to the future needs of society. On the basis of the assumption that higher education has historically addressed social issues, it is proposed that our educational system and society negotiate a new "contract" that is appropriate to the coming decades. A model of future higher education is described, involving traditional domains of foundational and professional knowledge and a new emphasis on socially responsive knowledge. Examples are given of courses involving socially responsive knowledge in which students study and learn to act on and help resolve social problems. It is recommended that psychology incorporate socially responsive knowledge in its future curriculum, along with the continuation of foundational and professional education and training.
- American Psychological Association (2003). Guidelines on multicultural education, training, research, practice, and organizational change for psychologists. *American Psychologist*, 58(5), 377-402.
Guidelines on multicultural education, training, research, practice, and organizational change for psychologists.
All individuals exist in social, political, historical, and economic contexts, and psychologists are increasingly called upon to understand the influence of these contexts on individuals' behaviour. The "Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists" reflect the continuing evolution of the study of psychology, changes in society at large, and emerging data about the different needs of particular individuals and groups historically marginalized or disenfranchised within and by psychology based on their ethnic/racial heritage and social group identity or membership. These "Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists" reflect knowledge and skills needed for the profession in the midst of dramatic historic socio-political changes in U.S. society, as well as needs of new constituencies, markets, and clients.
- Amnesty International (2010). *Preview: New resource on Indigenous rights in Australia*.
Retrieved April 5, 2011, from <http://www.amnesty.org.au/hre/comments/24391/>
Indigenous rights in Australia today: where do you stand? Amnesty International will shortly be releasing a package of curriculum resources on Indigenous rights in Australia today, focussing on issues ranging from the Northern Territory Intervention to Indigenous rights to land and the Apology to the Stolen Generations. The materials are designed for students at middle and senior secondary level around Australia. They will be useful for History, English, Legal Studies, Aboriginal Studies, Civics and Citizenship, Politics and Legal Studies. View some of the materials from this resource, and receive an email when the full package is available.

Andersen, C., Bunda, T., & Walter, M. (2008). Indigenous higher education : the role of universities in releasing the potential. *Australian Journal of Indigenous Education*, 37, 1-8.

The participation rate of Indigenous people in higher education is comparatively disparately low across all sectors. In this paper we examine the pivotal role of the university sector in addressing this inequity and releasing the potential for increased Indigenous enrolment, participation and completion in higher education. Indigenous higher education, we argue, is core university business, not an equity issue, and a unique opportunity currently exists for achieving significant progress. Using examples of best practice we show how universities can take positive practical steps to overcome the commonly identified barriers to Indigenous higher education success. We also propose four specific strategies for increasing Indigenous higher education success across all facets. We extend our analysis to the low Indigenous representation among university staff arguing that a greater presence and nurturing of Indigenous staff, academic and general is a vital facet of improving Indigenous higher education access and success. Finally, we argue that a longitudinal study of Indigenous higher education participation is needed to provide an evidence base to inform and increase the efficacy of policy in this area.

Anderson, L., Central Queensland University, Capricornia Aboriginal and Torres Strait Islander Education Centre, & Australia. Dept. of Employment Education Training and Youth Affairs, Evaluations and Investigations Program (1998). *Equity issues : every university's concern, whose business? : an exploration of universities' inclusion of Indigenous peoples' rights and interests*. Canberra: Dept. of Employment, Education, Training and Youth Affairs.

An exploration of universities' inclusion of Indigenous peoples' rights and interests.

Anderson, N. L. R., Calvillo, E. R., & Fongwa, M. N. (2007). Community-Based Approaches to Strengthen Cultural Competency in Nursing Education and Practice. *Journal of Transcultural Nursing*, 18(Supplement 1), 498-598.

This article explores existing informal as well as formal approaches that address health disparities in the communities where they occur, enhancing the opportunity to strengthen the cultural competency of providers, students, and faculty. A particular focus centres on the community based participatory research approaches that involve community members, providing opportunities to develop mutually respectful, trusting relationships through co-teaching and co-learning experiences. With community-based participatory research approaches to community involvement in place, the stage is set for partnerships between communities and schools of nursing to collaboratively design, implement, and integrate informal and formal cultural competence components in nursing curricula.

Angeles, G. (2005). Fish traps: A significant part of our health and wellbeing. *Medical Journal of Australia*, 182(10), 541-543.

Fish traps: A significant part of our health and wellbeing

Annotated Bibliography of research into VET (2010). Participation & Outcomes for Aboriginal Students. TAFE. Retrieved from

<http://siandvasupport.sydneyinstitute.wikispaces.net/file/view/Annotated+Bibliography+of+Research+on+Aboriginal+Education+and+Training.pdf>

Annotated bibliography of research on Aboriginal education and training. (2011, April 3).

Prepared by TAFE NSW Social Inclusion and Vocational Access Skills Unit and DET Aboriginal Education and Training Directorate – January 2010. Retrieved from

<http://siandvasupport.sydneyinstitute.wikispaces.net/file/view/Annotated+Bibliography+of+Research+on+Aboriginal+Education+and+Training.pdf>

Annotated bibliography of research on Aboriginal education & training by TAFE NSW Social Inclusion and Vocational Access Skills Unit and DET Aboriginal Education and Training Directorate.

Arabena, K. (2005). Not Fit For Modern Society: Aboriginal and Torres Strait Islander people and the new arrangements for the administration of Indigenous affairs. *Research Discussion Paper; No 16*. Canberra: Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies. Retrieved from <http://www.aiatsis.gov.au/research/docs/dp/DP16.pdf>

This paper then, is one Indigenous woman's reflection and analysis of the first twelve months in the new arrangements in the administration of Indigenous affairs. A descendant of the Merriam people in the Torres Strait, I have lived and worked in rural and remote Australia for a large part of my adult life. As the manager and worker in a number of Aboriginal and Torres Strait Islander and non-government organisations including the Pintubi Homelands Health Service, situated 500 kilometres west of Alice Springs and the Apunipima Cape York Health Council, based in Cairns, I developed an expertise in social health, particularly sexual and reproductive health.

Ariss, R. (1994). Writing black: the construction of an Aboriginal discourse. In J. Beckett (Ed.), *Aboriginal Histories, Aboriginal Myths: an Introduction* (Chap. 8). Canberra: Aboriginal Studies Press. Retrieved from http://lrb.aiatsis.gov.au/PDFs/beckett_ch8.pdf

It is generally acknowledged that the modern nation state is the major locus of power in the contemporary world, and that all power relations which come into operation within the nation state are ultimately circumscribed by this dominant stage of power. As the final voice of authority the state establishes the conditions of possibility within which all power relations, all resistances, may operate, Beckett (1986,3), in discussing the relations of power between Australian Aborigines and the white colonial state, identifies the final locus of control in the latter.

Arthur, T. E., Reeves, I., Morgan, O., Cornelius, L. J., Booker, N. C., Brathwaite, J., Donato, I. (2005). Developing a cultural competence assessment tool for people in recovery from racial, ethnic and cultural backgrounds: The journey, challenges and lessons learned. *Psychiatric Rehabilitation Journal*, 28(3), 243-250.

In 1997, Maryland implemented a new managed care mental health system. Consumer satisfaction, evaluation and cultural competency were considered high priorities for the new system. While standardized tools for measuring consumer satisfaction were readily available, no validated, reliable and standardized tool existed to measure the perception of people from minority groups receiving mental health services. The MHA*/MHP* Cultural Competency Advisory Group (CCAG) accepted the challenge of developing a consumer assessment tool for cultural competency. The CCAG, composed of people in recovery, clinicians and administrators used their collective knowledge and experiences to develop a 52-item tool that met standards for validity and reliability. Consultation from a researcher helped to further develop the tool into one possessing tremendous potential for statewide implementation within Maryland's Public Mental Health System. Recognizing the limitations of the study and the need for further research, this instrument is a work in progress. Strategies to improve the instrument are currently underway with the Mental Hygiene Administration's Systems Evaluation Center of the University of Maryland and several national researchers.

Astbury, J., Atkinson, J., Duke, J., Easteal, P., Kurle, S., Tait, P., & Turner, J. (2000). The impact of domestic violence on individuals. *Medical Journal of Australia*, 173, 427-431.

There is extensive evidence of the adverse effects of domestic violence across all age groups and cultural backgrounds. The impact of domestic violence may be long-term, affecting emotional adjustment, physical health and subsequent relationships. Health professionals should be aware of the confounding effect of youth, age and cultural diversity on presentation. Shame and isolation militate against disclosure. Specific, sensitive questioning that incorporates awareness of cultural and social issues is essential to detect domestic violence and initiate appropriate assistance.

Atkinson, J., & Woods, G. (2008). Turning Dreams into Nightmares and Nightmares into Dreams, 7(2).

Indigenous peoples of Australia have always had laws, processes and procedures that address, govern and control violent behaviours both at the interpersonal and group levels. In contrast to, and in ignorance of these controls on violence the colonising groups that came to Australia, and subsequently the resident colonial governance structures have continuously and consistently used violence as a tool to both suppress and re-shape Indigenous individuals and societies. These violence enforcing and violence making tools have three components: physical violence; structural—institutional violence; and psycho-social dominance. Sexual violence in particular is prominent in this process and has proved to be a deeply traumatic and wide ranging experience for Indigenous peoples as individuals, families and communities. The violence of Australian

colonisation has been underpinned and fuelled by an on-going ideology of racism that allows the coloniser to define and redefine the Indigenous subject, and hence the Indigenous body, around a set of attributes and behaviours that explain and ultimately justify the need for violence or the inevitability of violence. To this end multiple layers of violence have been woven through the very fabric of Indigenous life experience creating huge potential for an ongoing series of life crisis at the individual, family and community level. Today we are witnessing a crisis of trauma and violence borne of colonising processes that are still not being adequately named, recognized, challenged, and most importantly attended to through state supported 'educaring' preventions and interventions. Hence the painful and difficult job of healing remains with Indigenous peoples, generally unsupported by the state, thus continuing its implication in its own violence within the nightmares it has created for its Indigenous subjects.

Attwood, B., & Markus, A. (2004). Introduction. In *Thinking Black: William Cooper and the Australian Aborigines' League* (pp. 1-24). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/attwoodmarkus_intro.pdf

'Thinking Black' tells the story of William Cooper, one of the most important Aboriginal leaders in Australia's history, and the Australian Aborigines' League. Through petitions to government, letters to other campaigners and organisations, and entreaties to friends and well-wishers, 'Thinking Black' reveals the League's passionate campaign for Aboriginal people's rights, their struggle against dispossession and displacement, the denial of rights, and their fight to be citizens in their own country. Bain Attwood and Andrew Markus document the circumstances behind the most significant moments in Cooper's political career - his famous petition to King George V in 1933, his call for a 'Day of Mourning' in 1938, the walk-off from Cummeragunja in 1939 and his opposition to an Aboriginal regiment in 1939. It explores the principles Cooper drew on in his campaigning, not least his 'Letter from an Educated Black', surely one of the most intriguing political testaments written by an Australian leader. 'Thinking Black' sheds new light on the history of what it has meant to be Aboriginal in modern Australia. It reveals the rich and varied cultural traditions, both Aboriginal and British, religious and secular, that have informed Aboriginal people's battle for justice, and their vision of equality in Australia of two peoples: equal yet distinct.

Augoustinos, M., LeCouteur, A., & Soyland, J. (2002). Self-sufficient arguments in political rhetoric: Constructing reconciliation and apologizing to the Stolen Generations. *Discourse & Society*, 13(1), 105-142.

This article focuses on the rhetorical and argumentative organization of a major political address by the Prime Minister of Australia on the topics of reconciliation and apologizing to the Stolen Generations of Indigenous peoples. The analysis documents the interpretative repertoires that were mobilized to argue around these sensitive, controversial issues in a public forum, in particular the deployment of discursive formulations of 'togetherness', of 'culture' and of 'nation'. The analysis also demonstrates the ways in which a limited number of rhetorically self-sufficient arguments, identified in recent studies of the language of contemporary racism, were mobilized in this important public speech. We argue that the flexible use of such rhetorically self-sufficient arguments concerning practicality, equality, justice and progress worked to build up a particular version of reconciliation which functions to sustain and legitimate existing inequalities between Indigenous and non-Indigenous peoples in Australia.

Augoustinos, M., Tuffin, K., & Rapley, M. (1999). Genocide or a failure to gel? Racism, history and nationalism in Australian talk. *Discourse & Society*, 10(3), 351-378.

In a context of wide media attention to public debates about the social, political and epistemic entitlements of different groups within Australian society, an understanding of the rhetorical resources and the discursive work done by differing constructions of 'race', has become an important local issue. This article examines data from discussions between two groups of (non-indigenous) university students on a range of contemporary issues concerning race relations in Australia. Participants drew on four common discursive themes when discussing Aboriginal people. These were: an imperialist narrative of Australian history exculpatory of colonialism; an economic-rationalist/neo-liberal discourse of 'productivity' and entitlement managing accountability for a contemporary Aboriginal 'plight'; a local discourse of balance and even-handedness which discounted the seriousness of discrimination and racism in Australia; and a nationalist discourse stressing the necessity of all members collectively identifying as 'Australian'. These interpretative resources are illustrated and discussed in terms of their rhetorical organization and social consequences. The international pervasiveness of a range of modern racist tropes and the local cultural specificity of their working-up are discussed.

Augoustinos, M., Tuffin, K., & Sale, L. (1999). Race talk. *Australian Journal of Psychology*, 51(2), 90-97.

Racism in Australia has recently received prominence as an important topic of contemporary debate. In contrast to mainstream social-psychological research, which has focused on attempts to measure and quantify racism, the present study utilises Potter and Wetherell's (1987) discourse analytic methodology to identify the patterns of talk and the rhetorical arguments used by non-indigenous Australians in discussions on race and racism in Australia. Aims of the research were to demonstrate how talk about racism is put together and to examine the ways in which participants construct indigenous Australians during their discussions. Participants drew on four common linguistic resources during discussions. These were a historical narrative of Australia's colonial past, the contemporary Aboriginal plight, the discounting of racism in Australia, and the necessity of identifying collectively as 'Australian'. These interpretative resources are illustrated and discussed in terms of their rhetorical organisation and social consequences.

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2005). Retrieved March 8, 2011, from
http://www.auqa.edu.au/files/auqanews/auqa_news_feb_05.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2006). November. Retrieved March 8, 2011, from
http://www.auqa.edu.au/files/auqanews/auqa_news_nov_06.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2007). Retrieved March 8, 2011, from
http://www.auqa.edu.au/files/auqanews/auqa_news_may_07_final.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2008). Retrieved March 8, 2011, from
http://www.auqa.edu.au/files/auqanews/auqa_news_nov08.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2009). Retrieved March 8, 2011, from
http://www.auqa.edu.au/files/auqanews/auqanews_aug09.pdf

Aussie Educator: a total education page for Australia (n.d.). *Indigenous education*. Retrieved April 5, 2011, from

<http://www.ausseieducator.org.au/education/specificareas/indigenous=2.html>

The First Page looks at Indigenous education in all Australian states & Territories. The Indigenous Resources page provides support and resources. For further Indigenous Language information, go to this page.

AUSTLANG: Australian Indigenous Languages Database. Retrieved March 21, 2011, from
<http://austlang.aiatsis.gov.au/>

AUSTLANG is a database which assembles information about Aboriginal and Torres Strait Islander languages from a number of sources. The database contains the following information about each language: alternative/variant names and spellings; history of the number of speakers; geographical distribution; classifications from various sources; resources; documentation; programs; researchers. Users are encouraged to register and comment on the data or send additional data for inclusion.

Australian Directions in Indigenous Education 2005-2008. Ministerial Council on Education, Employment, Training and Youth Affairs (2006). Retrieved April 5, 2011, from
http://www.mceetya.edu.au/verve/_resources/Australian_Directions_in_Indigenous_Education_2005-2008.pdf

This paper provides recommendations to focus national effort in Indigenous education over the 2005-2008 quadrennium. The recommendations seek to accelerate the pace of change by engaging Indigenous children and young people in learning. They are systemic as engagement will not occur, or be sustained, unless Indigenous education is 'built in' to become an integral part of core business. The recommendations align with five domains in which engagement is critical: early childhood education; school and community educational partnerships; school leadership; quality teaching; and pathways to training, employment and higher education.

Australian Indigenous HealthInfoNet (n.d.). Edith Cowan University. Retrieved from
<http://www.healthinfonet.ecu.edu.au/>

Welcome to the HealthInfoNet - 'one-stop info-shop' that aims to contribute to 'closing the gap' in health between Indigenous and other Australians by informing practice and policy in Indigenous health by making research and other knowledge readily accessible.

Australian Human Rights Commission (2008). A statistical overview of Aboriginal and Torres Strait Islander peoples in Australia. *Social Justice Report 2008*. Retrieved 8 December, 2010, from http://www.hreoc.gov.au/Social_Justice/statistics/index.html

This collection of statistics has been chosen to highlight the current situation of Aboriginal and Torres Strait Islander peoples in Australia (hereon referred to as Indigenous peoples across a range of indicators including: health; education; employment; housing; and contact with criminal justice and welfare systems. Where possible, data is also provided that identifies: absolute change in the situation of Indigenous peoples over the past five and ten years; and relative change in relation to the non-Indigenous population over the past five to ten years. While reducing people and their experiences to percentages and numbers is problematic, statistics are useful as indicators of trends over time and disparities, as well of similarities, between Indigenous peoples and the non-Indigenous population.

Australian Human Rights Commission (2010). Community Guide to the UN Declaration on the Rights of Indigenous Peoples. Retrieved from
http://www.hreoc.gov.au/declaration_indigenous/declaration_full.html

This guide is designed to assist Aboriginal and Torres Strait Islander people to learn about the United Nations Declaration on the Rights of Indigenous Peoples (referred to in this guide as 'the Declaration'). It will help you to become familiar with the Declaration and to discover how the rights outlined in it can be used in everyday life.

Australian Journal of Indigenous Education. Retrieved April 5, 2011, from
<http://www.uq.edu.au/atsis/ajie/index.html?page=33821&pid=59031>

Past issues of the journal available online.

Australian Library & Information Association (1995). *Aboriginal and Torres Strait Islander protocols for libraries, archives and information services*. Retrieved 8 December, 2010, from http://www.l.aiatsis.gov.au/atsilim/protocols.atsilim.asn.au/index0c51.html?option=com_frontpage&Itemid=1

These protocols are intended to guide libraries, archives and information services in appropriate ways to interact with Aboriginal and Torres Strait Islander people in the communities which the organisations serve, and to handle materials with Aboriginal and Torres Strait Islander content. They are a guide to good practice which will need to be interpreted and applied in the context of each organisation's mission, collections and client community.

Australian Policy Online (2009). *Indigenous*. Retrieved 8 December, 2010, from
<http://www.apo.org.au/indigenous>

Australian Policy Online has been offering easy access to much of the best Australian social, economic, cultural and political research available online since 2002. APO is a news service and library specialising in Australian public policy reports and articles from academic research centres, think tanks, government and non-government organisations. As well as research, the site features opinion and commentary pieces, video, audio and web resources focused on the policy issues facing Australia.

Australian Public Service Commission (n.d.). *Indigenous careers*. Retrieved March 21, 2011, from <http://www.apsc.gov.au/indigenous/>

The Australian Public Service Commission has a number of initiatives aimed at improving the numbers of Indigenous Australians working in the APS and their prospects for career development, including: Indigenous Entry Level Recruitment Programme; APS Indigenous Career Ambassadors; Indigenous programmes; Indigenous Cadetship Project.

Australian Psychology Accreditation Council (2006). *APAC Standards*. Retrieved 24th June, 2009, from <http://www.apac.psychology.org.au/Content.aspx?ID=1083>

Since 2003, APAC has been the accrediting authority which assesses and accredits courses of study recognised as suitable training for registration as a psychologist in Australia. The APAC Rules and Standards can be downloaded using the links listed below, and includes: comprehensive information about the

requirements for accreditation and processes of assessment.

Bacal, K., Jansen, P., & Smith, K. (2006). Developing cultural competency in accordance with the Health Practitioners Competence Assurance Act. *NZFP*, 33(5), 305-309.

The New Zealand health care system, like that of other countries from Europe to the Americas, does not provide equal health outcomes to all members of its population.¹⁻³ Poor health is disproportionately greater among those whose cultural background differs from the majority population.⁴⁻⁷ Culture thus serves as a marker of special needs and, as such, awareness of culture is an important skill for a doctor to possess.

Baird, J. (2006). *Quality frameworks: Reflections from Australian Universities*. Paper presented at the Australian Universities Quality Forum, Perth, Australia.

http://www.auqa.edu.au/files/.../qf_final_web_pages_281106.pdf

AUQA's Occasional Publications (AOP) Series provides a vehicle for the publication of research and reflection on quality assurance and quality enhancement in higher education, with an emphasis on topics of relevance to Australia. The Series includes conference proceedings, themed collections of articles, special issues, reports and monographs.

Baird, J., & Gordon, G. (2009). *Systematic Quality Assurance for Diverse Student Experiences*. Paper presented at the HERDSA, Darwin, Australia.

http://www.auqa.edu.au/.../systematic_quality_assurance_for_diverse_student_experiences.pdf

This paper discusses the challenges in quality assurance of the student experience and presents a model for systematically considering the needs of diverse groups of students. Drawing from a discussion of student-centred and institution-centred ways of defining the student experience, we suggest that the most comprehensive way to consider the student experience is as the experience of people while in their identities as students, recognising the interconnectedness of academic and other developmental experiences, but also the credentialing or judging function of the institution. We propose a representation of the student experience as four overlapping spheres: umpiring, coaching, enabling and developing. Building on this model, and starting with the identification of possible student cohorts, a 'similarities/differences' analysis of intended outcomes and institutional provision across the four spheres can be conducted. Subsequently, differences in required quality assurance mechanisms can be identified. By making explicit ideas and assumptions that are usually implicit in institutional planning and quality assurance, the potential arises for different ways of looking at old problems and a more holistic consideration of the student experience. Use of this approach may assist institutions to justify and prioritise improvements.

Bandias, S. (2010, April). Building Indigenous Social Capital in an Online World Platform. *Journal of Media and Communication ANZCA, Special Edition*, 38-51.

This paper examines the nexus between social relations of mutual benefit, information communication technology (ICT) access and social inclusion, more specifically the role of ICT in facilitating the social capital of Indigenous communities. The paper commences with a review of the social capital literature, and provides a case study of a remote Indigenous community in the Northern Territory: the community of Milikapiti on the northern coast of Melville Island and their participation in The Electronic Outback Project (EOP). The paper concludes with a summary of the findings and recommendations for further research.

Barnes, A. L. (2000). Learning preferences of some Aboriginal and Torres Strait Islander students in the veterinary program. *Australian Journal of Indigenous Education*, 28(1), 8-16.

In an attempt to better understand how the students learn, and therefore be able to offer more appropriate academic support, interviews were carried out in 1996 with the students in the PEPA Unit to determine their preferences for learning.

Barney, K. (2006). 'Women singing up big': the growth of contemporary music recordings by Indigenous Australian women artists. *Australian Aboriginal Studies*, 1, 44-56.

Since the 1980s, the number of recordings made by Indigenous Australian performers has grown and those by Indigenous Australian women particularly have increased in the last 16 years. While scholars have examined the factors for the increase of recordings made by Indigenous performers generally, critical literature focusing on the continuing growth of recording output by Indigenous women performers is limited. Drawing on two discographies I have compiled of commercial recordings by Indigenous women performers, I examine the possible factors contributing to the growth of recordings by Indigenous women

artists since 1990. I also examine some issues regarding gender and music and the social and political contexts relating to the recording output of Indigenous Australian women.

Barry, A., Cruickshank, J., Brown-May, A., & Grimshaw, P. (Eds.). (2008). Aboriginal Child Separations and Removals in Early Melbourne and Adelaide. In *Evangelists of Empire?: Missionaries in Colonial History*. Melbourne: University of Melbourne eScholarship Research Centre.

This paper considers the separation and removal of Aboriginal children from their people as practised at missionary and other schools in early colonial Melbourne and Adelaide in the 1840s and early 1850s. It traces the increasing degree of separation employed by colonial humanitarians – from day school to boarding school and then to child removal – to counter the continued failure of their attempts to 'civilise' and Christianise. It identifies that indigenous children and adults influenced the manner of attempts at Europeanisation through their agency and culture and that, in regard to localised separations, they ultimately determined what was an acceptable level of separation of children from their kin and culture. With regard to more distant removal, it identifies that missionaries exploited aspects of Aboriginal culture and law – notably Aboriginal territoriality – in their attempts to keep removed youths on the mission and prevent them from returning to their people and country, while maintaining that they were not held by coercive means. It contends that, in these cases, attempts to 'civilise' and Christianise were culturally hybridised: that separation and removal for Europeanisation involved important engagements with Aboriginal people's culture and agency.

Bath, D., Smith, C., Stein, S., & Swann, R. (2004). Beyond mapping and embedding graduate attributes: bringing together quality assurance and action learning to create a validated and living curriculum. *Higher Education Research & Development*, 23(3), 313-328.

With increasing importance being placed on the development of generic skills in higher education, institutions are espousing, as part of their mission and objectives, which generic skills their graduates achieve, and teachers are being required to document how their courses and programs support the development of those skills and attributes. The mapping of opportunities for development of graduate attributes in the planned curriculum thus plays an important role in relation to quality assurance and reporting processes, and embedding these opportunities in curricula may ensure alignment between the espoused curriculum and the taught curriculum. But are these processes enough to ensure that what is espoused and enacted through the curriculum is aligned with what students experience and learn? This issue is addressed here through a case study of a team of university teachers at one Australian institution who went beyond the mapping and embedding of graduate attributes in their courses of study, and engaged in a process of action learning to create a valid and living curriculum for the development of graduate attributes.

Battiste, M., Bell, L., Findlay, I. M., Findlay, L., & Youngblood Henderson, J. (2005). Thinking Place: Animating the Indigenous Humanities in Education. *The Australian Journal of Indigenous Education*, 34, 7-17.

Illustrating contexts for and voices of the Indigenous humanities, this essay aims to clarify what the Indigenous humanities can mean for reclaiming education as Indigenous knowledges and pedagogies. After interrogating the visual representation of education and place in Saskatoon, Saskatchewan, Canada, the essay turns to media constructions of that same place as an exemplary site for understanding Aboriginal relations to the Canadian justice system, before sharing more general reflections on thinking place. The task of animating education is then resituated in the Indigenous humanities developed at the University of Saskatchewan, Canada, as a set of intercultural and interdisciplinary theoretical and practical interventions designed to counter prevailing notions of colonial place. The essay concludes by placing education as promise and practice within the non-coercive normative orders offered by the United Nations. In multiple framings and locations of the Indigenous humanities, the essay aims to help readers to meet the challenges they themselves face as educators, learners, scholars, activists.

Batty, P. (2005). Recruiting an Aboriginal voice: The state development of Aboriginal broadcasting. In L. Taylor, G. K. Ward, G. Henderson, R. Davis & L. A. Wallis (Eds.), *The Power of Knowledge, The Resonance of Tradition* (chap. 12). Canberra: Aboriginal Studies Press. Retrieved from http://lyb.aiatsis.gov.au/PDFs/taylor_ch12.pdf
The history of video production in Central Australia.

- Bazley, N., Bennett, K., Phillips, L., Skeen, J., & Shah, R. (2010, August). Behind The News: Aboriginal art under threat [Television broadcast]. Australia: Australian Broadcasting corporation (ABC1). Retrieved from <http://search.informit.com.au/media;dn=TEX20103500963;res=TVNEWS,type=wmv>
Aboriginal art is a big part of Australian culture, with paintings and crafts appearing in souvenir shops and art galleries around the country. But recently, fake Aboriginal art and craft has been imported from overseas, threatening the local industry. Includes second quiz question - which of these is not a traditional name for a didgeridoo, Marba, Didgeridoo or Yiraka? Answer - Didgeridoo
- Bean, R. (2006). Cross-cultural competence & Training in Australia: Cultural competence in the health care industry. *The Diversity Factor, 14(1)*, 14-22.
The influence of culture is accepted in certain disciplines, including the social sciences, anthropology, communication and management. However, within and between disciplines there are diverse and often divergent discourses regarding the nature and role of culture. Hall's quote highlights the difficulty of understanding culture and of establishing what constitutes cross-cultural effectiveness. In recent years the terms "cultural competence," "cross-cultural competence" and "cultural intelligence" have become widespread. Cross-cultural competence also underpins the concept of "culturally inclusive practice," referring to the ability to provide services, such as health and education, appropriately in a culturally diverse society.
- Bean, R. (2006). *The effectiveness of cross-cultural training in the Australian context*. Cultural Diversity Services Pty Ltd.
A 15-month national research study of the effectiveness of cross-cultural training (CCT) in the Australian public and community sectors has produced statistically significant evidence that CCT is of direct benefit to employees, their organisations and their clients. The study, which involved a review of the literature, consultations with 195 stakeholders and five surveys involving 718 managers, trainers and participants, has also identified policy, planning and performance issues regarding the future provision of CCT.
- Beresford, Q. (2006). A bigger stage: The national Aboriginal conference. In *Rob Riley: An Aboriginal Leader's Quest for Justice* (chap. 6). Canberra: Aboriginal Studies Press.
Retrieved from http://lryb.aiatsis.gov.au/PDFs/beresford_ch6.pdf
Widely regarded as one of the great Aboriginal leaders of the modern era, Rob Riley was at the centre of debates that have polarised views on race relations in Australia: national land rights, the treaty, deaths in custody, self-determination, the justice system, native title and the Stolen Generations. Chapter 6 outlines Riley's election to the National Aboriginal Consultative Committee.
- Berndt, R. M., & Berndt, C. H. (1988). Law and order. In *The World of the First Australians: Aboriginal traditional life, past and present* (chap. 10). Canberra: Aboriginal Studies Press.
Retrieved from http://lryb.aiatsis.gov.au/PDFs/berndt_ch10.pdf
This classic book covers social organisation, economic life, relationship with land, life cycle, religious beliefs, law and order, art, death, politics and an analysis of current developments in both Aboriginal studies and Aboriginal affairs. Chapter 10 discusses customary law.
- Betancourt, J. R. (2004). Becoming a physician: Cultural competence - Marginal or mainstream movement? *New England Journal of Medicine, 351(10)*, 953-955.
As the United States becomes increasingly diverse, physicians will see patients from a variety of sociocultural backgrounds on a daily basis. Culture plays a large role in shaping health-related values, beliefs, and behaviour. With the aim of providing physicians with the knowledge and skills to address "cross-cultural" challenges in clinical encounters, educational efforts in "cultural competence" have emerged. This field is not new, but it has been reenergized during the past decade as a result of pronouncements by the Institute of Medicine and the American Medical Association, among other organizations, that cultural competence is necessary for the effective practice of medicine.
- Betancourt, J. R., Green, A. R., Carrillo, J. E., & Ananeh-Firempong, O. (2003). Defining cultural competence: A practical framework for addressing racial/ethnic disparities in health and health care. *Public Health Reports, 118*(July-August), 293-302.
Defining cultural competence: A practical framework for addressing racial/ethnic disparities in health and health care

Betancourt, J. R., Green, A. R., Carrillo, J. E., & Park, E. R. (2005). Cultural competence and health care disparities: Key perspectives and trends - Among stakeholders in managed care, government, and academe, cultural competence is emerging as an important strategy to address health care disparities. *Health Affairs*, 24(2), 499-505.

Cultural competence has gained attention as a potential strategy to improve quality and eliminate racial/ethnic disparities in health care. In 2002 we conducted interviews with experts in cultural competence from managed care, government, and academe to identify their perspectives on the field. We present our findings here and then identify recent trends in cultural competence focusing on health care policy, practice, and education. Our analysis reveals that many health care stakeholders are developing initiatives in cultural competence. Yet the motivations for advancing cultural competence and approaches taken vary depending on mission, goals, and sphere of influence.

Biermann, S., & Townsend-Cross, M. (2008). Indigenous pedagogy as a force for change.

Australian Journal of Indigenous Education, 37 Supplement(2008), 146-154.

Indigenous academics over the past decade and a half have been focusing strongly, in terms of theory development, on Indigenous epistemologies and research methodologies. What has not been given equal academic attention is the theoretical articulation of Indigenous pedagogy, not only as a valid system of knowledge and skill transfer, but also as one that conveys meaning, values and identity. In this paper, the authors explore some of the practical aspects of Indigenous pedagogy in a tertiary setting by way of a student-teacher dialogue and also discuss the wider implications of a theoretical articulation from their perspective as researchers and academics. They argue that at the intersection of the discourses on transformative pedagogy and Indigenous education in Australia lays an unexplored concept which, properly articulated and implemented, could have great benefits for all learners. Having been afforded attention elsewhere, particularly in North America, it is time to discuss Indigenous pedagogy as a teaching methodology based on Indigenous values and philosophies in Australia today. [Author abstract]

Bin-Sallik, M. (2003). Cultural safety: Let's name it! *Australian Journal of Indigenous Education*, 32(2003), 21-28.

This paper provides an overview of the Australian Indigenous higher education sector commencing from its development in the early 1970s to the present. It outlines how the first Indigenous higher education support program was developed, the reasons behind the development, and how and why it has been replicated across the Australian higher education sector. The whole process over the past 30 years of formal Indigenous participation within the higher education sector has been a very difficult process, despite the major gains. On reflection, the author has come to believe that all the trials and tribulations have revolved around issues of 'cultural safety', but it has never been named as such. She believes that it is time that we formally name it as a genre in its own right within the education sector. [Author abstract, ed]

Black-Gutman, D., & Hickson, F. (1996). The Relationship Between Racial Attitudes and Social-Cognitive Development in Children: An Australian Study. *Developmental Psychology*, 32(3), 448-456.

Positive and negative racial attitudes of 122 Euro-Australian children (60 girls and 62 boys) toward Euro-, Asian, and Aboriginal Australians were examined across the 5-6-, 7-9-, and 10-12-year age groups. Children were more positive toward Euro- and Asian Australians than toward Aborigines. The middle group were less negative toward Aborigines than were the older and younger groups. Greater maturity in the ability to reconcile different racial perspectives and to perceive between-race similarity was moderately related to greater racial tolerance. Although the results support the role of cognition in age-related changes in prejudice between ages 5 to 9, found by A. B. Doyle and F. E. Aboud (1995) in Canadian children, the differences in attitudes to the 2 other groups and the finding that older children's negativity did not differ from that of the youngest group suggest the influence of environmental in addition to cognitive factors in the development of prejudice.

Black-Gutman, D., & Hickson, F. (1996). The relationship between racial attitudes and social-cognitive development in children: an Australian study. *Developmental Psychology*, 32(3), 448-456.

The relative role of cognition versus environmental learning factors in the development of children's prejudice is unclear. This article reports on a cross-sectional study whose main purpose was to examine whether findings on age-related changes in prejudice in conjunction with changes in social-cognitive skills, shown in Doyle and Aboud's study of white Canadian children (1995), would also apply to a Euro-Australian participant pool with an Aboriginal and Asian target group. The age range was extended to determine whether developmental changes also apply to older children. The results support the role of

cognition in the development of racial attitudes of children in the five to nine years age range. Consistent with the findings of American and Canadian studies, Euro-Australian children in the early years of middle childhood showed less bias toward the other group than did the younger children. The influence of noncognitive factors is also discussed.

Black Words: Aboriginal and Torres Strait Islander writers and story tellers. Retrieved March 21, 2011, from <http://www.austlit.edu.au/specialistDatasets/BlackWords>

Black Words provides access to both general and specific information about Indigenous literary cultures and traditions, providing definitions and articulations of what Black writing and Indigenous literatures are. Black Words also contains records describing published and unpublished books, stories, plays and criticism associated with eligible writers and story tellers and includes works in English and in Indigenous languages.

Blair, E., Zubrick, S., & Cox, A. (2005). The Western Australian Aboriginal Child Health Survey: Findings to date on adolescents. *Medical Journal of Australia*, 183(8), 433-435.

This state-wide Aboriginal community child health survey, the first of its kind in Australia, describes physical and mental health and their antecedents in Western Australian Aboriginal children and young people.

- Aboriginal young people had significantly more physical and mental health problems and were more likely to engage in lifestyle risk factors than non-Aboriginal young people.
- Aboriginal young people tend to be caught up in a cycle of disadvantage that includes family and community factors as well as recent history, facilitating their making less optimal life choices, thereby perpetuating the cycle.
- A coordinated approach will be required to break this cycle, in which appropriately and sympathetically provided medical Attention is necessary but not sufficient.

Bodkin-Andrews, G. H., O'Rourke, V., Dillon, A., Craven, R. G., & Yeung, A. S. (2009). *Explaining Away Aboriginality: Causal Modelling of Academic Self-Concept and Disengagement for Indigenous and Non-Indigenous Australian Students*. Paper presented at the Proceedings of the 5th International Biennial SELF Research Conference 2009, Dubai. Retrieved from <http://www.self.ox.ac.uk/documents/Bodkin-Andrewsetal.pdf>

The notion of academic disengagement, regardless of its specific conceptualisation (e.g., cognitive, affective or behavioural) is one that has received considerable attention within the educational and social psychological literature, especially with regard to disadvantaged minority groups. Implicit within a portion of the disengagement research is the assumption that notions of disengagement are largely a result of one's racial/ethnic identity, thus potentially raising misattributions of the now rightfully maligned deficit models. With regard to this investigation, the validity of such 'deficit' models of disengagement shall be critically and quantitatively tested by utilising SEM causal modelling techniques. Specifically, the causal impact of secondary students' Aboriginality (Indigenous and non-Indigenous Australian) and academic self-concept will be tested over self-reports of academic disengagement (once a prior measure of disengagement has been accounted for). The results suggest that although Aboriginality held a significant correlation with disengagement (suggesting that Indigenous students are more likely to disengage from school), the causal impact of this variable is negated when the causal impact of academic self-concept was also considered. The implication of this research suggests that academic self-concept may be a key variable to unlocking trends of school disengagement that have been noted for Indigenous Australian students.

Boero Rodriguez, V., Puangsumalee, P., & Griffiths. (2006). *Indigenous People Working in Agriculture, Fisheries and Forestry*. Canberra. Retrieved from http://www.abare.gov.au/publications_html/crops/crops.../Indigenous_Ag.pdf

Agriculture, fisheries and forestry industries are an important source of employment for Australia's indigenous people. Around 4 per cent of the indigenous workforce is employed in these industries but this represents little more than 1 per cent of all people working in agriculture, fisheries and forestry in Australia. Little is known about the roles that Indigenous people play in the sector. This report summarises statistics from the 2001 Australian Census of People and Housing, providing a profile of indigenous people employed in agriculture, fisheries and forestry. The project was funded by the Rural Policy and Innovation Division of the Department of Agriculture, Fisheries and Forestry, with the aim of making this information more broadly available to industry stakeholders. The information presented in this report includes national, state and ATSIC region overviews of the socioeconomic characteristics of indigenous people working in agriculture, fisheries and forestry. Such information is expected to contribute more broadly to a better understanding of the role of Indigenous people in the sector and provide the basis for future policy and program development.

Bornholt, L. J. (2002). Thoughts, feelings and intentions to learn: attitudes by beginning teachers towards Aboriginal peoples. *Social Psychology of Education*, 5(3), 295-309.

Given that education plays a key role in the development of social attitudes, intentions to learn about other social groups is a strategic addition to cognitive and affective models of attitudes towards others. This project examined related yet discrete aspects of attitudes towards Australian Aboriginal peoples that are expressed by beginning teachers ($N = 266$). Cognitive aspects indicate positive and negative stereotyping of the social group. Affective aspects across situations relate positive feelings and negative feelings of guilt, worry and anger. Results suggest differential links from cognitive and affective aspects to intentions for positive and negative actions, and intentions to gain experience with others. The findings implicate broadly defined components of attitudes in situations where individuals have limited experience with people in other social groups.

Boulton-Lewis, G. M., Marton, F., Lewis, D. C., & Wilss, L. A. (2004). A longitudinal study of learning for a group of indigenous Australian university students: Dissonant conceptions and strategies. *Higher Education*, 47, 91-112.

Conceptions of learning and strategies used by 15 indigenous students in three Australian universities were studied longitudinally over three years. Their academic achievements were good, but at a high cost in terms of time and effort. In spite of the fact that almost half of the students expressed higher-order (qualitative) conceptions of learning in the first year and more in the second and third years, all of the students reported using highly repetitive strategies to learn. That is, they did not vary their way of learning, reading or writing in the beginning of their studies and less than half of them did so at the end of the three years. It is argued that encountering variation in ways

Boulton-Lewis, G. M., Marton, F., Lewis, D. C., & Wilss, L. A. (2000). Learning in formal and informal contexts: conceptions and strategies of Aboriginal and Torres Strait Islander university students. *Learning and Instruction*, 10(5), 393-414.

doi: 10.1016/s0959-4752(00)00005-0

Research suggests that students' approaches to learning and hence learning outcomes are closely related to their conceptions of learning. This paper describes an investigation into conceptions of formal learning held by 22 Aboriginal and Torres Strait Islander students from three Australian universities in Queensland; categories of informal learning, reasons for studying and strategies used to learn were also investigated. The attrition rate for these students in tertiary education is higher than that of any other group of students. The main aim of this study was to determine their conceptions of learning in order to provide information that might facilitate instruction more suited to their needs in order to address the high attrition rate. Results showed that these students view and approach university learning in much the same way as other university students. It was also apparent that, for the most part, the strategies these students used did not match the conceptions of learning they held. An interesting result was the difference between the conceptions of formal learning and perceptions of informal learning.

Brabham, W., Henry, J., Bamblett, E., & Bates, J. (2002). Indigenous Australian Participants in Higher Education: The Realities of Practical Reconciliation. *Australian Universities Review*, 45(1), 10-14.

Indigenous Australian engagement with the Australian university system has changed dramatically with the implementation of the Howard Government's stated policy of 'mainstreaming'. This policy shift was a response to what Bunda and McConville (2002) have accurately described as the denigration of established and successful Indigenous-specific support programs by extremist political forces as 'discriminatory'.

Brach, C. (2000). Can cultural competency reduce racial & ethnic health disparities? A review & conceptual model. *Medical Care Research & Review*, 57(1), 181-217.

This article develops a conceptual model of cultural competency's potential to reduce racial and ethnic health disparities, using the cultural competency and disparities literature to lay the foundation for the model and inform assessments of its validity. The authors identify nine major cultural competency techniques: interpreter services, recruitment and retention policies, training, coordinating with traditional healers, use of community health workers, culturally competent health promotion, including family/community members, immersion into another culture, and administrative and organizational accommodations. The conceptual model shows how these techniques could theoretically improve the ability of health systems and their clinicians to deliver appropriate services to diverse populations, thereby improving outcomes and reducing disparities. The authors conclude that while there is substantial research evidence to suggest that cultural competency should in fact work, health systems have little evidence about which cultural competency techniques are effective and less evidence on when and how to implement

them properly.

Bradley, D., Noonan, P., Nugent, H., & Scales, B. (2008). *Review of Australian higher education: final report*.

On 13 March 2008 you initiated a Review of Australian Higher Education to examine and report on the future direction of the higher education sector, its fitness for purpose in meeting the needs of the Australian community and economy and the options for reform. On behalf of the Review Panel, I am pleased to forward our Final Report. The review process covered many months during which the panel held national consultations, met with a range of stakeholders, and received some 450 formal responses and submissions. We have been heartened by the care and thought with which a broad cross-section of the Australian community has addressed this review and its terms of reference. Hundreds of individuals, organisations and institutions have given much time and thought to outline their vision for tertiary education till 2020. While views about solutions have varied, there is no doubt that those with whom we have consulted, or from whom we have heard, consider that this is an issue of critical importance for Australia's future as a productive, fair and democratic country. All are driven by the same vision: we must create an outstanding, internationally competitive tertiary education system to meet Australia's future needs and we must act now if we are to remain competitive with those countries that have already undertaken significant reform and investment. I would like to express my gratitude to my colleagues on the panel – Mr Peter Noonan, Dr Helen Nugent AO and Mr Bill Scales AO – and to the secretariat, in particular Ms Anne Baly who led the group. We have all been conscious of the importance of producing a comprehensive response to our terms of reference which would allow you and your government time to consider the changes you wish to make to the policy framework for tertiary education in 2010.

Brady, M. (1992). Ethnography and understandings of Aboriginal drinking. *Journal of Drug Issues*, 22(3), 699-712.

Discusses the uses of alcohol, meanings attached to its consumption by Australian Aborigines, and the existence or otherwise of social controls. Qualitative and ethnographic accounts of Aboriginal drinking focus on the social meanings and uses of alcohol within particular groups. Such studies examine the social milieu within which drinking, sometimes excessive, occurs without disapprobation. The author outlines the work of Australian social analysts of Aboriginal drinking who have documented the process of learning how to drink, the uses of drinking as a marker of equality, sociability and in exchanges, and the beliefs and meanings attached to alcohol use among Aboriginal people. Through such approaches, the persistence of dysfunctional styles of drinking among certain groups is understood.

Brady, W. (1997). Indigenous Australian Education and Globalisation. *International Review of Education*, 43(5-6), 413-422. Retrieved from

<http://www.springerlink.com/content/n7464733g5741741/fulltext.pdf>

This article focuses on the impact of colonisation and its associated impact on Indigenous teaching and learning. Western European institutions have dominated Indigenous ways of knowing and in Australia this has led to barriers which restrict the participation of Aboriginal people in education systems. Globally Indigenous people are attempting to bring into the introduced educational systems culturally appropriate teaching and learning practices so that a more holistic approach to education can become the norm rather than the exception. The relationship between Indigenous knowledge and western European concepts of knowledge and knowing need to be placed in a framework of mutual interaction so that not only do Indigenous people benefit, but so do non-Indigenous educators and students.

Brideson, T. (2004). Moving beyond a 'seasonal work syndrome' in mental health: Service responsibilities for Aboriginal and Torres Strait Islander populations. *Australian e-Journal for the Advancement of Mental Health*, 3(3).

Seasonal work syndrome is defined in this editorial, and the author suggests that the essential feature of the syndrome for the Aboriginal mental health workforce is a prominent undervaluing of a meaningful contribution that is judged to be due to the direct effect of systemic adaptability. This combined with a limited commitment in mental health services to improve Aboriginal mental health causes the syndrome. Issues that arise for Aboriginal mental health workers are discussed, and the author concludes that the industry as a whole must address the issue if Aboriginal health workers are to truly feel welcomed contributors in the mental health field.

Brideson, T., & Kanowski, L. (2004). The struggle for systematic 'adulthood' for Aboriginal Mental Health in the mainstream: The Djirruwang Aboriginal and Torres Strait Islander Mental Health Program. *Australian e-Journal for the Advancement of Mental Health*, 3(3).

The title of this paper refers to issues of growth, development and maturity in Aboriginal Mental Health as it emerges as a specialised profession in the mainstream mental health system. The paper raises many challenges to the existing mental health structures. It asks a number of key questions regarding the professional status of Aboriginal Mental Health Professionals operating in the mainstream mental health industry. The paper describes the approach the Djirruwang Aboriginal and Torres Strait Islander Mental Health Program is taking to ensure that its students graduate with all the necessary skills, attitudes, knowledge and values to be effective professionals in their own right. It highlights the collaboration required by the mental health industry to ensure that the entire mental health workforce and the services in which they operate create a supportive environment for the development of the Aboriginal and Torres Strait Islander mental health workforce. Finally it seeks the support of the mental health industry to move towards systematic adulthood with respect to 1) the professional recognition of students and graduates of the program, and 2) the need for professional organisations, and service management and staff to take responsibility in their responses to Aboriginal mental health issues. The need to effectively deal with the above workforce issues is based on the evidence that Aboriginal and Torres Strait Islander people suffer from higher levels of emotional distress and possible mental illness than that of the wider community. Suicide and self-harm rates are also considerably higher in comparison to that of the broader population (AIHW, 2001). Surely, if there is a higher level of identified need there must also be a higher level of orchestrated effort required.

Briscoe, G. (2003). Protection and segregation: the motive forces in improving Aboriginal health in Queensland, 1920–30. *Counting Health and Identity: a history of Aboriginal health & demography in Western Australia & Queensland, 1900-1940* (chap. 9). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/briscoe_ch9.pdf
Counting, Health and Identity investigates Indigenous and colonist thinking, ideologies and responses to disease and health, particularly as they manifest in demographic dilemmas in Western Australia and Queensland, from 1900 to 1940.

Briscoe, G. (2004). Afterward. In J. C.Horner (Ed.), *Seeking Racial Justice: An insider's memoir of Aboriginal advancement, assimilation and integration support groups, 1938 to 1978*. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/horner_afterword.pdf

When Jack and Jean Horner joined the crowd at a public meeting in Sydney Town Hall in Australia in April 1957, they went simply to find out whether Aboriginal people were discriminated against. The meeting launched a historic campaign for Aboriginal rights that culminated in the 1967 referendum to establish Aboriginal citizenship. For the Horner's, it began a lifelong association with the movement for Aboriginal advancement. Part history, part memoir, Seeking Racial Justice is Jack Horner's account of the campaign for Indigenous rights, and his own role as a 'well meaning whitefella'. His story is a fusion of first-hand experience, personal insight, and meticulous detail drawn from his extensive personal archive. He offers an insider's view of the movement's major figures, among them Faith Bandler, Pearl Gibbs, Bert Groves and Gordon Bryant, and the ideological transition from the belief in assimilation, to integration, to self-determination. It tells of the growing voice of Aboriginal people within the movement, and the vexed and painful issue of the declining role of 'whitefellas'. Seeking Racial Justice is both an engaging personal history and an important link in the history of Indigenous affairs. Book review Horner's analysis of the 40 years reveals two pivotal shifts in the story: the ascendance of black leadership in the advancement movement and the ascendance of the self-determination assumption. This unsentimental reflection on some of the motives, shortcomings, and successes FCAATSI leadership from one leader's perspective will be of interest to specialist reading in the US and other postcolonial countries.

Broome, R., & Manning, C. (2006). Political Activism. In *Man of all Tribes: the life of Alick Jackomos* (chap. 9). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/broome_ch9.pdf
Jackomos learns about political activism, alongside Doug Nicholls, Bill Onus and others.

Bruce, D. G., Baird, M., Saddler, A. H., & Goldswain, P. (1998). A preliminary survey of patients seen by the Kimberley Aged Care Assessment Team. *Australasian Journal on Ageing*, 17(2), 95-97.

Objectives: To assess whether cognitive or physical impairments are common in indigenous Australians living in the Kimberley. Methods: A retrospective review of the first 119 cases assessed by members of the Kimberley Aged Care Assessment Team. Results: Chronic dementia (40%), at least moderate degrees of physical impairment (55%) and longstanding urinary incontinence (43%) were common in the Aboriginal patients in this series. The Aborigines were on average a decade younger than patients referred to a metropolitan geriatric service. Potentially preventable conditions accounted for impairments in many of these patients. Conclusions: Cognitive and physical impairments are common in elderly aborigines. These problems are seen at an earlier age than in non-indigenous Australians suggesting that risk factors for excess early mortality are also risk factors for chronic disabilities. Health programs aimed at prevention and support of these profoundly disabled people are required.

Bryant, S. (2001). The Five Habits: Building Cross-Cultural Competence in Lawyers. *Clinical Law Review*, 8, 33.

This article describes a process called "the Habits" that was developed by Professors Bryant and Jean Koh Peters that can be used by lawyers to increase their cross-cultural competence. By outlining and giving examples of the role that culture plays in decision making, communication, problem solving, and rapport building, the article demonstrates the importance of lawyers learning cross-cultural concepts and skills. The article shows how developing the Five Habits increases cross-cultural competence. By describing classroom discussions and exercises used to teach the Habits, the article illustrates methods that clinical teachers can use to have more inclusive classroom conversations while building cross-cultural skills. In the epilogue to the article, Professors Bryant and Peters describe the collaborative process they used to develop the Habits.

Buchan, B. (2005). The empire of political thought: Civilization, savagery and perceptions of Indigenous government. *History of the Human Sciences*, 18(2), 1-22.

This paper examines the relationship between understandings of Indigenous government and the development of early-modern European, and especially British, political thought. It will be argued that a range of British political thinkers represented Indigenous peoples as being in want of effective government and regular conduct due to the absence of sufficiently developed property relations among them. In particular, British political thinkers framed the 'deficiencies' of Indigenous people by ideas of civilization in which key assumptions connected 'property', 'government', and 'society' as the attainments of civilized polities and societies. Accordingly, Indigenous peoples in Australia and elsewhere were perceived to live in associations (rather than 'societies') bound by custom and tradition (rather than 'government'). The paper will thus identify conceptual connections made between property, polity, and sovereignty in European and British political thought, and argue that such understandings provide a useful resource for understanding colonial attitudes to Indigenous people in Australia down to the present day.

Burbank, V. (1995). Gender hierarchy and adolescent sexuality: The control of female reproduction in an Australian Aboriginal community. *Ethos*, 23(1), 33-46.

Presents an example of socially uncontrolled adolescent female sexuality in a community of Australian Aborigines. While children are socially appropriated, women's reproductive powers are not. The author views gender as a creation of local social processes, particularly in the interactions between genders. The development of this uncontrolled female adolescent sexuality is attributed to the weakening ideological circumscription of women's behavior, the control of male violence, and the appreciation of motherhood and children.

Butler, K., & Young, A. (2008). *Indigenisation of Curricula - Intent, Initiatives and Implementation*. Paper presented at the AUQF2008 "Quality & Standards in Higher Education: Making a Difference", Canberra, Australia.

http://www.auqa.edu.au/files/auqf/paper/paper_1_paper.pdf

Indigenous education is a national priority in the Australian Tertiary Education sector. Consistent with this priority, in its 2008 Report on the Audit of the University of Newcastle, the Australian Universities Quality Agency (AUQA) affirmed the University's "desire to expand the Indigenisation of curricula" (AUQA, 2008). In meeting this goal the University recognizes several challenges, including defining "Indigenisation" and what it entails; the limited development of Indigenous pedagogical frameworks in Australia; and the sector-wide shortage of Indigenous academics. This paper examines the University of Newcastle's progress towards our goal of Indigenised curricula by focusing on three inter-related issues: auditing Indigenous content across the University; examining models of good practice; and capacity building staff.

Butler, K., & Young, A. (2008). *Indigenisation of Curricula - Intent, Initiatives and Implementation*. Australian Universities Quality Agency. Retrieved from http://www.auqa.edu.au/files/auqf/paper/paper_I_paper.pdf

This paper examines the University of Newcastle's progress towards our goal of Indigenised curricula by focusing on three inter-related issues: auditing Indigenous content across the University; examining models of good practice; and capacity building staff.

Butterworth, I. P., J. (2005). *Engaging Communities in Participation: Participation for What? For Whom? By Whom? And How?* Paper presented at the Australian Universities Quality Forum, Sydney, Australia. Retrieved from http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/session_f4.pdf

This paper presents a theoretical frame and process that may be used to clarify purpose inherent in community engagement activities and strategies, and to evaluate progress against these criteria. Participation, empowerment and civic governance are themes of research and practice embraced by disciplines as diverse as health promotion, community psychology, community development and urban planning. Workshop participants were encouraged to reflect on their own practice in light of the theoretical models developed in these disciplines. In this way, the workshop helped promote understanding of the need – and opportunity – to develop interdisciplinary approaches to conceptualising, implementing and evaluating university-community engagement initiatives.

Byram, M., & Nichols, A. (2001). *Developing intercultural competence in practice*. Great Britian: Cromwell Press Ltd. Retrieved from http://books.google.com.au/books?id=OWG8V1XlhloC&printsec=frontcover&source=gb_s_ge_summary_r&cad=0#v=onepage&q&f=false

This book fits with several aims of the book series Language, Intercultural communication, and education notably to provide studies of culture acquisition in pedagogical surroundings and to show how language teaching and learning can be structured and their methods developed.

Cadzow, A. A. (n.d.). *NSW Aboriginal Education Timeline 1788–2007*. Board of Studies NSW. Retrieved from <http://ab-ed.boardofstudies.nsw.edu.au/files/timeline1788-2007.pdf>

This timeline briefly outlines some turning points and events in NSW institutional Aboriginal education from 1788 to 2007.

Cadzow, A. (2008). *Suggestions for researching Aboriginal education and schools*. Board of Studies NSW. Retrieved from <http://ab-ed.boardofstudies.nsw.edu.au/files/2008329d-researching-guide-feb10-200.pdf>

There is no single method for researching Aboriginal educational history, but here are some ideas for starting.

Calma, T. (2006, September). *What does Australia need to do for cultural competence to flourish?* Australian Human Rights Commission. Retrieved March 28, 2011, from http://www.hreoc.gov.au/about/media/speeches/race/2006/cultural_competencies_conference.html

Speech by Tom Calma, National Race Discrimination Commissioner & Aboriginal & Torres Strait Islander Social Justice Commissioner to the Cultural Competencies Conference 8 September, 2006.

Campinha-Bacote, J. (2002). The process of cultural competence in the delivery of healthcare services: A model of care. *Journal of Transcultural Nursing*, 13(3), 18.

"The Process of Cultural Competence in the Delivery of Healthcare Services," is a culturally consciously model of care that defines cultural competence as "the process in which the healthcare professional continually strives to achieve the ability and availability to effectively work within the cultural context of a client" (family, individual or community). It is a process of becoming culturally competent, not being culturally competent. This model of cultural competence views cultural awareness, cultural knowledge, cultural skill, cultural encounters and cultural desire as the five constructs of cultural competence. Cultural awareness is defined as the process of conducting self-examination of one's own biases towards other cultures and the in-depth exploration of one's cultural and professional background. Cultural awareness also involves being aware of the existence of documented racism and other "isms" in healthcare delivery. Cultural knowledge is defined as the process in which the healthcare professional seeks and obtains a sound educational base about culturally diverse groups. In acquiring this knowledge, healthcare professionals

must focus on the integration of three specific issues: health-related beliefs practices and cultural values; disease incidence and prevalence (Lavizzo-Mourey, 1996). Cultural skill is the ability to conduct a cultural assessment to collect relevant cultural data regarding the client's presenting problem as well as accurately conducting a culturally-based physical assessment. Cultural encounters is the process which encourages the healthcare professional to directly engage in face-to-face cultural interactions and other types of encounters with clients from culturally diverse backgrounds in order to modify existing beliefs about a cultural group and to prevent possible stereotyping. Cultural desire is the motivation of the healthcare professional to "want to" engage in the process of becoming culturally aware, culturally knowledgeable, culturally skilful and seeking cultural encounters; not the "have to." Cultural encounters are the pivotal construct of cultural competence that provides the energy source and foundation for one's journey towards cultural competence.

Capp, K., Deane, F. P., & Lambert, G. (2001). Suicide prevention in Aboriginal communities: Application of community gatekeeper training. *Australian and New Zealand Journal of Public Health*, 25, 315-321.

Concern over the high rate of suicide among Aboriginal people on the south coast of NSW led to the development of a project aimed at preventing youth suicide in the Aboriginal communities of the Shoalhaven. This paper describes the development, implementation and evaluation of the project.

Carberry, C. (1998). Contesting competency: cultural safety in advanced nursing practice. *Collegian*, 5(4), 9-13.

A central tenet of the competency approach to nursing education and regulation is that it ensures the safe care of clients and communities with who nurses work. However, the competency approach is problematic in its conception and application to nursing. Incorporation of this framework into advanced practice requires that its limitations are acknowledged so that current interpretations and applications can be challenged and resisted. Through exploring the concept of cultural competence some of the problems associated with the application of the competency approach to professional nursing practice will be exposed. The issues revealed in this exploration prompt the question whether the competency framework is the best way to ensure competent professional practice.

Carbines, D. R., Grieves, M. V., Robb, M. L., & Wyatt, D. T. (2008). *National study into the successful transition of Indigenous children into schools*. Report to the Department of Education, Employment and Workplace Relations. Retrieved from <http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/SuccessfulTransition.pdf>

A series of research studies and government reports have highlighted the fact that many Indigenous children do not experience the same success at school as other Australians. Part of the explanation for this has been identified as arising from differences in access to and participation in prior to school education programs (such as preschools). For example, The National Report to Parliament on Indigenous Education and Training 2006 reports that there is a significant gap between the proportion of Indigenous and non-Indigenous students being assessed as ready for entry for school in literacy and numeracy. The Report also indicates that parental involvement and support, inclusion of Indigenous staff members in preschools and providing information to families and communities through local networks have been some of the successful strategies used to increase Indigenous enrolments.

Carey, M. (2008). *Indigenisation, Interdisciplinary and Cultural Competency: Working the Dialogic Space between Indigenous Studies and Other Disciplines at Curtin University*. Paper presented at the Psychology and Indigenous Australians: Teaching, Practice and Theory conference. Retrieved from <http://www.unisanet.unisa.edu.au/>

This paper will explore current issues facing the Indigenisation of curriculum process at Curtin University. In so doing, it will focus on two main areas. Firstly, it will explore previous attempts to "Aboriginalise the Curriculum" (1995-1997), and the subsequent critique of this process published by Collard, Walker and Dudgeon (1998). This paper asks whether Cultural Competency addresses the issues raised by these authors. Secondly, in recognition of the fact that Cultural Competency is a paradigm usually incorporated within a discrete discipline, this paper will explore the potential for Cultural Competency to provide a basis for intercultural and interdisciplinary dialogue between faculties. This paper proposes that Cultural Competency provides a productive interstice between Aboriginal studies and other disciplines, and provides a framework whereby the legitimacy and integrity of Indigenous Terms of Reference are protected in the context of other disciplines. In so doing, it has the potential to address the issues raised in previous Indigenisation endeavours.

Carey, M. (2008). *Whitefellas & Wadjulas: Anti-colonial Constructions of the non-aboriginal self*. Doctor of Philosophy.

In this thesis, I argue anti-colonial constructions of non-Aboriginality are constructed in dialogue with Aboriginal people. I conceive non-Aboriginality as a political identity that rejects race and colour as markers for identity. "Non-Aboriginality" enables members of invader/settler societies to articulate support for Aboriginal sovereignty and Aboriginal claims for social justice and human rights.

Carroll, K. (n.d.). A history of Aboriginal Education in NSW. Retrieved from
http://www.kaycarroll.org/uploads/3/0/4/6/3046475/aboriginal_history.ppt
PowerPoint resource for teaching Aboriginal history in stages 4 & 5

Carpenter, B., Field, R., & Barnes, M. (2002). *Embedding Indigenous Content and Perspectives Across the Justice Studies Curriculum: Developing A Cooperative Integrated Strategy*. Paper presented at the AARE. <http://www.aare.edu.au/02pap/car02109.htm>

The School of Justice Studies in the Faculty of Law, QUT is currently involved in a challenging project to embed Indigenous content and perspectives across its curriculum. The challenge is accentuated in that the School currently has no Australian Indigenous full-time teaching staff. This paper discusses the cooperative integrated strategy being developed in the School to facilitate the teaching of Indigenous content and perspective by non-Indigenous academics.

Carrington, K., & Pratt, A. (2003). *How far have we come? Gender disparities in the australian higher education system*. Information, analysis & advice for the parliament, information & research services. Current Issues Brief No. 31 2002–03 Retrieved from
<http://www.aph.gov.au/library/pubs/cib/2002-03/03cib31.pdf>

It is thought that because women now make up approximately half of Australia's university students, and more than half of all staff employed in Australian universities, that gender equity in Australian higher education is no longer an issue which requires attention. This Brief illustrates however, that despite recent gains in women's participation in universities, as both staff and students, significant gender differences remain. This brief also offers some observations about the possible impact of the forthcoming higher education reforms on the gender composition of university students in the future.

Carrazales, T. (2010). Exploring cultural competency within the public affairs curriculum. *Journal of Public Affairs Education*, 16(4), 593-606.

With the increasingly changing demographics of the U.S. population, increased opportunities for an effective public sector arise. The opportunities can be found in new and innovative approaches to the government-citizen relationships, which take into account the cultural diversity of their population. Cultural competency initiatives within the public sector allow for increased effectiveness of the public sector and the public it serves. The following article explores where these opportunities for cultural competency initiatives can be placed within the public affairs curriculum. The article provides a framework for a cultural competency curriculum in public affairs based on four conceptual approaches: knowledge-based, attitude-based, skills-based, and community-based. Cultural competency discourse in academia sets the necessary foundation for future public administrators working in increasingly diverse populations.

Carroll, A., Houghton, S., & Odgers, P. (1998). Volatile solvent use among Western Australian adolescents. *Adolescence*, 33(132), 877-889.

Research which solicited the views of forty high school students in the metropolitan area of Perth, Western Australia, who were self-reported volatile solvent users (VSU) is described in this article which compares Aboriginal and non-Aboriginal users and discusses: socioeconomic status; current volatile solvent use practices; knowledge and awareness of the physical and mental health risks; social dynamics of VSU groups; reputation and VSU; and intervention.

Carter, L. (2004). Thinking differently about cultural diversity: Using postcolonial theory to (re)read science education. *Science Education*, 88(6), 819-836.

This paper makes use of postcolonial theory to think differently about aspects of cultural diversity within science education. It briefly reviews some of the increasing scholarship on cultural diversity, and then describes the genealogy and selected key themes of postcolonial theory. Postcolonial theory as oppositional or deconstructive reading practice is privileged, and its practical application illustrated by using some of these key ideas to (re)read Gloria Snively and John Corsiglia's (2001) article "Discovering indigenous science: implications for science education" and their rejoinder, from the special issue of Science Education (Vol. 85, pp. 6-34) on multiculturalism and science education. While many would regard the expressed

views on diversity, inclusivity, multiculturalism, and sustainability to be just and equitable, postcolonial analysis of the texts reveals subtle and lingering referents that unwittingly work against the very attitudes Snively and Corsiglia (2001) seek to promote. Such postcolonial analyses open up thinking about the material and cultural conditions in which science education is produced, circulated, interpreted, and enacted. They also privilege a unique methodology already prominent in academic inquiry that is yet to be well explored within science education. Finally, I conclude this paper with some general comments regarding postcolonialism and the science education scholarship on cultural diversity. (C) 2004 Wiley Periodicals, Inc.

Catalyst, H. (2010). Cultural competence in Research: An annotated bibliography. Boston: Harvard Medical School. Retrieved from http://www.mfdp.med.harvard.edu/catalyst/.../Cultural_Competence_Annotated_Bibliography.pdf
Annotated Bibliography by the Program for Cultural Competence in Research Harvard Catalyst. Program for Faculty Development & Diversity.

Cawte, J. (1984). The 'ordinary' dreams of the Yolngu in Arnhem Land. *Australian & New Zealand Journal of Psychiatry*, 18(3), 236-243.

The phenomena of dreams have been accorded significance by all branches of mankind of which there is record. Australian Aborigines in their traditional cultures are no exception, although unfortunately the printed record of their dreams is meagre. This paper reports nine dreams which were volunteered by Arnhem Landers of the present day. The subjects they dreamed about represent a melange of traditional and introduced concerns competing for attention, including lifting a taboo, portents and auguries, a shark attack, a brake failure in a truck, a mysterious light in a cave, a visit from the dead, a disappointing love tryst, a drink problem and the Christian revival movement. The ordinary dreams of Aborigines resemble those of modern Western subjects in aspects such as frequency, duration, clarity of recall, shifts in attention and derailment of the narrative, but they differ from them in being accorded more significance and in being more reflected upon during waking hours. ! In this respect, Aborigines infer a closer connection between the dream and the waking life.

Cawte, J. (1996). Healing and health. *Aboriginal and Islander Health Worker Journal*, 20(2), 24-25.

Professor John Cawte was the founding honorary editor of the Aboriginal and Islander Health Worker Journal. In this article, which appears in the journal's 20th birthday issue, he discusses his long association with Aboriginal health, his support of traditional healers, and the journal's early days. As a practitioner of medical anthropology in the 1960s, he wrote to Margaret Mead, who advised that he study the unique syndromes, now called culture bound syndromes. He recommends that today's nurses become educated in Aboriginal culture, religion and language. He also questions the outcome of the Royal Commission into Aboriginal Deaths in Custody, claiming that an immense amount of money has been spent on the report with little thought for the audience.

Celermajer, D. (1998). A sorry nation? *Arena Magazine*, 36, 35-40.

The impact that the National Inquiry Into the Separation of Aboriginal and Torres Strait Islander Children from the Families has had on Australia and Australians and the question of the apology are addressed in this article which comments on the Inquiry itself and its political context. This is an edited version of a paper presented at a Psychology Department Colloquium at Macquarie University. The Coalition government's attitude to the Inquiry's report 'Bringing them Home' is discussed, focusing on their rejection of the Inquiry's recommendations concerning compensation. It is argued that despite the government's efforts to the contrary, the report has been a success in terms of the objective of raising awareness. Reasons why the report has had such an impact on Australians are identified, highlighting the psychological perspective of the separation of a child from its mother, and the high profile of the issue of child abuse. The notion of the apology as a political strategy is considered in terms of religious traditions and psychotherapeutic and systems theory models.

Centre for Cultural Competence Australia. Retrieved December 9, 2010, from
<http://www.ccca.com.au/home-page>

Cultural competence training offered online with TAFE accredited qualifications.

Centrelink (n.d.). *Indigenous Australians*. Australian Government, Department of Human Services. Retrieved March 21, 2011, from
<http://www.centrelink.gov.au/internet/internet.nsf/indigenous/index.htm>
Centrelink provides a handy list of the links that have information just for Indigenous Australian customers.

Indigenous payments include ABSTUDY to help Indigenous students who are studying. Indigenous programmes include the Centerlink Indigenous Cadetship Programme, Community Development Employment Project, Indigenous Ambassadors Programme, Wage Assistance Card. Indigenous publications include ABSTUDY factsheets and other guides. Indigenous specialist services include Indigenous call centres and Indigenous Specialist Officers.

Chamarette, C. (2000). Terra nullius then and now: Mabo, native title, and reconciliation in 2000. *Australian Psychologist*, 35(2), 167-172.

Terra nullius then and now: Mabo, native title, and reconciliation in 2000.

Chartrand, L. D. (2005). Accommodating Indigenous Legal Traditions. Canada: Indigenous Bar Association.

On March 4, 2005, a one-day Forum was held in Ottawa to dialogue on the proper place of Indigenous legal traditions within the Canadian juridical framework. Presenters included Aboriginal and non-Aboriginal legal scholars, practitioners, and Aboriginal leaders from various regions across Canada. The combined knowledge and experience of these presenters demonstrate the solid basis for accommodating Indigenous legal traditions alongside common law and civil law traditions. The theme and substance of this Discussion Paper is based on that shared knowledge, as well as materials and papers presented at the Forum.

Chase, A. (1981). Empty vessels and loud noises: View about Aboriginality today. *Social Alternatives*, 2(2), 23-27.

Empty vessels and loud noises: View about Aboriginality today.

Chenowethm, L., Jeon, Y. H., Goff, M., & Burke, C. (2006). Cultural competency and nursing care: An Australian perspective. *International Nursing Review*, 53(1), 34-40.

Aims: To propose a process that will facilitate cultural competence in Australian nursing practice. Background: Cultural diversity is a prominent feature of the Australian health system and is impacting significantly on nursing care quality. A fictitious, but typical clinical exemplar is profiled that identifies cultural insensitivity in care practices leading to poor quality outcomes for the health consumer and her family. Strategies are proposed that will reverse this practice and promote culturally competent nursing care and that locates overseas qualified nurses in this process. Conclusion: This paper contributes to nursing care quality internationally by articulating strategies to achieve cultural competence in practice. Nurses must pay attention to interpersonal relationships and develop respect for the health consumer's value systems and ways of being, in order to protect their rights and avoid the tendency to stereotype individuals from particular cultures. The expertise of qualified nurses from different cultures can greatly assist this process.

Chiarella, M., Thoms, D., Lau, C., & McInnes, E. (2008). An overview of the competency movement. *Nursing & Midwifery*, 15, 45-53.

The aim of this paper is to examine the purpose and growth of the development of general, advanced and specialist competency standards in nursing and midwifery in Australia. The definitions, content, types, utility and acceptability of competencies are reviewed. This paper also reports the results of a recent survey of nurses and midwives about the uses of competency standards. Challenges in identifying and assessing the impact of competency standards on practice and professional development; reasons for their proliferation and associated shortcomings such as their lack of cultural sensitivity and inability to reflect the complexity of nursing care is also explored. The rationale for this paper is that charting these issues and identifying gaps in the field will assist the further development and refinement of competency frameworks for Australian nursing. The paper concludes by recommending that future research in this area should focus on: (1) formal analysis of the validity and suitability of competency standards in relation to the purposes for which they are designed; (2) the mapping of competency domains, elements and performance criteria to identify similarities and differences in order to provide insight into the nature of both specialist and advanced practice nursing; and (3) a systematic review of the competency literature to ascertain the level of evidence that exists to support the use of competencies in terms of standard setting, safe practice and enhancement of patient outcomes.

Chigeza, P. (2010). Accommodating Indigenous students' cultural resources in science classrooms. *Curriculum Leadership*, 9(2).

Within the Australian education community there is widespread agreement that Indigenous perspectives should be incorporated in the curriculum. For example, in April 2008 the Queensland Studies Authority issued a statement acknowledging the importance of understanding, maintaining and promoting the diverse Indigenous languages, and calling for schools and communities to recognise and value local Indigenous knowledge systems (QSA 2008). The author takes two Year 9 science classes, composed entirely of Torres

Strait Islander students, at a school in Far North Queensland. In 2007 and 2008 he introduced elements of Indigenous language and culture into the classes, and conducted a study measuring their impact on students' science learning. The study was reported in a paper presented at the Science, Technology, Engineering and Mathematics (STEM) in Education Conference last November. The present articles summarises sections of that paper.

Chipps, J. A., Simpson, B., & Brysiewicz, P. (2008). The effectiveness of cultural-competence training for Health Professionals in community-based rehabilitation: A systematic review of literature. *Worldviews on evidence-based nursing, Second quarter*, 85-94.

Aims: To find and review studies in which investigators evaluated cultural-competence training in community-based rehabilitation settings; critique study methods, describe clinical outcomes, and make recommendations for future research. Background: A review of the effectiveness of cultural-competence training for health professionals in community-based rehabilitation settings was conducted. Data Sources: Research citations from 1991–2006 in CINAHL, Medline, Pubmed, PsycInfo, SABINET, Cochrane, Google, NEXUS, and unpublished abstracts were searched. Methods: Searching, sifting, abstracting, and assessing quality of relevant studies by three reviewers. Studies were evaluated for sample, design, intervention, threats to validity, and outcomes. A meta-analysis was not conducted because the studies did not address the same research question. Results: Five studies and one systematic review were evaluated. Positive outcomes were reported for most training programs. Reviewed studies generally had small samples and poor design. Conclusions/Implications: The paucity of studies and lack of empirical precision in evaluating effectiveness necessitate future studies that are methodologically rigorous to allow confident recommendations for practice.

Choo, C., & O'Connell, M. (1999). Historical Narrative and Proof of Native Title. *Land, Rights, Laws: Issues of Native Title*, 2(3).

The common law recognition of native title in the High Court's Mabo decision in 1992 and the Commonwealth Native Title Act have transformed the ways in which Indigenous peoples' rights over land may be formally recognised and incorporated within Australian legal and property regimes. The process of implementation has raised a number of crucial issues of concern to native title claimants and other interested parties. This series of papers is designed to contribute to the information and discussion. The report of the historian who is called to prepare and give historical evidence in the native title process depends not only on the representation of 'historical facts' but also on the historian's analysis of these 'facts' and the presentation of an opinion based on this analysis. In this context the expert historian's opinion or voice is part of the process in which there are various agendas and audiences which comprise 'the other'. The professionalism of the historian involves the disciplined shaping of the historical narrative in this particular setting, a process in which the integrity and credibility of the historian are essential. Dr Christine Choo is an historian who has been engaged in the preparation of historical evidence for native title litigation in relation to claims in the Kimberley, Pilbara and Murchison regions of Western Australia. Ms Margaret O'Connell, a graduate of Murdoch University, assisted Christine Choo in research for this paper.

Christensen, P., & Lilley, I. (1997). Indigenous Education in Australia. *The Road Forward? Alternative Assessment for Aboriginal and Torres Strait Islander Students at the Tertiary Level* (chap. 3). Department of Education, Employment and Workplace Relations.

Retrieved from <http://www.dest.gov.au/archive/highered/eippubs/eip9708/chapter3.htm>

Any analysis of Indigenous education, if it is to be worthwhile, needs to examine the historical, social, and cultural factors that have shaped, and continue to shape it. Thus, this chapter begins by providing a historical review of Indigenous education in Australia before examining past and present theoretical approaches to Indigenous education. Each of these analyses is placed within the context of the culture and aspirations of Indigenous people, the history of relations between Aboriginal and non-Aboriginal Australia and the changing face of tertiary education in Australia.

Cierzo, C., & Keitel, M. (1999). Ethics in qualitative research. *Using qualitative methods in psychology* (63-75).

Examines ethical issues in qualitative methodologies and highlights those issues specific to participant observation and in-depth interviewing. The following topics are discussed: general ethical considerations in qualitative research (the inductive aspect of qualitative methods and taking a holistic and humanistic perspective); ethical issues in qualitative research (recruiting participants, informed consent, confidentiality and anonymity, protection from harm, deception, dual roles: researcher or therapist, interpretation and ownership

Clark, I., & Heydon, T. (2004). Merri Creek Protectorate Station. *A bend in the Yarra* (chap. 5). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/clarkheydon_ch5.pdf

The Yarra Bend Park marks one of the most important post-contact places in the Melbourne metropolitan area, and is of great significance to Victorian Aboriginal people, particularly the Wurundjeri Aboriginal community. At this site was located the Merri Creek Aboriginal School, the Merri Creek Protectorate Station, the Native Police Corps Headquarters and associated Aboriginal burials. The historical landscape marks one of the most significant post-contact Aboriginal places in the Melbourne metropolitan area. The confluence continued to hold significance to Aboriginal people after the 1840s, linking pre- and post-contact histories and geographies. The place has added importance in the early twenty first century, as Aboriginal and non-Aboriginal Australian address the legacies of our contact past.

Clark, Y. (2000). The construction of Aboriginal identity in people separated from their families, community, and culture: Pieces of a jigsaw. *Australian Psychologist*, 35(2), 150-157.

Aboriginal history since colonisation has been largely shaped by government policies. The most striking and destructive historical policies directed at Aboriginal people concerned those that advocated the removal of Aboriginal children from their parents and their placement in white foster homes or institutions. This paper reports on interviews with seven Indigenous participants who had been removed from their families and communities early in childhood. The most dramatic psychological impact on those who had been separated from their families and communities was on the development of social identity. Identity was confusing for most participants in this study, particularly during their early socialisation and development. A qualitative analysis of the interviews identified four major themes around which identity was discussed. These were discovering being Aboriginal, deception, affirmation of identity, and multiple identities. Despite their social dislocation from their families and communities, all the participants in the research have sought out, recovered, and/or maintained their Aboriginal identity in various ways.

Clarke, C., Harnett, P., Atkinson, J., & Shochet, I. (1999). Enhancing resilience in indigenous people: the integration of individual, family and community interventions. *Aboriginal and Islander Health Worker Journal*, 23(4), 6-10.

This paper describes a number of interventions being developed to address the emotional, social and behavioural problems experienced by Aboriginal people in Australia. These are: the We-Al-Li program to help people deal with the impact of transgenerational trauma; and the RAP Indigenous Parenting Program. It is argued that the emotional well being of indigenous people will be enhanced through the integration of interventions targeting the individual, family and community.

Clarke, J., & Orford, A. (1998). Grand Narratives and the Law School Curriculum: Teaching Indigenous Australians and the Law'. *Australian Feminist Law Journal*, 11, 156-172.
Grand Narratives and the Law School Curriculum: Teaching Indigenous Australians and the Law'(1998).

Coaldrake, P. (2010, 4 August). [Universities Australia and the AQF].

On 2 August 2010, Universities Australia held a workshop on AQF, TEQSA and related matters. It was attended by some fifty representatives, mostly Vice-Chancellors and Deputy Vice-Chancellors. This letter outlines the areas on which the workshop participants reached consensus. However, the positions outlined here cannot be taken as truly definitive, pending further discussion and resolution by the full Universities Australia membership at its next plenary meeting on 20 September.

Cole, P. M. (2004). Cultural competence now mainstream medicine - Responding to increasing diversity and changing demographics. *Postgraduate Medicine*, 116(6), 51-53.

When I first wrote on this topic for POSTGRADUATE MEDICINE in a 2002 guest editorial, I began by expressing my sadness, but not surprise, at recent Institute of Medicine findings that racial and ethnic minority patients receive inferior healthcare, even when their income and insurance status are the same as those of white patients.

Collard, K., D'Antoine, H., Egginton, D., Henry, B., Martin, C., & Mooney, G. (2005). 'Mutual' obligation in Indigenous health: Can shared responsibility agreements be truly mutual? *Medical Journal of Australia*, 182(10), 502-504.

Shared responsibility agreements between the Australian Government and Indigenous communities are based on a concept of mutual obligation but have overtones of paternalism and imposition. The nature and extent of choice in any such agreements need to be established.

Collard, K., Dudgeon, P., Walker, R., & Centre, C. I. R. (1998). *Aboriginalising the Curriculum-a Disciplined Approach?* Perth: Curtin Indigenous Research Centre.
Discussion paper.

Corowa, M., Fielding, S., Smith, A., Smith, B., Hick, R., Bickerstaff, R., Smith, D., Chung, F., Maynard, P. (n.d.). *A Dancer's Journey* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC1).

Aboriginal ballet dancer Damian Smith is a senior principal dancer with the San Francisco Ballet Company and is a celebrity in the United States. But he is a virtual unknown in his own country. Smith longs to show Aboriginal children that being Indigenous should not stop them from being successful.

Corowa, M., Clarke, B., & Clark, L. (2010, August). *Message Stick: Caring For Our Country - Part One* [Television broadcast]. Australia: Australian Broadcasting Corporation.

Retrieved from

<http://search.informit.com.au/media;dn=TEX20103002612;res=TVNEWS,type=wmv>

Connection to the country is the universal touchstone of Indigenous Australians. This week, Message Stick will feature five short films showing Indigenous people at the forefront of protecting and managing Australia's unique natural environment and resources. Caring for our Country is also a Federal Government project that shares these aims.

Cowan, D. T., & Normam, I. (2006). Cultural competence in Nursing: New meanings. *Journal of Transcultural Nursing*, 17(1), 82-88.

Shortages of nurses challenge the provision of health care in developed countries including those in the European Union (EU), but there has been no upward trend in recruitment of nurses from EU countries with a surplus. A remedy is to facilitate migration of nurses around Europe. However, the importance of the concept of cultural competence has been overlooked within EU health care systems. Migrant nurses from EU countries employed in the United Kingdom indicate that they have experienced problems arising from a variety of issues related to cultural diversity. Countries such as the United Kingdom could benefit from introducing enculturation courses for migrant nurses.

Cowlishaw, G. (1999). Black modernity and bureaucratic culture. *Australian Aboriginal Studies*, 2, 15-24.

This paper presents some ethnographic material and some anthropological insights in response to a question that can be posed as follows: what happened to the eager, young, educated anti-racists who flocked to the Northern Territory to assist in implementing the 'self-determination' policies in the 1970s? This is not a paper about the moral failings of these community workers, teachers, nurses and state officials. On the contrary, good intentions and a sense of dedication are at the core of the self-identity of public servants who put progressive government policies into practice. Nor am I seeking examples of their ignorance, though some errors and ignorance may be identified. The flagellation and self-flagellation commonly meted out to government officials in relation to the failures of such policies is a distraction from understanding the systematic processes at work. I will begin this analysis with an example of misperception of the old regime by those implementing the new one, and then show how the 1970s legislative and official intrusions into the Territory's race relations were accompanied by more hidden 'cultural' forces which encouraged the fading from view of black culture under the patina of white people's practices.

Crampton, P., Dowell, A., Parkin, C., & Thompson C. (2003). Combating effects of racism through a cultural immersion medical education program. *Academic Medicine*, 78(6), 595-596.

The purpose of this paper is to provide a perspective from New Zealand on the role of medical education in addressing racism in medicine. There is increasing recognition of racism in health care and its adverse effects on the health status of minority populations in many Western countries. New Zealand nursing curricula have introduced the concept of cultural safety as a means of conveying the idea that cultural factors critically influence the relationship between carer and patient. Cultural safety aims to minimize any assault on the patient's cultural identity. However, despite the work of various researchers and educators, there is little to suggest that undergraduate medical curricula pay much attention yet to the impact of racism on medical education and medical practice. The authors describe a cultural immersion program for third-year medical students in New Zealand and discuss some of the strengths and weaknesses of such an approach. The program is believed to have great potential as a method of consciousness raising among medical students to counter the insidious effects of non-conscious inherited racism. Apart from the educational benefits, the program has fostered a strong working relationship between an indigenous health care organization and the

medical school. In general, it is hoped that such programs will help medical educators to engage more actively with the issue of racism and be prepared to experiment with novel approaches to teaching and learning. More specifically, the principles of cultural immersion, informed by the concept of cultural safety, could be adapted to indigenous and minority groups in urban settings to provide medical students with the foundations for a lifelong commitment to practicing medicine in a culturally safe manner.

Craven, R. (1997). *Teaching the teachers Indigenous Australian Studies: A national priority!* Australian Association for Research in Education. Retrieved from <http://www.aare.edu.au/97pap/cravr164.htm>

Reconciliation between Indigenous and Non-Indigenous Australians is a critical goal of the Commonwealth Government by the year 2001. Long term reconciliation cannot be achieved and maintained without effective teacher education so that all Australian students can be taught Indigenous Australian Studies appropriately. It is a national disgrace that despite Government reports over a period of 20 years only a few Australian universities have recently introduced core Indigenous Australian Studies as a component of their curricula. To address some of these problems the University of New South Wales has had carriage of a Project of National Significance funded by DEET. This project has produced a framework statement that provides guidelines to assist universities to develop core Indigenous Studies subjects that meet the needs of their Indigenous communities, a sample model of a core studies approach that has been trailed successfully, sample lecture/tutorial notes based on the example model, guidelines for using appropriate terminology, and four teacher-oriented professional development videotapes. This paper provides an overview of the 'Teaching the Teachers' project and the example resources produced to support universities to develop core Indigenous Australian Studies subjects in consultation with university indigenous communities.

Craven, R. (1999). *Teaching Aboriginal Studies*. Sydney: Allen & Unwin.

Teaching Aboriginal Studies has been a practical guide for classroom teachers in primary and secondary schools, as well as student teachers, across Australia. Chapters on Aboriginal history and culture, stereotypes and racism, government policies and reconciliation provide essential knowledge for integrating Aboriginal history and culture, issues and perspectives across the curriculum. This second edition of Teaching Aboriginal Studies encompasses developments over the past decade in Aboriginal affairs, Aboriginal education and research. It features a wide range of valuable teaching sources including poetry, images, oral histories, media, and government reports. There are also strategies for teaching Aboriginal Studies in different contexts and the latest research findings. The text is lavishly illustrated with photographs, posters, paintings, prints, ads and cartoons. Teaching Aboriginal Studies is the product of consultation and collaboration across Australia. Remarkable educators and achievers, both Aboriginal and other Australians, tell what teachers need to know and do to help Aboriginal students reach their potential, educate all students about Aboriginal Australia and make this country all that we can be. 'The importance of this book cannot be overestimated. We have been insisting for years that pre-service teachers be required to learn about Aboriginal history, culture and identity, and that it be regarded as integral to qualifying for their education degrees.' Lionel Bamblett, General Manager, Victorian Aboriginal Education Association Inc.

Craven, R. G. (2003). *Can Evaluating Indigenous Students' Aspirations Make a Difference?: Results of an Evaluation Study*. Paper presented at the The Australasian Evaluation Society, Auckland. <http://www.aes.asn.au/conferences/2003/PAPERS/TH16%20-%20Craven.pdf>

This study was commissioned by the Department of Education, Science and Training (DEST). This paper reports on aspects of the quantitative component of the study (Craven, Tucker, Munns, Hinkley, Marsh, and Simpson (in review). The aims of this component of the study were to evaluate: a) Indigenous secondary school students' aspirations; b) the relation of key variables to Indigenous students' aspirations; c) Indigenous students' perceptions of the relevance of their current studies and of further education to achieve their aspirations; d) Indigenous students' preferences for further education in regard to vocational education and higher education; e) the key sources of and quality of career advice Indigenous students have received; f) Indigenous students' perceptions of any barriers they may face in attaining their aspirations; and g) the pattern of results for Indigenous students to results for non-Indigenous students. Indigenous and non-Indigenous secondary students from urban and rural regions completed a survey to ascertain students' self-perceptions pertaining to the study aims. A total of 1686 students (517 Indigenous and 1151 non-Indigenous) from urban and rural regions from 3 Australian States participated in the quantitative component of the study. The primary purpose of this presentation is to report the key results emanating from this evaluation study and to explore the implications of the findings for educational policy and practice.

Crosson, J. C., Deng, W. L., Brazeau, C., Boyd, L., & Soto-Greene, M. (2004). Evaluating the effect of cultural competency training on medical student attitudes. *Family Medicine*, 36(3), 199-203.

Background and Objectives: Developing skills for taking care of patients from a wide variety of backgrounds is a growing area of importance in medical education. Incorporating cultural competency training into undergraduate medical education is an accreditation requirement. Although there are an increasing number of such curricula reported in the literature, there has been little evaluation of their effectiveness. We describe a new undergraduate cultural competency curriculum, the reliability of an instrument for assessing student attitudes in this area, and the effects of our curriculum on student attitudes. Methods: Two introductory clinical medicine courses focused on the importance of providing culturally competent care to all patients. The courses used problem-based learning and a history taking mnemonic to teach students to assess patients' perspectives. The authors verified the reliability of the Health Beliefs Attitudes Survey (HBAS) and used it to determine changes in students' attitudes on issues relating to cultural competency. Results: The HBAS reliably measured four cultural competency concepts. Student attitudes regarding the importance of assessing patient opinions and determining health beliefs improved significantly following the courses. Conclusions: The method used here to teach students cultural competency skills early in medical school positively affects student attitudes on cultural competency issues.

Cruse, B., Stewart, L., & Norman, S. (2005). Livelihood. *Mutton Fish: The surviving culture of Aboriginal people and abalone on the south coast of New South Wales* (pp. 27–32).

Canberra: Aboriginal Studies Press. Retrieved from

http://lryb.aiatsis.gov.au/PDFs/cruse_livelihood.pdf

South coast NSW Koori people living off the sea and the land prior to and during European colonisation, up to early 1900s.

CSIRO Indigenous engagement (n.d.). CSIRO. Retrieved March 22, 2011, from
<http://www.csiro.au/org/Indigenous.html>

CSIRO values the contribution Indigenous knowledge adds to our scientific social research. The section on Science in Indigenous communities topics include: sustainable management of land and seas; Indigenous values in water resource management; fire ecology; Indigenous livelihoods. Topics on Indigenous engagement include: Aboriginal land and sea management in the Top End, Aboriginal wetland burning, eradicating pest ant species; Indigenous socio-economic values and river flows.

Cuellar N.G., B. A. M., Vito K, & de Leon Siantz, M.L. (2008). Cultural Competence in the Undergraduate Nursing Curriculum. *Journal of Professional Nursing*, 24(3), 143-149.

More demands are being put on nursing faculty to incorporate content related to cultural competence in the undergraduate curriculum. Adding more content into an already full curriculum and becoming proficient at teaching cultural competence throughout the curriculum are challenging to nursing faculty. In addition, identifying personal bias to ensure that students are prepared to deliver culturally sensitive care requires a certain amount of self-awareness of personal prejudice. The purpose of this article is to present the implementation of the newly developed Blueprint for Integration of Cultural Competence in the Curriculum (BICCC) into an undergraduate nursing curriculum as a framework for teaching cultural competence in an undergraduate nursing curriculum. This will include defining culture and cultural competence as they relate to teaching, presenting educational standards of cultural competence in accrediting agencies, presenting level objectives for learning cultural competent information, describing a curriculum incorporating cultural competence in an undergraduate nursing program, and providing examples of implementation of cultural competence teaching strategies for nursing faculty.

Cultural competence in governance (n.d.). Centre for Culture, Ethnicity & Health Centre.

Retrieved March 24, 2011, from <http://www.ceh.org.au>

This tip sheet covers one of seven domains used to measure cultural competence. Each domain includes a set of indicators of good practice.

Cultural competence monograph series (n.d.). Compass Point Nonprofit Services. Retrieved March 25, 2011, from <http://www.compasspoint.org/content/index.php?pid=19#Ccomp>

This series came about as a result of the desire to promote learning and to strengthen effectiveness of both theorists and practitioners in the field of cultural competence and multicultural organizational development in health care. Produced by CompassPoint and supported by a grant from The California Endowment, these three monographs explore a variety of frameworks for organizational development or capacity building and their implications for practice, taking in a number of issues that arise in real world practice.

Cultural Competence Project (n.d.). U.S. Department of Health and Human Services, Health Resources and Services Administration. Retrieved November 26, 2010, from <http://www.cultural-competence-project.org/en/about.htm>

The cultural competency project is granted by the U.S. Department of Health and Human Services, Health Resources and Services Administration. A culturally competent nursing and health care workforce is needed to promote healthy lifestyle behaviours and choices that will reduce, and ultimately eliminate, health disparities. The focus of the educational offerings will be on the relationship between nurses' cultural competencies and the reduction or elimination of health disparities across the life span from infancy to old age. The University of Michigan-Flint (UM-F) in partnership with Madonna University, and with the support of the Transcultural Nursing Society and other organizations with missions that focus on developing cultural competencies, will provide online and face-to-face educational offerings for nurses to enhance their cognitive, affective, and psychomotor cultural competencies and develop their skills in addressing individuals, groups, and communities that are diverse, with special emphasis on those at risk for health disparities. A series of educational offerings focused on developing cultural competencies using a train-the-trainer model will be provided.

Cultural competency - analyses - individual and institutional (n.d.). University of Michigan Health System. Retrieved March 28, 2011, from <http://www.med.umich.edu/multicultural/ccp/ia.htm>
Website for the University of Michigan Health system.

Culture, language and health literacy (n.d.). US Department of Health & Human Resources. Retrieved March 28, 2011, from <http://www.hrsa.gov/culturalcompetence/index.html>
Effective health communication is as important to health care as clinical skill. To improve individual health and build healthy communities, health care providers need to recognize and address the unique culture, language and health literacy of diverse consumers and communities.

Curriculum resources for Indigenous health (n.d.). The Lime Network. Retrieved April 5, 2011, from <http://www.limenetwork.net.au/content/curriculum-resources-indigenous-health#2>
The CDAMS Indigenous Health Curriculum Framework identified 8 core subject areas key to the learning about the health of Aboriginal and Torres Strait Islander Peoples. These core subject areas are: History; Culture, self and identity; Indigenous societies, cultures and medicines; Population health; Models of health service delivery; Clinical presentation and disease; Communication skills and Working with Indigenous peoples, ethics, protocols and research. Each of these 8 core subject areas has key student learning attributes and outcomes. To help you achieve the key student attributes and outcomes, aid your teaching and enrich your curriculum we have created a list of curriculum resources based on the key subject areas. We are seeking additional resources, so if you have any publications, audio visual materials or websites that you recommend and would like to add to this list please email us using the contact us form. More information about the Indigenous medical workforce is available.

Curtin's Reconciliation plan 2008-2013 (2008). Perth, WA: Curtin University. Retrieved November 26, 2007, from http://planning.curtin.edu.au/local/docs/reconciliation_plan_2008-2013.pdf

The University is dedicated to advancing reconciliation by further promoting an understanding of Indigenous culture and history; implementing strategies to effect the increased participation of Indigenous students and staff; and continuing a commitment to fostering partnerships in Indigenous research and development.

Daly, A., & Smith, D. (1996). Policy challenges of the contemporary socio-economic status of indigenous Australian families. *Australian Journal of Social Issues*, 31(4), 355-375.
The paper presents an analysis of the economic status of indigenous families relative to other Australian families. An innovative combination of economic analysis of current census data and ethnographic research is used in this paper, and reveals that indigenous families are experiencing substantial and multiple forms of economic burden in comparison to other Australian families, and display significantly different characteristics. They are more likely to be sole parent families and have on average, a larger number of children and larger households. The adults are younger, have lower levels of education and are less likely to be in employment than other Australians. The poor economic position of indigenous sole parents is highlighted, and the economic role of the aged, matrifocal families, young adults and children are considered. The paper concludes by examining the important policy and program implications raised by the

research, and argues the need for an increased focus on the particular socio-economic and locational circumstances of indigenous families. (Journal abstract).

Daniel, J. H., Roysircar, G., Abeles, N., & Boyd, C. (2004). Individual and cultural-diversity competency: Focus on the therapist. *Journal of Clinical Psychology*, 60(7), 755-770.

The Competencies Conference: Future Directions in Education and Credentialing In Professional Psychology was held in Arizona in November 2002. One of the workshops, Individual and Cultural Differences (ICD), focused on racism, homophobia, and ageism. The consensus was that self-awareness and knowledge about the three "isms" are critical components in the education and training of psychologists. This article, authored by four of the workshop attendees, is a review of the current research and theoretical literature. Implications that address both content and context in graduate programs and training sites are presented. This is one of a series of articles published in this issue of the Journal of Clinical Psychology. Several other articles that resulted from the Competencies Conference will appear in Professional Psychology. Research and Practice and The Counseling Psychologist. (C) 2004 Wiley Periodicals, Inc.

Datar, J. (2004). *Universities without 'Quality' and Quality without 'Universities'*. Paper presented at the Australian Universities Quality Forum, Adelaide, Australia. Retrieved from http://www.auqa.edu.au/files/publications/auqf2004_proceedings.pdf

Today I will talk about universities and quality. My title is intended to stress that neither is absolute or eternal. Each changes with changing times, needs, and possibilities. What is deemed poor quality at one place and time might be impossibly high quality at another. Quality has the characteristic that Marshall McLuhan alleged was a saying of the Balinese: "We have no art. We do everything as well as we can" (McLuhan, 1967). Quality is thus a very relative thing, changing according to who "we" are, what "everything" actually is, and what technologies and techniques are available for us to do it at all, and hence to do it as well as we can.

Davidson, G. (1995). Cognitive assessment of indigenous Australians: towards a multiaxial model. *Australian Psychologist*, 30(1), 30-34.

Outlines significant developments in psychological theory from 1974 to 1993 that have direct relevance for understanding the cognitive test performance of indigenous Australians. A multiaxial model of cognitive assessment is proposed that is applicable to the assessment of indigenous Australians. Data are drawn on perspectives from indigenous and everyday theories of intelligence, advances in cognitive psychology, and multiaxial models of mental assessment.

Davidson, G. (2003, June). Indigenous health and mental health: APS monitors policy changes. *InPsych*.

Indigenous health and mental health: APS monitors policy changes and refers to recent policy changes and other official documents.

Davidson, G., Sanson, A., & Gridley, H. (2000). Australian psychology and Australia's Indigenous people: Existing and emerging narratives. *Australian Psychologist*, 35, 92-99.

This brief overview of psychological research with Indigenous people of Australia attempts to apprehend the broad, underlying narratives of previous research in terms of its sociopolitical aims. It then considers the debate about whether the moral precept of social responsibility is compatible with scientific values that underpin psychological research, and argues that a socially responsible psychology is one that engages in self-reflection on its biases and prejudices, methodologies, and systems of ethics. Each of these self-reflective goals is analysed in turn, with a view to establishing dialogue between non-indigenous researchers and practitioners and Indigenous people about the role a socially responsible psychology might have in contemporary Indigenous society.

Day, A., Nakata, M. N., & Howells, K. (2008). *Anger and indigenous men : understanding and responding to violent behaviour*: Leichhardt, N.S.W.: Federation Press.

"This book is for social work and criminal justice practitioners who wish to develop culturally appropriate and effective programs for reducing anger-related violence perpetrated by indigenous men. It places cultural context at the heart of any intervention, broadening the focus from problematic behaviour to a more holistic notion of well-being."--Provided by publisher.

Day, W. B. (1994). No turning back. In *Bunji : a story of the Gwalwa Daraniki Movement/Bill Day* (chap. 4). Canberra Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/day_ch4.pdf
Gwalwa Daraniki Association - History.

de Crespigny, C., Grbich, C., & Watson, J. (1998). Older Aboriginal women's experiences of medications in urban South Australia. *Australian Journal of Primary Health Interchange*, 4(4), 6-17.

Older women are more likely to live alone in poverty than others in the community. They are also likely to maintain their independence well into older life. Recent Australian research into women's health issues has not investigated older women's direct experiences associated with their medication use, or any related interactions with health professionals such as general practitioners, pharmacists or registered nurses. This is despite significant funding, policy and research in most other areas of women's health in the 1990s. Similarly, the medication experiences of older Aboriginal women have been neglected. This paper reports on a cohort of older Aboriginal women (N=10) from a recent South Australian qualitative study into medication use of diverse groups of older women (N=142). In-depth, semi-structured, face to face interviews were conducted, predominantly in participants' suburban homes, and in community settings. Thematic analysis of the data was undertaken, and comparisons were made with other cohorts in the overall study. Results showed that the experiences and perspectives of the urban Aboriginal women highlighted their connectedness with family, services and community, and that this was largely due to their access to particular Aboriginal services, and to indigenous cultural affiliations and practices. Despite their connectedness, and regular contact with general practitioners and pharmacists, there were significant deficits in their knowledge and skills in managing their medication. It became clear that there is urgent need for culturally safe medication information, education and support for older Aboriginal women. There is also an urgent need for better education, training and support of all health workers who have critical roles and responsibilities in assisting this group in the community.

Dean, R. (2010). Education the key to equality. *The Sydney Morning Herald*. Retrieved from <http://www.smh.com.au/opinion/society-and-culture/education-the-key-to-equality-20101117-me8l.html>

Opinion piece by Dr. Robert Dean, a barrister and former Liberal member of the Victorian Parliament.

Department of Child Safety (n.d.). Cultural competence resource guide. *Out of home Care Services, Licensing Manual, Version 1*.

This resource guide provides practical examples of what might constitute culturally competent practice when considering the Department of Child Safety service standards

Department of Education (1997, July). A programme for the transformation of Higher Education (Education Draft White Paper 3). Pretoria: Author. Retrieved March 25, 2011, from <http://www.info.gov.za/whitepapers/1997/education3.htm>

The release of the Education White Paper 3 - A Programme for Higher Education Transformation, is the culmination of a wide-ranging and extensive process of investigation and consultation that was initiated with the establishment of the National Commission on Higher Education (NCHE) in February 1995 by President Mandela, and the subsequent release of the Green Paper on Higher Education in December 1996 and the Draft White Paper on Higher Education in April 1997.

Department of Education, Employment and Workplace Relations (2008). A Study of Best Practice in the Teaching of Indigenous Culture in Australian Schools. Retrieved March 29, 2011, from <http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/Stud...BestPracticeTeaching.pdf>

A Study of Best Practice in the Teaching of Indigenous Culture in Australian Schools was commissioned by the former Commonwealth Department of Education, Science and Training (DEST) to research current effective practice in the teaching of Indigenous culture in Australian schools in the formal years of schooling including the relationship with the teaching of Indigenous history and the curriculum framework being developed for the study of Australian History. In this context the term "Indigenous" refers to the Australian Aboriginal peoples and Torres Strait Islanders and the use of the word "culture" and "language" recognises that there are a diversity of Indigenous cultures and languages.

Department of Education, Employment & Workplace Relations (2009). *Students 2009 statistics*. Retrieved March 28, 2011, from <http://www.deewr.gov.au/HigherEducation/Publications/HESStatistics/Publications/Pages/Students.aspx>
Department of Education, Employment & Workplace Relations website outlining students statistics for 2009.

Department of Health (2005). *A Cultural Competence Guide for Primary Health Care Professionals in Nova Scotia*. Halifax, Nova Scotia: Author. Retrieved March 25, 2011, from http://www.healthteamnovascotia.ca/cultural_competence/Cultural_Competence_guide_for_Primary_Health_Care_Professionals.pdf

This guide includes tools and resources to assist primary health care professionals in providing culturally competent health care. Culture is a broad term used in reference to a wide variety of groups. In order to respectfully and effectively address health needs and issues related to race, ethnicity and language, the focus of this guide is on these elements of culture.

Directory of Commonwealth Government Indigenous Research 2007-2008 (2007). Retrieved March 25, 2011, from http://www.fahcsia.gov.au/sa/indigenous/pubs/evaluation/Pages/directory_cgir_2007_2008.aspx

The purpose of the directory is to provide readers with a ready reference to, and better understanding of, the research work that has been done, and is taking place, on Indigenous programs and future research, on behalf of the Australian Government.

Disability within the Indigenous community. (2011, March 25). *Indigenous Disability* (chap. 9). Australian Government Productivity Commission. Retrieved April 5, 2011, from http://www.pc.gov.au/__data/assets/pdf_file/0018/106371/12-chapter9.pdf

Indigenous Australians have high rates of disability but access relatively few services or supports. The consequences of this are compounded by broad socio-economic disadvantage and the geographical isolation that many Indigenous Australians experience. This chapter highlights the importance of addressing 9.2 Disability Care and support, Indigenous disability, and provides a starting point for developing a strategy to best support Indigenous Australians under the NDIS. It does so by examining the extent and nature of Indigenous disability (section 9.1), some of factors underlying Indigenous rates of disability and preventing the uptake of existing supports (section 9.2) and some of the options available to the NDIA in response to this challenge (section 9.3).

Dockery, A. M. (2010). Culture and wellbeing: The case of Indigenous Australians. Centre for Labour Market Research: Curtin Business School, Curtin University of Technology.

A recurring theme in the debate surrounding Indigenous affairs in Australia is a tension between maintenance of Indigenous culture and the achievement of 'equity' in socioeconomic outcomes: essentially 'self-determination' versus 'assimilation'. Implicit in this tension is the view that attachment to traditional culture and lifestyles is a hindrance to the achievement of 'mainstream' economic goals. This paper argues the need for a renewed focus on the wellbeing of Indigenous Australians, and for empirical evidence on the link between culture and socio-economic wellbeing instead of ideological debate. Using data from National Aboriginal and Torres Strait Islander Social Survey, a strong attachment to traditional culture is found to enhance outcomes across a range of socioeconomic indicators. This suggests Indigenous culture should be viewed a potential part of the solution to Indigenous disadvantage in Australia, and not as part of the problem.

Documenting a democracy (n.d.). National Archives of Australia. Retrieved April 5, 2011, from <http://www.foundingdocs.gov.au/>

The National Archives of Australia presents 110 key documents that are the foundation of our nation.

Dodson, M. (1997). National Inquiry into the separation of Aboriginal and Torres Strait Islander Children from their Families, Report Launch Speech, Australian Reconciliation Convention. *Human Rights and Equal Opportunity Commission, Melbourne*. Retrieved April 5, 2011, from http://www.hreoc.gov.au/about/media/speeches/social_justice/stolen_generation_launch.html

Speech by Michael Dodson, Australian Reconciliation Convention, Melbourne, 26 May 1997.

Dodson, M. (2000). *Mick Dodson at Corroboree 2000, On Encounter*. Retrieved April 5, 2011, from <http://www.austlii.edu.au/au/orgs/car/media/Dr%20Mick%20Dodson.htm>

Dr. Mick Dodson. Chairperson. Australian Institute of Aboriginal and Torres Strait Islander Studies Unit. Inspirational Speech

Dooley, A. H. (2007). Thematic Analysis: The role of Academic Boards in University governance. *AUQA Occasional Publications*. Retrieved from http://www.auqa.edu.au/files/publications/academic%20boards_%20final_website.pdf

The Academic Senate or Board is a traditional feature of universities in Australia and many other countries, the embodiment of bicameral governance, but the continued relevance and even existence of the Academic Board is under challenge. Academic Boards have multifaceted responsibilities and questions can be asked over the extent to which academic boards, as currently constituted, are able to perform their quality assurance functions effectively. As I and others have noted, the Board's role in academic quality assurance is often taken for granted or blurred by the presence of new structures for academic quality assurance.

Doyle, L., & Hill, R. (2008). Our Children, Our Future - achieving improved primary and secondary education outcomes for Indigenous students: an overview of investment opportunities and approaches. Retrieved from <https://www.amp.com.au/wps/amp/au/FileProxy?vigurl=%2Fvgn-ext-templating%2FfileMetadataInterface%3Fids%3De0842bef78fc2210VgnVCM10000083d20d0aRCRD>

The report 'Our Children, Our Future - Achieving Improved Primary and Secondary Education Outcomes for Indigenous Students' outlines eight interventions aimed at improving the educational outcomes of Indigenous children and young people, highlighting the role that can be played by the philanthropic sector. 'Our Children, Our Future' provides an overview of current Indigenous education challenges and outcomes, and the impact these have on Indigenous students' opportunities to access post-secondary qualifications and employment. It identifies the key underlying factors that contribute to this state of affairs, including the social, community and home contexts in which students participate, and their own personal life experience. The authors provide a framework for making philanthropic investments that will produce sustainable outcomes, identifying 8 interventions:

- Holistic school approach
- Tailored curriculum
- Appropriate staff training
- Holistic student support
- Student and parental engagement
- Intensive learning support
- School-based vocational training and development
- Scholarships
- Case studies for each intervention category are provided, along with key success factors to assist philanthropic investors to assess the effectiveness of individual intervention programs.

Drew, J., & Harney, B. (2004). A Wardaman creation story by Bill Harney. *Australian Aboriginal Studies*, 2, 90-97.

This paper is collaboration between the writer and the storyteller. Since Bill Harney gave his perceptions on tape and video recordings, the language usage largely follows his telling of the story. Bill is the senior Aboriginal elder of the Wardaman people from west of Katherine in the Victoria River District of Australia's Northern Territory. He gives his creation story to provide his people with an understanding of the images that were put on the rock by the ancestors.

Drysdale, M., & Ellender, I. (2009). Indigenous Cultural Awareness/Cultural Safety Training for Health Professionals. Monash University, Department of Rural & Indigenous Health. Retrieved March 28, 2011, from <http://search.monash.edu/?cx=001621737867968046729%3AnsI4i5alcty&cof=FORID%3A11&q=Marlene+Drysdale+%0BIsabel+Ellender&sa=Find#1028>

PowerPoint resource on Indigenous Cultural Awareness / Cultural Safety Training for Health Professionals. February 2009

Dudgeon, P., & Pickett, H. (2000). Psychology and reconciliation: Australian perspectives.

Australian Psychologist, 35(2), 82 - 87.

Australia is engaged in the process of reconciliation. In this paper we argue that psychology has a key role to play in the process, and outline a position on psychology and reconciliation. We begin with an overview of reconciliation and by identifying some of the factors that have impeded psychology's involvement with Indigenous people. We argue that recent developments in psychology, such as the rise of narrative and critical psychology, along with the Indigenous Mental Health Movement, have encouraged the development of specific psychologies aimed at decolonisation, empowerment, and social transformation. We suggest that critical awareness and cultural competence within a social justice framework are key elements of a psychology committed to reconciliation.

Dudgeon, P., & Fielder, J. (2006). Third spaces within tertiary places: Indigenous Australian studies. *Journal of Community & Applied Social Psychology, 16*(5), 396-409.

This paper explores the notion of decolonisation by outlining the way in which Indigenous Australians are creating space within tertiary institutions as part of a broader project of cultural renaissance. We explore what creating a space means in terms of de Certeau's distinction between place and space, and also Bhabha's notion of the third space. We examine two instances of creating space. Firstly, we outline the general way in which Indigenist intellectuals have opened up space within the western domain of academia in Australia. Secondly, we refer to a specific Indigenous studies programme as a constructivist, process-oriented approach to teaching and learning at Curtin University of Technology in Western Australia. While little direct reference is made to psychology in this paper, we suggest that third spaces are created as ways of thinking and doing, as social and psychological, connected to individual agency and political action as part of making space within everyday institutional life.

Dudgeon, P., Garvey, D., & Pickett, H. (2000). Working with Indigenous Australians: A handbook for psychologists. Perth, WA: Gunada Press, Curtin Indigenous Research Centre, Curtin University of Technology.

A practical guide for psychologists and associated mental health professionals which addresses the practical issues of working in Indigenous settings and with Indigenous people in urban, rural and remote environments. Covers individual, family and community approaches and describes appropriate models of intervention.

Dunbar, T., & Scrimgeour, M. (2009). *Cultural competence in Aboriginal education service delivery in Australia: Some lessons from the Aboriginal health service sector*. Paper presented at the AARE International Education Research Conference Canberra.

Retrieved from <http://www.aare.edu.au/09pap/scr091593.pdf>

The increasingly multicultural profile of the Australian population positions the development of cultural competence within education institutions and in the professional practice of educators as an important consideration. If positive change is to be achieved in the education field then some hard questions need to be answered. It is important to know how organisations identify and support sustainable changes to staff behaviours in multilingual and multicultural service delivery contexts. It is also necessary to know what is needed to prepare human service professionals for working with diverse communities. This paper explores these questions and sets out to establish a case for government, universities, Aboriginal and other minority group communities to work together to develop sustainable strategies, systems and curricula in a joint endeavour to dramatically improve the cultural competence levels of education and other human service professionals. Recent research and innovations involving the development of codes of practice and guidelines for the development of cultural competence, cultural security and cultural safety within the Aboriginal health field in Australia provide potentially useful guidance for those concerned with implementing similar interventions in the field of Aboriginal education. In particular, we will draw on findings from a recent large scale study in the Northern Territory which looked at aspects of a cultural security framework being operationalised within the health service sector. This qualitative study involved a broad cross-section of Aboriginal community members and service providers in the Northern Territory. The findings indicate that the litmus test as to whether a place is considered culturally safe is borne out by the people who use the service, who are in the less powerful position, who are from a different cultural background, and who define health and wellbeing in different ways. We will also describe an intervention in place at the University of South Australia that aims to engender cultural competency with respect to working effectively with Aboriginal peoples. Key elements of this intervention include attention to individual cultural competency through the development of appropriate awareness, attitudes, knowledge, and skills across all undergraduate and post graduate programs. In terms of developing a program for action within the education field we suggest that local level community input is essential to the development of

collaborative models of education and training that will effectively prepare education service providers to work with Aboriginal and other minority group members in culturally competent ways.

Dunne, E. (2000). Consultation, rapport, and collaboration: Essential preliminary stages in research with urban Aboriginal groups. *Australian Journal of Primary Health - Interchange*, 6(1), 6-14.

Durie, M. (2004). An Indigenous model of health promotion. *Health Promotion Journal of Australia*, 15(3), 181-185.

Issue addressed: For health promotion to be useful to Indigenous peoples it should be consistent with their values, attitudes and aspirations. Methods: Using a combination of Māori world views and health perspectives as well as findings from public health and health impact studies, an Indigenous model of health promotion has been developed in New Zealand. By incorporating the symbolism of a constellation of stars, the Southern Cross (Te Pae Mahutonga), the model adopts an Indigenous icon to increase understanding and to convey a greater sense of relevance. Results: Four key areas for health ('ora') are proposed in the model, each representing one of the central Southern Cross stars. Waiora refers to the natural environment and environmental protection; Mauri Ora is about cultural identity and access to the Māori world; Toiora includes well-being and healthy lifestyles; and Whaiora encompasses full participation in the wider society. The two pointer stars symbolise capacities that are needed to make progress: effective leadership (Nga Manukura) and autonomy (Mana Whakahaere).

Durie, M. (2009). *Towards Social Cohesion: The Indigenisation of Higher Education in New Zealand*. Paper presented at the How far are Universities changing & shaping our world, Vice-Chancellor's Forum, Kuala Lumpur, Malaysia.

http://www.nzvcc.ac.nz/files/aper_for_ACU_Forum_-_Towards_Social_Cohesion.pdf

Since 1999 indigenous participation in tertiary education in New Zealand has been transformed. From a position of relative exclusion, multiple levels of Māori participation have evolved reflected in the curriculum, the student body, the academic workforce, tertiary education policy, the establishment of tribal tertiary education institutions, and indigenous research. The impacts of the transformation have not only been apparent in educational institutions but have also been evident across society, especially in relationship to Māori capability in the professions, a greater understanding between Māori and other New Zealanders, and a stronger sense of shared nationhood. A conclusion is that universities have the potential to demonstrate social cohesion and also to prepare graduates for leadership roles in promoting a society that can model inclusiveness without demanding assimilation.

Dyck, M. (1996). Cognitive assessment in a multicultural society: Comment on Davidson. *Australian Psychologist*, 31(1), 66-69.

G. Davidson proposed a multiaxial model of cognitive assessment that could be used to assess indigenous Australians. In this comment, the author does not question whether Davidson's model might be an effective way of gaining important information about a person's cognitive functioning, but does question the appropriateness and the necessity of developing an assessment model specifically for indigenous Australians. He further argues that such a racially specific approach to assessment is based on inappropriate racial stereotyping, a confounding of cultural (categorical) variables with individual differences (continuous) variables, and a misrepresentation of evidence on cultural bias in cognitive abilities tests. In the context of a multicultural society, it is essential to recognise that psychological inferences about an individual must be based on an assessment process that is designed to gain knowledge of the individual as an individual.

EACEA. (2011). *Adults in Formal Education: Policies & practices in Europe*. Brussels: Eurydice.

The Action Plan on Adult Learning ran until the end of 2010 and the Commission intends to propose a new Action Plan in the course of 2011. It is therefore an appropriate time to look back at the Action Plan and its priorities and analyse how different European countries addressed the challenges. In this context, I am very pleased to present this Eurydice report on adult education and training.

Eades, S. (2000). Reconciliation, social equity and Indigenous health: A call for symbolic and material change (Editorial). *Medical Journal of Australia*, 172(10), 468-469.

Reconciliation, social equity and Indigenous health: A call for symbolic and material change (Editorial)

Educational Support Programs for Indigenous Australians (n.d.). University of New South Wales. Retrieved March 8, 2011, from

http://www.auqa.edu.au/gp/search/detail.php?gp_id=2762

Nura Gili Indigenous Programs at the University of New South Wales (UNSW) provides pathways to

learning opportunities that embrace Indigenous knowledge, culture and histories, see the website: <http://www.nuragili.unsw.edu.au>. Nura Gili encourages self-empowerment within an inspiring and supportive environment that celebrates learning, diversity and the achievement of social justice. To achieve this vision, Nura Gili strives for excellence in educational services. Nura Gili works towards assuring participation and access to all the programs it offers. The staff and students at Nura Gili Indigenous Programs Centre support community outreach programs to actively spread the message of the availability of tertiary studies. Staff and students also work to promote the centrality of arts, culture and heritage for Aboriginal and Torres Strait Islander Peoples, throughout UNSW and the wider community.

Eijck, M., & Roth, W.-M. (2007). Keeping the local local: Recalibrating the status of science and traditional ecological knowledge (TEK) in education. *Science Education*, 91(6), 926-947.

The debate on the status of traditional ecological knowledge (TEK) in science curricula is currently centered on a juxtaposition of two incompatible frameworks: multiculturalism and universalism. The aim of this paper is to establish a framework that overcomes this opposition between multiculturalism and universalism in science education, so that they become but one-sided expressions of an integrated unit. To be able to do so, we abandon the concept of truth. Instead, we adopt a contemporary epistemology that (a) entails both the cultural and material aspects of human, intersubjective reality; (b) concerns the usefulness of knowledge; and (c) highlights the dynamic, heterogeneous, and plural nature of products of human being and understanding. Drawing on narratives of scientists and aboriginal people explaining a comparable natural phenomenon (a salmon run), we show that both TEK and scientific knowledge, though simultaneously available, are incommensurable and irreducible to each other, as are the different processes of knowledge construction/evolution inherent to the constituting artifacts. Drawing on social studies of science, we point out that the transcendent nature of scientific knowledge implies absence of local heterogeneity, dynamic, and plurality making it useless in local contexts other than itself. We discuss the educational implications of this recalibration.

El-Ayoubi, M. (2007-08). Inclusive Pedagogies: the development and delivery of Australian Indigenous curricula in higher education [online]. 3, 33-48. Retrieved from <http://www2.glos.ac.uk/offload/tli/lets/lathe/issue3/articles/ayoubi.pdf>

The construction of Indigenous knowledge within a western framework has been important in translating Indigenous issues and knowledge to mainstream Australia via educational systems. However, the production of Indigenous curricula is often essentialised and framed within binary locations, reliving traditional processes of assimilation and denying cultural identity and the diversity of student experience. This is because dominant educational frameworks intrude, through representation, reproduction and recontextualisation, Indigenous knowledge and identity. As a consequence, the development of genuine, alternative Indigenous curricula and pedagogy are inhibited. This paper explores the important role of inclusive curricula in supporting alternative processes of knowledge production and pluralistic approaches where the emphasis is on enhancement of active learning through collaboration and consultation. Inclusivity in the classroom recognises the diverse needs of learners, offers a range of teaching, learning and assessment approaches, and incorporates Indigenous knowledge systems through authentic learning experience that draws on Indigenous and non-Indigenous voices and knowledge frameworks. The paper also highlights the need to refigure constructions of difference and identity so as to provide meaningful mapping to support the development of content, assessment, methodology and delivery to integrate western and Indigenous frameworks within higher education curricula. This approach presents the opportunity to rethink pedagogic practices, to present diverse perspectives and contexts so as not to restrict or hinder the development of Indigenous curricula and pedagogy.

Eley, D., Hunter, K., Young, L., Baker, P., Hunter, E., & Hannah, D. (2006). Tools and methodologies for investigating the mental health needs of indigenous patients: it's about communication. *Australian Psychiatry*, 14(1), 33-37.

Objective: To undertake a needs analysis to determine the quality and effectiveness of current mental health services to Indigenous patients within a health district of Southern Queensland. The present study focused on identifying gaps in the service provision for Indigenous patients. Tools and methodologies were developed to achieve this. Method: Before commencement of the needs analysis, a review of related national projects was completed. The needs analysis entailed the development and distribution of two separate questionnaires. A major priority of the questionnaire for Indigenous patients was ensuring that effective communication and cultural respect was achieved. A steering committee of both Indigenous and non-Indigenous experts collaborated on this. The second questionnaire was for employees of the mental health service. Both questionnaires were designed to provide a balanced perspective of current mental health service needs for Indigenous people within the mental health service. Results: The predominant issue

that emerged and underpinned all the results was communication. Conclusions: The present study has developed and used procedures for undertaking research involving Indigenous people. It has shown the importance of involving Indigenous people to help ensure successful communication, compliance and cooperation by Indigenous mental health patients.

- Elliott, A. (2009). *Growing-Our-Own – Interfacing AUQA's Audit Report, University Policies and the Bradley Report*. Paper presented at the AUQF2009: Internal & External Quality Assurance: Tensions & Synergies Alice Springs, Australia.
<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.147.6337&rep=rep1&type=pdf#page=88>

In 2005, the Australian Universities Quality Agency undertook a quality audit of Charles Darwin University. Its recommendations for improving the university's community engagement in remote regions have informed the delivery, objectives and pedagogic underpinnings of Growing-Our- Own, an initial teacher education program. Developed jointly in 2008 by Charles Darwin University and Catholic Education Northern Territory, Growing-Our-Own educates to teacher qualification level, teacher assistants who live and work in remote Indigenous Catholic Community Schools of the Northern Territory. The purpose of this paper is to demonstrate how the university and school authority partnership has combined the external recommendations of AUQA's Audit Report with the university's internally audited policies to synergise two-way community engagement with remote Indigenous schools. Growing-Our-Own was developed to address serious issues facing Indigenous education, particularly workforce capacity, succession planning and standards. These issues are summarised as a background to the paper. External and internal measures to ensure the program's quality are identified and discussed within its pedagogical paradigm. In conclusion, the extent to which Growing-Our-Own affirms aspects of the Review of Australian Higher Education: Final Report (Bradley Report, December, 2008) are considered, and the wider implications of this are discussed.

- Elliott, K. M., Hall, M.C., & Meng, J. (2008). Student Technology Readiness And Its Impact On Cultural Competency. *College Teaching Methods and Styles Journal*, 4(6), 11-21.
- The creation of an effective learning environment requires cultural competency – the ability to interact effectively with people of different cultures. Cultural competency means knowing and understanding the people that you serve. This study compares American and Chinese student's readiness and willingness to use innovative technology by assessing their technology readiness through the use of the Technology Readiness Index (Parasuraman, 2000). The findings show that Chinese students exhibit higher levels of discomfort and insecurity, and lower levels of optimism and innovativeness with regard to using new technology. Implications for cross-cultural technology-based learning environments are also provided.

- Elliott, M., Sandeman, P., & Winchester, H. (2005). *Embedding Community Engagement: Northern Adelaide and The University of South Australia*. Paper presented at the Australian Universities Quality Forum Sydney, Australia. Retrieved from
http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/session_b1.pdf
- The University of South Australia's Northern Adelaide Partnerships (UNAP) program is a highly commended example of successful community engagement. The program received an AUQA commendation in 2004. In the same year, the Peer Mentoring program in which UNAP is involved won an institutional award in the Australian Awards for University Teaching, and the Pathway for Adult Learners program, called UniSAPAL, won the Chancellor's Award for Community Service. Projects supported by UNAP have gained significant funding from ARC Linkage and Sustainable Regions grants. This paper will describe how UNAP came into being, its role in the University and the community and its performance viewed from three perspectives.

- Elliott-Farrelly, T. (2004). Australian Aboriginal suicide: The need for an Aboriginal suicidology. *Australian e-Journal for the Advancement of Mental Health*, 3(3).
- This article examines suicide among Australian Aboriginal peoples, and reviews current directions in suicide prevention. A particular focus is on the apparent differences discovered by other researchers in suicidal behaviour, risk factors, response to prevention programs, as well as cultures, customs and beliefs between the Aboriginal and non-Aboriginal population, and between different Aboriginal communities and groups. Despite evidence of such differences, Aboriginal suicide continues to be addressed under the same framework as the general population by national suicide prevention strategies. Also, many Aboriginal suicide prevention initiatives continue to be adapted from existing non-Aboriginal models, which are based on non-Aboriginal understandings of suicide, health and healthcare. The evidence is reviewed in the context of the argument for an Aboriginal suicidology that is separate to the current mainstream suicidology, which

could have the potential to better inform the development and future direction of more effective and appropriate Australian Aboriginal suicide prevention initiatives.

Embedding the Development of Intercultural Competence in Business Education CG6-37

(2009). Retrieved April 5, 2011, from <http://www.altc.edu.au/project-embedding-development-intercultural-sydney-2006>

This collaborative project sought to embed the development of intercultural competence in business higher education. Intercultural competence is a dynamic, ongoing, interactive self reflective learning process that transforms attitudes, skills and knowledge for effective communication and interaction across cultures and contexts. Graduates need to successfully interact in increasingly global and multicultural work environments, while current students and staff also need intercultural communication skills to operate in their increasingly diverse cohorts. The project developed frameworks for embedding intercultural competence relating to leadership and communities of practice, curriculum policies and procedures, and resources. Engagement with stakeholders played a strong role in formative evaluation and ongoing dissemination, as well as guiding contextually relevant development. A major conclusion was that the provision of resources needs to be matched with the development of leadership and communities of practice to ensure a sustainable improvement in embedding processes. Other project outcomes included a series of 20 learning activities that can be used to raise awareness and further develop understanding of intercultural competence, and resources for facilitating learner autonomy.

Ethnic Communities' Council of Victoria (2006). *Cultural competence: Guidelines & protocols*.

Victoria: Author. Retrieved April 5, 2011, from

<http://eccv.org.au/library/doc/CulturalCompetenceGuidelinesandProtocols.pdf>

This document provides information and guidelines on cultural competence for anyone seeking to foster constructive interactions between members of different cultures. The combination of Indigenous populations and history of immigration in Australia have meant that multiculturalism and cultural diversity are an integral component of Australian society. In 2001, the Australian census showed that Australian people speak over 200 languages, including the more than 60 languages spoken by Aboriginal and Torres Strait Islander Australians (ABS 2001). In the same year 16% of the total Australian population, some 2.8 million people, were found to speak a language other than English at home (ABS 2001). By 2004, the number of overseas born Australians stood at 4.5 million people, a figure representing almost one quarter (24%) of the Australian population (ABS 2004). In a country with high levels of cultural and linguistic diversity it is not surprising that there are many applications for cultural competence. Cultural competence is extremely important for any individual or organisation wishing to operate professionally and effectively in a multicultural context.

Ethnomathematics in Australia. Retrieved December 8, 2010, from

http://www1.aiatsis.gov.au/exhibitions/ethnomathematics/ethno_contents.htm

PDF articles relating to Indigenous persons and the study of mathematics.

External review of AUQA 2005/06 Statement from the Board of the Australian Universities

Quality Agency (2006). Retrieved March 8, 2011, from http://www.auqa.edu.au/aboutauqa/externalreview/statement_from_the_AUQA_boarStatement

Statement from the Board of the Australian Universities Quality Agency External Review of AUQA 2005/6

Ewan, C. (2009). Learning & Teaching in Australian Universities: A thematic analysis of Cycle 1 AUQA Audits. Retrieved from

http://www.auqa.edu.au/files/publications/learning_and_teaching.pdf

This thematic study covers all 43 institutional reports prepared by the Australian Universities Quality Agency in the first round of institutional quality audits from October 2002 to November 2007 (see Appendix 1). Most, but not all, of these audits were of universities and the title of the publication uses the term 'universities' as reflecting the source of most of the comments below. Specifically this study:

- identifies structures and mechanisms deployed by institutions to oversee curriculum design and review, assessment and academic benchmarking
- highlights collegial and management processes demonstrated as achieving, or being required to achieve, effective outcomes in these areas, and
- summarises sector-wide policies and practices in these areas.

Face the Facts: Some Questions and Answers about Indigenous Peoples, Migrants and Refugees and Asylum Seekers (2008). Australian Human Rights Commission Retrieved December 8, 2010, from http://www.humanrights.gov.au/racial_discrimination/face_facts/

Face the Facts draws on primary research information from a variety of sources, including laws made by the Australian Parliament, government policies, academic research and statistics gathered by the Australian Bureau of Statistics including the 2006 Census data. The factual information gathered here, from various sources, provides a reliable snapshot of some aspects of the social realities of Australia.

Facts Sheet: Education issues (2010). State Library of South Australia. Retrieved April 5, 2011, from <http://www.slsa.sa.gov.au/site/page.cfm?c=4020>

This Factsheet provides a guide to materials relating to current and historical issues facing Aboriginal people in the Australian education system. It was updated by Library staff in 2009. It comprises selected books, archival material, periodical articles and online resources held by or available within the State Library. Material since 2009 can be found in the Library catalogue and various databases. Not all material listed here is on open access, and some material will need to be retrieved from storage.

Facts Sheet 2. Indigenous-Australian Studies: An Integral Part of Education. National Indigenous Postgraduate Association Aboriginal Corporation. Retrieved April 3, 2011, from http://www.nipaac.edu.au/Fact2_IndigenousStudies.pdf

Information about Australian universities efforts to embed Indigenous-Australian perspectives across the curriculum.

Fahy, P. (2007). The occurrence and character of stories and story-telling in a computer conference. *28(1)*, 45-63.

Constructivist views of online interaction often refer to the power of stories and the role of storytelling in the sharing and construction of knowledge, and the creation of learning communities. No empirical evidence of the presence or character of stories in online conferences has been systematically reported, however. This study describes the occurrence of stories in a computer-mediated communication (CMC) transcript generated by experienced online communicators (graduate students), in relation to some of the expectations of a constructivist view of narrative in online interaction, and in contrast with a historical model for describing face-to-face interaction (Bales, 1950). Findings include the observation that, while stories occurred in about one posting in five, students used stories markedly more often than the instructor-moderator; stories tended to be descriptive, rather than analytic, advisory, or hortatory; gender was not an issue in story use; and both story and non-story postings were highly group-supportive, providing information and answers to questions, and avoiding negative social interactions (a finding noted previously in moderated, academic conferences).

Falender, C. A., & Shafranske, E. P. (2007). Competence in competency-based supervision practice: Construct & application. *Professional Psychology: Research & Practice, 38(3)*, 232-240.

Providing competent clinical supervision is challenging for the practitioner both in determining supervisee competencies and in conducting the corresponding supervision. Competence, an ethical principle that informs the practice of psychology, refers to requisite knowledge, skills, and values for effective performance. Similar to other health care professions, psychology is increasingly moving towards competency-based approaches in education, training, and performance appraisal. In this article, the authors review perspectives on competence as a construct and define competency-based clinical supervision, with particular attention to the nature of ethical, legal, contextual, and practice issues that arise from the establishment of a standard of competency-based supervision practice. The authors conclude with a discussion of challenges faced in clinical supervision and recommendations for best practices.

Falender, C. A., Shafranske, E. P. (2004). *Clinical supervision: A competency-based approach*. Retrieved from <http://www.apa.org/pubs/books/4317045.aspx>

Clinical Supervision: A Competency-Based Approach is a comprehensive, up-to-date scholarly resource for training and supervising mental health practitioners. Supervision has for years been central to training psychologists and other mental health professionals in clinical settings, and in that time supervisors have worked with little or no framework or guidance. Supervisors need no longer tolerate this state of affairs: This presentation of theory and research is tailored to contemporary practice and training requirements with an emphasis on the identification and development of specific competencies in both trainees and their supervisors. This book guides readers through a science-informed process of supervision that clearly delineates the competencies required for good practice. The authors have geared this integrative approach

to mental health professionals who currently provide supervision in academic, training, and treatment settings as well as to students and practitioners who are studying the supervision research and theory for the first time. Clinical Supervision provides guidance on both clinical and supervisory competencies and accounts for recent legislative initiatives mandating training in supervision. This will be the standard resource on supervisory and clinical competence for many years to come.

Farrelly, T., & Lumby, B. (2009). A Best Practice Approach to Cultural Competence Training. *Aboriginal and Islander Health Worker Journal*, 33(5), 14-22.

The findings of a review to evaluate the best practice approach to Cultural Competence Training (CCT) is discussed. The key issues to be kept in mind with regards to CCT are highlighted.

Fasoli, L., & Frawley, J. (n.d.). The Institutional Leadership Paradigm project: Improving institutional leadership for Indigenous outcomes. *A Journal of Australian Indigenous Issues*, 13.

This special edition of Ngonjook (34) has been peer reviewed and reports on a three-year, international participatory action research study: An Institutional Leadership Paradigm: transforming practices, structures and conditions in Indigenous higher education.

Ferguson, J. (2008). Culture and country: Improving Aboriginal health. *Issues*, 83, 4-7.

The article focuses on the continuing health problems among various aboriginal people in Australia and the need to take actions to resolve such problems. Through a random sampling of these people, it says that unlike the healthy lifestyle of aboriginal peoples in early history of their contact with European settlers, these people would likely to show such a very depressing statistics when it comes to their health. Findings show that their life expectancy is just around 17 years or less than non-Aboriginal Australians, there is a significant incidence of obesity, and a high incidence of type 2 diabetes. It notes that though it may be hard to determine the causes of these problems, the government should take actions to make life sustainable and provide sustainable livelihood.

Fidler, R. (2010, March). In conversation with Warren Mundine. Retrieved from <http://www.abc.net.au/local/stories/2010/03/19/2850702.htm?site=brisbane&microsite=conversations&section=latest>

Warren Mundine was born into an exceptional family, the ninth of eleven children raised in a home where Catholic and traditional Aboriginal practices were part of everyday life. His father and mother were both unusually determined people who fought hard for their children to get the best possible education. Warren has brought the example of his parents' work ethic to become a champion of Aboriginal enterprise, and was the first Indigenous Australian to serve as national president of the Australian Labor Party, succeeding Barry Jones in 2006. He is now CEO of NTSCORP.

Firebrace, S., Hammond, M., Bell, P., Mathison, P., Watson, A., & Hurley, B. (2001). Improving Koori access to Darebin Community Health Services. *Australian Journal of Primary Health*, 7, 120-123.

While Koori Liaison positions have existed in tertiary health settings in Victoria for some time, the employment of a Koori worker in a broad-based primary health care service is a relatively new initiative. The advantages of locating a Koori access worker in a community health service are numerous: the worker is well positioned to work very closely with the local Koori community at a grass-roots level, with multi-disciplinary health professionals within the organisation, and also with external agencies, both Aboriginal and non-Aboriginal. The role of the access worker is to advocate for improved Koori access to Darebin Community Health services, local health and welfare agencies and local general practitioners. An early emphasis of the position was to establish a strong relationship with the local Koori community and to build effective working relationships with and referral pathways to healthcare providers.

First Australians: Cultural Awareness Challenge. Diversity Consulting. Retrieved March 8, 2011, from http://www.diversityconsultingcompany.com/services_firstaus.html

Workshop by Diversity Consulting. The workshop uses a multimedia approach to learning, integrating music, imagery and video with Diversity Consulting's highly engaging and interactive Diversity Challenge – a tool that has taken learning and development to a new level both locally and globally. This unique training methodology challenges teams through the use of custom-designed scenarios created to confront misconceptions, illuminate facts and build best practice skills to foster inclusion.

First Nation Accreditation Board. World Indigenous Nations Higher Education accreditation: A comparison. Prepared for the National Association of Indigenous Institutes of Higher Learning November 2007 (2007). Retrieved March 25, 2011, from <http://www.bluequills.ca/Documents/FNABWINHECsummarydoc.pdf>

First Nation Legal Studies at British Columbia USA. Retrieved November 25, 2010, from <http://www.law.ubc.ca/fnations/>

The Faculty of Law is a leader in First Nations legal education in North America. Since 1975, hundreds of Aboriginal students have graduated from the Faculty of Law. Many of these graduates are now leaders who have helped to redefine First Nations legal issues in Canada.

Fitzgerald, M. H., Mullavey-O'Byrne, C., & Clemson, L. (1997). Cultural issues from practice. *Australian Occupational Therapy Journal, 44*(1-21).

This paper addresses cultural issues in occupational therapy practice through a review of the occupational therapy and culture literature and a brief exploration of key issues highlighted in analyses of discussions and critical incidents in transcripts of interviews with 86 occupational therapists. The data, collected in conjunction with the Intercultural Interaction Project, highlights seven important categories of issues from the perspective of therapists: (i) professional values; (ii) family roles and responsibilities; (iii) communication; (iv) social behaviours; (v) gender; (vi) 'sick' role; and (vii) explanatory models. The importance of the therapist's personal and professional values stands out even more strongly in our data than in the occupational therapy literature. This suggests that increased awareness of personal and professional values is one of the most critical issues for the development of culturally competent practitioners and satisfying, successful intercultural interactions. Our work suggests that the development of cultural competency based on issues associated with actual events is 'best practice' for addressing the needs of all clients and practitioners.

Foley, D. (2003). An Examination of Indigenous Australian Entrepreneurs. *Journal of Developmental Entrepreneurship, 8*(2), 133-151.

There is little published literature available on urban contemporary Indigenous entrepreneurs in Australia. The paper defines the Indigenous Australian entrepreneur and provides an insight into the contemporary environment in which these entrepreneurs operate.

Fozdar, F., Wilding, R., & Hawkins, M. (2009). *Race and ethnic relations*. Melbourne: Oxford University Press.

Race and Ethnic Relations brings together theoretical and substantive issues on race, migration and multiculturalism and places them in an Australian context. Divided into three sections this text covers a broad scope of issues and theory, combining insights from traditional sociological theory, as well as anthropological and social psychology approaches. The first section focuses on outlining the development of theorising around the concepts of race and ethnicity, and the ways in which these have been used to understand inter-group relations. The second focuses on the Australian context, covering the history of Australian settlement, policy and legislation associated with migration, citizenship and discrimination, indigeneity and non-indigeneity, and refugees and asylum seekers. And the final section explores recent and challenging issues such as critical whiteness studies, the intersection of race and ethnicity with religion and anti-racism.

Fraser, C. O., & Islam, M. R. (2000). Social identification and political preferences for One Nation: the role of symbolic racism. *Australian Journal of Psychology, 52*(3), 131-137.

The relationship between measures of racial prejudice and support for Pauline Hanson's One Nation Party was examined in two postal surveys based on a random sample of names from electoral rolls covering the McMillan electorate (a marginal rural Victorian seat). Support for Pauline Hanson and likelihood of voting for One Nation were strongly related to a scale measuring an Australian version of the construct of symbolic racism, and were moderately related to a measure of blatant, old-fashioned racism. Symbolic racism is defined as the use of affective responses and beliefs that are well accepted within a dominant majority racial group as justifying its advantaged position. Symbolic racism was strongly related to a measure of relational orientation, reflecting concern over the relative position of one's own and other racial groups. This suggests that symbolic racism beliefs may be motivated by social identity processes, where white European Australians regard their culture as the real, mainstream Australian culture, and resent special concessions to groups such as Aborigines and Asian migrants, whom they exclude from their narrow self-identity as Australians.

Framework for measuring wellbeing: Aboriginal and Torres Strait Islander peoples (2010).

Retrieved March 22, 2011, from

<http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4703.0Main+Features|2010?>

This publication describes a framework developed by the Australian Bureau of Statistics (ABS), in conjunction with stakeholders, to measure the wellbeing of Australia's Aboriginal and Torres Strait Islander peoples. The framework attempts to provide a holistic approach to the mapping of statistics about the wellbeing of Indigenous Australians. It is presented as a broad level document, balanced across selected themes or 'domains'. It will be used to guide the development of ABS Indigenous statistics, by providing an organisational structure to aid the identification of data gaps and areas for statistical improvements.

Frederick, H. H., & Foley, D. (2006). Indigenous Populations as Disadvantaged Entrepreneurs in Australia and New Zealand. *The International Indigenous Journal of Entrepreneurship, Advancement, Strategy and Education*. Retrieved from

<http://www.indigenousjournal.com/IJJEASVolIIIss2Frederick.pdf>

The term "Indigenous peoples" has no universal definition. But most definitions encompass cultural groups that have an historical continuity with a region before its colonisation and who have lived largely independent or isolated from the influence of the larger nation-state. These are people who have maintained (at least in part) their distinct linguistic, cultural and social / organisational characteristics. Characteristics common across many Indigenous groups include reliance upon subsistence-based production and a predominantly non-urbanised society. Indigenous societies are found in every inhabited climate zone and continent and are embracing entrepreneurship along with the rest of the world. Everywhere they suffer from chronic poverty, lower education levels, and poor health. The "First Wave" of direct economic assistance produced only mixed results since these programs often only tried to heal the symptoms and disregarded the cause of Indigenous social and economic dysfunction. What some now refer to as the "Second Wave" of assistance is a activist process where the efforts of Indigenous people themselves are concentrated to improve their social and economic position through entrepreneurial enterprise (Peredo, Anderson, Galbraith, Honig, & Dana, 2004).

Fredericks, B. (2009). *Moving from Awareness to Knowing, Understanding, Speaking and Doing: Indigenous Women Academics in Higher Education*. Paper presented at the National Tertiary Education Union's National Women's Conference, South Melbourne.

Address by Bronwyn Fredericks to the National Tertiary Education Union's National Women's Conference, 2009.

Freeman, M., Sykes, C., Chamberlain, Leask, B., Ramburuth, P., Simpson, L., & Treleaven, L. (n.d.). Developing intercultural competence in Australian Business Higher Education: A literature review. Retrieved from <http://sandbox.altcexchange.edu.au/system/files/Freeman%20et%20al%20Intercultural%20Competence%20JMP.pdf>

Purpose – The purpose of this paper is to provide a succinct and up-to-date review of research that is relevant to the identification and development of intercultural competencies in business higher education. Design/methodology/approach – The paper reviews selected research literature. Findings – We provide an overview of the intercultural competence literature and its potential for effective development within business faculties. Research limitations/implications – The paper has an explicit focus on business higher education. Practical implications – The paper provides a timely synthesis of intercultural competence that supports the development of this capability in students and staff within business higher education, thereby contributing to intercultural development in business and organisations more generally Originality/value – The paper provides a synthesis of the effective development of intercultural competence for the business higher education discipline.

Freeman, M., Treleaven, L., Ramburuth, P., Leask, B., Caulfield, N., Simpson, L., Ridings, S., & Sykes, C. (2009). Embedding the development of intercultural competence in Business education. Australian Learning & Teaching Council.

The purpose of this collaborative project was to embed the development of intercultural competence in business higher education. This is important because business professionals need to be able to successfully interact in increasingly global and multicultural work environments. Current students (and staff) also need intercultural communication skills since business cohorts are increasingly diverse and challenges have been reported in student interactions.

Frontier Education (1998). ABC. Retrieved April 5, 2011, from

<http://www.abc.net.au/frontier/education/enemres.htm>

Resources covering the early years of European settlement 1788-1830, reform and massacre 1830-1860, Assimilation and the stolen generations 1860-1938 & sources of history.

Fung, K., Andermann, L., Zaretsky, A., & Lo, H. T. (2008). An integrative approach to cultural competence in the psychiatric curriculum. *Academic Psychiatry, 32*(4), 272.

As it is increasingly recognized that cultural competence is an essential quality for any practicing psychiatrist, postgraduate psychiatry training programs need to incorporate cultural competence training into their curricula. This article documents the unique approach to resident cultural competence training being developed in the Department of Psychiatry at the University of Toronto, which has the largest residency training program in North America and is situated in an ethnically diverse city and country.

Furler, J. (2010). Mental health: Cultural competence. *Australian Family Physician, 39*(4).

This article discusses the way each patient's culture interacts with other important contexts of clinical practice to shape how depression is understood and managed.

Gaffney, E. (1989). *Somebody Now: The Autobiography of Ellie Gaffney, a Woman of Torres Strait*. Retrieved from http://lryb.aiatsis.gov.au/PDFs/gaffney_wholebook.pdf

The Autobiography of Ellie Gaffney, a Woman of Torres Strait.

Gaikwad, J., Khanna, V., Vemulpad, S., Jamie, J., Kohen, J., & Shoba Ranganathan, S. (2008).

CMKb: A web-based prototype for integrating Australian Aboriginal customary medicinal plant knowledge. *BMC Bioinformatics, 9*(12 Suppl:S25).

The customary medicinal plant knowledge possessed by the Australian Aboriginal people is a significant resource. Published information on it is scattered throughout the literature, in heterogeneous data formats, and is scattered among various Aboriginal communities across Australia, due to a multiplicity of languages. This ancient knowledge is at risk due to loss of biodiversity, cultural impact and the demise of many of its custodians. The Customary Medicinal Knowledgebase (CMKb) has been developed as an integrated multidisciplinary resource, to document, conserve and disseminate this knowledge.

Gale, T. (2010). *Putting social inclusion in its place: Three principles for pedagogic work*. Paper presented at the Keynote Address to the Pathways 10 Conference: 'Creating Space for People with Disabilities in Tertiary Education', Southbank Institute of Technology, Brisbane. Retrieved from http://www.equity101.info/files/Gale_Putting%20social%20inclusion%20in%20its%20place_2%20Dec%202010.pdf

In this paper I want to make the case for creating spaces in tertiary education for marginalised Australians. And I want to distinguish this from creating places for them. The reason for focusing on the first rather than the second is that I think we have been better at creating places than spaces for students from equity groups, although our track record in relation to their place in tertiary education is not very good either.

Gardiner, G. (2003). Running for country: Australian print media representation of indigenous athletes in the 27th Olympiad. *Journal of Sport and Social Issues, 27*(3), 233.

This article examines the ways in which Australian mainstream print media represented indigenous athletes in the period of the 27th Olympiad, including at Sydney 2000. Australian mainstream media has held an apparent fascination with promoting indigenous athletes as the face of the Olympic Games and national unity and as one of the principal means by which the Games were promoted to a national and international audience. The article specifically attempts to unravel the complexities of the developing media discourse surrounding two key indigenous athletes, Nova Peris-Kneebone and Cathy Freeman, principally concentrating on issues of race and racial representation, and the depiction of indigenous running. Although there were some significant developments, issues of indigenous identity continued to be presented within, and confined by, the discourse of national unity.

Gardner, G., Dunn, S., Carryer, J., & Gardner, A. (2006). Competency & Capability: Imperative for Nurse Practitioner Education. *Australian Journal of Advanced Nursing, 24*(1), 8-14.

Objective: The objective of this study was to conduct research to inform the development of standards for nurse practitioner education in Australia and New Zealand and to contribute to the international debate on nurse practitioner practice.

Garvey, D. C. (2000). A response to the Australian Psychological Society discussion paper on suicide. *Australian Psychologist*, 35(1), 32-35.

Comments on the article of A. Graham et al. concerning suicide and intentional self-injury, particularly in Australia. This response reinforces the call for ongoing and appropriate psychological involvement with indigenous Australians. The sensitive nature of suicide for many indigenous people and their communities shows the need to establish good working relationships as a precursor to research, clinical, and preventative involvement

Gawaian Bodkin-Andrews, Rhonda G. Craven, & Andrew, J. M. (2006). *Perceived Discrimination and Indigenous Australian Students' School Related Attitudes*. Retrieved from <http://www.self.ox.ac.uk/Conferences/2006/Bodkin-Andrews3.pdf>

In the formulation and analysis of the recently developed Personal/Group Discrimination Scale (PGDS), Bodkin-Andrews, Craven, Marsh, and Martin (2005) identified a strong perceived discrimination scale that accurately assessed subjective perceptions of discrimination targeting the individual and perceived discrimination emanating from the wider Australian community. Considering the original analysis was limited to a multicultural sample of first year psychology students, this paper extends on the original findings of Bodkin-Andrews et al. by applying the PGDS to a sample of Indigenous secondary students. The relations of perceived discrimination to a number of important academic outcome variables is also be assessed. The results indicate that perceived discrimination is an important construct whose structure and impact must be understood for Indigenous students if equitable schooling outcomes are to be achieved.

Generation One. (n.d.). Retrieved December 8, 2010, from <http://generationone.org.au/>
GenerationOne is a movement to bring All Australians together to end the disparity between *Indigenous and non-Indigenous Australians in one generation - our generation*.

Get the facts: Know your rights: Discrimination and Aboriginal and Torres Strait Islander Women. (n.d.). Australian Human rights Commission. Retrieved March 22, 2011, from http://www.hreoc.gov.au/sex_discrimination/publication/get_the_facts/index.html
Information for Indigenous women about discrimination and their rights.

Gergen, K., Gulerce, A., Lock, A., & Misra, G. (1996). Psychological science in cultural context. *American Psychologist*, 51(5), 496-503.

When one understands psychological science to be a by product of the Western tradition, fashioned by particular cultural and historical conditions, the door is opened to a fresh consideration of the practice of psychology in the global context. By using examples from experiences in Turkey, New Zealand, and India, the reader is sensitized first to the problems inherent in the unreflective exportation of Western psychology. To presume Western concepts of the mind, along with its methods of study, not only lends itself to research of little relevance to other cultures, but disregards and undermines alternate cultural traditions. Against these tendencies toward a univocal science, the authors argue for a multicultural psychology—one that celebrates the rich multiplicity of indigenous conceptualizations of the person along with varying means of acquiring knowledge. To realize such a psychology, new forms of dialogue must be sought and the sharing made relevant to ongoing challenges of practical cultural significance. For the psychological sciences, cultural processes have

Gilbert, S. (2005). Never forgotten. In A. Cole, V. Haskins & F. Paisley (Eds.), *Uncommon Ground: White women in Aboriginal history* (Chap. 5). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/cole_ch5.pdf
The activism of Pearl Gibbs (Gambanyi) from the 1920s to the 1980s.

Giroux, H. A. (1997). Rewriting the discourse of racial identity: Towards a pedagogy and politics of whiteness. *Harvard Educational Review*, 67(2), 1-24.

Giroux places the study of Whiteness in a historical context, recognizing the various modes in which racial identity has been used by conservative ideologues and critical scholars who seek to expand the discussion of race and power.

Glover, M., Dudgeon, P., & Huygens, I. (2005). Colonization and racismCommunity psychology: In pursuit of liberation and wellbeing (pp. 330–347). Retrieved from http://www.education.miami.edu/isaac/public_web/chapsixteen.htm

Chapter 16 - In this chapter an Australian Aboriginal woman and a Māori and a Pakeha New Zealander draw on their life experiences and their work as psychologists to discuss colonisation, racism and

decolonisation. Concepts essential to the pursuit of well-being and liberation for communities affected by colonisation, such as self-determination and social justice, are explained and discussed. Case stories describe practical ways in which decolonisation is being pursued in Australia and New Zealand. The authors discuss emerging issues and suggest ways in which psychologists can support decolonisation and indigenous self-determination.

Gold Coast City Council – Submission to the Australian Higher Education Review, July 2008.

Retrieved March 29, 2011, from <http://www.deewr.gov.au/HigherEducation/Review/.../Submissions2008/131GoldCoastCityCouncilsub.pdf>

Gold Coast City Council submission to the Australian Higher Education Review, July 2008.

Goldney, R., & Tatz, C. (2002). Is Aboriginal suicide different?: a commentary on the work of Colin Tatz [Plus rejoinder by Colin Tatz.]. *Psychiatry, Psychology and Law*, 9(2), 257-261.

This commentary discusses a recently published book, Colin Tatz's 'Aboriginal suicide is different'. The book is based on a report to the Criminology Research Council which is available at www/crc/reports/tatz/index.html. The commentator considers that Tatz's work rejects many hard won findings in the scientific study of suicidal behaviour, including the association with mental disorder, and therefore does not advance our understanding of suicide, be it Aboriginal or non Aboriginal. Any rejection of the association of mental disorder with those who die as a consequence of suicide simply ignores compelling cross cultural evidence. While the book is a poignant and powerful reminder of Aboriginal suffering, its viewpoint is polemical and lacks scientific objectivity.

Gomersall, M., Davidson, G., & Ho, R. (2000). Factors affecting acceptance of Aboriginal reconciliation amongst non-Indigenous Australians. *Australian Psychologist*, 35(2), 118-127.

Non-indigenous Australians ($n = 282$) drawn from high school, TAFE, and university completed a questionnaire measuring levels of in-group identification; judgements about the legitimacy, stability, and flexibility of Indigenous people's social position; perceived threats of reconciliation to their personal security and social acceptance; and support for the general aims, specific objectives, and overall work of the Council for Aboriginal Reconciliation. Results of the descriptive analysis suggested that respondents were mainly supportive of the reconciliation process. Results of a confirmatory factor analysis indicated that the latent factors in the path model, which were drawn from social identity theory and the Council's aims and objectives, were reliably represented by the measurement variables. Path analysis using structural equation modelling indicated that level of ingroup identification reliably predicted judgements about group positioning, which subsequently predicted support for the Council's specific objectives and work overall. Endorsement of the Council's general aims and perceived low self-threat did not translate into support for the Council's specific objectives and overall work. The implications for promotion of reconciliation amongst non-indigenous Australians are discussed.

Gordon, S. (2005, 6-8 July). Engaging Aboriginal Communities – Doing Things Differently.

Australian Universities Quality Forum. Retrieved April 5, 2011, from <http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/gordon.pdf>

Address by Dr Sue Gordon AM, Magistrate at the 2005 conference.

GradStats: Employment and Salary Outcomes of Recent Higher Education Graduates [No. 15] (2010, December). Retrieved March 25, 2011, from <http://www.graduatecareers.com.au/ucm/groups/content/documents/document/gca001543.pdf>

Employment and salary outcomes of recent higher education graduates.

Gray, D., Haines, B., & Watts, S. (2004). *Alcohol & other drug education & training for Indigenous Workers: A Literature review*. Retrieved from <http://ndri.curtin.edu.au/local/docs/pdf/publications/T132.pdf>

This review was written as part of the project 'Developing resources to enhance the education and training of Aboriginal and Torres Strait Islander workers in the illicit drug field'. The authors wish to acknowledge the support of their respective organisations: the National Drug Research Institute and the Aboriginal Drug and Alcohol Council (SA) Inc.

- Grbich, C. (1999). *Qualitative research in health*. London: Sage Publications Thousand Oaks. Offers a practical introduction to the main theories and methods of qualitative research for the health sciences. The book covers the range of methods, including ethnography, phenomenology, grounded theory, biography, action research, historical research, discourse analysis and more.
- Green, M., & Sonn, C. (2005). Examining discourses of whiteness and the potential for reconciliation. *Journal of Community & Applied Social Psychology, 15*(6), 478-492. The aim of this paper is to explore how examining discourses of whiteness can contribute to an anti-racism that does not simply reduce racism to problems located with the 'other' or focus on the benefits of anti-racism for the dominant group. We discuss how by examining discursive negotiations at the micro level we are able to critique dominance and privilege at the macro level. To illustrate this we use the findings from a discourse analysis (Henriques, Hollway, Urwin, Venn, & Walkerdine, 1998) of discussions with white Australians about their involvement in Reconciliation. In particular, we identify spaces for the examination and critique of whiteness within white Australians' discursive negotiations of Reconciliation. We also discuss how engagement with Indigenous knowledges is a necessary part of the critique of whiteness.
- Green, M., & Sonn, C. (2006). Problematising the discourses of the dominant: Whiteness and reconciliation. *Journal of Community & Applied Social Psychology, 16*(5), 1-29. This article investigates how underlying forms of power can affect the political actions of those in the dominant group, in this case white Australians. To do this we identify connections between the discourses used by white Australians involved in Reconciliation, the power and privilege of whiteness in Australia, and participants' understandings and actions towards Reconciliation. Using Parker's (1992) approach to discourse analysis, four discourses were identified from interviews and focus groups with white Australians involved in Reconciliation. These were labelled 'indigenous project', 'institutional change', 'challenging racism', and 'bringing them together'. We argue that understanding the power relations that underlie the political actions of those in dominant positions is critical to ensuring the goals of anti-racism are achieved. Discourse analysis may allow us to gain a deeper understanding of the power and the potential impacts that may flow from particular positions and how power may be made more visible to the dominant group.
- Gridley, H., Davidson, G., Dudgeon, P., Pickett, H., & Sanson, A. (2000). The Australian Psychological Society and Australia's Indigenous people: a decade of action. *Australian Psychologist, 35*(2), 88-91. This paper highlights the achievements of the past decade, together with the shortcomings and future needs, of the Australian Psychological Society (APS) in addressing its social and professional responsibilities towards Australia's Indigenous peoples. A selective chronology of events and initiatives since the 1988 International Congress in Psychology in Sydney is presented and critically examined. Reference is made to parallel national and international developments by Indigenous peoples in reclaiming direction, control, and appropriate partnership in their own mental health issues. The establishment of the APS Interest Group on Aboriginal Issues, Aboriginal People and Psychology represents one such partnership. While psychology's response to the reflection and reconciliation processes underway in Australian society in recent years might be described as sluggish, the accomplishments of the last decade provide a solid foundation for the development of culturally inclusive systems of education, training, and professional service delivery.
- Griffith University (n.d.). Indigenous Jurisprudence Research Program. Retrieved 25 November, 2010, from <http://www.griffith.edu.au/law/socio-legal-research-centre/research/indigenous-jurisprudence-research-program>
- Grote, E. (2008). Principles and Practices of Cultural Competency: A review of the Literature. *Prepared for IHEAC*. This paper explores the principles and practices of cultural competency which are currently being adopted in some of Australia's leading tertiary institutions. By developing curriculum and pedagogical frameworks to educate and train students to begin their journey of becoming culturally competent service providers, the model aims to prepare a future workforce that can begin to address the disparities in the access to services which continue to negatively impact upon the health and general wellbeing of Australian Indigenous peoples.
- Gruen, R., & Yee, T. (2005). Dreamtime and awakenings: Facing realities of remote area Aboriginal health. *Medical Journal of Australia, 182*(10), 538-540. Dreamtime and awakenings: Facing realities of remote area Aboriginal health.

Gunstone, A. (2004). *The formal Australian Reconciliation Process 1991–2000. Paper prepared for the National Reconciliation Planning Workshop Old Parliament House, Canberra 30-31 May 2005*. Retrieved from http://www.uniya.org/research/reconciliation_gunstone.pdf
In this paper, I briefly analyse this ten-year formal Australian reconciliation process. Firstly, I discuss the success or otherwise of the broad goals of reconciliation. Secondly, I explore several interrelated factors that impacted upon the reconciliation process.

Gunstone, A. (2008). Australian university approaches to Indigenous policy. *Australian Journal of Indigenous Education*, 37(2008), Supplement 103-108.

In this paper, the author discusses several key issues - governance, employment, research, culture, anti-racism policies, curriculum, student support and student success - that are critically important in enabling universities to meet the educational needs of Indigenous peoples. He also analyses a representative sample of Australian universities and argue that Australian universities have generally failed to adequately address these key issues. Further, the author compares this study to a similar study that he conducted in 2000 and analyses any similarities and differences between the two studies. [Author abstract]

Haagen, C. (1995). Community Play. *Bush toys Aboriginal children at play* (chap. 7). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/haagen_ch7.pdf
Children's traditional games and group sports.

Hagan, R., & Huijser, H. (2008). *Are the sciences Indigenisable? Of course they are!* Paper presented at the In: 2nd Annual Psychology and Indigenous Australians: Teaching, Practice and Theory Conference, 14-15 July 2008, Adelaide, Australia. Retrieved from http://eprints.usq.edu.au/5135/1/Hagan_Huijser_VoR.pdf

When embarking on an Indigenising the curriculum project across all faculties, a number of barriers need to be overcome. Some of these are systemic in that such a project is often seen as desirable by university hierarchies, but is rarely backed up by adequate resources to make a serious impact. In other words, mere lip service tends to be paid to Indigenising the curriculum, which manifests itself in the employment of a single Indigenous academic, often on a contract basis, to take on this enormous task. The second barrier is more subtle, and relates to a strong perception that such a project lends itself more to some faculties and disciplines than others. This perception is based on deeply ingrained stereotypes about what constitutes 'Indigenous issues'. Within such perceptions, Arts is seen as 'naturally' more open to Indigenising its curriculum, because of the 'cultural component', while it is often seen as irrelevant to for example the sciences. This paper will address both these barriers and discuss how they are interlinked and reinforce each other, while arguing that Indigenising the curriculum requires a systemic and ongoing commitment to be truly effective.

Hains, A. H., Lynch, E.W., & Winton P.J. (2000). Moving towards cross-cultural competence in lifelong personnel development: A review of literature. Retrieved February 22, 2011, from <http://clas.uiuc.edu/techreport/tech3.html>

The preparation of a diverse workforce encompasses the many fields that are part of the early childhood and early intervention systems. Broadly defined, the early childhood workforce includes the child care community, Head Start, and paraprofessionals who serve families through community-based programs and are likely to reflect the background, race, and ethnicity of the children and families served (NAEYC, 1996). In early intervention, individuals from the 12 key disciplines (audiology, family therapy, nursing, nutrition, medicine, occupational therapy, orientation and mobility, physical therapy, psychology, social work, special education, speech and language pathology) deliver services. The population of early interventionists defined as the focus of this chapter suggest that they do not reflect the cultural and linguistic diversity of the population they serve (Christensen, 1992). For example, professional organizations such as the Division for Early Childhood (DEC), the American Occupational Therapy Association (AOTA), and the American Speech and Hearing Association (ASHA) show that their members are primarily white and female (DEC, 1997a; AOTA, 1996; ASHA, 1995a, 1995b). This chapter will (a) describe the current status of cultural and linguistic diversity in the early intervention workforce, (b) discuss the issues of preparing a diverse workforce from an individual, program, and systems level, and (c) recommend practices and strategies.

Hall, R. A. (1995). Defending Australia. In *Fighters from the fringe* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/hall_ch1.pdf

Based on interviews with six Aborigines and Torres Strait Islanders who served in WWII, this study reviews the history of Aboriginal and Islander involvement in the war, as well as recounting the individual wartime experiences of the interviewees who include Oodgeroo Noonuccal, who served as a wireless operator, and Leonard Waters, a former fighter pilot. Includes a bibliography and an index. The author is executive director of the Australian Defence Studies Centre, University College, Australian Defence Force Academy. His other publications include 'The Black Diggers.'

Halloran, M. (2004). Cultural maintenance and trauma in Indigenous Australia. *E Law*, 11(4), (e-journal).

Because the colonization has really done a number on us, it's hard to undo the mind-set.' There is compelling evidence from a broad range of indicators to demonstrate that the indigenous peoples of the world experience a state of living and health that is well below acceptable standards. In most cases where this situation exists, the cause is attributed to the impact of Western colonization and its ongoing effects. Although such a view is clearly justified, the history, complexity and prevalence of negative experiences suffered by Indigenous people deserve deeper attention and analysis. The aim of this paper is to put forward one such analysis, which relies upon the notions of cultural maintenance and cultural trauma. First, I will introduce ideas about the nature of cultural maintenance and trauma, and then apply these to an analysis of the historical and contemporary experiences of Indigenous Australians.

Hanlon, M., Blackbourn, L., & Shtayer, N. (2008). *Evaluating the quality of University engagement with Industry*. Paper presented at the AUQF2008 "Quality & Standards in Higher Education: Making a Difference". Canberra, Australia. Retrieved from <http://www.auqa.edu.au/auqf/pastfora/2008/program/papers/d10.pdf>

Effective evaluation of the quality of an institution's external engagement is dependent on a clearly articulated strategy, clearly identified communities of interest, and consensus on measurable performance indicators to be used for normative and summative evaluation of the strategy's effectiveness. Whilst many institutions are making progress with the first two of these dependencies, in line with their stated missions and communities of interest, the third, measurement, is proving to be more elusive. A broad community of interest for Australian universities is "industry", encompassing business, government and the professions. Using UTS as a 'work in progress' case study, this paper considers the expectations of both industry and universities with regard to engagement and presents an approach to evaluating engagement with industry.

Hardy, J., Miller, M., Stewart, A., & Lewin, B. (1998). *Creative educational strategies to facilitate nurses' knowledge of Aboriginal health issues*. Retrieved from <http://www.ascilite.org.au/aset-archives/confs/edtech98/pubs/articles/hardy.html>

The indigenous people of Australia are regarded as being disadvantaged across all social and economic indicators. The poor health status of Aboriginal people is well recognised, and that Aboriginal health is not limited to the physical wellbeing of the individual but relates to the social, emotional and cultural well being of the whole community. Nurses work with Aboriginal people in a variety of settings and are one group within the healthcare sector who can make a significant contribution to the delivery of health care. It is essential that nurses be appropriately educated to understand and have an appreciation of the culture and special needs of indigenous Australians. Australian Catholic University, funded by the Commonwealth Department of Aboriginal and Torres Strait Islander Health and Family Services, is conducting an educational project to develop, implement and evaluate educational units on indigenous health issues. This course of study is for inclusion in undergraduate and postgraduate nursing courses. The project team members are from several locations across three states, making use of technologies such as teleconference, video conference and email to facilitate communication. Indigenous Health course materials are being developed for traditional and flexible delivery modes. Flexible delivery modes incorporate the World Wide Web Internet and CD-ROM. FrontPage and toolbox are being used in the development of the project. Student learning is being facilitated through traditional and/or electronic teaching strategies. The learning experience involves students undertaking field placements in urban, rural or remote aboriginal communities. Pre-test and pos-test questionnaires and focus group interviews provide the data to measure learning outcomes and technical value of the educational strategy.

Harper, M. G. (2008). *Evaluation of the Antecedents of cultural competence*. Doctor of Philosophy. Orlando, Florida: University of Central Florida.

The threefold purpose of this research is to identify the essential antecedents of cultural competence as identified by international nurse researchers, to compare the content of the extant cultural competence

instruments to these antecedents and to potentially identify gaps in their conceptualization. A secondary aim of this research is to initiate validation of Harper's model of ethical multiculturalism.

Harris, S. (1990). Curriculum design. Two-way Aboriginal schooling. Canberra: Aboriginal Studies Press. Retrieved from http://lrb.aiatsis.gov.au/PDFs/harris_ch7.pdf

In this timely book, Stephen Harris explores the theoretical concept of bicultural schooling and its practical implications of current models of bilingual education in dealing with the fundamental dilemma of Aboriginal schooling - that academic success in the Western school system could seriously undermine Aboriginal identity. The theme of the book is the role of schools in the survival of numerically small cultures. This study is not intended to be a recipe for successful schools or a blue print for curriculum development, but a catalyst for further discussion and debate among all those involved in Aboriginal education.

Harris, S., & Malin, M. (1994). Aboriginal children students in urban classrooms. *Issues in Educational Research*, 4(1), 19-26.

In this essay I examine the situation of Aboriginal children in urban schools, the reasons why these children are not achieving in a mainstream education system, and how to avoid the "marginalisation" and "invisibility" that occurs in urban classrooms. In doing so I explore the inequalities of the Australian education system and why the education system is failing to cater for Aboriginal children. I also comment on the cultural backgrounds of Aboriginals as compared to that of mainstream Australians, and how unawareness of this on the part of educators can affect and severely retard the learning abilities of the Aboriginal child. Finally, I analyse Government policy in an effort to find solutions for problems that, in spite of countless recommendations being given to governments over the years and these problems being acknowledged by governments of both denominations, the changes to the education systems have been slow in coming.

Hauser, V., Howlett, C., & Matthews, C. (2009). The place of Indigenous knowledge in tertiary science education : a case study of Canadian practices in indigenising the curriculum. *Australian Journal of Indigenous Education*, 38(Supplement), 46-57.

In Australia, indigenising the curriculum is increasingly acknowledged as a possible avenue for addressing Indigenous under-representation in tertiary science education in a culturally appropriate and relevant manner. While no Australian university has implemented such a program, there is much to be learnt about the inherent complexities of indigenising curriculum before it is pursued. In Canada, however, innovative university programs have been implemented that imbed Indigenous knowledge into the curriculum. This article details key findings from research that sought to learn from Canadian practices in indigenising tertiary science curriculum, by exploring the practices and experiences of two Canadian programs: Trent University's Indigenous Environmental Studies program, and Cape Breton University's Integrative Science program. [Author abstract]

Heather, G., Graham, D., Patricia, D., Harry, P., & Ann, S. (2000). The Australian Psychological Society and Australia's indigenous people: A decade of action. *Australian Psychologist*, 35(2), 88-91.

This paper highlights the achievements of the past decade, together with the shortcomings and future needs, of the Australian Psychological Society (APS) in addressing its social and professional responsibilities towards Australia's Indigenous peoples. A selective chronology of events and initiatives since the 1988 International Congress in Psychology in Sydney is presented and critically examined. Reference is made to parallel national and international developments by Indigenous peoples in reclaiming direction, control, and appropriate partnership in their own mental health issues. The establishment of the APS Interest Group on Aboriginal Issues, Aboriginal People and Psychology represents one such partnership. While psychology's response to the reflection and reconciliation processes underway in Australian society in recent years might be described as sluggish, the accomplishments of the last decade provide a solid foundation for the development of culturally inclusive systems of education, training, and professional service delivery.

Heiss, A. (2002). Writing about Indigenous Australia some issues to consider and protocols to follow: a discussion paper. *Southerly*, 2, 197-205.

For some non-Indigenous writers working in the area, their case for doing so gains credibility as they are seen to be providing a voice (however indirectly) to Aboriginal Australia. However, this attitude is unacceptable to many Indigenous writers who are tired of competing with white writers for the opportunity to write and be published in the area that is particularly and specifically related to their lives that of the Aboriginal experience. This paper explores the issues and develops some practical outcomes for Indigenous and non-Indigenous writers, editors and publishers.

Hemming, P. (2011, April 4). Teachers' notes. The Little Red Yellow Black Book: An introduction to Indigenous Australia. Retrieved from
<http://lryb.aiatsis.gov.au/PDFs/LRYB%20Teachers%20Notes.pdf>

The Little Red, Yellow, Black Book: An introduction to Indigenous Australia was developed by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), the world's premier institution for information about Australia's Aboriginal and Torres Strait Islander peoples. Author Bruce Pascoe and AIATSIS created the content. The information within this invaluable guide to Indigenous history and contemporary culture has been reviewed by a range of leading research and teaching academics. The book provides an entry-point to Indigenous culture and history for everyone: adults who want to learn what they weren't taught at school, migrants, tourists, trainers, institutions and departments and schools. When used as a teaching resource, the book introduces almost all areas required for study in secondary Indigenous Studies curricula throughout Australia, as well as large parts of Australian History and SOSE. The Little Red Yellow Black website provides further information about each theme, as well as free downloads of print and audiovisual materials and other links and resources.

Henderson, R., Simmons, D., Bourke, L., & Muir, J. (2002). Development of guidelines for non-Indigenous people undertaking research among the Indigenous population of north-east Victoria. *MJA*, 176(20th May), 482-485.

The Department of Rural Health, University of Melbourne, has developed a framework for conducting research in partnership with indigenous communities.

Henty-Gebert, C. (2005). News of the War. In *Paint Me Black: Memories of Croker Island and other journeys* (pp. 12–20). Canberra: Aboriginal Studies Press. Retrieved from
http://lryb.aiatsis.gov.au/PDFs/henty-g_newsofwar.pdf

Account of mission life on Croker Island during the Second World War.

Herbert, J. (2003). *Is success a matter of choice*. RMIT University.
Exploring Indigenous Australian notions of success within the context of the Australian university

Hermeston, W. (2005). Telling you our story: How apology and action relate to health and social problems in Aboriginal and Torres Strait Islander communities. *Medical Journal of Australia*, 183(9), 479-481.

Telling you our story: How apology and action relate to health and social problems in Aboriginal and Torres Strait Islander communities.

Heiss, A. (2003). Indigenous discourse. In A. Heiss (Ed.), *Dhuulu-Yala, To talk straight* (chap. 3). Canberra: Aboriginal Studies Press. Retrieved July 26, 2011 from;
http://lryb.aiatsis.gov.au/PDFs/heiss_ch3.pdf

Discusses what Aboriginal writing is, and isn't, how it functions and the ways it's represented.

Hickling-Hudson, A., & Ahlquist, R. (2003). Contesting the Curriculum in the Schooling of Indigenous Children in Australia and the United States: From Eurocentrism to Culturally Powerful Pedagogies. *Comparative Education Review*, 47(1), 64-89.

Case studies of Eurocentric versus culturally relevant educational practices with Indigenous students were carried out in four Australian and U.S. schools that were mainstream or community-controlled schools. Comparisons focus on colonial versus postcolonial perspectives on curriculum content, the dilemma of unsuitable high-stakes assessments linked to monocultural mainstream standards, the teaching of Indigenous languages and cultures, and needs for teacher education. (SV)

Higgins, D. J. (2010). Community development approaches to safety and wellbeing of Indigenous children. *Closing the gap clearinghouse*, from
http://www.aihw.gov.au/closingthegap/documents/resource_sheets/ctgc-rs01.pdf

A resource sheet produced for the Closing the Gap Clearinghouse. What works and what doesn't.

Hinkson, M. (2005). New media projects at Yuendumu: Towards a history and analysis of intercultural engagement. In L. Taylor, G. K. Ward, G. Henderson, R. Davis & L. A. Wallis (Eds.), *The Power of Knowledge, The Resonance of Tradition* (chap. 11). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/taylor_ch11.pdf
Discusses the federal government's project to establish Aboriginal broadcasting services, 1970 to 1979.

History of Indigenous education australia. (n.d.). Retrieved from
http://www.google.com.au/search?q=history+of+Indigenous+education+australia&hl=en&rlz=1T4ADBR_enAU267AU274&prmd=ivns&tbs=tl:1&tbo=u&ei=dpqCTcHcFIHvcLroilwD&sa=X&oi=timeline_result&ct=title&resnum=11&ved=0CEsQ5wlwCg
Timeline with embedded links to resources from Google search history of Indigenous education Australia

Holmes, D., Murray, S., Perron, A., & Rail, G. (2006). Deconstructing the evidence-based discourse in health sciences: truth, power and fascism. *International Journal of Evidence Based Healthcare*, 4(3), 180.

Drawing on the work of the late French philosophers Deleuze and Guattari, the objective of this paper is to demonstrate that the evidence-based movement in the health sciences is outrageously exclusionary and dangerously normative with regards to scientific knowledge. As such, we assert that the evidence-based movement in health sciences constitutes a good example of microfascism at play in the contemporary scientific arena. The philosophical work of Deleuze and Guattari proves to be useful in showing how health sciences are colonised (territorialised) by an all-encompassing scientific research paradigm – that of post-positivism – but also and foremost in showing the process by which a dominant ideology comes to exclude alternative forms of knowledge, therefore acting as a fascist structure. The Cochrane Group, among others, has created a hierarchy that has been endorsed by many academic institutions, and that serves to (re)produce the exclusion of certain forms of research. Because 'regimes of truth' such as the evidence-based movement currently enjoy a privileged status, scholars have not only a scientific duty, but also an ethical obligation to deconstruct these regimes of power.

Hoppers, C. (2002). *Indigenous knowledge and the integration of knowledge systems: Towards a philosophy of articulation*. South Africa: New Africa Books.

Host, K., Reporter, K., & Singer, C. (2010). Living Black: The return of Casey Donovan [Television broadcast]. Australia: Special Broadcasting Service (SBS). Retrieved from <http://search.informit.com.au/media;dn=TEX20103401505;res=TVNEWS;type=wmv>
Six years ago, Casey Donovan became Australia's hottest singing sensation when she won Australian Idol. But ever since, Donovan has shied away from the public eye. Now, she has a new single, a new tour, and three Deadly Award nominations. Living Black tracks her journey.

Hovane, V. E. (2003). Cross-cultural training and the pursuit of cultural competency for working with Aboriginal people: An Aboriginal perspective. *Australian Journal of Psychology*, 55, 186–186.

Non-Aboriginal people are required to work with Aboriginal people on an ongoing basis in a variety of ways and settings. As a result, a number of 'crosscultural' training packages have been developed to provide these workers with some level of 'cultural competence' for working with Aboriginal people. This paper presents a critical Aboriginal perspective about the pursuit of cultural competence via typical crosscultural training approaches. It examines how the concepts of 'crosscultural' training and 'cultural competency' are used and discusses some of the potential consequences about perceptions of competency and how these impact on subsequent interactions with Aboriginal people. Finally, this paper suggests an alternative model for attaining competency for working with Aboriginal people that is grounded in individual self-awareness and understanding the social position of workers in relation to Aboriginal peoples' cultures and realities in contemporary Australian society. [ABSTRACT FROM AUTHOR]

Huggins, R., & Huggins, J. (2005). *The old rugged cross. Auntie Rita* (chap. 8). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/huggins_ch8.pdf
'Most people call me Auntie Rita, whites as well as Aboriginal people. Auntie is a term of respect of our older women folk. You don't have to be blood-related or anything. Everyone is kin. That's a beautiful thing because in this way no one is ever truly alone, they always have someone they can turn to.' Rita Huggins told her memories to her daughter Jackie, and some of their conversation is in this book. We witness their

intimacy, their similarities and their differences, the 'fighting with their tongues'. Two voices, two views on a shared life.

Human rights and equal opportunity commission (2007). Us Taken- away kids:

Commemorating the 10th Anniversary of the Bringing them home report. Retrieved March 29, 2011, from http://www.hreoc.gov.au/bth/taken/us_taken_away2007.pdf

To commemorate the 10th anniversary of the publication of the Bringing them home report, it is fitting that we should look to those whose stories of removal formed the basis of the report and its recommendations. With this in mind, the Human Rights and Equal Opportunity Commission invited Indigenous peoples across Australia to tell us their experiences of removal, their thoughts ten years on from the Inquiry and their hopes for the future. The poetry, stories and artwork featured in Us Taken-Away Kids are the fruits of this invitation.

Humphery, K. (2000). Indigenous health and western research. *Vic Health Koori Health Research & Community development Unit. Discussion Paper 2*. Retrieved from <http://www.ahmrc.org.au/.../1%20Background/Indigenous%20health%20and%20western%20research.pdf>

This paper documents and discusses the conduct and process of Australian Indigenous health research and its reform over the past two decades. It maps out what both Indigenous and non-indigenous writers have argued in their endeavour to raise questions about the methods, process, priorities, ethics, use and usage of the now large and ever increasing body of work inquiring into Aboriginal and Torres Strait Islander health issues. The paper also explores the degree to which transformations in the processes of undertaking Indigenous health research have occurred.

Humphery, K. (2001). Dirty questions: Indigenous health and 'Western research'. *Australian and New Zealand Journal of Public Health*, 25(3), 197-202.

This paper explores both Indigenous and non-indigenous critiques of 'Western' research frameworks in an Aboriginal health context. It also discusses the 'reform' of Aboriginal health research practices since the 1980s, particularly in relation to the development of ethical guidelines.

Hunt, J., Smith, D., Garling, S., & Sanders, S. (Eds.). (2008). *Contested Governance: Culture, power and institutions in Indigenous Australia*. Retrieved from http://epress.anu.edu.au/caepr_series/no_29/pdf_instructions.html

This ethnographic case study research demonstrates that Indigenous and non-Indigenous governance systems are intercultural in respect to issues of power, authority, institutions and relationships. It documents the intended and unintended consequences, beneficial and negative, arising for both Indigenous and non-Indigenous Australians from the realities of contested governance. The findings suggest that the facilitation of effective, legitimate governance should be a policy, funding and institutional imperative for all Australian governments. This research was conducted under an Australian Research Council Linkage Project, with Reconciliation Australia as Industry Partner.

Hunt, L., Peach, N., Lovegrove, B., & Baker, G. (2007). *Evolution & renewal in Quality Assurance: The student learning journey A holistic approach to Quality Assurance in Learning & Teaching in Higher Education*. Paper presented at the AUQF2007 "Evolution and Renewal in Quality Assurance", Hobart, Tasmania. Retrieved from <http://www.auqa.edu.au/auqf/pastfora/2007/program/papers/a4.pdf>

This case study describes the evolution and renewal of quality and planning processes at the University of Southern Queensland (USQ) within the context of nation-wide initiatives to enhance the quality of learning and teaching in Australian universities. It describes USQ's newly adopted 'student learning journey' planning framework and shows how it is influencing the development of process-driven, quality improvement at USQ. It describes how this renewed approach to planning cuts across organisational silos to focus on the university's services to students. Context matters in a planning approach based on students' learning journeys. As a consequence, new processes lead to a breakdown in traditional barriers between academic and administrative organisational structures as all sectors of the university work together to ensure that administrative processes maximise students' opportunities for learning. This risks challenging traditional notions of academic cultures in universities. This point is addressed in the paper along with a summary of initial outcomes for students and a critique leading to a brief discussion of future directions.

Hunter, B. H., & Schwab, R. G. (2003). Practical reconciliation and continuing disadvantage in Indigenous education. *The Drawing Board: An Australian Review of Public Affairs*, 4(2), 83-98.

The Howard Government has made 'practical reconciliation' a cornerstone of its Indigenous affairs policy. If practical reconciliation is a reality, then we should find some evidence of a convergence in the economic and educational status of Indigenous and other Australians, especially in the last inter-censal period. The main finding of our research, however, is that while there have been some absolute improvements in Indigenous educational attainment over the period 1986 to 2001, gains are less evident when measured relative to non-Indigenous attainment. By any measure, Indigenous Australians remain severely disadvantaged, and poor educational attainment is the key barrier to sustainable improvements in their socioeconomic status.

Hunter, E. (2004). Commonality, difference and confusion: Changing constructions of Indigenous mental health. *Australian e-Journal for the Advancement of Mental Health*, 3(3).

Commonality, difference and confusion: Changing constructions of Indigenous mental health.

Indrani Ganguly (1999). Cultural safety and work practice. *Australian and New Zealand Journal of Public Health*, 23(5), 552-553.

Robyn Williams' paper, 'Cultural safety: what does it mean for our work practice?' is an interesting and relevant piece of work. However, it is based on a simplistic binary model which is inadequate to deal with the complexity of contemporary Australian society.

Indigenous (n.d.). Department of Education, Employment and Workplace Relations. Retrieved March 22, 2011, from <http://www.deewr.gov.au/Indigenous/Pages/default.aspx>

This web site contains information about what DEEWR is doing to Close the Gap targets as well as outlining the programs, initiatives and services available to help improve the lives of Indigenous Australians. It also provides information for Indigenous Australians interested in working in the Department. There are sections of the site for Early Childhood, Schooling, Higher Education, Indigenous Skills, Indigenous Youth, Employment and Business, and Indigenous resources for each sector.

Indigenous Australian Aboriginal culture (n.d.). Creative Spirits. Retrieved April 4, 2011, from <http://www.creativespirits.info/index.html>

Website created by Jens-Uwe Korff that includes information about Indigenous culture, art, health, history and land as well as resources.

Indigenous Cultural Competency for Business (n.d.). The University of Newcastle Australia.

Retrieved March 25, 2011, from

<http://www.newcastle.edu.au/institute/wollotuka/indigenous-online-resources/indigenous-cultural-competency/indigenous-cultural-competency-for-business/>

The existing Newcastle Business School initiatives are a microcosm of the Universities general profile for the curriculum inclusions that encourage Aboriginal and Torres Strait Islander cultural competency. Disciplines such as Tourism have significant content embedded and indeed there is a professional expectation that Indigenous issues will be included in their degree programs. Other disciplines such as Politics and Business identify minimal inclusion, but acknowledge the potential for greater engagement.

Indigenous Cultural Competency in Australian Universities Project (n.d.). Retrieved November 23, 2010, from

http://www2.uniaus.edu.au/content.asp?page=/policies_programs/indigenous/index1.htm

The Project will run from July 2009 to April 2011. It will involve a number of pilots of Indigenous cultural competency activities in Australian universities, leading to the production and endorsement of a national best practice framework for implementing Indigenous cultural competency across the university sector.

Indigenous education. (n.d.). Retrieved April 5, 2011, from

http://www.schoolresources.com.au/indigenous_education

Welcome to School Resources a directory for schools and other education providers to source industry suppliers. Principals, teachers and administrative staff can all view the directory to find suppliers.

Indigenous education (n.d.). Australian Government. Retrieved April 5, 2011, from

<http://australia.gov.au/topics/education-and-training/indigenous-education>

Links to various government departments and resources related to Indigenous education.

Indigenous education (n.d.). Education Network Australia. Retrieved April 5, 2011, from

http://www.edna.edu.au/edna/go/schooled/school_theme_pages/indigenousaustralians

This theme page presents a collection of resources useful for teachers and students studying Indigenous Australians and Indigenous culture.

Indigenous education - Everybody's Business: Implications for teacher education, a report of the Working Party on Indigenous Studies in Teacher Education (2004). Retrieved April 3, 2011, from <http://www.btr.qld.edu.au>

The Board of Teacher Registration's Professional Standards for Graduates and Guidelines for Preservice Teacher Education Programs are published to assist teacher education institutions to develop programs acceptable for teacher registration purposes in Queensland. These standards and guidelines are supplemented by a range of reports in key areas such as Indigenous education. It was decided in 2003 to update the area of Indigenous studies in teacher education. The Board's previous focus on Indigenous education had involved coordinating the 1993 'Yatha' Conference and publishing a report of the conference proceedings. 'Yatha' – an Aboriginal word meaning 'coming together to discuss' – had provided opportunities to share understandings about Aboriginal and Torres Strait Islander cultures and to talk about their place in teacher education (see Appendix 1). A decade on, the Board's 2003-2004 project to update Indigenous studies in teacher education draws on the understandings gained through the 'Yatha' process and re-examines Indigenous education and its implications for teacher education in the light of movements in research, policy and practice.

Indigenous education: Helping Indigenous Students to Achieve Success (n.d.). The University of Newcastle Australia. Retrieved March 8, 2011, from

http://www.auqa.edu.au/gp/search/detail.php?gp_id=879

The University of Newcastle is committed to equal partnerships with Indigenous people that produce genuine outcomes in education and research and has made Indigenous collaboration a priority for 2007 to 2011. The goal of the Wollotuka School of Aboriginal Studies <http://www.newcastle.edu.au/school/aboriginal-studies/index.html> is to provide an environment that nurtures the unique cultures of Aboriginal and Torres Strait Islander peoples and that ensures the growth of knowledge and awareness for all Australians. The University aims to support high quality undergraduate and postgraduate teaching and learning experiences for Indigenous students, and the development of internationally recognised Indigenous researchers and research outcomes.

Indigenous education resources (2011). The Learning Place, Department of Education & Training, QLD. Retrieved April 5, 2011, from

<http://learningplace.com.au/deliver/content.asp?pid=43935>

Links to multiple teaching resources.

Indigenous education resource update (2009). Australian Government, Dare to Lead & What works: The work program. Retrieved April 5, 2011, from

<http://www.ncsonline.com.au/newsletters/id/11>

The Indigenous Education Resource Update is a comprehensive regular email newsletter about emerging resources in Indigenous education. It details nationally appropriate resources, their availability, a brief description of content and utility, and a hyperlink to the resource.

Indigenous Education Strategy (n.d.). Charles Sturt University. Retrieved November 26 , 2010, from <http://www.csu.edu.au/faculty/educat/cfis/docs/csu-indigenous-education-strategy.pdf>

In September 2008, the Charles Sturt University Academic Senate endorsed the CSU Indigenous Education Strategy to be implemented from 2009. The CSU Indigenous Education Strategy and its 36 recommendations provide a comprehensive whole-of-institution framework for engagement with Indigenous communities and the positioning of CSU as a lead provider of Indigenous education, research, and the cultural competence training of professionals of the future.

Indigenous education video clips (n.d.). Retrieved April 5, 2011, from

http://www.google.com.au/search?hl=en&rlz=1T4ADBR_enAU267AU274&tbs=vid:1&q=in+indigenous+education&revid=1139245320&sa=X&ei=qL6CTZKYMCG3ce3ZkY8D&ved=0C EgQIQloADhu

Video clips on Indigenous education from a google video search.

Indigenous governance systems in Asia (2007) Submission by the Asia Indigenous Peoples' Pact (AIPP) Foundation to the study by the Expert Mechanism on the Rights of Indigenous peoples' entitled "Indigenous Peoples & Right to participate in decision-making". Retrieved March 28, 2011, from

<http://www2.ohchr.org/english/issues/indigenous/ExpertMechanism/.../AIPP.doc>

Submission by the Asia Indigenous Peoples' Pact (AIPP) Foundation to the study by the Expert Mechanism on the Rights of Indigenous Peoples entitled "Indigenous Peoples and Right to Participate in Decision-Making".

Indigenous governance toolkit (n.d.). Reconciliation Australia. Retrieved March 28, 2011, from

<http://www.reconciliation.org.au/governance>

The toolkit is an online resource developed to assist individuals, organisations, communities and enterprises in improving their governance. From the basics of governance like rules and regulations to examples of ideas that work from other organisations, the Toolkit aims to provide useful guidance and information. You can use the toolkit to answer quick questions you might have about Indigenous governance, or go through it like a text-book - it's up to you.

Indigenous higher education advisory council (2007). *Ngapartji Ngapartji ~ Yerra: Stronger Futures*. Report of the 3rd Annual IHEAC Conference. Retrieved March 25, 2011, from
<http://www.deewr.gov.au/Indigenous/HigherEducation/Programs/IHEAC/Documents/NgapartjiNgapartji.pdf>

Report of the 3rd IHEAC Annual Conference. The 2007 Conference marked a critical step forward in Indigenous higher education and culminated in a commitment from Universities Australia to work in partnership with IHEAC to transform our sector. IHEAC shares the Australian Government's commitment to closing the gap of Indigenous disadvantage and is pleased to provide key policy strategies from the Conference which will contribute to closing the present gaps in Indigenous participation in higher education. The key focus of IHEAC's work for the next year will be to take forward the key outcomes of the Conference which include:

- The development and implementation of a National Indigenous University Workforce Strategy;
- The establishment of an Indigenous Centre of Research Excellence;
- The establishment of an Indigenous Research Budget;
- The development of an Indigenous Learned Academy;
- The introduction of an Indigenous cultural competence as a graduate attribute; and
- An increase in Indigenous Higher Education funding.

Indigenous Higher Education Advisory Council (n.d.). Submissions prepared by the current Council: Submission to the Strengthening the AQF Consultation Paper, July 2010.

Retrieved March 28, 2011, from <http://www.deewr.gov.au/Indigenous/HigherEducation/Programs/IHEAC/Pages/Home.aspx>

Recommendations: The Indigenous Higher Education Advisory Council recommends the following amendments to documents provided for comment as part of the Strengthening the AQF Consultation Paper, July 2010: 1. references to cultural competency and cultural knowledge be included in the Draft AQF Generic Skills Policy; and 2. references to cultural competency and cultural knowledge be included in the and Draft AQF Glossary of Terminology.

Indigenous Peoples (n.d.). Australian Government. Retrieved December 8, 2010, from

<http://www.australia.gov.au/people/indigenous-peoples>

The australia.gov.au website is your connection with government in Australia. It links to information and services on around 900 Australian Government websites as well as selected state and territory resources. Australia.gov.au also searches over four million web pages from Australian, State and Territory Governments.

Indigenous Portal (n.d.). Australian Government. Retrieved December 8, 2010, from
<http://www.indigenous.gov.au/>

The Indigenous portal provides you with up to date information on programs and services for Aboriginal and Torres Strait Islander people.

Indigenous Education Publications and Resources (n.d.). Department of Education, Employment & Workplace Relations. Retrieved March 22, 2011, from
http://www.dest.gov.au/sectors/indigenous_education/publications_resources/

This Department of Education Science and Training web page contains links to DEST publications and resources for the Indigenous education sector.

Indigenous Statistics (n.d.). Australian Bureau of Statistics. Retrieved December 8, 2010, from
<http://www.abs.gov.au/websitedbs/c311215.nsf/20564c23f3183fdaca25672100813ef1/0179c2b24398e077ca2570a8000945d2!OpenDocument>

Aboriginal and Torres Strait Islander peoples live in all parts of Australia, from the large cities to small country towns and very remote communities. They speak a multitude of languages and belong to hundreds of distinct descent groups. Commonly, however, many of Australia's Indigenous people experience conditions of economic and social disadvantage. There has been recent renewed focus on monitoring progress in reducing Aboriginal and Torres Strait Islander disadvantage, and the ABS is committed to improving the quality and comprehensiveness of data to assist governments to report against such indicator developments. This theme page provides links to: ABS statistics on Aboriginal and Torres Strait Islander peoples; reference material to assist with understanding and using Aboriginal and Torres Strait Islander Statistics; other relevant sources and contacts.

Indigenous studies (n.d.). Griffith University. Retrieved from
<http://subjectguides.griffith.edu.au/content.php?pid=181290&sid=1524572>

Listing of key journal database for Indigenous content for Indigenous studies programs and courses as listed by Griffith University.

Indigenous support & initiatives (n.d.). Charles Darwin University. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=2337

Charles Darwin University (CDU) has goals for both the shorter and the intermediate term, for more information see the website: <http://www.cdu.edu.au/strategicdirections/goals.html>.

Several of these make specific reference to Indigenous outcomes as follows.

To be:

- recognised as the people's university in the Northern Territory, as a cultural and intellectual asset, a unified institution delivering quality VET and Higher Education programs
- causing overseas players to take notice, particularly those from centres of excellence in tropical or desert issues or the interplay between indigenous and Western cultures.

To be in the intermediate term:

- providing the Territory with skilled graduates from both VET and Higher Education able to translate their learning into practice in cross-cultural environments
 - having an Indigenous vocational and higher education load nearing parity with population proportion.
- These goals are made operational through the Community and Access Operational Priorities Plan <http://www.cdu.edu.au/communityandaccess/operationalpriorities05-06.html>, which states (again in part) that the University will:
- engage Indigenous communities to ensure Indigenous perspectives guide the design, access, delivery and evaluation of programs
 - provide customised access to its programs and services for target equity groups
 - understand and strive to meet the tertiary education and research needs of all cultures within its community.

Informed. (2008). Physician update: Cultural Competency. Retrieved from
<http://culturalmeded.stanford.edu/.../INFORMED%20NJCC-Final.pdf>

Recently the New Jersey Board of Medical Examiners mandated that every licensed physician complete a six (6) hour CME requirement for Cultural Competency during the current licensure period. There are specific guidelines regarding the course content, type of CME hours and other that is delineated in NJAC 13:35-6.25. This one-time requirement must be fulfilled by July 31, 2009. This CME activity meets the guidelines and provides you with the full six (6) hours of AMA PRA Category I CreditTM or equivalent

necessary to fulfil this requirement. Just follow the instructions, read the monograph; complete the self-assessment/evaluation and provide us your information over the phone, fax, internet or via mail.

Institute of Koorie Education's (IKE) Community-based learning model (n.d.). Deakin University. Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=2402
Deakin University has three core commitments that shape its distinctive position in higher education in Australia. In pursuing its mission and goal, Deakin University takes account of its core commitments to: rural and regional engagement, continuing education and life-long learning, and equity and access for individual and groups who might not otherwise enjoy the benefits that flow from participation in higher education. The Institute of Koorie Education (IKE) is a significant demonstration of Deakin University's commitment to equity and access, for more information see the website: <http://www.deakin.edu.au/ike/>

Invasion or colonisation? Story (2008). Speak soft, speak sure. Retrieved March 29, 2011, from <http://www.curriculumsupport.education.nsw.gov.au/speak/aboriginal/story.htm>
Resources developed to support Indigenous curriculum by the NSW Department of Education.

Irving, F. (2005). *Pathways, Policy and Practice in Indigenous Education*. Paper presented at the AARE conference, Parramatta. Retrieved from <http://www.aare.edu.au/05pap/irv05625.pdf>

During the Whitlam Government years, Australia engaged with social issues related to Indigenous rights. The relationship between Indigenous and non-Indigenous Australians underwent further scrutiny during the Commonwealth-mandated period of Aboriginal Reconciliation, 1994- 2000. Disturbing facts emerged concerning the relative degrees of disadvantage experienced by many Indigenous Australians compared to the non-Indigenous population, together with contributing social and historical sources grounded in the politics of governance and exclusion. Key reports on the well-being of the Indigenous population point to the role of education in the formation of social identity. They highlight the need for non-Indigenous people to learn about the shared history, thus promoting an inclusive future that respects and values Indigenous culture and heritage. Education needs to reflect aspirations for Indigenous self-determination within the life of the nation. Policy-making about Indigenous education is set within the current discourses of evolving national identity, citizenship and cultural pluralism, supported by anti-discrimination legislation and international conventions on human rights. Yet some inherent challenges may be predicted in the implementation of Indigenous education policy, occurring at the personal, interpersonal and organisational levels. These challenges, together with some creative solutions, will be discussed.

Issues and Options for revisions to the Tri-Council Policy Statement on Ethical Conduct of Research Involving Humans (TCPS): Section 6: Research Involving Aboriginal Peoples (2008). Aboriginal Research Ethics Initiative of the Interagency Advisory Panel on Research Ethics (PRE). Retrieved April 5, 2011, from

<http://www.pre.ethics.gc.ca/eng/archives/policy-politique/reports-rapports/riap-rapa/>
Report prepared with the Assistance of PRE's Technical Advisory Committee on Aboriginal Research (PRE-TACAR) and the Guiding Consortium for the Development of TCPS Guidelines for Research Involving Aboriginal Peoples. The paper is a report to the Interagency Advisory Panel on Research Ethics (PRE) based on the work of various committees under PRE's Aboriginal Research Ethics Initiative (AREI). It will inform further deliberations by PRE on ethics of research involving Aboriginal peoples. Comments on this report and recommendations contained herein will assist PRE in drafting revisions to the TCPS, including the current Section 6. This paper seeks to;

- To set out the context of ethics in research involving Aboriginal peoples, communities and individuals;
- To identify prospective revisions to Section 6 of the Tri-Council Policy Statement; Ethical Conduct for Research Involving Humans (TCPS);
- To build on existing guidelines as appropriate, including current provisions of the TCPS and Canadian Institutes of Health Research (CIHR) Guidelines for Health Research Involving Aboriginal People (2007);
- To clarify the application of the TCPS in relation to parallel codes of ethics, including codes and protocols adopted by Aboriginal organizations and communities.

Jackson, S. (2006). Compartmentalising Culture: the articulation and consideration of Indigenous values in water resource management. *Australian Geographer*, 37(1), 19-31.

Social values are receiving increased attention in natural resource management policy and practice, and the notion of cultural values has recently emerged, particularly in relation to water resources. Philosophers,

environmental policy analysts and others with an interest in environmental valuation have critically analysed value concepts and theories. A popular focus is the character of value construed as either an intrinsic or utilitarian concept. This paper focuses on the treatment of Indigenous values in contemporary water resource management.

James, R., Bexley, E., Anderson, A., Devlin, M., Garnett, R., Marginson, S., & Maxwell, L. (2008). Participation and equity: a review of the participation in higher education of people from low socioeconomic backgrounds and Indigenous people. Retrieved April 5, 2011, from <http://www.universitiesaustralia.edu.au/page/submissions---reports/commissioned-studies/participation-and-equity/>

Participation and equity: a review of the participation in higher education of people from low socioeconomic backgrounds and Indigenous people. Prepared for Universities Australia by the Centre for the Study of Higher Education University of Melbourne March 2008.

Universities Australia commissioned the Centre for the Study of Higher Education at The University of Melbourne to review available literature and data relating to the participation and success of people from low socioeconomic status (SES) backgrounds and Indigenous people in Australian higher education, in both urban and rural/remote areas. The purpose of the report was to shed light on the factors associated with the persistent underrepresentation of low SES people and Indigenous people in Australian universities, with a view to informing policies and strategies for improvement. The report includes a summary of barriers and inhibiting factors as well as suggestions for possible ways of defining and measuring socioeconomic status for higher education purposes. It also contains a broadbrush summary of the equity activities and initiatives currently undertaken by Australian universities, and a summary of equity policies, programs and trends in selected nations, in particular United Kingdom, USA and Canada. Universities Australia subsequently released an action plan outlining steps that can be taken to improve equity and participation of students within the current policy framework, as well as research aimed at supporting better evidence-based policy initiatives. The associated media release summarises the action plan.

Jerry Anau, Gibuma, C., & Gibuma, M. (n.d.). Boigu: Our History and culture Trading Westwards. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/boigu_tradwest.pdf

Describes traditional monsoon season trading with the Papuan villages of Buzi, Thoez and Bera.

Jirwe, M. (2008). *Cultural competence in Nursing*. Stockholm, Sweden: Karolinska Institute. The overall aim of this thesis is to explore, analyse and clarify how cultural competence is understood. This is explored from the perspectives of nurses, nursing students, nurse educators, and nurse researchers in relation to the Swedish care system.

John & Ros Moriarty (n.d.). [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved April 5, 2011, from <http://search.informit.com.au/search;rs=1;rec=15;action=showCompleteRec>

John and Ros Moriarty have lived lives full of passion. But their own story has had more than a few bumps along the way. John became the first Indigenous person to represent the Australian football team, the Socceroos, but he and his wife are most famous, as founders of the Balarinji Design Studio, for painting two Qantas jets with Aboriginal motifs. John is also a long-time advocate for Indigenous rights and Indigenous arts.

Johnson, Y. M., & Munch, S. (2009). Fundamental contradictions in cultural competence. *Social Work*, 54(3), 220-231.

Cultural competence (CC) is considered highly relevant to social work practice with clients belonging to ethnic and racial minority groups, as the burgeoning literature and creation of practice standards on CC attest. However, examination of the conceptual underpinnings of CC reveals several major anomalies. The authors argue that several aspects of CC contradict central social work concepts or are at odds with current, standard social work practice. These contradictions extend to the epistemological foundations of CC and the rights and dignity of the individual. To further stress the conceptual tensions at the heart of CC, the authors incorporate recent philosophical work addressing collective identities and group rights. The question of whether culturally competent practice is achievable is also addressed. The authors urge academicians and practitioners to thoroughly examine the theoretical and ethical bases of CC because of their highly important ramifications for social work practice.

Jones, G. (2006). A Dreaming, a sauntering: re-imagining critical paradigms. *Journal of the Association for the Study of Australian Literature*, 5(0), 11.

Franz Kafka asserted that "writing is an observation which is also an act" (qtd. in Blanchot, Space of Literature 73). All our forms of writing and text contribute to cultural meaning-making: the counterfactual virtuality of the novel, the charged concision of the poem, the modest, perhaps halting, confessions of an oral tale—these resource us as profoundly as theoretical disquisition and philosophical inquiry. Maurice Blanchot, commenting on Kafka, suggests that the belief that writing is an observation which is also an act is a form of confidence, almost metaphysical confidence, in the face of bureaucratic phantasms and desolating injustice. It is, in Blanchot's words, "fidelity to the work's demands, the demands of grief" (Space 75). There is a solemnity to this statement that is very compelling: it suggests that all writing, in a sense, is an assertion against loss, a wish to commit to the figure, or figuration, what seems otherwise assigned to wordless compliance or surrender. Yet the work's demand here implicates or assumes a kind of redemptive drive, a promise of reparation within words themselves. I hope modestly to affirm this promise by the end of my paper.

Jorgensen, R., Grootenboer, P., & Sullivan, P. (n.d.). Good learning = A good life: Mathematics transformation in remote Indigenous communities. *Australian Journal of Social Issues*, 45(1).

The performance of Australian Indigenous learners is a national concern. The federal government has recognised that health and education are keys to closing the gap between the achievement of Indigenous and non-Indigenous people and has made health and education a national priority. Through its 'Closing the Gap' initiative, the Rudd government is allocating significant amounts of money to redress the poor health and education among Indigenous Australians. In this paper, we discuss an innovation in education that is being implemented in a cluster of remote communities in Western Australia. The innovation draws on international research that has positively affected mathematics learning, particularly among students who are traditionally excluded from formal schooling. While the research is innovative, the mechanisms that may be the most effectual in bringing about strong mathematical learning for Indigenous Australians are unknown.

Ka'ai, T. M. *Indigenising the Academy: Indigenous Scholars as Agents of Change*. Paper presented at the World Indigenous Peoples' Conference on Education, 2005:Leadership, Hamilton. http://eprintstetumu.otago.ac.nz/7/01/Kaai_Indigenising_the_Academy.pdf

'Indigenising the academy' is becoming an axiom among Indigenous intellectuals in critiquing their position within the western academic world. Native Studies in North America, Saami Studies in Norway, Māori Studies in Aotearoa/New Zealand, Hawaiian Studies in Hawai'i and Aboriginal Studies in Australia are examples of educational initiatives within the academy for the recovery and transmission of Indigenous knowledge. Yet often, these disciplines struggle for acceptance within their sector due to the lack of recognition of the status of Indigenous peoples. This is manifested in either a lack of resourcing, a lack of representation in senior management or from being located on the periphery of their respective institutions. Hence, the role of the Indigenous scholar is to make the academy responsive to Indigenous educational initiatives and aspirations while sustaining the respect of their communities.

Karmel, P. (2003). Higher education at the crossroads: Response to an Australian ministerial discussion paper. *Higher Education*, 45(1), 1-18.

The Commonwealth Government should move to the funding of undergraduate courses for Australian students through the students rather than by way of direct grants to institutions. An independent coordinating body should be re-established to report on the higher education sector, advise the Commonwealth and administer Commonwealth higher education programs. Public funding of undergraduate education and research training should be decentralised through a system of scholarships. Undergraduate scholarship holders should pay charges determined by universities under HECS (Higher Education Contribution Scheme) arrangements. HECS arrangements also should apply to full fee paying undergraduates and PELS (Postgraduate Education Loan Scheme) arrangements to full fee paying research students. Institutional research funding should be on a disciplinary basis, taking account of the volume and quality of outputs.

Keeffe, K. (2003). Deaths in custody. *Paddy's Road: Life stories of Patrick Dodson* (chap. 11). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/keeffe_ch11.pdf
An interview with Pat Dodson.

Keen, I., & Australian Institute of Aboriginal Studies (Eds.). (1988). *They don't speak an Aboriginal language, or do they?* Canberra: Aboriginal Studies Press for Australian Institute of Aboriginal Studies.

Aboriginal Australians - Social conditions, Economic conditions, Social life and customs.

Keenan, T. (2009). *Indigenous Education and Social Policy Development in NSW*. Paper presented at the Australian Social Policy Conference: An Inclusive Society? Practicalities and Possibilities, 8-10 July 2009, Sydney.

<http://www.sprc.unsw.edu.au/media/File/Paper281.pdf>

This paper discusses the historical context of the NSW AECG and the NSW Aboriginal Education Policy, and emphasises the need for culturally inclusive policies with relevant policy implementation strategies. It also highlights the relationship between Indigenous educational disadvantage and colonisation, demonstrating the need for dominant educational frameworks to be inclusive of Indigenous ways of knowing, being and doing.

Kelaher, M., Baigrie, N., Manderson, L., Moore, L., Shanoon, C., & Williams, G. (1998). Community perceptions of health, illness and care: Identifying issues for Indigenous communities. *Women and Health* 28(41-61).

Community meetings, interviews with key informants, and focus groups were used to document major health concerns and problems among Indigenous women in Queensland, as part of the Australian Longitudinal Study on Women's Health. In this article, we analyze understandings of a community as used in Australian health research and among Indigenous women. We then examine health issues as identified and experienced by women and explore the gaps that exist between community concerns, individual health status, and service delivery.

Kenny, M. (1999). A place for memory: The interface between the individual and collective history. *Comparative Studies in Society & History*, 41(3), 420-437.

Focuses on the social processes that collectivizes personal memory and instantiates collective memory through autobiographical recollection. Social and cultural factors that affect recollection; Laws governing social memory; Historical memory of Australian aborigines; Intellectual roots of the survivor syndrome concept; Social consequences of Indian Residential school experience in Canada.

Kidd, R. (2006). The Deal. *Trustees on Trial: Recovering the stolen wages* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from http://lyb.aiatsis.gov.au/PDFs/kidd_ch1.pdf
Community and individual reactions to the Parliamentary decision to return wages, and the organisations and processes responsible for this decision.

King, M. A., Sims, A., & Osher, D. (n.d.). How is Cultural Competence integrated into education. Centre for effective collaboration and practice. Retrieved from http://cecp.air.org/cultural/Q_integrated.htm

The goal of this section of our website is to provide a brief conceptual background for cultural competence, and to illustrate the elements of cultural competence in programs serving children with or at risk of developing serious emotional disturbance.

Kinsman, R. A. (2010). Cultural competence: Nursing in a multicultural society. *Nursing for women's health*, 14(1), 51-60.

We are living in an increasingly multicultural society. In 2006, one-third of the nearly 300 million people in the United States were identified as visible minorities, with the largest group (14.7 percent) being Hispanic (U.S. Census Bureau, 2006). In Canada, numbers of immigrants are growing at five times the rate of the general population, and census data reflect more than 200 ethnic groups (Statistics Canada, 2006). If nurses are to meet the needs of such an ethnically diverse population, they must be culturally sensitive, appreciative of differing health beliefs and practices and flexible in the way they approach health care. It is not realistic or appropriate to expect that explaining the North American way will result in other groups letting go of their cultural practices and accepting that ours is the right way. When we imply or assume that our values, beliefs, practices and behaviours are superior to others, we are displaying ethnocentrism. Imposing those views on others is a cultural imposition and compromises effective health care (Aponte, 2009). It is we who must adapt, expand and learn. We must learn cultural competence.

Kirby, D. (2009). Cultural connections & educational sucess: Riverina Region NSW Australia Aboriginal Education Team. Retrieved from http://www.cdesign.com.au/proceedings_niec2009/.../Rudd_TheLmerie.pdf PowerPoint resource.

Koolmatrie, J., & Williams, R. (2000). Unresolved grief and the removal of Indigenous Australian children. *Australian Psychologist*, 35(2), 158-168.

This paper considers the usefulness of theory and practice in mainstream psychology in relation to the experiences of Indigenous people directly affected by the practice of child removal. It consists of an interview in which one of the authors, Joyleen Koolmatrie, an Indigenous psychologist, reflects on her work with Indigenous people affected by the removal, including a description of her workshops, which have been conducted throughout Australia, and a reflection by the authors on the approaches to the management of unresolved grief contained in the clinical literature. Key points arising in the paper concern the necessity for psychological theories of grief and grieving to open out to include consideration of socio-political and inter-group aspects of loss, and the significance of the identity of the mental health professional who seeks to work with Indigenous people affected by the removal. It is considered preferable that such professionals should themselves be Indigenous since this minimises the risk of re-enactment of the initial trauma and structured oppression within the therapeutic setting.

Kopala, M., & Suzuki, L. (1999). *Using qualitative methods in psychology*. London: Thousand Oaks.

This book's title, Using Qualitative Methods in Psychology, makes one think of many and different things. First, methods of any kind are, of course, the cornerstones of research. As such, they must be suitable to the researchers' aims. Second, there is the question of the use of methods in psychological therapy. Methods used for therapeutic purpose must be in line with the needs of the individuals and groups that a therapist tries to help. Third, there is what I would like to call the theoretical and scientific angle of methods and methods theory. Within this field, we have topics such as the origins and development of methods and the philosophical bases of various methodologies. Does method always have to be based on theory? Not necessarily, since a method may simply be based on experience. In psychology, however, this is a rarity. As a science, psychology has primarily relied on methods that are based on theories, which are in turn based on different philosophical schools. For a long time, psychological science was split up into the two main fields of qualitative and quantitative approaches. That is still true today, but time has healed many of the 'wounds' that resulted from the often heated debates between the two camps. In our times, we see that the two approaches have tended towards fusion rather than more fission. Psychological science and practice has been strengthened by the developments that resulted from this process.

Kowal, E. (2006). Mutual obligation and Indigenous health: Thinking through incentives and obligations. *Medical Journal of Australia*, 184(6), 292-293.

As shared responsibility agreements between Indigenous communities and the Australian Government become more prevalent, where their goal is health improvement we need to consider whether the rewards and obligatory behaviours are acceptable, whether communities have real freedom of choice, whether the arrangements can be implemented and evaluated, and whether they will improve health.

Krause, K.-L. D. (2005). Serious thoughts about dropping out in first year: Trends, patterns and implications for higher education [online]. *Studies in Learning, Evaluation, Innovation and Development*, 3(3), 55-68. Retrieved from <http://hdl.handle.net/10072/15410>

Student attrition has become the focus of significant research activity in Australia over the past decade. To some extent this focus has been driven by national policy imperatives to reduce student attrition, but other drivers include a growing concern about the quality of the student experience in the context of an increasingly 'marketised' and highly competitive higher education sector. This paper reports on data drawn from the national study of the first year experience in Australian universities. It examines the characteristics of first year undergraduates who seriously consider dropping out of university during their first year. Implications for policy and practice are discussed by way of conclusion.

Krieg, A. (2006). Aboriginal incarceration: Health and social impacts. *Medical Journal of Australia*, 184(10), 534-536.

Incarceration has major health implications. There is increasing evidence that many people in prison are there as a direct consequence of the shortfall in appropriate community-based health and social services, most notably in the areas of housing, mental health and wellbeing, substance use, disability, and family violence.¹⁻³ The most comprehensive study of prisoner health in Australia to date, the New South Wales

Inmate Health Survey, identified that two-thirds of inmates had substance use concerns and more than 74% had mental health issues in the preceding 12 months.^{2,3} Currently, Aboriginal prisoners represent 22% of the total Australian prisoner population, the highest proportion in 10 years.

Lawrence, D., & Reeves Lawrence, H. (2004). Torres Strait: The Region and its People. *Woven Histories, Dancing Lives: Torres Strait Islander Identity, Culture and History* (pp. 15-29). Canberra, ACT: Aboriginal Studies Press.

'Woven Histories, Dancing Lives' is a collection of essays that communicates the unique histories and cultures of Torres Strait Islanders to a broad audience. Not only have Islanders long absorbed the cultural influences from two surrounding landmasses and, more recently, negotiated the development of two nations in the region, their lives have been transformed by 150 years of immigration and new economic and political conditions. In this collection readers will discover the remarkable cultural diversity that has emerged out of this history. The contributors offer new reflections on inter-ethnic relationships, identity concerns, gender relations and the political struggles of Islanders. As a scholarly resource, this collection of high-quality essays is empirically rich and theoretically innovative. As a creative endeavour, it embraces Islander and non-Islander visions of society and history. As a critical challenge, it contains insights that can be brought to bear upon fundamental issues regarding the place of Indigenous people in an Australia still profoundly uncertain of its relationship to, and recognition of, its Indigenous peoples.

Lawrence, J. (2003). *The 'deficit-discourse' shift: university teachers and their role in helping first year students persevere and succeed in the new university culture*. Paper presented at the In: 6th Pacific Rim First Year in Higher Education Conference: Changing Agendas 'Te Ao Hurihuri', 8-10 July 2002, Christchurch, New Zealand. Retrieved from <http://eprints.usq.edu.au/5471/>

This paper argues that the increasing participation and diversity of the student body challenges traditional approaches to university teaching as well as the assumptions of deficit which may underpin them. A more helpful approach involves a 'deficit-discourse' shift. By reconceptualising the contemporary university as a new and unfamiliar culture, this shift identifies the potency and applicability of the role of discourses in the university context. Transition is then re-theorised as a process of gaining a familiarity with the new culture's multiple discourses. The 'deficit-discourse' shift questions the 'sink or swim' approach to diversity as well as the blame attached to failing students. It also challenges the understanding that academics have little role in, as well as little responsibility for, their students' retention and ultimate success. It establishes the notion, conversely, that academics can make the difference, helping to facilitate their students' perseverance and success in the new university culture.

Learning and Teaching Academic Standards Arts, Social Sciences and Humanities Draft Geography Standards Statement Consultation Paper (2010): ALTC. Invitation to comment on the Consultation Paper on Learning and Teaching Academic Standards Arts, Social Sciences and Humanities Draft Geography Standards.

Learning & Teaching Academic Standards Project (2011). Retrieved March, 8 2011, from <http://www.altc.edu.au/standards/overview>

LeCouteur, A., & Augoustinos, M. (2001). Apologising to the Stolen Generation: Argument, rhetoric and identity in public reasoning. *Australian Psychologist*, 36, 51-61.

Since the appearance of the Bringing Them Home report in 1997, text and talk about the appropriateness of a national apology for the past practices of forcible removal of Indigenous children from their families and communities have appeared on a regular basis in national and local print media, on television and radio, in organised community meetings, and also in everyday discussions between ordinary people. This paper employs a critical discursive approach to analyse the ways in which common argumentative forms, discursive practices, and rhetorical devices were deployed in 104 emailed comments to a newspaper website that either denied or asserted the appropriateness of a national apology. Our analysis emphasises the constructive nature of discourse: the ways in which discursive practices constitute objects and events in particular ways and with particular consequences. Specifically, we identify a number of rhetorically self-sufficient arguments that were deployed in these texts, as well as focusing on the strategic management of stake and interest, and the construction of membership categories and entitlements. The analysis is located within the discursive literature on "race" and racism, and serves, more generally, to illustrate the ways in which issues of identity underpin broader cultural and political debates about "nationhood", "race", and "ethnicity".

- Lemke, L., & Skov, S. (n.d.). *Stateline: Deadly Drinking in the NT* [Television broadcast]. NT: Australian Broadcasting corporation. Retrieved from
<http://search.informit.com.au/media;dn=TEF20103000498;res=TVNEWS;type=wmv>
Synopsis: Laetitia Lemke interviews Steven Skov about a new report into the massive levels of alcohol consumption in the Northern Territory.
- Lertzman, D., & Vredenburg, H. (2005). Indigenous peoples, resource extraction and sustainable development: An ethical approach. *Journal of Business Ethics*, 56(3), 239-254.
Resource extraction companies worldwide are involved with Indigenous peoples. Historically these interactions have been antagonistic, yet there is a growing public expectation for improved ethical performance of resource industries to engage with Indigenous peoples. (Crawley and Sinclair, Journal of Business Ethics 45, 361-373 (2003)) proposed an ethical model for human resource practices with Indigenous peoples in Australian mining companies. This paper expands on this work by re-framing the discussion within the context of sustainable development, extending it to Canada, and generalizing to other resource industries. We argue that it is unethical to sacrifice the viability of Indigenous cultures for industrial resource extraction; it is ethical to engage with indigenous peoples in a manner consistent with their wishes and needs as they perceive them. We apply these ideas to a case study in the coastal temperate rainforest of Clayoquot Sound, British Columbia, Canada. In this case a scientific panel comprised of Nuu-Chah-Nulth elders, forest scientists and management professionals, achieved full consensus on developing sustainable forest practice standards by drawing equally on Indigenous traditional ecological knowledge and Western science in the context of one of the most heated and protracted environmental conflicts in Canadian history. The resulting sustainable forest practice standards were later adopted by leading forestry firms operating on the coast. Our analysis of this scientific panel's success provides the basis for advancing an ethical approach to sustainable development with Indigenous peoples. This ethical approach is applicable to companies working in natural resource industries where the territories of Indigenous peoples are involved.
- Living Black (2008) *Spotlight on Megan Davis* [Television broadcast]. Australia: Special Broadcasting Service (SBS).
Meet Megan Davis, a lawyer at the Indigenous Law Centre who is currently completing her PhD
- Living Black (2009) *Frank Bowie* [Television broadcast]. Australia: Special Broadcasting Service (SBS).
Frank Bowie is a police officer bridging the divide between police and Indigenous communities.
- Living Black (2008) *Indigenous Sheriffs* [Television broadcast]. Australia: Special Broadcasting Service (SBS).
With Indigenous people over-represented in Australia jails, it isn't surprising that many Aboriginal and Torres Strait Islander people grow up fearing law enforcement.
- Living Black (2008) *The problem of indigenous housing* [Television broadcast]. Australia: Special Broadcasting Service (SBS). Retrieved from
<http://search.informit.com.au/media;dn=TEX20103201699;res=TVNEWS;type=wmv>
The Federal Government's Indigenous housing program has been constantly under scrutiny. The scheme promises to deliver 750 houses to remote Aboriginal communities in the Northern Territory by 2013. But high costs, lengthy delays and excessive red tape have drawn widespread criticism. Living Black visits the Tiwi Islands to check on the program's progress. The panel of experts then give their opinions of the scheme.
- Living Knowledge: Indigenous Knowledge in Science Education (n.d.). Australian National University. Retrieved December 8, 2010, from
<http://livingknowledge.anu.edu.au/index.htm>
Welcome to the Living Knowledge website. This site is part of a three year Australian Research Council (ARC) research project Indigenous knowledge and Western science pedagogy: a comparative approach. The project aims to determine the most effective ways of incorporating Indigenous knowledge within the NSW secondary school science curricula.

Long, M., Frigo, T., & Batten, M. (1998). *The school to work transition of Indigenous Australians : review of the literature and statistical analysis*. DEETYA Task Force on School to Work Transition for Indigenous Australians, Education, Training and Youth Affairs. Retrieved from http://www.dest.gov.au/sectors/indigenous_education/publications_resources/profiles/school_work_transition_indigenous_australians.htm

This report was commissioned by the Task Force on School to Work Transition for Indigenous Australians in the Department of Employment, Education, Training and Youth Affairs. The Task Force was established to examine issues of access to Departmental programs and services for young Indigenous people moving from school to work and to consider ways in which programs and policies could be enhanced to assist clients in overcoming barriers to education and employment. The report describes the current situation in terms of the pathways for Indigenous young people and their participation in relevant DEETYA programs. The report identifies barriers to successful transition from school to work, including forms of teaching, curriculum and assessment which pose greater educational challenges for Indigenous youth, as well as broader social issues such as racism, poverty, poor health, remote location, incarceration and an absence of employment opportunities. It highlights the need for improvements in educational outcomes as the key to improved results in the labour market. It provides an overview of the common features associated with successful transitions and programs as well as some systemic weaknesses inhibiting success. It reviews a range of statistical data and provides valuable insights into education and labour market participation rates for Indigenous and non-indigenous populations of young people moving from school to work. It also discusses educational attainment levels of both groups and demonstrates their direct correlation with employment rates, highlighting the significance of issues reviewed by the Task Force.

Loos, N. (2007). The Golden Age of Missions 1900-1950. *White Christ Black Cross: The Emergence of a Black Church* (pp. 58-72). Canberra, A.C.T.: Aboriginal Studies Press.
Paternalism, Dioceses, Anglican Church of Australia -- History, Aboriginal Australians -- Cultural assimilation -- History, Anglican Church of Australia. Australian Board of Missions

Lumby, B. (2010). 'Closing the Gap' through cultural competence. Retrieved February 22, 2011, from <http://www.ccca.com.au>

Like many of us, CCCA believes the first step to closing the gap is through education. Indigenous Research and Development professionals, Bronwyn Lumby and Dr Terri Farrelly, have developed a series of online, accredited, competency-based cultural training courses which help non-Indigenous Australians increase their understanding of Indigenous cultures. Bronwyn is a descendant of the Nukunnu people from South Australia but lives in the Illawarra in NSW. She has lectured in Aboriginal Studies and Cultural Diversity and been involved in Indigenous health since 2001. In 2005 Bronwyn and Terri started an Indigenous Research and Development Consultancy – The Echidna Group. Bronwyn and Terri have worked on the concept of cultural competence and explain the difference between Cultural Awareness and Cultural Competence:

Mackean, T., Mokak, R., Carmichael, A., Phillips, G., Prideaux, D., & Walters, T. (2007). Reform in Australian medical schools: a collaborative approach to realising Indigenous health potential. *Medical Journal of Australia*, 186(10), 544. Retrieved from http://www.mja.com.au/public/issues/186_10_210507/mac10401_fm.html

The Australian medical education system is at a critical juncture in relation to what and how it delivers for Aboriginal and Torres Strait Islander health. Since 2004, three key organisations concerned with medical education have worked to provide a toolkit for implementation of sustainable reform within medical schools. The aim is a medical workforce trained in Indigenous health, and more Aboriginal and Torres Strait Islander doctors, leading to better health for Australia's Indigenous peoples.

Majellan Health Care Services (n.d.). Magellan Cultural Competency Resource Kit. Retrieved from <https://www.magellanprovider.com/.../culturalcompetency/resourcekit.pdf>
Magellan Cultural Competency Resource Kit developed by Magellan Health Services.

Manu'atu, L., & Kepa, M. (2002, November 22-24). *Toward Conceptualising Cultural Diversity: An Indigenous Critique*. Paper presented at the Joint conference, School of Māori & Pacific Development & International Centre for Cultural Studies, Hamilton, New Zealand.

This paper, written from the perspectives of indigenous Māori and Tongan researchers, critiques the Auckland Secondary Schools Principals Association's (ASSPA) perspective that culture disrupts students' schooling. It discusses the relations of schooling to the cultural and political forces inside and outside of school; the relations of indigenous students to their own community and environment. It examines how the

ASSPA protects and supports the relationship of schools in shaping culture and politics and how the ASSPA and schooling can be infused with new insights, perspectives, philosophies, and approaches through practices that traverse cultural and political relationships. The paper presents a theoretical framework called "Po Talanoa," which is empowering and gratifying to indigenous people because it does not limit their capacity to understand the complexity and richness of the indigenous cultural milieu. The framework facilitates understanding of the relationships of schooling in promoting and hindering the development of internal strength, feeling at home within the educational environment, and transforming cultural and political relationships that reflect ideas, perspectives, interests, and activities of the ASSPA. The paper asserts that schooling is a political act and that schooling should be a partnership in which both the school and the indigenous peoples are aware and proud of their language and cultural practices. (SM)

Māori@Massey strategy (n.d.). Massey University New Zealand. Retrieved March 8, 2011, from http://www.aqua.edu.au/gp/search/detail.php?gp_id=1488

In order to contribute to wider societal goals, universities need to address the educational and developmental aspirations of indigenous peoples. That aim is endorsed in the Māori@Massey Strategy, which provides a framework for considering the relationship of universities with indigenous populations. Embedded in the Māori@Massey Strategy are key pathways for achieving the best possible gains for Māori and for marking out a distinctive role for Massey as a contributor to Māori tertiary education. Six broad aims of the strategy are identified:

- the enhancement of Māori academic capacity
- expansion of the Māori professional workforce
- collaboration with Māori in the creation of new knowledge
- informing cultural, social, economic and ecological policies
- promotion of Māori language as a spoken language
- direct participation in ventures linked to positive Māori development.

Mapping the Development of Cultural Competence (n.d.). Charles Sturt University. Retrieved November 26, 2010, from <http://www.csu.edu.au/division/landt/indigenous-curriculum/cultural-competence/mapping-competence.htm>

Combining the six steps below with the six stages of Wells's (2000) cultural competence continuum produces a matrix which can be used to guide the development of cultural competence.

Marks, G. N. (2007). Completing university: Characteristics & outcomes of completing & non-completing students. *Longitudinal Surveys of Australian Youth*. The Australian Council for Educational Research Ltd.

This report examines the factors that influence course completion by young Australians who commence university. It also documents the labour market outcomes of those who enrol at a university but who leave before obtaining a qualification.

Mark, H. (2008). Australian Biography, A series that profiles some of the most extraordinary Australians of our time [Issue 11], May O'Brien: Teachers notes. Film Australia. Retrieved March 31, 2011, from http://www.filmaust.com.au/australianbio11/AUSbio11-TN_MO.pdf

This program is an episode of Australian Biography (Series 11) produced under the National Interest Program of Film Australia. This well-established series profiles some of the most extraordinary Australians of our time. Many have had a major impact on the nation's cultural, political and social life. All are remarkable and inspiring people who have reached a stage in their lives where they can look back and reflect. Through revealing in-depth interviews, they share their stories - of beginnings and challenges, landmarks and turning points. In so doing, they provide us with an invaluable archival record and a unique perspective on the roads we, as a country, have travelled.

Matthews, S., Howard, P., & Perry, B. (2003). Working together to enhance Australian Aboriginal students' mathematics learning. Proceedings of the 26 th Annual Conference of the Mathematics Education Research Group of Australasia (MERGA 26). Geelong: Deakin University. Retrieved from http://www.merga.net.au/documents/Keynote_MatthewsEtAl.pdf

This paper focuses on the social justice imperative to bring about improved mathematical learning outcomes for Aboriginal students. It provides comment whereby mathematics educators can appreciate more fully the context in which many Aboriginal students learn mathematics. Further, the paper reports on five mathematics education case study projects initiated by educational systems working collaboratively with

Aboriginal communities. It examines each program using seven constructs: social justice; empowerment; engagement; reconciliation; self-determination; connectedness; and relevance. As an outcome, possible roles and responsibilities of mathematics educators for working collaboratively with Aboriginal communities to provide appropriate mathematics pedagogy for Aboriginal students are identified.

Maynard, J. (2007). Political MobilisationFight for Liberty and Freedom. In *The origins of Australian Aboriginal activism* (chap. 4). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/maynard_ch4.pdf

John Maynard has made a major contribution to Australian historiography. He has brought to life several major figures of the 1920s and has discovered much hitherto unknown material about Aboriginal politics. Interpretations can never be the same again.

Maynard, J. (2007). Circles in the Sand: An Indigenous Framework of Historical Practice. *The Australian Journal of Indigenous Education*, 36(Supplementary), 117-120.

This paper seeks to identify and explore the differences of Indigenous approaches to historical practice. Why is history so important to Indigenous Australia? History is of crucial importance across the full spectrum of Indigenous understanding and knowledge. History belongs to all cultures and they have differing means of recording and recalling it. In essence, the paper explores the undercurrents of Australian history and the absence for so long of an Aboriginal place in that history, and the process over the past 40 years in correcting that imbalance. During the 1960s and 1970s the Aboriginal place in Australian history for so long erased, overlooked or ignored was suddenly a topic worthy of wider attention and importance. But despite all that has been published since, we have not realistically even touched the surface of what is buried within both the archives and oral memory. And quite clearly what has been recovered remains largely embedded within a white viewpoint of the past.

Maynard, J. (2007). Introduction. In *Fight for Liberty and Freedom: The origins of Australian Aboriginal activism*. Canberra: Aboriginal Studies Press. Retrieved from <http://www.aiatsis.gov.au/asp/docs/Contents%20Sample%20Chaps%20Index/maynard/MaynardIntroduction.pdf>

The Australian Aboriginal Progressive Association (AAPA), begun in 1924, is little heard of today, but today's Aboriginal political movement is drawn from these roots. In this passionate exploration of the life of founder, Fred Maynard, John Maynard reveals the commitment and sacrifices made by these Aboriginal heroes. Decades earlier than is commonly understood, Aboriginal people organised street rallies and held well-publicised regional and metropolitan meetings. The AAPA showed incredible aptitude in using newspaper coverage, letter writing and petitions, and collaborated with the international black movement through Maynard's connections with Marcus Garvey, first president of the Universal Negro Improvement Association (UNIA). The AAPA's demands resonate today: Aboriginal rights to land, preventing Aboriginal children being taken from their families, and defending a distinct Aboriginal cultural identity.

McClure, D. (2008). *An Exploration of Teachers' Knowledge About Aspects of Australian Indigenous History and their Attitude to Reconciliation*. Australian Catholic University. Retrieved from <http://dlibrary.acu.edu.au/digitaltheses/public/adt-acuvp244.20012011/index.html>

In contemporary Australian society the term Reconciliation refers to the process by which the Indigenous and wider Australian communities strive to improve relations with each other. It seeks to do this by recognizing past wrongdoings, addressing the disadvantage faced by Indigenous people today, whilst working together as Indigenous and non-Indigenous Australians for a better future (Council for Aboriginal Reconciliation, 1993a,b,g). Education is seen to play an important role in the advancement of this process. This is evident in the policy documents of Australian education departments (Brisbane Catholic Education, 2006; Department of Education, science and Training, 1999; Education Queensland, 2000) and the observed level of support for Reconciliation in the educational community (Burridge, 2006). It is apparent that Reconciliation is a key issue for teachers in modern Australia. This is particularly the case for teachers in Catholic schools. Catholic school teachers are required to model gospel values, one of which is the notion of reconciliation, embodied in the sacramental rite bearing the same name. Although the theological and secular meanings of this term have some similarities there are significant tensions between "Christian" reconciliation and reconciliation in the broader Australian context. The importance of Reconciliation between Indigenous and non-Indigenous Australians to Catholic school teachers is articulated in the National Catholic Education Commission's Statement: Educating for Truth, Justice, and Reconciliation (1998). This document makes a strong commitment to support and encourage educators in the Catholic community to journey with Indigenous Australians and work towards reconciliation through education.

Teachers in Catholic primary schools are the interface between Reconciliation, the Catholic ethos, and students. The attitude of these teachers towards this process will have a significant bearing on how it is addressed in the school setting. The National Catholic Education Commission (1998) regards a positive and productive approach to Reconciliation is dependent on an appreciation of Indigenous Australian history. It is this link between knowledge of Indigenous Australian history and attitude towards Reconciliation that is the principle focus of this study. This investigation tested the hypothesis that teachers' knowledge of Indigenous history impacts positively on their attitude towards Reconciliation. In testing this hypothesis data on these constructs were collected via an attitude inventory and a history test, presented in questionnaire format. These research instruments were developed specifically for this investigation and administered to 100 staff from 11 Brisbane Catholic Education Primary schools. These 11 schools were those that agreed to participate from a sample of 50 schools randomly selected from within the Brisbane Diocese. The participants' scores on each of the instruments were correlated in order to test the research hypothesis and their responses to the attitude survey were subjected to factor analytic techniques to search for underlying patterns in the data. Schools differed significantly in their attitude scores and history test results, however, across the sample it was found that there was a small to moderate positive correlation between a teacher's knowledge of Indigenous history and their attitude towards Reconciliation. Participation in formal training in Indigenous history, Indigenous studies, or cultural awareness was also shown to correlate with a positive attitude towards Reconciliation. With regards to the factor analysis, it was observed that the response patterns of participants to the Attitude survey could be grouped into five broad themes and that the highest level of agreement was observed on items relating to "Recognition of ATSI history in Australian Culture". The latter finding indicates that the teachers sampled considered Indigenous history an important aspect of the Reconciliation process. The correlation between history test results and attitude inventory scores supports the research hypothesis that that teachers' knowledge of Indigenous history impacts positively on their attitude towards Reconciliation. This, coupled with the observation that participation in formal training also impacts favorably on this construct, suggests steps by which teacher attitudes could be improved. These steps could include making in-service training and pre-service units focusing on Indigenous history a compulsory component of teacher education programs.

McConaghy, C. (2000). *Rethinking indigenous education: Culturalism, colonialism and the politics of knowing*. Flaxton, QLD: Post Pressed.

Written as part of the author's PhD studies. Argues that culturalism in relation to Indigenous education can be criticised on moral, conceptual and political grounds and suggests a need for 'postculturalism' within Indigenous education. Topics addressed include scientific culturalism, 'pastoral welfarism' assimilation, cultural relativism and radicalism. Includes bibliography, references and index.

McConaghy, C. (2003). On pedagogy, trauma and difficult memory: Remembering Namatjira, our beloved. *The Australian Journal of Indigenous Education*, 32, 11-20.

One of the projects engaged in within the text Rethinking Indigenous Education (RIE) (McConaghy, 2000) was an analysis of the colonial regimes that are reproduced within Indigenous education, often despite our emancipatory intentions. Through a detailed critique of the various competitions for epistemic authority in the field, the book explores the structural processes by which certain knowledges are legitimated as "truths" and the material and symbolic effects of these. The focus of the book was on the imagined worlds of various traditions of knowing Indigenous education and their claims to authority. It was a "how" rather than a "who" story that dealt with theoretical assumptions, broad-brush policy and curriculum inquiry and that attempted to avoid the identity politics that had gripped Indigenous education for more than a decade. Importantly the book also suggested that rather than being cumulative, critique is a process that needs to be ongoing, done again and again. This paper, Remembering Namatjira, has sought to move beyond the main projects of RIE, many of them structural in nature, to an analysis of more intimate aspects of Indigenous education. It addresses some of the "who" issues, not in terms of representation politics, who can know and speak what, but in terms of the psychic difficulties that we attach to knowledge in Indigenous education. Whereas RIE drew upon postcolonial and feminist insights, this paper considers the contribution of psychoanalysis to thinking through some of the more intractable issues that remain unexamined or under examined in the field. Among the issues addressed are the fundamental dilemmas around our ambivalences in education; the notion of pedagogical force (and transferences, resistances and obstacles to learning); the work of ethical witnessing; and issues of difficult knowledge, or knowledge and memories that we cannot bear to know. Central to the work of rethinking Indigenous education again, in moving beyond deconstruction, is the process of making meaning out of the ruins of our lovely knowledges (Britzman, 2003), our comfort knowledges, about what should be done in Indigenous education.

McCoy, B. F. (2008). Healers and health. *Holding Men: Kanyirninpa and Aboriginal men's health* (chap. 3). Canberra: Aboriginal Studies Press. Retrieved from
http://lryb.aiatsis.gov.au/PDFs/mccoy_ch3.pdf

The ways in which indigenous men understand their health and culture are eloquently explored in this evocative examination of Aboriginal life. This accessible meditation uses conversations, stories, and art to demonstrate that kanyirninpa—the cultural value and relationship that has sustained Kimberly desert communities for centuries—may provide hope for change and better health for all. Recognizing vulnerabilities that remain in young indigenous men's lives in a rapidly changing world—sport, substance abuse, and incarceration—this ethnography offers Aboriginal insights into the ways in which kanyirninpa can provide possibilities for lasting improvements to men's health.

Ministerial Council on Education, Employment, Training and Youth Affairs (2007). *Australian Qualifications Framework: Implementation handbook (4th ed.)*. Australian Qualifications Framework (AQF) Advisory Board. Retrieved July 26, 2011, from
http://www.aqf.edu.au/Portals/0/Documents/Handbook/AQF_Handbook_07.pdf

This Handbook provides a detailed guide for the implementation of the Australian Qualifications Framework. It should be read in conjunction with documents issued by accrediting bodies.

McInerney, D. (2002). *Relationships between motivational goals, sense of self, self-concept, and academic achievement for aboriginal children*. Paper presented at the Annual Meeting of the American Educational Research Association (Seattle, WA, April 10-14, 2001).
Retrieved from <http://www.eric.ed.gov/PDFS/ED456992.pdf>

An individual's school motivation and achievement are products of a complex set of interacting motivational goals, sense of self, and self-concept variables. Motivational goals may be differentially salient to individuals from different cultural backgrounds; and sense of self, including academic self-concept, may vary across cultural groups. This paper examines the nature of Australian Aboriginal students' motivational goals, the nature of their academic self-concepts, and their sense of self within school settings. Also examined are the relationships of these variables to intention to complete further schooling, affect toward school, valuing school, student achievement, and school attendance. The Inventory of School Motivation and the Self Description Questionnaire were administered to 129 Aboriginal and 810 non-Aboriginal students in grades 7-9 in 6 rural and urban schools in New South Wales. The results suggest that Aboriginal students, even in remote locations, were motivated by the same motives and self beliefs as influenced students from non-Aboriginal and largely urban backgrounds. These results tell a positive story about the capacity of Aboriginal children to do well at school given the right sort of motivational school environment and indicate the need for further research into the causes of the relatively poor academic performance and persistence of Aboriginal students.

McKnight, A. H., G.Nielsen, W. (2010). Animated storytelling about —My Special Place to represent non-Aboriginal preservice teachers' awareness of relatedness to country. In C.H. Steel, M.J. Keppell, P. Gerbic & S. Housego (Eds.), *Curriculum, technology & transformation for an unknown future, Proceedings asilite Sydney 2010*, (pp. 609-619). In this study, a group (N=15) of final year non-Aboriginal preservice teachers participated in an elective subject that aimed to raise their awareness about Aboriginal ways of knowing. A vital aspect of the course was developing the preservice teachers' awareness of —relatedness to country || which is a key belief for Aboriginal people. The non-Aboriginal preservice teachers selected their own special place and then experienced Aboriginal ways of knowing throughout the course and visited local Aboriginal sites to hear and listen to stories shared by an Aboriginal Elder. At the end of the subject, the preservice teachers created their own animated story about their special place. The animation approach used is called —Slowmation (abbreviated from —Slow Animation) which is a narrated stop-motion animation that is played slowly, at 2 photos/second, to tell a story. It is a simplified way for preservice teachers to make animations that integrates aspects of claymation, digital storytelling and object animation. To research this approach the preservice teachers were interviewed at the beginning and end of the course as well as submitting their animation for assessment. Data collected revealed that all the preservice teachers were able to make an animated story explaining their relationship to their —special place' and most developed a deeper understanding of what a relational approach to country means. Getting the preservice teachers to make animated stories helped them to reflect upon their special place and was a creative way to develop their awareness of cultural diversity especially about Aboriginal ways of knowing.

McLaughlin, J., & Whatman, S. (2007). *Embedding indigenous perspectives in university teaching and learning: lessons learnt and possibilities of reforming/decolonising curriculum*. In 4th International Conference on Indigenous Education: Asia/ Pacific, 19-22 July, Vancouver, Canada. Retrieved from <http://eprints.qut.edu.au/10350/1/10350.pdf>

Embedding Indigenous knowledge in the curriculum continues to challenge traditional western perspectives on Indigenous epistemologies and cultures. This paper will initially discuss experiences of embedding Indigenous perspectives in the curriculum at an Australian university. The project was inspired by the Reconciliation Statement which ensured funding through Teaching and Learning Large Grants. Its successful outcomes included the creation of identified positions for Indigenous academics within faculties, creation of a resource hub of relevant teaching materials and consistent documentation and awareness of Indigenous perspectives through interviews and staff development workshops. The paper concludes by critically interrogating the methodology used to conceptualise Indigenous knowledge in embedding Indigenous perspectives (EIP) in a university curriculum. This paper argues for a thorough curriculum reform if a degree of decolonisation of the western constructed Indigenous knowledge and its living systems are desired.

McLisky, C., & Day, D. (2004). *Black and white science: Encouraging Indigenous Australian students into university science and technology*. Retrieved from http://sydney.edu.au/koori/research/black_white_science.pdf

This study makes a preliminary assessment of what causes low Indigenous Science and Technology enrolments and graduations at the University of Sydney, and how to increase educational success and career path opportunities for Indigenous scientists. This study found complex cultural, social, economic and institutional issues influencing under-representation especially the prime importance of Indigenous knowledge to communities and the apparent lack of relevance of Science and Technology to Indigenous people. The need for increased targeted marketing of Indigenous access and support at the University was observed.

McLoughlin, C., & Oliver, R. (2000). Designing learning environments for cultural inclusivity: A case study of indigenous online learning at tertiary level. *Australian Journal of Educational Technology, 16(1)*, 58-72. Retrieved from <http://ascilite.org.au/ajet/ajet16/mcloughlin.html>

Flexible delivery of educational resources must take account of cultural variables and recognise the specific learning needs, preferences and styles of learners. In designing instruction, there may be a tension between the need to ensure access for a diverse student population, while at the same time taking into account the need for localisation to accommodate learners' particular cultures, cognitive styles and preferences. Considering the micro and macro cultural levels of instructional design is therefore essential if appropriate learning environments are to be created. The acceptance, use and impact of WWW sites is affected by the cultural backgrounds, values, needs and preferences of learners. One of the limitations in current instructional design models is that they do not fully contextualise the learning experience, and are themselves the product of particular cultures. The design of Web based instruction is not culturally neutral, but instead is based on the particular epistemologies, learning theories and goal orientations of the designers themselves. Recently, theorists have argued for a cultural dimension in the design process and the need to provide culturally sensitive learning environments. In this paper, we trace the design processes involved in the development of an online learning environment for indigenous Australian learners preparing to enter university, and account for the cultural issues that impacted on creation of learning tasks and styles of communication. The paper argues for cultural localisation, which means incorporating the local values, styles of learning and cognitive preferences of the target population. It also means going beyond surface level design considerations, to achieve culturally inclusive constructivist learning environments. Examples of tasks, activities and forms of online interaction are provided in the context of a bi-cultural model of learning that recognises diversity and different learning needs. It is recommended that when creating WWW based course support sites for cultural inclusivity, systematic attention must be given to particular design guidelines, which include responsiveness to learner needs, community based learning and cultural contextualisation of learning activities.

Mellor, D. (2004). Responses to racism: a taxonomy of coping styles used by Aboriginal Australians. *American Journal of Orthopsychiatry, 74(1)*, 56-71.

The results of a survey into the responses of Aboriginal Australians to racism are reported in this article. After a review of previous taxonomies of responses to racism, discrimination or oppression, the data from a series of interviews on the experience of racism and the emotional and behavioural responses are analysed. The author develops a new taxonomy of coping framed by the following broad categories: to defend the self, to control or contain the reaction, or to confront the racism

- Memmott, P. (2000). *The Way It Was: Customary Camps and Houses in the Southern Gulf of Carpentaria*. In P. Read (Ed.), *Settlement* (chap. 2). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/read_ch2.pdf
A history of Australian Indigenous housing.
- Message Stick (2008). *Talking Stick* [Motion picture]. Australia: Australian Broadcasting Corporation (ABC).
Message Stick about their careers, and the ever-growing Indigenous film industry.
- Message Stick (2008). *2 Live 2 Deadly* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved from
http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=T_EX20092603704;res=TVNEWS
From humble beginnings operating out of a terrace house in Redfern twenty years ago, the Aboriginal voice on Sydney radio has struggled to seal its place on the city's airwaves.
- Message Stick (2008). *Aboriginal Sportspeople* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
Aboriginal sports people Marcia Ella-Duncan, Danny Morsu, Bo Della-Cruz discuss their involvement in their respective sports and their communities.
- Message Stick (2008). *Improving Education Standards* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved from
http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=T_EX20092204633;res=TVNEWS
Improving Education Standards: In tackling the high level of disadvantage affecting so many Indigenous communities in Australia, it's clear that improving education standards is one of the biggest priorities to be addressed.
- Message Stick (2008). *Law and Justice* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
How is Australia to be judged when it's clear that the most vulnerable and disadvantaged group, Indigenous Australians, is also the group most likely to be languishing in our increasingly overcrowded prisons? Three individuals who work tirelessly to break this cycle and bring some sense of hope that positive alternative are within our reach Dennis Egginton who has been the Chief Executive Officer of the Aboriginal Legal Service of Western Australia since 1995. Colleen Murray, the Executive Officer of the Tirkandi Inaburra Cultural and Development Centre which is dedicated to assisting Indigenous boys, aged 12 to 15, who are at risk of becoming caught up in the juvenile justice system.
- Message Stick (2008). *Voices from the Cape Part One* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
In April 2007, the community school in Aurukun invited David Vadiveloo to bring his unique Community Prophets model to engage their students.
- Message Stick (2008). *Voices from the Cape Part Two* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
The second part of this series follows the trials and tribulations of a local community school in Aurukun, on Queensland's Cape York Peninsula
- Message Stick (2008). *Indigenous Entrepreneurs* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved from
http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=T_EX20081401118;res=TVNEWS
Indigenous Entrepreneurs: Corowa talks to Indigenous Australian entrepreneurs former rugby union player Mark Ellis and IBA Chairman Joseph Elu about their business success and the prospects for the Indigenous community to enter into the business world.

Message Stick (2010). *The hidden truth: The story of Frances Bodkin* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved December, 8 2010, from <http://www.abc.net.au/tv/messagesstick/stories/s2983831.htm>
Frances Bodkin, known to many as "Aunty Fran" is a 76 year old Harawal woman from the south of Sydney. Despite her age, she works tirelessly to teach traditional Indigenous 'science' and enable a deeper understanding of, and an ability to care for, our natural environment.

Ministerial Council on Education, Employment, Training and Youth Affairs (2001). *Exploring Multiple Pathways for Indigenous Students: Discussion paper*. Retrieved March 22, 2011, from http://www.mceetya.edu.au/verve/_resources/exploringmultiplepathways_file.pdf
Exploring Multiple Pathways for Indigenous Students, from MCEETYA, is an information paper which looks at the transition for indigenous peoples from primary to secondary schooling, from school to vocational education and to higher education.

Mitchell, J. (2010). *In good faith?: Governing Indigenous Australia through God, charity & Empire 1825-1855*. Retrieved from http://epress.anu.edu.au/good_faith_citation.html
In the early decades of the 19th century, Indigenous Australians suffered devastating losses at the hands of British colonists, who largely ignored their sovereignty and even their humanity. At the same time, however, a new wave of Christian humanitarians were arriving in the colonies, troubled by Aboriginal suffering and arguing that colonists had obligations towards the people they had dispossessed. These white philanthropists raised questions which have shaped Australian society ever since. Did Indigenous Australians have rights to land, rationing, education and cultural survival? If so, how should these be guaranteed, and what would people have to give up in return? Would charity and paternalism lead to effective government or dismal failure – to a powerful defence of an oppressed people, or to new forms of oppression? In Good Faith? paints a vivid picture of life on Australia's first missions and protectorate stations, examining the tensions between charity and rights, empathy and imperialism, as well as the intimacy, dependence, resentment and obligations that developed between missionary philanthropists and the people they tried to protect and control. In this work, Mitchell brings to life hitherto neglected moments in Australia's history, and traces the origins of dilemmas still present today.

Mooney, J., & Craven, R. G. (2005). *Teaching Aboriginal Studies: Producing Inclusive Australian Citizens*. Retrieved from <http://www.aare.edu.au/05pap/moo05315.pdf>
This paper argues that Aboriginal Studies should not merely be 'taught' on the sidelines, but celebrated and incorporated into mainstream teaching. If primary teacher education institutions and departments of education's teaching and learning mission is to produce inclusive Australian citizens, then it can be argued that primary teacher education institutions and likewise schools must incorporate Aboriginal Studies and Aboriginal Studies perspectives. The paper considers the historical factors that have influenced Australia's misunderstanding of Aboriginal people and culture, and the present plight of Aboriginal people in Australia. It examines these historical factors and how these factors have resulted in Aboriginal people and culture being perceived as insubstantial which has led, in some areas, to chronic Aboriginal disadvantage. In the 1970's a cultural resurgence resulted in Aboriginal Studies being taught in schools. However, many primary teacher education institutions have been slow to introduce Aboriginal Studies subjects. This paper presents a rationale for teaching Aboriginal Studies within universities, schools and hence the wider Australian community.

Moran, A. (2002). The psychodynamics of Australian settler-nationalism: Assimilating or reconciling with the Aborigines. *Political Psychology*, 23(4), 667-701.
Settler-nationalism is a form of nationalism that must face specific cultural dilemmas as a result of the dispossession of indigenous peoples. Since the Second World War, Australia has attempted to come to terms with its past of dispossession and to find ways to incorporate Aborigines within national imaginings, and within the nation itself. This paper argues that there are two modes of settler-nationalism-termed assimilationist and indigenizing-that compete to organize the national reality, including relations between the settler and indigenous populations. Kleinian object relations theory is drawn upon to delineate the emotional structures of the two modes of nationalism. Implications for indigenous rights, in particular for Aboriginal land rights, are examined.

Morawski, J. G. (2005). Reflexivity and the psychologist. *History of the Human Sciences*, 18(4), 77-105.
Psychologists tend to examine their activities in experimentation with the same objective scientific attitude as they routinely assume in the experimental situation. A few psychologists have stepped outside this

closed epistemic practice to undertake reflexive analysis of the psychologist in the laboratory. Three cases of such critical reflexive analysis are considered to better understand the strategies and consequences of confronting what Steve Woolgar has called 'the horrors of reflexivity'. Reflexive work of William James, Horace Mann Bond, and Saul Rosenzweig are examined: working in the early years of modern experimental psychology these scientists identified limitations in the dominant natural science model of experimentation. Attending to the scientist's own cognitions, social status, and unconscious processes respectively, James, Bond, and Rosenzweig criticized this natural science model and presented methodological and epistemic alternatives. The relative neglect of their constructive observations underscores the resistance to addressing psychology's reflexive dimensions.

Mulholland, E. (2008). *Improving health in East Arnhem Land, Issues 83*.

The article focuses on the need for a collective effort between the Australian federal government and community-controlled services to roll out a major expansion of primary health care services for the Aboriginal people across the Northern Territory. It notes that the government and private sectors should maximize its effort in resolving such problem considering the growing number of aboriginal people who experience various sickness and illness especially in East Arnhem Land. On the other hand, it cites that if the places where these people live are disturbed and damaged, social relationships must also be disturbed and damaged and if social relationships are damaged, people get sick.

Munro, M., Geia, L., Green, D., Dennis, R., & Clay, N. (n.d.). Indigenous Australians training to make sporting history: A group of inspirational Indigenous Australians are training to make sporting history, with the goal of representing their country at the London Olympics [Television Broadcast]. Australia: Seven Network. Retrieved from
<http://search.informit.com.au/search;rs=1;rec=12;action=showCompleteRec>

A group of inspirational Indigenous Australians are training to make sporting history, with the goal of representing their country at the London Olympics. They are looking to win Australia's first gold medal in boxing at an Olympic Games, and now, they have the support of world boxing champion Danny Green.

Nakata, M. (1998). Anthropological texts and Indigenous standpoints. *Australian Aboriginal Studies*, (2), 3-4. Retrieved from
<http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/fullText;dn=990707412;res=APAFT>

In this article, I present an outline of the Haddon Reports from my standpoint as a Torres Strait Islander. This standpoint attempts to outline the content of what the Cambridge scholars did, sheds some light on the sciences they deployed, and discusses the legacy of their contribution to the current understandings and representations of Torres Strait Islanders today. However, it is the relevance of the Haddon Reports (as an exemplar of knowledge production) to the issue of Indigenous scholarship that frames the whole article.

Nakata, M. (2002). Indigenous knowledge and the cultural interface: Underlying issues at the intersection of knowledge and information systems. *IFLA journal*, 28(5/6), 281-291.
I am aware as I begin this plenary paper that members of the library profession that are drawn to a presentation slotted under the theme, Indigenous Knowledge, are most likely interested in the systems and issues for managing information in that area.

Nakata, M. (2002). *Some thoughts on the literacy issues in indigenous contexts*. Melbourne: Language Australia.

Nakata, M. (2004). Indigenous Australian studies and higher education. *Australian Institute of Aboriginal and Torres Strait Islander Studies, The Wentworth Lectures—Unpublished paper*.
Lecture given by Professor Nakata. The Wentworth Lectures - 2004

Nakata, M. (2007). The cultural interface. *The Australian Journal of Indigenous Education*, 36, 7–14.

For a while now I have been researching and writing about Australian Indigenous education issues. Like you all, I have seen much good work and learnt much from what is going on across the country and internationally to improve outcomes for Indigenous learners in formal education processes. And still we go on with the struggle and with the limitations that Western sciences and practices place on us in the process. This paper draws together theoretical propositions from the work we have been progressing for the higher education sector over the past decade and to point to some foundational principles that can

help establish some early beginnings with Indigenous education as a discipline in the higher education sector.

Nakata, M. N. (2001). *Indigenous peoples, racism and the United Nations*. Altona, Vic.: Common Ground Publishing.

The Regional Meeting of Indigenous Peoples on the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance was hosted by the Aboriginal and Torres Strait Islander Commission (ATSIC) in Sydney, Australia in February 2001. The meeting, designated a satellite meeting by the United Nations High Commissioner of Human Rights, provided a forum allowing discussion and presentation by Indigenous Peoples from Aotearoa/New Zealand, mainland United States, Hawaii, Canada and Australia on racism and racial discrimination issues that affect Indigenous Peoples in those countries. Indigenous Peoples, Racism and the United Nations preserves a record for those who participated in the Sydney Conference as well as becoming a means to disseminate and canvass both local and international issues of racism and identity in the wider public domain. As well it serves to demystify the role and activities of the United Nations in relation to racism and Indigenous Peoples. This is a book addressing policy makers and politicians, but it is much more than that. It includes a collection of voices telling it 'like it is' for many of the world's Indigenous Peoples. It is a book that should be widely read by non-Indigenous communities as a means of connection with the humanity in us all, and as a call for change.

Nakata, M. N. (2007). Disciplining the Islander in formal education. *Disciplining the savages : savaging the disciplines* (chap. 8). Canberra, ACT: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/nakata_ch8.pdf

"Martin Nakata, an Torres Strait Islander and indigenous academic, casts a critical gaze on the Cambridge Expedition researchers of the late 1890s. Meticulously analysing the linguistic, physiological, psychological and anthropological testing conducted, he offers an astute critique of the researchers' methodologies and interpretations. He uses these insights to reveal the similar workings of recent knowledge production in Torres Strait education."--cover.

Nakata, M. N., & Langton, M. (2005). *Australian indigenous knowledge and libraries*. Canberra, ACT: Australian Academic & Research Libraries.

This book is an outcome of the Libraries and Indigenous Knowledge Colloquium held at the State Library of New South Wales in December 2004. The editors have taken advantage of the opportunity provided by the substance and scope of the papers presented at the Colloquium, and the degree of professional interest in the issues associated with Indigenous Knowledge in libraries and archives, to put together an edited collection that is accessible to a wider audience. If it is possible to guide the way readers respond to this collection, then perhaps the first thing the authors would like readers to take away would be an appreciation and understanding of the complexities that professionals must engage with in meeting the needs of Indigenous people and the issues associated with managing Indigenous knowledge. From the Indigenous perspective, we can well understand the profession's desire to have clear prescriptions for practice and practical assistance. However, the path to developing clear and high standards of practice in this area rests on building a strong foundation for understanding what informs the concerns of Indigenous people about the intersection of our knowledge and cultural materials with library and archival systems and practice. This requires a broad sweep across issues of knowledge, culture, history, heritage, law, and information technologies. It requires consideration of articulations between the local/global, the Indigenous/Western, and traditional/contemporary dualities. Most importantly, it requires professional understanding at a level deep enough to generate problem-solving and innovations to practice to overcome the manifold tensions that emerge across all these in a diverse range of situations.

Nakata, M. N., & Northern Territory Library (2006). *Evaluation of the Northern Territory Library's Libraries & Knowledge Centres*. Darwin: Northern Territory Library.

The Libraries and Knowledge Centres (LKC) concept, as a model for the delivery of relevant and sustainable information services in the Northern Territory, has the potential to be a key infrastructure element for the Northern Territory Government's plans for building capacities in the regions and better futures for all Territorians.

Nancy, E. (2002). *Cultural competence: Ethical & empowered response with discrimination*. California: Institute on Global conflict & cooperation, University of California.

This is the sixth case study in the series Holding These Truths: Empowerment and Recognition in Action. This series presents case studies for a future conflict resolution textbook. It has been successfully piloted with several international classes. Those, who benefit most, stress the importance of carefully studying the introduction. (See Introduction to Conflict Case Studies, Nancy D. Erbe). Because the case study format is intentionally unique, written in an interactive and non-linear workbook style, unlike many introductions, the information provided there is required for understanding the case studies. Readers are encouraged to send comments and critiques directly to the author. Because of the deliberate one-of-a-kind format of the text, detailed page-by-page comments and questions are welcome.

Nappaljari Jones, J., Smith, L., & Briscoe, G. (2006). They used to call it Sandy Blight: Aboriginal health and censorship in Australia. *Australian Aboriginal Studies*, 2, 62-67.

In 1977, a documentary film entitled They used to call it Sandy Blight was produced by independent filmmakers on the National Trachoma and Eye Health Program, a program to survey and treat the eye health of rural Australians, particularly Aborigines and Torres Strait Islanders. The documentary raised awareness of and generated support for Aboriginal health. In this paper we discuss the eye health of Aboriginal peoples prior to and at the time of the documentary and the debate surrounding calls for the film's censorship.

Nash, R. (2006). Embedding Indigenous perspectives in nurse education. *Australian Nursing Journal*, 14(2), 31.

The article highlights a project initiated by the Faculty of Health at Queensland University of Technology in Brisbane for the improvement of cultural competence in its undergraduate education courses. A whole course approach to the development of cultural competence with respect to Aboriginal and Torres Strait Islander perspectives was taken by the project according to Robyn Nash, director of undergraduate nursing programs.

Nash, R., Meiklejohn, B., & Sacre, S. (2006). The Yapunyah project: embedding Aboriginal and Torres Strait Islander perspectives in the nursing curriculum. *Contemporary Nurse*, 22(2), 296-316.

The Yapunyah project: embedding Aboriginal and Torres Strait Islander perspectives in the nursing curriculum.

National Aboriginal and Torres Strait Islander social survey, Australia (2010). Australian Bureau of Statistics (2008). Retrieved 8 December, 2010, from

<http://www.apo.org.au/research/national-aboriginal-and-torres-strait-islander-social-survey-australia>

The 2008 National Aboriginal and Torres Strait Islander Social Survey summary booklet is intended for use by Indigenous Engagement Managers while visiting Indigenous Communities. It presents a shorter summary of the results from the 2008 National Aboriginal and Torres Strait Islander Social Survey, on a wide range of topics including population, culture and language, health, education, labour force, housing, family and support networks, children and young adults.

National Aboriginal Health Organisation (n.d.). Retrieved April 5, 2011, from
http://www.naho.ca/english/pub_culturalComp.php

Various publications related to cultural competency.

National Association of Social Workers (2007). Indicators for the achievement of the NASW standards for Cultural Competence in social work practice. Retrieved from
<http://www.naswdc.org/.../NASWCulturalStandardsIndicators2006.pdf>

The Indicators for the Achievement of the NASW Standards for Cultural Competence in the Social Work Profession are designed as an extension of the Standards to provide additional guidance on the implementation and realization of culturally competent practice.

National Archives of Australia (2006). *Tracking family : a guide to Aboriginal records relating to the Northern Territory/National Archives of Australia*. Canberra, ACT: National Archives of Australia.

Past state and federal governments followed policies of separating Indigenous children from their families. Children were placed in children's homes or missions run by the government or churches, or, in some

cases, children were fostered or adopted. These arrangements caused pain to those separated and to their families and communities. Two government reports have made recommendations emphasising the importance of making relevant records available to assist children who were separated from their families to discover their identity and to link-up with their families and communities.

National Board of Employment, Education and Training Higher Education Council (1996)

Equality, Diversity and Excellence: Advancing the National Higher Education Equity Framework. Canberra: Australian Government Publishing Service (AGPS), 1/96, 45.

Equality, Diversity and Excellence: Advancing the National Higher Education Equity Framework.

National Health & Medical Research Council (2005). *Cultural competency in health: A guide for policy, partnerships & participation*. Canberra, A.C.T.: Author. Retrieved April 5, 2011, from <http://www.nhmrc.gov.au/publications/synopses/hp25syn.htm>

All Australians have the right to access health care that meets their needs. In our culturally and linguistically diverse society, this right can only be upheld if cultural issues are core business at every level of the health system - systemic, organisational, professional and individual. This guide is one step towards this goal, giving a model for cultural competency that can be applied by health systems and organisations to improve health for all.

Governments and health services may be better equipped to tackle Australia's future health issues, including overweight and obesity, if they integrate cultural issues into the planning and delivery of health care and services, business and community groups. The Guide will help policy makers and managers with culturally competent policy and planning at all levels of the health system.

'Cultural Competency in Health' Powerpoint Presentation. The powerpoint presentation is provided for the use of interested individuals and organisations in the delivery of workshops and short courses. It may be used to stimulate discussion about the concept of 'cultural competency', and to facilitate awareness of the NHMRC Guide "Cultural Competency in Health: A guide for policy, partnerships and planning".

National policy framework for Aboriginal & Torres Strait Islander library services & collection.

National & State Libraries Australasia. Retrieved March 28, 2011, from
<http://www.nsla.org.au/publications/policies/2007/pdf/NSLA.Policy-20070129-National.Policy.Framework.for.Indigenous.Library.Services.pdf>

This policy framework is to guide progressive action across National, State and Territory library institutions in their plans and approaches to Aboriginal and Torres Strait Islander library services and collections.

National report to Parliament on Indigenous education and training (2002). Retrieved April 5, 2011, from <http://www.dest.gov.au/schools/publications/2002/nrpief/full.pdf>

This report covers the pre-school, school and post-compulsory education sectors. The results highlight several areas of indigenous education where progress has been made: indigenous children are attending pre-school; more indigenous students are staying longer at school; around one in four indigenous people aged 15-64 are undertaking some form of vocational education and training; and increased proportions of indigenous students are enrolled in Bachelor and higher level courses at universities.

National report to Parliament on Indigenous education and training (2006). Department of Education, Employment & Workplace Relations. Retrieved April 5, 2011, from
http://www.dest.gov.au/sectors/indigenous_education/publications_resources/other_publications/National_Report_Parliament_Indigenous_2006.htm#abstract

The National Report to Parliament on Indigenous Education and Training, 2006 tracks progress in Indigenous education and training in 2006 at all levels, from preschool through to higher education. In 2006, the Indigenous Education Program (IEP) provided supplementary funding to almost 200 preschools, schools, vocational and technical education (VET) organisations and education systems, in both the government and non-government sectors. Education providers in receipt of IEP funding report against outcomes in eight priority areas. Four priority areas relate to improving outcomes for Indigenous students – in literacy and numeracy; enrolments; attendance and retention; and in educational outcomes such as the gaining of Year 12 Certificates. Under the heading of Indigenous influence, involvement and presence, progress in the four other priority areas of Indigenous employment; professional development of staff involved in Indigenous education and training; involvement of Indigenous parents and communities in education and training; and culturally inclusive curricula is analysed and discussed. Interspersed through this report is a series of 'features' highlighting the activities of eleven education providers representing all levels of education and a wide range of geographical locations. Their stories give insights into how they are meeting the needs of their communities, what they do best, why they are special, and how they are

achieving good outcomes for their students. In addition, developments in numerous other Australian Government programs that assist Indigenous students are detailed, together with details of expenditure.

National report to Parliament on Indigenous education and training, Department of Education, Science & Training, Australia (2004). Retrieved April 5, 2011, from
http://www.dest.gov.au/sectors/indigenous_education/publications_resources/profiles/national_report_indigenous_education_and_training_2004.htm

The National Report to Parliament on Indigenous Education and Training, 2004 tracks progress in Indigenous education and training in 2004 at all levels, from preschool through to higher education, reporting against outcomes in eight priority areas. Four priority areas relate to improving outcomes for Indigenous students in: literacy and numeracy; enrolments; attendance and retention; and in educational outcomes such as the gaining of Year 12 Certificates. Under the heading of Indigenous influence, involvement and presence, is reported progress in the four other priority areas of: Indigenous employment; professional development of staff involved in Indigenous education and training; involvement of Indigenous parents and communities in education and training; and culturally inclusive curricula is analysed and discussed.

National report to Parliament on Indigenous education and training (2006). Department of Education Workplace Training & Workplace Relations. Retrieved April 5, 2011, from
http://www.dest.gov.au/NR/rdonlyres/C7CB8111-A9D3-4F54-9028-8484A3817089/24215/2006_NRPReportFINAL_WEB.pdf

This is the sixth in a series of annual reports to Parliament on Indigenous education and training in Australia. Since 2001 these reports have provided evidence of only limited progress in the reduction of gaps in educational outcomes between Indigenous and non-Indigenous Australians. This report makes it patently clear that serious gaps remain in all education sectors and that only increased and sustained efforts will close them.

National review of nursing education: Multicultural nursing education (2001). Commonwealth Department of Education, Science & Training. Retrieved March 28, 2011, from
http://www.dest.gov.au/archive/highered/nursing/pubs/multi_cultural/8.htm
Report undertaken by the Commonwealth Department of Education, Science & Training.

Nayar, S., & Tse, S. (2006). Cultural competence and models in mental health: Working with Asian Service Users. *The International Journal of Psychosocial Rehabilitation*, 10(2), 79-87. The Asian population is one of the fastest growing ethnic groups in New Zealand and this raises questions regarding the ability of the mental health service workforce to respond appropriately to the needs of New Zealand Asian population. This paper provides an overview of key findings from the international and New Zealand literature on the concept of cultural competence and delivery within mental health settings. From this systematic review of literature, the authors present an outline of a ten week education programme seeking to improve the cultural competence of the mental health workforce providing services to the Asian population are summarised.

Nekrassova, N., & Solarte-Vásques, M. C. (n.d.). Cultural Competence: A Fundamental Component of a Successful Higher Education Internationalization Strategy. *Notes on Contributors*.

The aims of the study are to propose further serious research on the strategic implementation of international standards and to demonstrate the need for an interdisciplinary, coherent and cooperative approach. Reports on the transformation of leading European institutions show that adequate support to students and faculty can positively prepare the ground to embrace cultural diversity. Tallinn University of Technology seeks to improve its international relevance working at every organizational level to better be able to meet the highest academic standards, while preserving local values and through cultural awareness, promoting the advantages of a multicultural society. Such an educational approach, assisted with the implementation of conflict management tools, would inspire a method capable of coping with the possible difficulties foreseeable in any planned organizational change. Building cross-cultural competence starts by recognizing and validating foreign and global cultural values, beyond the mere language proficiency training. Emphasis is put on the claim that cultural competence is not acquired through language training alone and that additional knowledge is required to cope with multiculturalism in educational settings, mainly conflict prevention/management skills.

Nelson, A., Allison, H., & Copley, J. (2007). Understanding where we come from: Occupational therapy with urban Indigenous. *Australian Occupational Therapy Journal*, 54(3), 203-214. This article outlines issues of service provision for Indigenous families in Brisbane, Australia. It presents guidelines for the development of a socially and culturally appropriate occupational therapy service for urban Indigenous children.

Nelson, B. (2002). Higher education at the crossroads: an overview paper. *Canberra*: Department of Education, Science & Training. Retrieved from http://www.secretariat.unsw.edu.au/acboard/committee_chairs/crossroadskeypoints.pdf

Neuenfeldt, K. (2006). The ongoing debate about women playing didjeridu: How a musical icon can become an instrument of remembering and forgetting. *Australian Aboriginal Studies* 1, 36-43.

An ongoing debate surrounding the use of the didgeridoo is the appropriateness of women playing it. This article explores examples of the quite diverse public discourse on the didgeridoo in Australia (and elsewhere) but also some of the paradoxes informing the debate. The debate is characterised herein as part of a broader process of the construction of social memory via what is remembered or forgotten when the didgeridoo is discussed or used. It is argued that, although gender is one dimension of the debate, there are other pertinent issues that need to be recognised as pivotal.

Ngoonjook : a journal of Australian Indigenous issues: Edition 34 (2010). Retrieved April 5, 2011, from <http://batchelorpress.com/books/ngoonjook-34>

Articles in this issue:

- Note from the editors by Jacqueline Ottmann and Nereda White
- The Institutional Leadership Paradigm project: improving institutional leadership for Indigenous outcomes by Lyn Fasoli and Jack Frawley
- The Institutional Leadership Paradigm project: an implementation methodology by Tony d'Arbon and Robyn Ober
- Institutional praxis: change and establishing meaningful partnerships with Indigenous peoples by Jacqueline Ottmann
- Institutional engagement with Indigenous communities: the First Nations Partnerships Program and the use of a borderland space by Alan Pence, James P. Anglin and Fran Hunt-Jinnouchi
- Opened and enduring leadership in institutional transformation by Jack Frawley and Nereda White
- Concluding reflections by Jacqueline Ottmann & Lyn Fasoli

Nichol, R. (2008). *Pedagogical Issues Affecting Indigenous Citizenship and Education in Australia and Melanesia*. Paper presented at the A Paper presented to the Social Educators' Association of Australia Biennial Conference, Multidimensional Citizenship Education in a Changing World, University of Newcastle.

http://www.seaa.org.au/media/NICHOL_Pedagogical%20Issues%20Affecting%20Indigenous%20Citizenship%20a.pdf

Culturally appropriate education for people of Indigenous descent is not a privilege; it is a fundamental right. Such an education is also a powerful resource for all educators and all cultures. This paper examines theoretical and pedagogical issues affecting Indigenous education, particularly those raised in my book, *Socialization, Land and Citizenship Among Aboriginal Australians: Reconciling Indigenous and Western Forms of Education* (The Edwin Mellen Press, New York, 2005). It also draws from comparative dimensions, particularly from Melanesia, acquired during my experiences of teaching and researching in Papua New Guinea and a recent sabbatical in the Department of Anthropology, Durham University, UK. The major objective is to examine issues of education and pedagogy and to suggest forms of reconciliation between the dominant Western or mainstream education and Indigenous forms of education. The work is grounded in ethnographic case studies in Melanesia and Australia, and wide-ranging interaction and consultation with Indigenous people. We can learn a great deal from Indigenous cultures, however their knowledge and methodologies are often ignored or discounted by metropolitan, industrial societies. The presentation and paper lead the participant and reader along an alternative, arguably far more productive and equitable pathway. If you work in education, community development or many related fields, participating in this presentation, reading the paper, and, crucially, putting the recommendations into practice, should lead to a world of greater reconciliation, understanding, inclusive citizenship, peace and productivity. It is argued that if we are to achieve a social and political reconciliation between Indigenous and non-Indigenous citizens there is a clear need for a broad, inclusive and participatory form of citizenship

and civic education, one which acknowledges Indigenous forms of learning and empowers Indigenous communities. The provision of the most appropriate education for Indigenous students is extraordinarily complex and presents an enormous challenge to educators, in Australia and elsewhere. The implications are profound; continued ignorance and arrogance from the dominant cultures will lead to even greater resentment, social alienation, poverty and divisiveness. The presentation and paper explore these issues and concerns in both the broad historical, and more particular localized sense, each informing the other.

Nieto, C. P. (2008). *Cultural Competence and its Influence on the Teaching and Learning of International Students*.

The purpose of this study was to investigate the extent to which one's level of cultural competence impacts the teaching and learning process for both instructors and students at the university level. Specifically, this study examined whether there is a difference in the level of intercultural sensitivity between university instructors and ESL students, whether ESL instructors and non-ESL instructors vary in their levels of intercultural sensitivity, and the extent to which gender impacts cultural competence. Finally, an investigation was conducted to explore the relationships between the instructors' level of intercultural sensitivity and the challenges they face in instructing international students, in addition to the relationship between students' level of intercultural sensitivity and the challenges they face while pursuing a college degree in the United States. A mixed methodology, using Intercultural Sensitivity Scale (Chen & Starosta) found that instructors in this university reported a higher level of intercultural sensitivity than college students at the same institution; a significant difference between ESL instructors and non-ESL instructors in the area of interaction engagement was revealed; and, that females scored higher than males. Finally, while instructors revealed that culture and language were the challenges most faced in teaching international students, those same students did not reveal them to be significant challenges.

Nochajski, S. M., & Matteliano, M. A. (2008). *A Guide to Cultural Competence in the Curriculum: Occupational Therapy*. Retrieved from <http://cirrie.buffalo.edu/culture/curriculum/guides/ot.php>

This curriculum guide has been prepared by the Center for International Rehabilitation Research Information and Exchange (CIRRIE) under a grant from the National Institute for Disability and Rehabilitation Research. Its purpose is to provide a resource that will assist faculty in occupational therapy programs to integrate cultural competency education throughout their curriculum.

Nolan, W., Hill, B., & Harris, J. (n.d.). *Reconciliation & Social Justice: The Role of Australian Universities in Educating for Change*. Paper presented at the Learning, Teaching & Social justice in Higher Education., Australian Catholic University.

Achieving social justice for Indigenous Australians is crucial to building a knowledgeable and mature society. This paper will discuss the role of Australian Universities in promoting social justice and reconciliation through the provision of professional education which meets the needs of Indigenous Australians whilst equipping non-Indigenous graduates with knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities, and skills to allow them to work effectively in Indigenous contexts. It will explore the policies and strategies being employed at Charles Sturt University for improving the access, participation, retention and success of Indigenous higher education students and for making Indigenous cultures, knowledges and peoples a visible and valued aspect of University life. It will discuss the benefits of incorporating Indigenous content into university curriculum to ensure the generation of informed future professionals and citizens committed to reconciliation and social justice.

Norman, H. (2004). Exploring Effective Teaching Strategies: Simulation Case Studies and Indigenous Studies at the University Level *Australian Journal of Indigenous Education*, 33, 15-21. Retrieved from <http://www.uq.edu.au/ATSI/ajie/docs/200433015021.pdf>

This paper explores teaching strategies for communicating complex issues and ideas to a diverse group of students, with different educational and vocational interests, that encourage them to develop critical thinking, and explores pedagogies appropriate to the multidisciplinary field of Aboriginal studies. These issues will be investigated through discussion of a successful simulation case study, including the setting up, resourcing, conducting and debriefing. The simulated case study was an assessed component of the new elective subject, Reconciliation Studies, offered at the University of Technology Sydney. In 2003 students participated in a role-play based on events in relation to the development of the Hindmarsh Island Bridge. Students were assigned roles as stakeholders where they researched and then role-played, through their assigned characters, the multilayered and complex dimensions of this recent dispute. Students were required to reflect critically on the cultural, economic, legal and political issues that were pertinent to their stakeholder and explore the underlying racial, ethical and moral grounds for their particular standpoint. I

argue that teaching strategies such as these can contribute to locating Indigenous Australian perspectives and experiences as critical within the professional profiles and practice skills of Australian university graduates.

Nulloo Yumbah: Indigenous Learning, Spirituality and Research Centre: Central Queensland University. Retrieved March 8, 2011, from

http://www.auqa.edu.au/gp/search/detail.php?gp_id=2657

As Central Queensland University's (CQU's) Indigenous Learning, Spirituality and Research Centre, Nulloo Yumbah has goals specific to improving Aboriginal and Torres Strait Islander outcomes:

- ensure prospective Aboriginal and Torres Strait Islander (ATSI) students are given every opportunity to gain access to pre-undergraduate, undergraduate and postgraduate courses and programs
- enable pre-undergraduate, undergraduate and postgraduate ATSI students to participate fully in the life of the university
- provide quality personalised services to students in formal and informal activities, modules, courses and programs
- explore and promote the possibilities of responsible custodianship
- promote Indigenous academic vitality among staff and students
- promote an exploration of an Indigenous Australian spirituality
- establish and maintain appropriately focused engagements with relevant communities and organisations in the promotion of CQU and the services the University can provide to address community and organisational interests
- be the pre-eminent CQU resource on Indigenous learning, spirituality and research.

O'brien, K., Baillie, R., Kong, K., Gooda, M., Biles, C., Biles, K., Balnaves, N. (n.d.). 7.30 Report:

Improving Indigenous health: It is believed the production of more Indigenous doctors will help improve the appalling statistics on Aboriginal and Torres Strait Islander health [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC1). Retrieved from

<http://search.informit.com.au/media;dn=TEX20103801180;res=TVNEWS;type=wmv>

It is believed the production of more Indigenous doctors will help improve the appalling statistics on Aboriginal and Torres Strait Islander health. Indigenous people are still lagging behind the rest of the country in terms of life expectancy, infant mortality and chronic disease.

Ochoa, K. C., Evans, M.A., & Kaiser, S.A. (2003). Negotiating care: The teaching and practice of cultural competence in medical school. A student perspective. *Medical Education Online*. As early as 1927, medical educators worked to include physician-patient communication into the formal training of medical students.¹ Today, the subject of cultural competence is gaining momentum within U.S. medical school curricula, adding a new level in the effort to teach the art of medicine.² As medical students who value the importance of teaching physician-patient communication, we find ourselves negotiating with faculty to find ways to incorporate cultural competence into our own curriculum. We hope that our efforts will allow future medical students to learn important patient care skills: those that will allow them to forge strong partnerships with patients of many cultures.

Oliver, B., Ferns, S., Whelan B., & Lilly, L. (2010). *Mapping the Curriculum for Quality Enhancement: Refining a Tool and Processes for the Purpose of Curriculum Renewal* Paper presented at the Proceedings of the Australian Quality Forum, Gold Coast, Australia.

Curriculum mapping has become a topic of interest in recent years in Australian higher education, and is associated with Graduate Attributes and curriculum renewal. Views of its usefulness differ. This paper reports on the curriculum mapping tool and process developed and refined at Curtin University in recent years. This tool started as a useful, yet time-consuming Word template, and has evolved into a more refined Excel-based tool which can provide visual representations of various aspects of the curriculum. While it is hoped that version three of the curriculum map will be a dynamic tool that updates automatically from the course database and other curriculum maps, the current version (version two) is being used by multiple universities across Australia to interrogate learning outcomes and curriculum themes. This paper is a case study which provides an overview of the level and depth of the analysis through the curriculum mapping tool, and how curriculum mapping has been carried out at Curtin University. Samples of the visuals produced by the curriculum map are provided, showing the spread of graduate attributes, thinking levels, assessment tasks, learning experiences and engagement with curriculum

themes across a course. The curriculum mapping process undertaken at Curtin University is described and the benefits to staff and institutions discussed.

Oliver, B. (2008). *Graduate Employability as a Standard of Success in Teaching and Learning*. Paper presented at the AUQF2008, "Quality & Standards in Higher Education: Making a Difference", Canberra, Australia.

<http://www.auqa.edu.au/auqf/pastfora/2008/program/papers/d8.pdf>

Students, graduates and employers generally concur that in addition to an academic qualifications, the attributes for success in commencing and advancing in a career and being an effective 'global citizen' are communication, teamwork, problem solving, self-management, planning and organising, technology, life-long learning, initiative, enterprise and the raft of skills generally called "emotional intelligence". To deliver on this expectation, and be successful in teaching and learning, universities can use an ADRI approach to undertake a gap analysis in graduate employability. This paper applies such a framework to Curtin University of Technology. With limited resources and strong community expectation on this issue, universities need low-cost, high impact levers for change. Some of these are suggested here: for example, aligning graduate attributes to employability skills then hardwiring them into the curriculum as assessable outcomes; asking recent graduates and their employers their perceptions of graduates' work-readiness; and building teaching staff capacity to model employability skills, maintain industry currency, and know the employment destinations and success of their graduates.

Omeri, A. (2003). Meeting diversity challenges: Pathway of advanced transcultural nursing practice in Australia. *Contemporary Nurse*, 15, 175-187.

This paper aims to address the state of transcultural nursing in Australia. In an attempt to address the challenges of cultural diversity in nursing practice, the significance of research-based transcultural nursing knowledge is examined within the evolutionary changes of multicultural policies in Australia. Transcultural nursing research, building upon existing nursing knowledge, provides evidence to advance transcultural nursing practice. In order to promote 'advanced practice' in multicultural Australia, models of research-based transcultural nursing practice are examined and highlighted.

Omeri, A., & Ahern, M. (1999). Utilising Culturally Congruent Strategies to Enhance Recruitment and Retention of Australian Indigenous Nursing Students. *Journal of Transcultural Nursing*, 10(2), 150-155.

Recruitment and retention of Aboriginal and Torres Strait Islander (ATSI) nursing students has been the concern of many faculties of nursing across Australia for some time. Multiple factors and issues have been raised to address recruitment, and most important retention, of ATSI students in undergraduate nursing programs. This article, through a review of the literature, explores and describes discoveries and discusses the importance of culturally meaningful strategies and knowledge as significant in addressing this core issue. Strategies for change in relation to curriculum design and faculty education in transcultural nursing are described.

Opper, I. (2006). Cultural Competency: How are we going in Queensland. Retrieved from <http://www.eccq.com.au/.../Cultural%20Competency%20-%20how%20are%20we%20going%20in%20QueenslandI.doc>

This report contains the views of government officers who attended a presentation: Highlights of the From Tolerance to Respect: Cultural Competence in Practice Conference. The conference was organised by the Multicultural Disability Advocacy Association of NSW (MDAA) and the National Ethnic Disability Alliance (NEDA) in September 2006. The presentation and discussion aimed to share information from the conference and was facilitated by Irene Opper, Multicultural Advocate, Ethnic Communities Council of Queensland. Three sessions were held for government officers in late 2006. A total of 66 officers participated.

Organizational Cultural competency (2011). Diversity RX. Retrieved March 28, 2011, from <http://www.diversityrx.org/topic-areas/organizational-cultural-competence>

Organizational Cultural Competence: Improving the cultural and linguistic capacity of a health care organization. This list shows all the website content related to Organizational Cultural Competence.

Ouluensis, A. U., & Socialium, S. R. (2010). *Insights and outlouds: Childhood research in the North*.

Childhood research aims to investigate and understand children in their everyday life; their actions, intentions and emotions in order to provide supportive environments where children are listened to and

valued as such. As long as children are encouraged to take part in activities and express their insights, delights, suspicions and worries, their learning and development is enhanced. Fourteen researchers and university teachers from different fields have joined hands in the field of childhood multidisciplinary research and published this book for the use of students, researchers, teachers, parents and educators. Childhood as such is universal phenomena, but there are cultural aspects which should be considered. In this book the aspects is Northern dimension, which brings to the childhood own special meaning. The book recounts children's everyday life in the various contexts in the North. The focus is on children's learning and playing, their cultural competences, school context and language skill, children's and their parent's rights to participate and children's role in the center of research. Also ethical insights of child research are discussed in a practical manner.

Our vision is for a nation in which the First Australians are economically independent and an integral part of the economy (n.d.). Indigenous Business Australia. Retrieved 25 November, 2010, from <http://www.iba.gov.au/>

Website of Indigenous Business Australia (IBA). IBA is a progressive, commercially focused organisation that promotes and encourages self-management, self-sufficiency and economic independence for Aboriginal and Torres Strait Islander peoples. IBA is a significant contributor to the goals of the Australian Government's Indigenous Economic Development Strategy, aimed at closing the gap between the living standards of Indigenous and other Australians.

Our programs provide the means for Indigenous Australians to create wealth and accumulate assets, take up mainstream investment opportunities, create business enterprises that provide additional employment opportunities, and purchase homes.

Overcoming Indigenous Disadvantage, Australian Government Department of Families, Community Services and Indigenous Affairs, and the Productivity Commission (2007, September). Retrieved April 4, 2011, from
<http://www.abs.gov.au/ausstats/abs@.nsf/7d12b0f6763c78caca257061001cc588/0f2abb3f112ffdc8ca2573d200111254!OpenDocument>

At 30 June 2006, the Australian Bureau of Statistics (ABS) preliminary Indigenous estimated resident population of Australia was 517,200 or 2.5% of the total population. This Indigenous population estimate was 14% higher than the 2006 unadjusted Census count (455,028). The relatively poor economic and social outcomes for many Indigenous Australians are well documented. Significant efforts are being made to address this disadvantage. The Council of Australian Governments' (COAG) National Framework of Principles for Delivering Services to Indigenous Australians commits all levels of government to 'achieving better outcomes for Indigenous Australians, improving the delivery of services, building greater opportunities and helping Indigenous families and individuals to become self-sufficient.' The strategic framework of indicators in COAG's Overcoming Indigenous Disadvantage: Key Indicators (OID) provides a useful framework in which to consider the welfare of Indigenous Australians. At the top of the framework, three priority outcomes reflect a vision for how life should be for Indigenous people. A set of 12 headline indicators are closely linked to the priority outcomes. Sitting beneath the priority outcomes and headline indicators are seven 'strategic areas for action'. Each strategic area for action is linked to a set of indicators, designed to show whether actions are making a difference, and to identify areas where more attention is needed. This article reports some outcomes for Indigenous people, drawing on data from the 2007 OID Report.

Overcoming Indigenous Disadvantage: Key Indicators (2009). Steering Committee for the Review of Government Service Provision. Australian Productivity Commission. Retrieved March 29, 2011, from
<http://www.pc.gov.au/gsp/reports/indigenous/keyindicators2007/chapters>

Overcoming Indigenous Disadvantage 2009 is the fourth report in a series commissioned by heads of Australian governments in 2002, to provide regular reporting against key indicators of Indigenous disadvantage.

Pacquiao, D. F. (2008). Nursing care of vulnerable populations using a framework of cultural competence, social justice & human rights. *Contemporary Nurse*, 28(1-2), 189-197.
The article attempts to present a model linking cultural competence with advocacy for social justice and protection of human rights in caring for vulnerable groups such as refugees and asylum seekers. Using the human rights principle focuses the moral obligation to address social inequities and suffering of vulnerable populations. Cultural competent care and culturally-congruent actions place the universal principles of social justice and protection of human rights within the cultural contexts of people's lives and the environment in

which they are situated. Compassion is identified as the key component for culturally-competent advocacy for social justice and human rights protection. Compassion compels actions advocating social justice and protection of human rights for marginalised and powerless groups. Educational strategies for developing compassion are centered on collaboration, partnership and advocacy. Integration of experiential and didactic learning relevant to cultural competent care for refugees and asylum seekers are recommended.

Palmer, K. (1999). Kangaroo. In *Swinging the billy*. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/palmer_kangaroo.pdf
Recipe for cooking kangaroo.

Pascoe, B. (2007). Native Born. In *Convincing ground: Learning to fall in love with your country* (chap. 16). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/pascoe_ch16.pdf

Convincing Ground is a wide-ranging, personal and powerful work which resonates with historical and contemporary Australian debates about identity, dispossession, memory and community. Pascoe ranges across the national contemporary political stage, critiquing the great Australian silence when it comes to dealing respectfully with the construction of the nation's Indigenous past. Forget the history wars. Pascoe has written a book for all Australians. He believes early colonial behaviour on Gunditchmurra lands (near Portland, Victoria) shaped us then and shapes us still – physically and intellectually. Through a close, critical examination of the major historical works and witness accounts, Pascoe draws uncanny parallels between the techniques, language and results of the invasion to contemporary times. For Pascoe, the Australian character was not forged at Gallipoli, Eureka and the back of Bourke, but in the more satanic furnace of Murdering Flat, Convincing Ground and Werribee. He knows we can't reverse the past, but we can bring our soul in from the fog of delusion. He proposes a way forward, beyond shady intellectual argument and immature nationalism: strengths intact; weaknesses acknowledged and addressed.

Paul, D., Carr, S., & Milroy, H. (2006). Making a difference: the early impact of an Aboriginal health undergraduate medical curriculum. *Medical Journal of Australia*, 184(10), 522.
To describe the implementation of an integrated Aboriginal health curriculum into the medical course at the University of Western Australia (UWA) and the early effect on students' perceptions of their knowledge and ability in the area of Aboriginal health.

Peachey, L., McBain, K., & Armstrong, R. (2006). Indigenous health: Burden or opportunity? *Medical Journal of Australia*, 184(10), 483-484.

Solutions for Indigenous health problems may hold the key to solving those of other disadvantaged groups in society.

Pedersen, A., Beven, J., Walker, I., & Griffiths, B. (2004). Attitudes Toward Indigenous Australians: The Role of Empathy and Guilt. *Journal of Community & Applied Social Psychology*, 14(4), 233-249.

Previous research in Perth, Western Australia, finds a disturbing amount of prejudice against Indigenous Australians. At the forefront of much prejudice research has been the distinction between old-fashioned and modern prejudice. We constructed an Attitude Toward Indigenous Australians scale from items originating from qualitative data. We found that negative attitudes were predicted by collective guilt about past and present wrongs to Indigenous Australians (collective guilt directly linked to Indigenous issues, as well as collective guilt generally). Negative attitudes were also predicted by a lack of empathy for Indigenous Australians, and affective perspective taking generally. Socio-demographics (e.g. a lack of education) predicted negative attitudes, which indicate the necessity of taking both social-psychological and socio-demographic factors into account when examining the nature of prejudice. A number of practical implications arise from these findings.

Peters-Little, F. A. Curthoys & J. Docker (Eds.). (2010). *Passionate Histories: Myth, memory and Indigenous Australia*. Retrieved July 26, 2011, from <http://www.apo.org.au/research/myth-memory-and-indigenous-australia>

The emotional engagements of both Indigenous and Non-Indigenous people with Indigenous history are examined in this book. The contributors are a mix of Indigenous and Non-Indigenous scholars, who in different ways examine how the past lives on in the present, as myth, memory, and history. Each chapter throws fresh light on an aspect of history-making by or about Indigenous people, such as the extent of massacres on the frontier, the myth of Aboriginal male idleness, the controversy over Flynn of the Inland, the meaning of the Referendum of 1967, and the policy and practice of Indigenous child removal.

- Phelan, S. (2007). Conducting dog health programs in Indigenous communities: A veterinary guide. Retrieved 25th November, 2010, from <http://www.amrric.org/node/287>
The Animal Management in Rural and Remote Indigenous Communities (AMRRIC) have come up with a manual entitled 'conducting dog health programs in Indigenous Communities: A Veterinary Guide' which is a tool for individuals or organisations seeking to establish sustainable and culturally appropriate animal health programs in indigenous communities.
- Phillips, G. (2004). CDAMS Indigenous health curriculum framework. *Melbourne: VicHealth Koori Health and Community Development Unit, University of Melbourne.*
CDAMS Indigenous health curriculum framework
- Phillips, G. (2005). *Relationships, Respect and Responsibility: Cultural Safety and Ensuring Quality Curriculum for Indigenous Health in Medical Education.* . Paper presented at the Australian Universities Quality Forum, Sydney, Australia.
http://www.auqa.edu.au/auqf/pastfora/2005/program/.../session_a2.pdf
- Phillips, J., Whatman, S., Hart, V., & Winslett, G. (2005). *Decolonising University Curricula – reforming the colonised spaces within which we operate.* Paper presented at the The Indigenous Knowledges Conference - Reconciling Academic Priorities with Indigenous Realities, Wellington, New Zealand.
This paper reflects a long journey of collaborative policy and curriculum reform; the reform of many of the colonised spaces within which we work in higher education. The inclusion of Indigenous knowledges in higher education for many years has been positioned as an equity/ social justice issue, or as "study about" Indigenous peoples within unchallenged, colonial disciplinary spaces. To embrace, centralise and embed Indigenous knowledges as a core feature of the curriculum at QUT, and particularly in the education of pre-service teachers, a strategic, unique Indigenous pedagogy needed to be recognised and justified at a policy level, promoted and embraced at the teaching staff level, and implemented in the pre-service teacher education classroom through a compulsory unit called 'Culture Studies: Indigenous Education'. As such, this reform may be described as a continuing series of dialogues at many cultural interfaces (Nakata, 2002).
- Power, K. (2004). Yarning: A responsive research methodology. *Journal of Australian Research in Early Childhood Education, 11(1)*, 37-46.
This paper explores 'yarning' as a research method which emerged in a cross-cultural PhD as a means of building a research partnership between feminist and Indigenous leaders in early childhood education. This method created an avenue for the researcher, positioned as both insider and outsider, to hear and understand the voices of the Indigenous participants. This responsiveness became a strength of the research which enabled a profound, complex and subtle understanding to emerge across the contact zone (Pratt, 1992: 4) between academic research methods and Indigenous cultures, by bringing them into discursive relations with each other (Griffiths, 1998: 45).
- Price, E. G., Beach, M. C., Gary, T. L., Robinson, K. A., Gozu, A., Palacio, A., Bass, E. B. (2005). A systematic review of the methodological rigor of studies evaluating cultural competence training of health professionals. *Academic Medicine, 80(6)*, 578.
To systematically examine the methodological rigor of studies using cultural competence training as a strategy to improve minority health care quality. To the authors' knowledge, no prior studies of this type have been conducted.
- Proceedings of the 2005 Australian Universities Quality Forum.* (6-8 July, 2005). Paper presented at the Engaging communities, Sydney, Australia.
Proceedings of the 2005 forum.
- Proceedings of AUQF2007* (2007, 11–13 July 2007). Paper presented at the Evolution and Renewal in Quality Assurance, Hobart, Australia.
- Proceedings of AUQF2009* (2009, 1-3 July). Paper presented at the Internal & External Quality Assurance: Tensions & Synergies Alice Springs, Australia.

Proceedings of the Inaugural Postgraduate Research Conference (8-11 August, 2006). Bridging the Gap between ideas & doing research Faculty of Education, Health and Professional Studies, University of New England Retrieved April 5, 2011, from <http://www.une.edu.au/faculties/professions/Resources/2006proceedings.pdf>
Proceedings of the conference.

Progress Report on Response to the Recommendations of the 1997 National Aboriginal and Torres Strait Islander Health Workers' Conference [online] (1999). *Aboriginal and Islander Health Worker Journal*, 23(4), 11-17. Retrieved from <http://search.informit.com.au/fullText;dn=201757219996955;res=IELHSS>

This is the concluding section of the Commonwealths' response to recommendations made by Indigenous Health Workers and other delegates at the 1997 National Conference, 'Uniting Our Voices'. The first part of the responses was published in the May/June issue of the Journal. Readers can obtain a full set of the responses, along with the Conference Report by contacting the Journal office. For details of the up-coming Third National Aboriginal and Torres Strait Islander Health Workers' Conference, please see the outside back cover of this issue.

Promoting economic and social development through native title (2004). *Land, Rights, Laws: Issues of Native Title*, 2(28), 1-9.

How the native title system might operate more effectively to assist traditional owner groups in realising their goals for economic and social development - reliance on human rights principles to build a framework for economic and social development - paper is based on consultation, research and analysis contained in the Native Title Report 2003.

Purampi, A. T., & Tjukurpa, A. (1999). Our lives as artists: nganampa ara: walka tjutatjara. In U. Eickelkamp (Ed.), *Don't Ask for Stories: The women from Ernabella and their art* (chap. 5). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/eickelkamp_ch5.pdf

First-person account of life as an artist from Ernabella Arts Inc., known for its distinctive designs and the use of different media, like textile art.

Purnell, L. (2002). The Purnell Model for Cultural Competence. *Journal of Transcultural Nursing*, 13(3), 193-196.

This article provides an overview of the Purnell Model for Cultural Competence and the assumptions on which the model is based. The 12 domains comprising the organizing framework are briefly described along with the primary and secondary characteristics of culture, which determine variations in values, beliefs, and practices of an individual's cultural heritage. All health care providers in any practice setting can use the model, which makes it especially desirable in today's team-oriented health care environment. The model has been used by nurses, physicians, and physical and occupational therapists in practice, education, administration, and research in Australia, Belgium, Canada, Central America, Great Britain, Korea, South America, and Sweden. The model has also been translated into Flemish, French, Korean, and Spanish. Although the model is only 4 years old, it shows promise for becoming a major contribution to transcultural nursing and health care.

Ranzijn, R., McConnochie, K., Clarke, C., & Nolan, W. (2007). Just another 'white-ology': Psychology as a case study. *Counselling, Psychotherapy, and Health*, 3(2), 21-3.

This paper explores the role of one of the helping professions, psychology, in the lives of Indigenous Australians in the past and present, and suggests ways forward for the future. In the past psychology has been implicated in the marginalisation, oppression and dispossession of Indigenous Australians, and this continues at the present time since psychology as currently practised is an agent of the dominant culture. In order to have a positive influence in Indigenous lives, psychology and psychological practice will need to change radically. The paper draws upon current work by the authors in developing curriculum guidelines for teaching cultural competence to psychology students and is informed by recent developments in developing ethical standards. Psychology, and other helping professions, can have a positive role, but more as allies and advocates rather than 'experts' that solve clients' 'problems'.

Ranzijn, R., McConnochie, K. & Nolan, W. (Ed.). (2008). *Psychology & Indigenous Australians: Effective teaching & practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.

'Relations between psychology and the Indigenous peoples of Australia have historically been uneasy and fraught, since psychology has been seen in the past as an agent of colonisation. However, in recent years

there have been a number of major initiatives, largely driven by Indigenous psychologists, to improve the relationship and to work towards effective partnership between psychologists and Indigenous Australians to help overcome Indigenous disadvantage and work towards social justice. This book contains edited proceedings of the inaugural Psychology and Indigenous Australians conference held in 2007. There are many exciting papers which illustrate the emergence of a new form of Australian psychology, one that can respond effectively to the needs of Indigenous Australians and people from other cultural groups who live in an increasingly multi-cultural Australia'.

Ranzijn, R., Nolan, W., McConnochie, K., Hodgson, L., Spurrier, W., & Passmore, G. (2008.).

Disseminating strategies for incorporating Australian Indigenous content into psychology undergraduate programs throughout Australia. Australian Learning & Teaching Council.

'Dissemination strategies for incorporating Australia Indigenous content into psychology undergraduate programs throughout Australia' The broad aim of this project was to make substantial progress towards the dissemination and embedding of pedagogical strategies, developed at the University of South Australia (UniSA) for the inclusion of Australian Indigenous content and cross-cultural competencies within psychology undergraduate programs, throughout Australian psychology departments.

Ranzijn, R., McConnochie, K., Day, A., & Nolan, W. (2006). Benchmarking the teaching of Australian Indigenous content in undergraduate psychology. *Special Edition, 18(1)*, 23.

This paper discusses a teaching and learning project on incorporating Australian Indigenous content into psychology undergraduate programs. After the impetus generated by the Head of Schools meeting in Perth in 1998 and the publication of the special issue of the Australian Psychologist on Psychology and Indigenous peoples in 2000, little progress seems to have been made. The paper discusses the process of developing curriculum guidelines for psychology academics wishing to include Indigenous content. These include the need to critically examine the assumptions and history of Western psychology in relation to Indigenous peoples, the inclusion of non-conventional teaching and learning methods, staff and institutional support, and appropriate staff development. While we have been encouraged by the growing support for this process, there are also significant obstacles, including rigidity of thinking about psychology programs and the attitude that it is all too hard. It is important to get this right, since the token inclusion of Indigenous material into otherwise mainstream Western psychology courses will be ineffective in bringing about the required understanding for psychology students wishing to work with Indigenous people in their professional careers and bring about social justice.

Ranzijn, R., McConnochie, K., Day, A., Nolan, W., & Wharton, M. (2008). Towards cultural competence: Australian Indigenous content in undergraduate psychology. *Australian Psychologist, 43(2)*, 132-139.

This paper discusses the development and preliminary analysis of psychology undergraduate courses on cultural competence in relation to Indigenous Australians. The paper summarises the process that led to the formation of draft curriculum guidelines for psychology academics, including the need to critically examine the assumptions and history of Western psychology in relation to Indigenous peoples, the inclusion of non-conventional teaching and learning methods, staff and institutional support, and appropriate staff development. The paper then discusses the responses of students to one of the courses developed from these guidelines. The courses were well received by students and although they do not in themselves teach professional psychological skills in working effectively with Indigenous people, they provide a solid basis for the development of such skills. Because this is a relatively new area, it is likely that there will be much refinement of these courses in coming years.

Ranzijn, R., McConnochie, K., Nolan, W., & Day, A. (2007). Teaching cultural competence in relation to Indigenous Australians: steps along a journey. *Psych highlights*.

In early 2004 two of us (Keith and Rob) had a brief chat at a program directors retreat. We wondered about doing more to educate our University of South Australia (UniSA) psychology undergraduates about the past and present situation of Indigenous Australians, and to teach some basic knowledge and skills for working effectively with Indigenous clients and communities. Soon after, we were joined by Wendy Nolan and Andy Day, and started to design two new courses. From the outset the project was a partnership between the David Unaipon College (the organisational unit devoted to Indigenous knowledge and teaching Keith and Wendy) and the School of Psychology (Rob and Andy).

Rapp, D. E. (2006.). Integrating cultural competency into the undergraduate medical curriculum. *Medical Education, 40(7)*, 704-710.

A significant movement is underway to develop standardised curricula that provide medical students with a fundamental knowledge of cultural sensitivity. This paper reviews the recent initiative to integrate cultural

competency training into the curricula of American undergraduate medical institutions.

Raymond, L. (2008). Exemplar: Developing a new Bachelor of Nursing Course responsive to Australia's culturally diverse community. *Contemporary Nurse: A Journal for the Australian Nursing Profession*, 28(1/2), 17-22.

The purpose of this article is to discuss issues surrounding the development of a new Bachelor of Nursing course for the University of Notre Dame, Sydney, Australia. In particular, the focus of the discussion is on the factors that influenced the development of learning outcomes that would enable student nurses the opportunity to develop the knowledge, skills, and attitudes needed to advance both personally and professionally a cultural awareness of self and others appropriate for the Australian context and delivery of culturally congruent and safe nursing care.

Read, J., & Coppin, P. (1999). Mardamarda. *Kangkushot: The life of Nyamal lawman Peter Coppin* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from

http://lryb.aiatsis.gov.au/PDFs/readcoppin_ch1.pdf

Describes the influence of pastoralists on Nyamal country and people, in particular Coppin's non-Aboriginal father and Aboriginal mother.

Reconciliation Action Plan (n.d.). University of Ballarat. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=3373

The University is implementing a Reconciliation Action Plan (RAP) to advance its long-standing commitment to reconciliation. As a multi-sector university, providing secondary school level, TAFE, higher education, further education and research programs, the University of Ballarat (UB) is well positioned to improve Indigenous access and participation rates by offering effective pathways and raising the aspirations of Indigenous students. The RAP aims to provide life and career opportunities through education and employment. The RAP focuses on cultural awareness and recognition, recruitment and retention of Indigenous staff and improving education, training and research opportunities for Indigenous students. The RAP provides a coordinated, University-wide approach to ensure current activities and new initiatives are embedded into the University's policy and planning framework.

ReconciliACTION Network (2010). Retrieved April 5, 2011, from
<http://reconciliaction.org.au/nsw/>

This website was established by the ReconciliACTION Network - a network of young people who support Aboriginal and Torres Strait Islander rights and reconciliation. This website includes an Online Education Kit developed by members of ReconciliACTIONnsw, which you can find on the sidebar to the right, information about how young people can get actively involved in reconciliation, and details about the Freedom Ride - 40 years on documentary. Includes health, housing, education, law & justice issues.

Remembering Eddie Mabo (n.d.). National Film & Sound Archive. Retrieved April 5, 2011, from
<http://dl.nfsa.gov.au/module/1551/>

Video clip synopsis – Aboriginal Elder and teacher Douglas Bon remembers Eddie Mabo and the landmark land rights case he fought. Duration 2min 39sec.

Report of an Audit of Charles Sturt University (2010). Retrieved April 5, 2011, from
http://www.auqa.edu.au/files/reports/auditreport_csu_2010.pdf

Response by the Indigenous Education Advisory Committee (2010). The University of Sydney. Retrieved March 25, 2011, from <http://sydney.edu.au/learning/RIE/rie.shtml>
Response by the Indigenous Education Advisory Committee, The University of Sydney to the review of Indigenous Education.

Review of Australian Directions in Indigenous Education 2005-2008 for the Ministerial Council for Education, Early Childhood Development and Youth Affairs (2009). Retrieved April 5, 2011, from
http://www.mceecdya.edu.au/verve/_resources/Review_of_Aust_Directions_in_Indigenous_Ed_2005-2008Att_Comm.pdf

The purpose of this project was to provide a report for MCEEDYA on the effectiveness of 'Australian Directions in Indigenous Education 2005-2008' in improving outcomes in Indigenous education. The report includes recommendations on priorities for future collaborative work to be undertaken by education authorities in the Government, Catholic and Independent school sectors.

Review of the Australian Universities Quality Agency Final Report (2006). Retrieved March 8, 2011, from http://www.auqa.edu.au/aboutauqa/externalreview/review_report.pdf
Prepared for AUQA by Bateman & Giles Pty Ltd on behalf of the AUQA Review Panel.

Rhonda, G. C., & Gawain, B.-A. (2006). New Solutions for Addressing Indigenous Mental Health: A Call to Counsellors to Introduce the New Positive Psychology of Success. *Australian Journal of Guidance and Counselling, 16*(1), 41-54.

Australia's 'black' history has had and continues to have a pervasive and adverse impact on Indigenous Australians. In fact, Indigenous Australians are the most disadvantaged Australians based on all socioeconomic indicators that serve to drive life potential. There is also a dearth of scholarly research available, particularly in relation to Indigenous children in the schooling sector and mental health. However, recent research with both Indigenous and non-Indigenous populations offers new, potentially potent, solutions. In this article we provide (a) a rationale for Indigenous mental health being a significant social issue of our time, (b) a summary of some recent research findings pertaining to mental health of young Indigenous Australians, (c) outline why a positive psychology approach offers a new solution for intervention with specific reference to the importance of the self-concept construct for Indigenous students, and (d) call upon counsellors, practitioners, and policy makers to implement and evaluate the latter approach.

Richardson, N., Bromfield, L., & Higgins, D. (2005). The Recruitment, Retention, and Support of Aboriginal and Torres Strait Islander Foster Carers: A Literature Review . Retrieved April 5, 2011, from <http://www.aifs.gov.au/nch/pubs/reports/litreview/litreview.html>

The aim of this report was to examine the recruitment, retention, training, assessment and support of Aboriginal and Torres Strait Islander people caring for children removed from their parents.

Ridings, S., Simpson, L., Leask, B., Freeman, M., Ramburuth, P., Treleaven, L., Sykes, C., & Fletcher, M. (2008). Developing Intercultural Competence: ALTC project update. *HERDSA News, December*, 17-19.
ALTC project update.

Riessman, C. K. (2008). *Narrative methods for the human sciences*. Sage Publications, Inc.

Riggs, D. W. (2004). Challenging the monoculturalism of psychology: Towards a more socially accountable pedagogy and practice. *Australian Psychologist, 39*(2), 118-126.

In this paper I employ the notion of a "socially accountable psychology" (Davidson, 1998) to explore the whiteness of psychological epistemologies. I suggest that within a multicultural society psychology needs to develop an understanding of the ways that white systems of representation shape pedagogy and practice. In order to do this, first outline the ways in which the discipline may be conceptualised as a cultural practice that is both informed by, and constitutive of, racialised practices in Australia. I then outline a constructionist approach to understanding psychical processes that values multiple, contextual understandings of knowledge production. I conclude by suggesting that we as white psychologists need to pay particular attention to the "politics of therapy", and the privileges that we hold. [ABSTRACT FROM AUTHOR]
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Rigney, L. I. (2003). Indigenous Education, Languages and Treaty: The Redefinition of a New Relationship with Australia.Treaty: Let's get it right! A collection of essays from ATSIC's treaty think tank and authors commissioned by AIATSIS on treaty issues (Indigenous Education, Languages and Treaty: The Redefinition of a New Relationship with Australia). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/treaty_rigney.pdf

Explores how a treaty needs to create a new space within education that allows for Indigenous governance and reinforces Indigenous cultural views.

Ring, I. T., & Brown, N. (2002). Indigenous health: chronically inadequate responses to damning statistics. *The Medical Journal of Australia, 177*(11), 629-631. Retrieved from http://www.mja.com.au/public/issues/177_11_021202/rin10435_fm.html

In the 10 years 1990–2000, despite improvements in some conditions, there has been little or no overall progress in the health of the Aboriginal and Torres Strait Islander populations of Australia. This is in stark contrast to the gains made in Indigenous health in other countries. The issue is one of lack of commitment to and implementation of already existing policies. We need to (i) fully and adequately fund the Primary Health Care Access Program to provide the out-of-hospital services for prevention and early treatment required to break the cycle of ill-health; (ii) implement a National Training Plan to train the necessary health workforce; and (iii) introduce a National Infrastructure Plan to rectify the continuing deficiencies in water supply, sanitation, education and other basic services.

Rivera, M. A., Johnson, R. G. III, & Ward, J. D. (2010). The Ethics of Pedagogical Innovation in Diversity and Cultural Competency Education. *The Innovation Journal: The Public Sector Innovation Journal*, 15(2). Retrieved from <http://www.innovation.cc/volumes-issues/vol15-no2.htm>

Diversity and cultural competency education has become a significant field in the United States, Canada, Western Europe, and elsewhere, if by different names (cross-cultural or inter-cultural education, for instance, or sensitivity training). The best academic and practitioner literature (Rice 2006, Tilford Group 2004) lays significant emphasis on cognitive development and maturation, along with the development of discrete skills and capabilities. We propose a consonant shift in this kind of undertaking. First of all, our approach would rely on classroom dialogue among participants of all racial and ethnic backgrounds. We would also place much greater emphasis than most on the need to foster reflexive self-awareness and appreciation of difference, summed up in a greater capacity for integrative complexity (Antonio, 2004). There also needs to be critical concern with the self-serving ways in which many institutions use diversity initiatives to mask the inadequacy of their response to social inequity. It is essential, therefore, to incorporate social equity and ethics in the innovative pedagogies of the future.

Robertson, B., Demosthenous, C., Demosthenous, H., & Ferrier, C. (2005). Stories from the Aboriginal women of the yarning circle: When cultures collide. *Hecate*, 31(2), 34.

Robertson, T., Dyson, L., Norman, H. and Buckley, B. (2002). *Increasing the Participation of Indigenous Australians in the Information Technology Industries*. Paper presented at the Proceedings of the Participatory Design Conference, Malmö, Sweden. Retrieved from http://research.it.uts.edu.au/idup/wordpress/wp-content/uploads/2010/01/Robertson_PDC2002.pdf

Chronic disadvantage relative to the living standards and well-being of non-Indigenous Australians. Despite the increased availability of education to Aboriginal Australians, their participation in Information Technology programmes is very low, as is their awareness of the options available in the Information and Communications industries. In this paper we report our findings and recommendations from a project designed to investigate how to increase the participation of Indigenous Australians in Information Technology courses. We sought out existing examples of successful Indigenous education initiatives and considered how appropriately situated variations could be developed within an Information Technology Faculty. We have learned that successful initiatives to improve the lives of Indigenous Australians depend on the active participation of Indigenous people. The insights from Participatory Design practices, including the tools and techniques for involving participants in the design process, whatever is being designed, will continue to inform the evolution of this project.

Roberts-Thomson, K. F., Spencer, J., & Jamieson, L. (n.d.). Oral health of Aboriginal and Torres Strait Islander Australians. *MJA*, 188(10), 592-593.

A recent study showed that, compared with non-Indigenous Australian children, Indigenous children are now more likely to have dental caries at all ages. At the age of 6 years, 72% of Indigenous children had some tooth decay compared with 38% of other Australian children.

Rogers, P. C. (2006). *Exploring cultural competence in the lived experience of Instructional Designer*. Doctor of Philosophy, Brigham Young University.

Ross, A., & Pickering, K. (2002). The Politics of Reintegrating Australian Aboriginal and American Indian Indigenous Knowledge into Resource Management: The Dynamics of Resource Appropriation and Cultural Revival. Retrieved from http://www.link.asn.au/downloads/papers/indeginous/p_in_08.pdf

As the U.S. and Australia struggle with contemporary crises over competing uses of rapidly depleting natural resources, there are striking parallels between American Indian and Aboriginal communities

demanding a place at the management table and offering culturally based understandings of and solutions for the ecosystems at risk. These efforts to integrate indigenous knowledge into mainstream natural resource management are part of larger legal and political debates over land tenure, the locus of control, indigenous self-governance, and holistic ecosystems management.

Russell, D. (2004). Aboriginal–Makassan interactions in the eighteenth and nineteenth centuries in northern Australia and contemporary sea rights claims. *Australian Aboriginal Studies*, 1, 3-17.

The first native title claim to the seas under the Native Title Act was brought by the traditional owners of Croker Island in the Northern Territory, Australia. This claim was partially successful. The High Court judgement on this case in 2001 resulted in the granting of nonexclusive sea rights. Exclusive rights were not granted as it was argued that the Croker Islanders had not asserted a right to exclude non-Aboriginal fishers in the past. This article looks at the basis for rejecting exclusive sea rights. Through an analysis of the complex relationships between Aboriginal and Makassan fishers in the eighteenth and nineteenth centuries, an argument is made that there could well be a basis in traditional practices for the granting of exclusive sea rights to some Aboriginal communities in the Northern Territory.

Russell, L. (2011). *Time to close the (data) gap on Indigenous disadvantage*. Retrieved March 28, 2011, from <http://www.apo.org.au/commentary/time-close-data-gap-indigenous-disadvantage>

Last year my colleague Sarah Wenham and I produced a that looked at progress made towards meeting the Australian government's commitment to closing the gap on Indigenous disadvantage. We found that there was a real paucity of quality data and consequently little ability to measure any progress against the targets that former Kevin Rudd enunciated in February 2008.

Sanson, A., Augoustinos, M., Gridley, H., Kyrios, M., Reser, J., & Turner, C. (1998). Racism and prejudice: An Australian psychological society position paper. *Australian Psychologist*, 33(3), 161 - 182.

Sanson-Fisher, R., Campbell, E., Perkins, J., Blunden, S., & Davis, B. (2006). Indigenous health research: A critical review of outputs over time. *Medical Journal of Australia*, 184(10), 502-505.

Objective: To determine the number and nature of publications on Indigenous health in Australia, Canada, New Zealand and the United States) in 1987-1988, 1997-1998 and 2001-2003. Data sources: MEDLINE and PsychLit databases were searched using the following terms: Aborigines or Aboriginal; Torres Strait Islander; Māori; American Indian; North American Indian, or Indian, North American; Alaska/an Native; Native Hawaiian; Native American; American Samoan; Eskimos or Inuit; Eskimos or Aleut; Metis; Indigenous. Study selection: Publications were included if they were concerned with the health of Indigenous people of the relevant countries. 1763 Indigenous health publications were selected. Data extraction: Publications were classified as either: original research; reviews; program descriptions; discussion papers or commentaries; or case reports. Research publications were further classified as either measurement, descriptive, or intervention. Intervention studies were then classified as either experimental or non-experimental. Data synthesis: The total number of publications was highest in 1997-1998 for most countries. The most common type of publication across all time periods for all countries was research publications. In Australia only, the number of research publications was slightly higher in 2001-2003 compared with other time periods. For each country and at each time, research was predominantly descriptive (75%-92%), with very little measurement (0-11%) and intervention research (0-18%). Overall, of the 1131 research publications, 983 were descriptive, 72 measurement and 76 intervention research. Conclusions: The dominance of descriptive research in Indigenous health is not ideal, and our findings should be carefully considered by research organisations and researchers when developing research policies.

Schwab, R. G. (1995). Twenty years of policy recommendations for Indigenous education: overview & research. Retrieved from http://caepr.anu.edu.au/system/files/Publications/DP/1995_DP92.pdf

This discussion paper presents an exploratory overview of Australia's Indigenous education policy spanning the years 1975-95. The paper provides a brief description of the political evolution of that policy and focuses on the three major national Indigenous education reviews of the past 20 years: the Report to the Schools Commission by the Aboriginal Consultative Group, the Report of the Aboriginal Education Policy Task Force and the National Review of Education for Aboriginal and Torres Strait Islander Peoples. The

paper traces trends and patterns in national policy through analysis of the recommendations of these three reviews. The 140 recommendations are clustered according to five prominent topic areas: consultation, responsibility and decision making; curriculum; support structures and instructional approaches; educational staffing; and future research. The analysis reveals that while the recommendations have become sharper and more specific over time, they are striking for their continuity. Though new and important themes have emerged over the past 20 years, none of the earlier policy issues have been fully resolved or are now absent from policy considerations. Indigenous access, participation and equity remain the central themes. The paper concludes with a discussion of future directions for Indigenous education policy research and identifies some critical questions and possible research approaches related to: the evaluation of existing programs and policies; definitions of 'quality' and outcomes in Indigenous education; the roles of schools in Indigenous communities; the processes of educational consultation and funding; and the complex issues surrounding mainstream versus Indigenous community controlled schools.

Scott, G., & Jackson, J. (2005). *A proposed framework for effective quality management of community engagement*. Paper presented at the Australian Universities Quality Forum (AUQF), Sydney, Australia.
http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/session_d1.pdf

Scougall, J. (n.d.). *A roadmap through the spinifex: Constructing an outcome hierarchy of Indigenous sustainability*. Retrieved from
<http://wa2020.murdoch.edu.au/.../ARoadmapThroughTheSpinifexJohnScougall.doc>

Scrimgeour, M. (2001). *Barriers to Indigenous education & educational research reform in Australia*. Doctor of Education, Deakin University, Victoria. Retrieved from
<http://www.deakin.edu.au/dro/view/DU:30023600>

The current indigenous education reform process in Australia is concerned with reversing the trend associated with patterns of academic underachievement by indigenous students in the nation's school systems. This thesis is concerned with identifying common barriers to the implementation of indigenous education and educational research reform initiatives

Setting & monitoring academic standards for Australian higher education (2009). Retrieved April 5, 2011, from
<http://www.auqa.edu.au/qualityenhancement/academicstandards/responses/55.pdf>

Shah, M., & Treloar, K. (2007). *External quality audit outcomes in Australia & International & possible benchmarking opportunities*. Paper presented at the Proceedings of the Australian Universities Quality Forum (AUQF), Melbourne.

Shah, M., & Skaines, I. (2008). *Strategic planning and Reviews in a University: Is it a myth or reality?* Paper presented at the Proceedings of the Australian Universities Quality Forum. Retrieved from <http://www.auqa.org.au/auqf/pastfora/2008/program/papers/f21.pdf>

Shah, M., & Widin, J. (2010). Indigenous Students' Voices: Monitoring Indigenous Student Satisfaction and Retention in a Large Australian University. *Journal of Institutional Research*, 15(1), 28-41.

Indigenous student satisfaction with the university learning and teaching experience matters. From a student perspective, retention matters as successful completion of tertiary education improves the life chances of students in relation to employment opportunities, being able to support themselves financially and contributing to the society in many ways. From an institutional perspective, high student satisfaction results in high retention and success and high retention means better funding of universities for designated equity groups such as Indigenous students. Australian universities have implemented different strategies to gain and retain students based on research and experiences; however there has been limited focus on using student voices to improve student satisfaction and retention of Indigenous students. This article outlines a strategy used by a large Australian university to listen to Indigenous students' voices by initiating an Indigenous Student Satisfaction Survey. The survey data contributed to the development of strategies to further enhance student satisfaction and retention explicitly for Indigenous students.

Shams, M. (2005). Developmental issues in indigenous psychologies: Sustainability and local knowledge. *Asian Journal of Social Psychology*, 8(1), 39-50.

The present paper endeavours to discuss some of the potential issues inherent in the developmental work

for indigenous psychologies, especially in the Western context. The discussion is made around two topical issues, sustainability and local knowledge. The developmental processes in indigenous psychologies are influenced by the inter- and intracommunity environment. It is important to trace the development of local knowledge in a sustained community environment. The cross-fertilization of ecological perspectives with indigenous psychological knowledge can enlighten our understandings of global issues in psychology as well as the applications of psychological knowledge to a local context. A theoretical model is proposed to highlight major social psychological processes in a participatory community environment - the model is expected to address essential contentious issues to the future of a globalized psychology, especially the way integrated local knowledge can lay the foundations of a globalized indigenous psychology.

Sheils, H., & Stanner, W. E. H. (1966). Australian Aboriginal Studies: A Symposium of Papers, Presented at the 1961 Research Conference. *Man, New Series*, 1(1), 126-127.

Oeser and McIlwain suggest modern lines of psychological research

Short, D. (2003). Reconciliation, Assimilation, and the Indigenous Peoples of Australia. *International Political Science Review/ Revue internationale de science politique*, 24(4), 491.

Smith, C., & Ward, G. (2000). Indigenous cultures in an interconnected world, from http://ezproxy.csu.edu.au/login?url=http://www.CSUAU.eblib.com/EBLWeb/patron/?target=patron&extendedid=P_293705_0

Globalisation creates both risks and opportunities for Indigenous peoples. This book describes successful strategies that have been used by Indigenous peoples to protect and promote their identities and cultural values in the face of pressures arising from an interconnected world.

Smith, R. M., & Smith, P. A. (2003). An assessment of the composition and nutrient content of an Australian Aboriginal hunter-gather diet. *Australian Aboriginal Studies*(2), 39-52.

Sonn, C. (2004). Reflecting on practice: Negotiating challenges to ways of working. *Journal of Community & Applied Social Psychology*, 14(4).

In this article the author explores some of the issues associated with teaching and researching in the context of dominant/non-dominant group relations. The article stems from observations, experiences and challenges that the author has encountered in researching with indigenous Australians including Aboriginal people from the mainland and Torres Strait Islander people, and teaching undergraduate and postgraduate subjects on cultural diversity. The author suggests that guidelines for working in culturally sensitive ways across cultural boundaries are needed and should include issues of power that are implicit in processes of knowledge production and social identity construction. The author also argues that the writings of indigenous authors in Australia, and other contexts, are important resources for promoting critical reflection because it serves to disrupt taken for granted ways of knowing. At a minimum, the author suggests, these writings bring into focus the relationships between power and social identities. The author focuses on the tensions and challenges associated with negotiating the messages conveyed in Aboriginal authors' writings about self-determination, colonization and culturally sensitive and transformative practice and research. The author locates the reflection within the broader literature base on indigenization and the development of culturally sensitive psychology. The author concludes that engaging in the explication of power associated with social identities in these contexts can be challenging but it is an important part of creating a culturally sensitive psychology.

Sonn, C., Bishop, B., & Humphries, R. (2000). Encounters with the dominant culture: voices of Indigenous students in mainstream higher education. *Australian Psychologist*, 35(2), 128-135.

Students from minority and nondominant backgrounds often have negative experiences when dealing with higher education systems. In this study the authors explored Indigenous student's experiences in mainstream higher education. Interviews were conducted with 34 participants, systematically selected from a listing of 110 past and present students, about their experiences in mainstream higher completed programs at Curtin University of Technology, those who did not complete courses, and those who were participating in bridging courses at the Centre for Aboriginal Studies (CAS). The qualitative data were analysed for unique and recurring themes using content analyses. The data showed that subtle and overt forms of racism impact on students' experiences in mainstream education. Participants mentioned issues associated with conflicts between Indigenous and mainstream cultural values that are reflected in course content and levels of support across schools. CAS was highlighted as a context for the strengthening of cultural identities, providing emotional and tangible support, and providing a link between the community

and the university. Efforts aimed at strengthening of cultural identities need to be supported, and the diversity of Aboriginal people must be acknowledged. Research and interventions challenging mainstream norms and structures that maintain social inequality are required. The challenges to affirmative action need to be located in their proper historical context.

Sonn, C., Garvey, D., Bishop, B., & Smith, L. (2000). Incorporating Indigenous and cross-cultural issues into an undergraduate psychology course: Experience at Curtin University of Technology. *Australian Psychologist*, 35(2), 143-149.

There has been a clear expression of the need to incorporate Indigenous and crosscultural issues into psychology curricula and to develop models to guide the process. This paper outlines the process of developing an Indigenous and crosscultural psychology unit at Curtin University of Technology. A conceptual framework that includes foundational, professional, and socially responsive knowledge, which has guided the development and implementation of the unit, is presented. A description of the course content and processes of delivery follow this. Observations based on informal evaluation of the unit and our perceptions of what it is achieving and where it may need to be modified are offered. For example, the ways in which the unit helped to validate the experiences of members of different social and cultural groups are highlighted. Finally, some recommendations are made, and challenges in dealing with increasing cultural diversification in tertiary education are discussed.

Sonn, C., & Green, M. (2006). Disrupting the dynamics of oppression in intercultural research and practice. *Journal of Community & Applied Social Psychology*, 16(5).

Sonn, C. C., Garvey, D. C., Bishop, B. J., & Smith, L. M. (2000). Incorporating indigenous and crosscultural issues into an undergraduate psychology course: Experience at curtin university of technology. *Australian Psychologist*, 35(2), 143 - 149.

Southwell, D., Gannaway, D., Orrell, J., Chalmers, D., & Abraham, C. (2005). *Strategies for effective dissemination of project outcomes*. Carrick Institute for Learning and Teaching in Higher Education.

Spencer, C. (2005). A prehospital perspective of cultural competency in Health: A guide for policy, partnership & participation. *Journal of Emergency Primary health Care*, 5(2).

Spencer, C., Macdonald, R., & Archer, F. (2008). Surveys of cultural competency in health professional education: A literature review. *Journal of emergency primary health care*, 6(2), 1-17.

Spencer, C., Macdonald, R., & Archer, F. (2009). Designing a questionnaire to review cultural competency in Australian & New Zealand paramedic courses. *Journal of emergency primary health care*, 7(4).

Spiers, H. (2005). *Indigenous participation in health sciences education: elements of the institutional learning environment critical for course completion*. Paper presented at the AVETRA 8th Annual Conference - Emerging Futures – Recent, Responsive & Relevant Research, Brisbane. Retrieved from <http://avetra.org.au/documents/PA058Spiers.PDF>

This study, a work in progress, describes the institutional support structures and applied strategies currently considered effective and culturally appropriate to assist Aboriginal and Torres Strait Islander students in the Northern Territory. In attempting to investigate whether these solutions to the acknowledged problem of low retention rates and course completions in tertiary study are supported by the students themselves, the study also records the perceptions of a sample of Indigenous students enrolled in Northern Territory institutions across both the Vocational Education and Training (VET) and Higher Education (HE) undergraduate and post-graduate health sciences courses. Three Case Study sites are involved in the study. In order to limit the student population base from which to investigate the problem, the area of health science has been chosen. However it is expected that the conclusions drawn from the study can be broadened and applied to Indigenous students in all avenues of tertiary study. This paper examines the progress to date on both the results and the practical issues associated with the study's methodological approach, based on the Case Studies model.

Stavrias, G. (2005). Droppin' conscious beats and flows: Aboriginal hip hop and youth identity. *Australian Aboriginal Studies*, 2, 44-54.

Stella, A. (2006). Quality assurance and Standards of Australian Higher Education: Based on the Institutional Audit reports of AUQA. Retrieved from
http://www.auqa.edu.au/files/otherpublications/auqa_objective_4_report.pdf

Stewart, S. (2006). Cultural competence in health care. *Diversity Health Institute, Sydney.*

The term 'cultural competence' is steadily gaining currency in Australia, but has not yet been embraced to the extent that it has been in other countries. One of the objectives of the Diversity Health Institute (DHI) is to provide a forum for the exchange and cross-fertilisation of knowledge and skills of those working in the field of diversity health. This position paper is offered as a contribution towards this objective. Specifically, the paper will address the following:

- What is cultural competence?
- Why is cultural competence important in the context of health care?
- How is cultural competence developed?
- How can cultural competence be measured?
- What needs to happen to progress the cultural competence agenda in health?

State of the World's Indigenous peoples (2009). Retrieved from
http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf
Report on Indigenous issues to the United Nations.

Stepping up: what works in pre-service teacher education (2009). *What Works. The Work Program is funded by the Australian Government Department of Education, Employment & Workplace Relations.* Retrieved March 28, 2011, from
http://www.whatworks.edu.au/upload/1251164046741_file_SteppingUp.pdf

Aboriginal and Torres Strait Islander students are often the most misunderstood of all participants in the Australian education system. It is exceedingly important to improve outcomes for Aboriginal and Torres Strait Islander students, and to do so we must improve the graduate attributes of our teachers. Australian teachers, on leaving teacher education institutions, must be culturally competent.

State of the worlds Indigenous peoples (2010). United Nations. Retrieved March 21, 2011, from <http://www.un.org/esa/socdev/unpfii/en/sowip.html>

Strategic Commitment to Indigenous Education and Development (n.d.). Charles Darwin University. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=2369

Charles Darwin University (CDU) has goals for both the shorter and the intermediate term (for more information see the website: (<http://www.cdu.edu.au/strategicdirections/goals.html>)). Those goals directly relevant to this good practice are to be:

- recognised as the people's university in the Northern Territory; as a cultural and intellectual asset, a unified institution delivering quality VET and higher education programs
- on the radar-screen elsewhere in Australia as a place that the Commonwealth and companies are turning to for input into solutions relevant to operations in, services to and sustainable development of rural and remote communities
- causing overseas players to take notice, particularly those from centres of excellence in tropical or desert issues or the interplay between indigenous and western cultures.
- providing the Territory with skilled graduates from both VET and higher education able to translate their learning into practice in cross-cultural environments
- having an Indigenous vocational and higher education load nearing parity with population proportion
- recognised internationally as a centre of excellence in areas of: tropical knowledge, desert knowledge, and Indigenous and cross-cultural knowledge.
- providing socially robust knowledge and capacity to underpin policy and delivery in education, health and community services and sustainable development in the Territory and our region.

These goals are made operational, in part, through the Community and Access Operational Priorities Plan will:

- engage with Indigenous communities to ensure Indigenous perspectives guide the design, access, delivery and evaluation of programs
- provide customised access to its programs and services for target equity groups

- understand and strive to meet the tertiary education and research needs of all cultures within its community.

Strelein. (2006). Recognising native title in Australian law: Mabo v Queensland [No 2] High Court of Australia, 1992. *Compromised Jurisprudence: Native title cases since Mabo* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/strelein_ch1.pdf

Outline of the Mabo case and its impact on Australian law.

Sue, S. (2003). In defense of cultural competency in psychotherapy and treatment. *American Psychologist*, 58(11), 964-970.

Cultural competency guidelines and policies are being widely established. Yet some critics have challenged the evidence for cultural competency and the lack of efficacy studies that demonstrate its outcomes. Various positions are examined that discuss cultural competency research. They include the need for more resources for research, scientific practices that overlook ethnic research findings, fruitfulness of theory-driven rather than population-based research, problems in defining cultural competency as a technique, and development of policies in the absence of research., Implications of these positions are discussed.

Supporting Indigenous Students: Graduating Indigenous Professionals: University of Western Australia. Retrieved March 8, 2011, from

http://www.auqa.edu.au/gp/search/detail.php?gp_id=3373

The University of Western Australia's (UWA) objective is to achieve equity for Aboriginal and Torres Strait Islander people. This means:

- equitable access to, participation in, and graduation from the full range of courses and research opportunities
- effective participation in educational decision making
- equitable participation in teaching and research and employment
- full participation in the community and cultural life of the University.
- UWA supports the development of Indigenous higher education at all levels through the development of teaching and research that adds to the body of knowledge and experiences of Indigenous people, and by ensuring that all students and staff develop an understanding of Aboriginal and Torres Strait Islander history, culture and identity.

Supporting Intervention for Agenda ITEM 6 - Comprehensive Dialogue with UN Agencies (2009). *Report to Members of the United Nations Permanent Forum on Indigenous Issues Eighth Session*. 18th to 29th May, 2009 - UN Headquarters, New York.

The National Indigenous Higher Education Network (NIHEN) is a professional network of Deans, Heads of Schools, Senior Policy Advisors, Directors and Managers of Schools/Units responsible for the leadership of Indigenous Education within Australian Universities. Australia currently has two Indigenous higher education committees that work with Indigenous Centres and entities within mainstream higher education institutions to form a community voice for Indigenous participation across Australia responsible for the leadership of Indigenous Education within Australian Universities. Australia currently has two Indigenous higher education committees that work with Indigenous Centres and entities within mainstream higher education institutions to form a community voice for Indigenous participation across Australia.

Sutton, M. (2000). Cultural Competence It's not just political correctness. It's good medicine. *Family practice management*, 7(9), 58-59.

Taylor, K., & Guerin, P. (2010). *Health Care and Indigenous Australians: Cultural Safety in Practice*. South Yarra, Victoria: Palgrave Macmillan.

Health Care and Indigenous Australians: Cultural safety in practice uses a cultural safety approach for undergraduate health students or professionals wanting to improve their practice in relation to Indigenous Australian clients. With fourteen chapters that include activities, critical thinking questions, poems, 'making it local' activities, and case scenarios, readers should find that the material challenges them to think in new ways about Indigenous health and about their practice more generally.

- Teaching Resources (n.d.). Dare to Lead. Retrieved April 5, 2011, from
http://www.daretolead.edu.au/servlet/Web?s=169694&p=RES_TEACHING_CURRIC
Teaching resources on various topics including Aboriginal and Torres Strait Islander Curriculum Perspectives, A Chronology of Aboriginal and Islander History , Aboriginal Education Classroom Resources, Aboriginal Education SA, Aboriginal history webpage of Perth's Trinity College library, Aboriginal Perspectives and the English Learning Areas (TAS) Aboriginal Studies WWW Virtual Library, Film Australia , Indij Readers Moorditj, Reconciliation Australia, Stories of the Dreaming & The Meeting Place Us Mob.
- Television, S. B. S., Chin Lee, L., Allam, R., Lee, G., Ridgeway, A., Cubillo, F., & Radford, R. (n.d.). Indigenous people learning the business of their art, from
<http://search.informit.com.au/media;dn=TEF20102900465;res=TVNEWS;type=wmv>
Synopsis: Indigenous Art is one of Australia's most important, and lucrative, cultural exports. But Indigenous involvement in the business side of the industry is minimal. But it is hoped a new program launched this week will encourage more Indigenous people to enter that side of the industry.
- Terrill, L. Indigenous land reform: an economic or bureaucratic reform? *Indigenous Law Bulletin*. This article examines Indigenous land rights reform as it has been unfolding around Australia. It questions the extent to which current trends can be explained by reference to economic imperatives, and how much they stem from bureaucratic convenience.
- Teulon, G. (1967). Bourke, Darling River. *Info*.
- Thaman, K. H. (2003). Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and Wisdom in Higher Education. *The Contemporary Pacific* 15(1), 1-17. Retrieved from
http://muse.jhu.edu/journals/contemporary_pacific/summary/v015/15.1thaman.htm
As part of a larger effort to reflect critically on the nature, scope, and processes of colonialism in Oceania, decolonizing the field of Pacific studies must focus on the impact of colonialism on people's minds—particularly on their ways of knowing, their views of who and what they are, and what they consider worthwhile to teach and to learn. It is essential to challenge the dominance of western philosophy, content, and pedagogy in the lives and the education of Pacific peoples, and to reclaim indigenous Oceanic perspectives, knowledge, and wisdom that have been devalued or suppressed. Modern scholars and writers must examine the western disciplinary frameworks within which they have been schooled, as well as the ideas and images of the Pacific they have inherited, in order to move beyond them. The curricula of formal education, particularly higher education, should include indigenous Oceanic knowledge, worldviews, and philosophies of teaching and learning, for several reasons: to contribute to and expand the general knowledge base of higher education; to make university study more meaningful for many students; to validate and legitimize academic work, particularly in the eyes of indigenous peoples; and to enhance collaboration between indigenous and non-indigenous peoples.
- The 2007 amendments to the Native Title Act, Land, Rights, Laws: Issues of Native Title, 3(12). Retrieved March 29, 2011, from http://lryb.aiatsis.gov.au/PDFs/lrl_v013.12pdf.pdf
The Claims Resolution Review was initiated by the Attorney-General to consider 'the dispute-resolution functions of the Court and the NNTT under the Native Title Act 1993 (Cth) and the effectiveness and efficiency of the NNTT and the Court in performing those functions. In so doing the Review assessed how the NNTT and the Court could maximise the potential for native title claims to be resolved in a quicker and less resource-intensive manner, primarily through mediation and agreement-making. The Review made a number of recommendations principally aimed at strengthening the existing presumption, found in the Act in favour of mediation before the NNTT, promoting better communication and coordination between the Court and the NNTT; removing duplication of functions between the NNTT and Court; and improving the effectiveness of NNTT mediation. Almost all the recommendations made in the Review now have legislative force through the Act (as amended by the Native Title Amendment Bill 2006). This paper focuses on the historical context of the recent amendments and the Court's procedural response to the legislative changes and how the Court and the NNTT will continue to function efficiently and cooperatively within their respective spheres.
- The Australasian Journal of University Community Engagement (2007, October). Retrieved April 5, 2011, from <http://pandora.nla.gov.au/tep/56869>
In compiling this ejournal, it was decided to group the papers into three groups – the first group contains papers which are research based, the second which are essays of a more philosophical kind and the third are papers describing case studies and projects. This decision was made at this time because Community Engagement is an emerging field and a mix of research, background and exemplars of good practice

seemed a useful way to enhance the Australian based literature and to encourage others to not only engage with their communities, but to document the process and further enhance the Engaged literature in this country. Each of these papers was presented at the 4th Annual AUCEA Conference which was held at Charles Darwin University in Alice Springs from July 2-4, 2007. Each paper was refereed for the conference, and was further refereed before being chosen for inclusion in this journal.

The Bark petition. National Film & Sound Archive (2007). Retrieved April 5, 2011, from

<http://dl.nfsa.gov.au/module/1386/>

In 1963 the Aboriginal Elders at Yirrkala presented the Federal Government with a bark painting, the title deed to their country. Video clip Duration - duration. 2min 55sec

The Governance and Capacity Gap (n.d.). Office of the Coordinator General for Remote Indigenous services, Australian Goverment. Retrieved March 28, 2011, from

<http://www.cgris.gov.au/site/gcg.asp>

The National Partnership on Remote Service Delivery came into effect in January 2009 and will run to 30 June 2014. It will implement a new remote service delivery model to ensure that Indigenous Australians living in remote communities receive and actively participate in government services. The initial focus is on 29 priority locations across Australia. Since late 2007 the Australian Government and the States and Territories have been working together through the Council of Australian Governments (COAG) to develop fundamental reforms to close the gap in life outcomes for Indigenous Australians.

The Henry J. Kaiser Family Foundation (2003.). Compendium of Cultural Competence Initiatives in Health Care. Retrieved November 25, 2011 from

<http://www.kff.org/uninsured/loader.cfm?url=/commonspot/security/getfile.cfm&PageID=14365>

This compendium is a first attempt at describing these activities in a single document. It was prepared in response to the many requests from the media and others to define cultural competency and identify efforts underway in this emerging field. In a recent article, Brach and Fraser (2000) clustered the techniques frequently discussed in the literature on cultural competency into nine categories: 1) interpreter services; 2) recruitment and retention policies for minority staff; 3) training; 4) coordinating with traditional healers; 5) use of community health workers; 6) culturally competent health promotion; 7) including family and/or community members in care-giving; 8) immersion into another culture; and 9) administrative or organizational accommodations.

The Israel National Institute for Health Policy & Health Services(2007). *Culturally appropriate Health Care by culturally competent Health Professionals*. Caesarea, Israel.

International Workshop Report from the 2007 conference.

The Koori History website. Retrieved April 5, 2011, from

<http://www.kooriweb.org/foley/indexb.html>

Indigenous history archive and education resource project information on Black Australia's 200 year struggle for justice. Australia's oldest Aboriginal-controlled website - online since 1993. This website has been developed since 1993 as an Aboriginal-owned and operated indigenous history education resource. It is part of a major historic archive collected over the past 45 years by Aboriginal activist/academic Gary Foley. He has created this Koori History Website Project to eventually house his entire archive and create the biggest available online collection of digital indigenous education materials. This website is therefore being constantly being up-dated and is undergoing a major reconstruction which should be completed by mid-2011.

The Links Between Health and Education For Indigenous Australian Children - 2001 (2002, November). Australian Medical Association. Retrieved March 29, 2011, from

<http://ama.com.au/node/508>

The inextricable link between health and education - the effect of poor health on educational attainment and the effect of poor education on health - has been highlighted in the landmark report "Learning Lessons" by the Hon Bob Collins (1999).The Collins report notes the deteriorating educational outcomes for Indigenous children as compared to non-Indigenous. In 1998, in the NT, for example, 14% of Indigenous students progressed from Year 8 to Year 12 compared with 80% of non-Indigenous students. In 1998, 20% of Indigenous students achieved the national reading benchmark in the NT compared to 78% of non-Indigenous students. Failure to achieve literacy impacts on further ability to learn and to gain employment, thereby further influencing later health. In terms of improving health and educational outcomes for

Indigenous children, improvements in one area will lead to improvements in the other. Improved outcomes in health and education are also dependent on improvements in environmental health.

The Reconstruction & Development Programme (RDP), A policy framework: Developing our human resources (1994). Retrieved March 28, 2011, from
<http://www.nelsonmandela.org/omalley/index.php/site/q/03lv02039/04lv02103/05lv02120/06lv02126.htm>

Website introducing the Reconstruction and Development Programme (RDP). The Reconstruction and Development Programme (RDP) - is the end of one process and the beginning of another. The document is the result of many months of consultation within the ANC, its Alliance partners and other mass organisations in the wider civil society. This consultation has resulted in the policy framework contained in this document. The process now underway is that of developing the detailed policy and legislative programme necessary to implement the RDP. In preparing the document, and in taking it forward, we are building on the tradition of the Freedom Charter. In 1955, we actively involved people and their organisations in articulating their needs and aspirations. Once again we have consulted widely.

The Stolen Generations (n.d.). Retrieved April 4, 2011, from <http://www.stolengenerations.info/>
This is a website based on the book The Fabrication of Aboriginal History, Volume Three: The Stolen Generations 1881–2008, Macleay Press, Sydney, published December 2009. It contains the full text of the book (left-hand column) plus links to news, debates and lectures about the book (right-hand column).

Thomas, D. R. (2007). *Client views about cultural competence in primary health care encounters*. Paper presented at the The Australasian Evaluation Society.
<http://www.aes.asn/conferences/2007/Papers/David%Thomas.pdf>

Thompson, C., & Thomas, K. (2008). Pharmaceutical supply and storage in remote Indigenous communities. *Issues*, 83, 21-24.

The article focuses on the need for all health professionals serving indigenous people in Australia to address issues on the provision of medications to remote indigenous communities. With various factors to consider in reshaping the provision of medications such as indigenous history, traditional health belief systems and treatments, education, and several others; these factors will likely affect indigenous health problems and well-being. Therefore, it requires understanding and cooperation among all General Practitioners (GPs) to resolve such problem. However, it also stresses that to come up with a solution to the problem is very much dependent on how larger issues like human rights to housing, employment and equal opportunities be given a clear resolution

TRACKS Indigenous Tertiary Preparation Program (n.d.). The University of New England
Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=1678
The goal of the TRACKS tertiary preparation program is to offer flexible learning, firsthand experience in university study and entry to UNE undergraduate awards on successful completion of the program. The TRACKS program has been developed to provide students an opportunity to access and explore tertiary education and to make informed choices about the direction of their education. It allows students to draw upon their own experiences and values while developing skills needed in a successful tertiary career. TRACKS aims to enhance the students' understanding of academic research and writing in an academic context that is relevant to their aspirations and providing them with the necessary skills needed for university study. TRACKS focuses strongly on students' individual learning styles, time constraints and previous educational experiences. The program provides students with many opportunities to discuss their academic progress to provide assistance, advice and feedback. TRACKS aims to:

- provide Access and Participation to Aboriginal and Torres Strait Islander Students to UNE
- assist students in a successful transition to undergraduate courses
- provide pathways to further education
- provide skills and resources to overcome issues caused by isolation
- extend the participants' expectations of Higher Education

Travaglia, J. (n.d.). *Cultural competence in Australia*. Faculty of Medicine, University of NSW.
Retrieved February 23, 2011, from <http://www.mdaa.org.au/archive/06/travaglia.ppt>

Trees, J. (2008). Cultural and historical factors in Aboriginal women's sexual health. *Issues*, 83, 17-20.

The article focuses on the need to understand the culture and history of Aboriginal women in Australia in order to determine the factors affecting their sexual health. Like non-indigenous Australian women, indigenous women carry an excessive burden of infectious disease generally and sexually transmitted infections (STIs) specifically. It notes that because of issues related to indigenous identification and access to health care, STIs may be relatively over-reported among indigenous people than that of non-indigenous women. It suggests that practitioners should encourage indigenous women to value and develop their healthy life and healthy self-esteem because it is important to speed up their treatment.

Trenerry, B., Franklin, H., & Paradies, Y. (2010). *Review of audit and assessment tools, programs and resources in workplace settings to prevent race-based discrimination and support diversity*. Carlton, Australia: Victorian Health Promotion Foundation (VicHealth).

Troy, J., & Donaldson, T. (1995). Reading old sources: What word is that. In N. Thieberger (Ed.), *Paper and talk : a manual for reconstituting materials in Australian indigenous languages from historical sources* (chap. 4). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/thieberger_ch4.pdf
Interpreting historical documents or wordlists written in Indigenous languages.

Tseng, W. S., Matthews, D. B., & Elwyn, T. S. (2004). Cultural competence in Forensic Mental Health: A guide for psychiatrists, psychologists & attorneys. Retrieved from http://books.google.com.au/books?id=S34pP8hA2_gC&printsec=frontcover&dq=cultural+competence+in+forensic+mental+health&hl=en&ei=z3FkTfWcGIOecKeayN8F&sa=X&oi=book_result&ct=result&resnum=1&ved=0CD0Q6AEwAA#v=onepage&q&f=false

Turpin, T., Iredale, R., & Crinnion, P. (2002). The Internationalization of Higher Education: Implications for Australia and its Education 'Clients'. *Minerva: A Review of Science, Learning & Policy*, 40(4), 327-340.

Institutions of higher education are today under increasing pressure to internationalize their courses and programmes. The overall impact of this process is far from clear. This essay compares and contrasts patterns of Australian higher education offered to students from developing countries, with services delivered to Australian-born students. We suggest that the process of globalization is contributing to uneven economic and educational development, and may weaken the over-stretched educational systems of poorer countries. [ABSTRACT FROM AUTHOR]

Tyler, F. (2002). Transcultural ethnic validity model and intracultural competence. *Online readings in psychology and culture*.

UNESCO. (1988). World Declaration on Higher Education on the Twenty First Century: Vision & Action and Framework for Priority Action for change & development in Higher Education. Retrieved March 24, 2011, from http://www.unesco.org/education/educprog/wche/declaration_eng.htm

UNESCO (2007). Criteria and Indicators for Quality Journalism Training Institutions & Identifying Potential Centres of Excellence in Journalism Training in Africa. Retrieved from <http://unesdoc.unesco.org/images/0015/001514/151496e.pdf>

The World Summit on the Information Society (WSIS) recognized the essential role that media have in the development of knowledge societies, a role that goes beyond reporting news and events to contribute to the freedom of expression and plurality of information, engaging and empowering communities and underpinning sustainable development and good governance. The free flow of ideas by word and image is a pre-requisite for social and economic development, and efforts to support press freedom must be complimented by capacity-building initiatives to strengthen professional standards and develop cross-disciplinary knowledge amongst media professionals.

UNESCO (n.d.). Indigenous Peoples and Education. Retrieved March 28, 2011, from http://portal.unesco.org/education/en/ev.php-URL_ID=25846&URL_DO=DO_TOPIC&URL_SECTION=201.html

The site includes materials about linguistic diversity, cultural diversity, education issues and others.

UNESCO. (2000). Model Curricula for Journalism Education. Retrieved from
<http://unesdoc.unesco.org/images/0015/001512/151209e.pdf>

In December 2005, UNESCO convened a meeting of journalism educators in Paris to consider the broad outlines of a curriculum in the study of journalism that would be suitable for use in developing countries and emerging democracies. The initiative was a response to requests for guidance from UNESCO member states seeking to establish journalism programs within their educational systems. Following the December meeting, UNESCO appointed a working group, Michael Cobden (coordinator), G. Stuart Adam, Hans-Henrik Holm, and Magda Abu-Fadil, to propose a detailed curriculum and present it to the first World Congress of Journalism Educators in Singapore, June 2007.

Universities Australia Submission to the National Resources Sector Employment Taskforce (2010, April). *Universities Australia*. Retrieved April 3, 2011, from
<http://www.universitiesaustralia.edu.au/resources/.../2010-04%20-%20UA%20Sub%20-%20NRSET.pdf>

Universities Australia Submission to the National Resources Sector Employment Taskforce (April 2010). Realising the enormous potential of future resources projects in Australia will require access to appropriate university educated professional and managerial staff, as much as to skilled employees in the traditional trades. Australia's universities have a long record of providing both specialist graduates in fields such as mining engineering and generalist graduates in fields such as law, business and science for employment in the resources sector. Universities will be best positioned to meet the future graduate needs of the resources sector through enhanced communication channels to maintain the relevance of university study, greater use of work integrated learning such as internships, mechanisms to support specialised professional disciplines, and measures to promote interest in maths and science. Universities Australia also supports a broader role for Skills Australia, expanded pathways between vocational education and training (VET) and higher education and improved opportunities for regionally-based and Indigenous Australians in professional and managerial roles in the resources sector. Universities Australia does not believe that the Government's new student-centred funding model for higher education will be detrimental to the resources sector, provided that base funding levels for academic disciplines are reviewed to ensure they are set appropriately, and mechanisms such as compacts can be used to support national priority disciplines. Creating aspirations at the school level for careers in resources companies will also be increasingly important under a system where student preferences drive allocation of university places.

Universities Australia (2009). Participation and equity: a review of the participation in higher education of people from low socioeconomic backgrounds and Indigenous people.

University of Ballarat reconciliation action plan. Retrieved November 26, 2007, from
<http://www.ballarat.edu.au/docs/rap.pdf>

In partnership with Reconciliation Australia, the University of Ballarat Australia has committed to implement a Reconciliation Action Plan (RAP) to advance the process of reconciliation between Aboriginal and Torres Strait Islander peoples, as Indigenous Australians, and non-Indigenous Australians.

Using Indigenous Ways of Knowing and Learning to Encourage Storytelling about Country with animation (n.d.). University of Wollongong. Retrieved November 25, 2010, from
<http://www.universitiesaustralia.edu.au/page/policy---advocacy/indigenous-issues/cultural-competency/pilot-activity---storytelling-with-animation/>

An Indigenous Cultural Competency Pilot Activity by the University of Wollongong. Project Leader: Associate Professor Garry Hoban, Faculty of Education. Project Summary: This project will use an innovative approach to storytelling, which has been called a 'Relational Knowledge Approach', to encourage pre-service primary and early childhood teachers to use Indigenous ways of knowing and learning to develop their own stories of 'country'. These will be represented in the form of narrated 'Slowmation' animations. The process of Slowmation (2 frames per second animation) has evolved over the last 4 years from a \$240,000 ARC Discovery Grant that focused on teacher education students learning, designing and making their own animations to demonstrate scientific concepts.

van den Eynde, A., & Dharmalingam, A. (n.d.). Public Opinion about Indigenous Australian Land Rights.

Van Toorn, P. (2006). Borderlands of Aboriginal writing. *Writing never arrives naked : early Aboriginal cultures of writing in Australia* (chap. 4). Canberra, ACT: Aboriginal Studies Press. Retrieved from
<http://www.aiatsis.gov.au/asp/docs/Contents%20Sample%20Chaps%20Index/van%20toorn/vanToornSamplechapter.pdf>

In Writing Never Arrives Naked, Penny van Toorn engages our minds and hearts. Her academically innovative book reveals the resourceful and often poignant ways that Indigenous Australians involved themselves in the coloniser's paper culture. The first Aboriginal readers were children stolen from the clans around Sydney Harbour. The first Aboriginal author was Bennelong—a stolen adult. From the early years of colonisation, Aboriginal people used writing to negotiate a changing world, to challenge their oppressors, protect country and kin, and occasionally for economic gain. Disrupting conventional beliefs, van Toorn notes that shortly after settlement Aboriginal people were exchanging written texts as curiosities, and integrating letters of the alphabet into their graphic traditions. During the 19th and 20th centuries, Aboriginal people played key roles in translating the Bible, and made their political views known in community and regional newspapers. They also sent numerous letters and petitions to political figures, including Queen Victoria. Penny van Toorn challenges the established notion that the coloniser's written culture superseded Indigenous oral cultures. Rather, she argues, Indigenous communities developed their own cultures of reading and writing, which involved a complex interplay between their own social protocols and the practices of literacy introduced by the British. Penny van Toorn has now retired. She has published widely on the Indigenous Literatures of Australia and Canada, and worked collaboratively with Australian Indigenous authors and academics.

van Tryon, P., & Bishop, M. (2009). Theoretical foundations for enhancing social connectedness in online learning environments. *Distance Education*, 30(3), 291-315.

Venn, T., & Annandale, M. (n.d.). Overview: Forests Have Long Sustained Indigenous People. *Australian Forest Grower*, 32, 29-30.

Forests, however, are a potentially important engine for development in socio-economically disadvantaged indigenous communities in developed countries.

Veronica Boero Rodriguez, Puangsumalee, P., & Griffiths, G. (2006). Indigenous people working in agriculture, fisheries and forestry. *ABARE report*. Retrieved 8 December, 2010, from
http://www.abareconomics.com/publications_html/crops/crops_06/indigenous_ag.pdf

This report summarises statistics from the 2001 Australian Census of People and Housing, providing a profile of indigenous people employed in agriculture, fisheries and forestry. The project was funded by the Rural Policy and Innovation Division of the Department of Agriculture, Fisheries and Forestry, with the aim of making this information more broadly available to industry stakeholders.

Vicary, D., & Andrews, H. (2000). Developing a culturally appropriate psychotherapeutic approach with Indigenous Australians. *Australian Psychologist*, 35(3), 181-185.

Many Australian psychologists have little information about how to perform culturally appropriate assessment and therapy with Aboriginal clients. This article explores relevant history that affects the psychological health of Aborigines, and contrasts the western perspective on mental health with Aboriginal beliefs. A case study is used to illustrate a process that might be used by non Aboriginal therapists when working with Aboriginal clientele. The case study contrasts a culturally sensitive approach with common western psychotherapeutic processes. Recommendations for the enhancement of culturally appropriate therapeutic interventions are discussed.

Vicary, D., & Westerman, T. (2004). That's just the way he is': Some implications of Aboriginal mental health beliefs. *Australian e-Journal for the Advancement of Mental Health*, 3(3), 1-10.

Victorian Electoral Commission (n.d.). A history of Aboriginal voting rights. Victoria: Author. Retrieved April 5, 2011, from <http://www.vec.vic.gov.au/Education/education-programs-aboriginal-history.html>

Aboriginal people have fought and continue to fight hard for rights. At different times in Australian history these rights were withheld from Aboriginal people by Federal, State and local government authorities. A timeline of voting rights.

Wachtler, C., & Troein, M. (2003). A hidden curriculum: Mapping cultural competency in a medical programme. *Medical Education*, 37, 861-868.

Background Cultural competency can be understood as those learned skills which help us understand cultural differences and ease communication between people who have different ways of understanding health, sickness and the body. Recently, medical schools have begun to recognise a need for cultural competency training. However, few reports have been published that articulate and evaluate cultural competency in medical curricula. **Aim** This study was performed in order to evaluate the current status of cultural competency training at a medical school in southern Sweden. **Methods** We used a multimethod approach to curriculum evaluation. We reviewed the published list of learning objectives for the medical programme, interviewed curriculum directors and individual teachers for each term about course content and carried out focus group interviews with students in all stages of the medical programme. **Results** Cultural competency is a present but mostly hidden part of the curriculum. We found learning objectives about cultural competency. Teachers reported a total of 25 instances of teaching that had culture or cultural competency as the main theme or 1 of many themes. Students reported few specific learning instances where cultural competency was the main theme. Students and teachers considered cultural competency training to be integrated into the medical programme. Cultural competency was not assessed. **Conclusion** This evaluation showed places in the curriculum where cultural competency is a present, absent or hidden part of the curriculum. The differences between the 3 perspectives on the curriculum lead us to propose curriculum changes. This study illustrates how triangulation with a multifactorial methodology leads to understanding of the current curriculum and changes for the future.

Walsh, M. (1993). Languages and their status in Aboriginal Australia, Chapter 1. In M. Walsh & C. Yallop (Eds.), *Language and Culture in Aboriginal Australia* Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/walshyallop_ch1.pdf

Information about the number of languages spoken in Australia at the time of European contact, and the subsequent decline.

Ward, G. K., & Crocombe, M. (2008). Port Keats painting: Revolution and continuity. *Australian Aboriginal Studies*, 1, 39-55. Retrieved from http://lryb.aiatsis.gov.au/PDFs/aasj08.01_wardcrocombe.pdf

The role of the poet and collector of 'mythologies', Roland Robinson, in prompting the production of commercial bark-painting at Port Keats (Wadeye), appears to have been accepted uncritically - though not usually acknowledged - by collectors and curators. Here we attempt to trace the history of painting in the Daly-Fitzmaurice region to contextualise Robinson's contribution, and to evaluate it from both the perspective of available literature and of accounts of contemporary painters and Traditional Owners in the Port Keats area. It is possible that the intervention that Robinson might have considered revolutionary was more likely a continuation of previously well-established cultural practice, the commercial development of which was both an Indigenous 'adjustment' to changing socio-cultural circumstances, and a quiet statement of maintenance of identity by strong individuals adapting and attempting to continue their cultural traditions.

Warren, E., & deVries, E. Young Australian Indigenous students: Engagement with mathematics in the early years. *Australian Primary Mathematics Classroom*, 15(1), 4-9.

Some of the successful activities that have been used with young Australian indigenous students are discussed. The activities focus on mathematical communication, representations and early number ideas.

Weaver, H. (1999). Indigenous People and the Social Work Profession: Defining Culturally Competent Services. *Social Work*, 44(3), 217-226.

Weiss, G. (2011). Inter-disciplinary but not Undisciplined: Writing the history of Aboriginal "education". *Paedagogica Historica*, 37(1), 251-261.

Wells, M. I. (2000). Beyond cultural competence: a model for individual and institutional cultural development. *Journal of community health nursing*, 17(4), 189-199.

Nursing's attention to cultural diversity has been influenced by the changing demographic composition of the U.S. population. Nursing must continue to increase awareness and promote attitudinal and behavioral changes that will result in the delivery of culturally appropriate nursing care. The nursing literature includes several models of cultural development to assist nurses and other health care professionals in conducting a cultural assessment and incorporating cultural data into nursing care plans. This article presents a synthesis model of cultural development that illustrates that cultural awareness, cultural sensitivity, and cultural competence do not achieve the level of cultural development necessary to meet the health care needs of a

diverse population. Cultural proficiency is a concept that extends cultural competence into nursing practice, administration, education, and research. It is a philosophical and behavioral approach to cultural diversity that guides and prescribes individual and institutional behavior toward "cultural others."

Westberg, S. M., Bumgardner, M.A. , & Lind, P.R. (2005). Enhancing cultural competency in a college of pharmacy curriculum. *American Journal of Pharmaceutical Education*, 69(5), 1-9.

Westerman, T. (2004). Engagement of Indigenous clients in mental health services: What role do cultural differences play. *Australian e-Journal for the Advancement of Mental Health*, 3(3), 1-7.

Westerman, T. (2004). Guest Editorial: Engagement of Indigenous clients in mental health services: What role do cultural differences play? *Advances in Mental Health*, 3(3), 88-93.

Westwood, B., & Westwood, G. (2010). Aboriginal cultural awareness training: policy v. accountability failure in reality. *Australian Health Review*, 34(4), 423-429.
doi: doi:10.1071/AH09546

Despite 42 years progress since the 1967 referendum enabling laws to be made covering Aboriginal Australians their poor health status remains and is extensively documented. This paper presents results of a study into Cultural Awareness Training (CAT) in New South Wales and specifically South West Sydney Area Health Service (SWSAHS) with the aim of improving long-term health gains. The evidence demonstrates poor definition and coordination of CAT with a lack of clear policy direction and accountability for improving cultural awareness at government level. In SWSAHS staff attendance at training is poor and training is fragmented across the Area. The paper proposes actions to improve Aboriginal cultural awareness for health professionals including incorporating Aboriginal CAT into broader based Cross Cultural Training (CCT).

"Where is my place in Indigenous education? "Be grounded in your own cultural identity with integrity. Retrieved April 5, 2011, from <http://8ways.wikispaces.com/file/view/reflection.pptx> PowerPoint resource reflecting on Indigenous education and our place in it.

White, K. (2003). Women and leadership in higher education in Australia. *Tertiary Education and Management*, 9(1), 45-60.

White, N. (n.d.). Tiddas Showin'Up, Talkin'Up and Puttin'Up: Indigenous Women and Educational Leadership.

Williams, J. (2008). Confessions of a native judge:reflections on the role of transitional justice in the transformation of indigeneity. *Land, Rights, Laws : Issues of Native Title*, 3(14), 1-11.

Based on address by the Chief Judge, Māori Land Court, to the Native Title Conference, Perth, June 2008 - common experiences of the Indigenous peoples of Australia and New Zealand since beginning of colonisation - development of Indigenous rights law in the two countries - Treaty of Waitangi - transitional justice and beyond - transcending the legacy of the past by making commitments to growth of culture - building partnerships of interdependence with wider community.

Williams, R. (2000). Why should I feel guilty? Reflections on the workings of guilt in white-Aboriginal relations. *Australian Psychologist*, 35(2), 136-142.

Statements by various public figures that white people ought not to feel guilty about Aboriginal dispossession, and although many Australians assert that they feel no guilt in the matter, this paper asserts that white attitudes to the Australian Aboriginal people are strongly influenced by guilt. The nature of a guilt that ostensibly does not and ought not exist is examined. Persecutory and depressive aspects of guilt are considered, and the history of a two-factor theory of guilt in the psychoanalytic literature is outlined. The workings of the two types of guilt are charted in the group dynamics of a psychology class studying Aboriginal issues.

Wimshurst, K., Marchetti, E., & Allard, T. (2004). Attitudes of criminal justice students to Australian Indigenous people: Does higher education influence student perceptions? *Journal of Criminal Justice Education*, 15(2), 327-350.

Over the past 10-15 years Australian universities have established degrees for those who wish to work in the criminal justice system in areas such as policing, corrections, and crime prevention. This paper explores the sensitivity of undergraduates to issues of race and diversity. It investigates the beliefs that criminal justice students bring with them to university, their readiness for content that focuses on Aboriginality, and whether their views change in ways over time. The study finds that policing majors are more negative than other criminal justice students and that, in any case, there tends to be little change in attitudes over time for students as a whole. To explain these findings, the paper then looks at the teaching of indigenous issues in Australian criminal justice programs based on a survey of program convenors. The consensus is that pedagogy/curriculum in the area lacks thoroughness and rigour when confronting the complexities of the problem.

Wright, J. (n.d.). Apartheid, Australian-style. *Australian Universities' Review, The*, 45(1), 36.

Wu, E., & Martinez, M. (2006). Taking cultural competency from theory to action: California Pan-Ethnic Health Network, USA.

This paper provides principles and recommendations for implementing cultural competency in the field. The following six principles are key to a successful cultural competency effort:

1. community representation and feedback at all stages of implementation;
2. cultural competency integrated into all systems of the health care organization, particularly quality improvement efforts;
3. ensuring that changes made are manageable, measurable, and sustainable;
4. making the business case for implementation of cultural competency policies;
5. commitment from leadership; and
- 6) staff training on an ongoing basis. Based on interviews with leaders in the field of cultural competency, the authors discuss best practices and important lessons in the implementation of cultural competency initiatives.

Yeo, S. (2003). Bonding and Attachment of Australian Aboriginal Children. *Child Abuse Review*, 12(5), 292-304.

In New South Wales, Australia, there is an increasing emphasis in the children's court on bonding and attachment assessments to determine whether or not a child remains with their carers. Aboriginal children and young people are over nine times more likely than other children and young people to be in out-of-home care. There is a paucity of information on culturally appropriate assessments of Aboriginal children in relation to bonding and attachment. Most assessments on the Australian indigenous families are based on the dominant Australian community's perception of what constitutes competent parenting. The question arises as to whether we are making psychologically and ethically sound decisions about whether or not a child remains with their Aboriginal carers based on evidence that is culturally appropriate for Western families but culturally inappropriate for the indigenous families. The aims of this paper are to explore the current practice on the bonding and attachment assessment of Aboriginal children using a dynamic eco-systemic approach in the assessment of bonding and attachment of the indigenous people, with an emphasis on the historical, cultural and spiritual contexts

Young, A., & McConkey, K. (2009). *Are we there yet? Using Strategy Maps in Higher Education to Drive Performance*. Paper presented at the AUQF2009: Internal & External Quality Assurance: Tensions & Synergies Alice Springs, NT.

Young, A. E. (2006). *Elders' teachings on Indigenous leadership: Leadership is a gift*. Master of Arts. The University of British Columbia. Retrieved from https://circle.ubc.ca/bitstream/handle/2429/5600/ubc_2006-0350.pdf?sequence=1

Yuejen, Z., & Maylon, R. (2008). Closing the life expectancy gap. *Issues*, 83, 12-16.

The article focuses on the need to form a new partnership between indigenous and non-indigenous Australians in order to close the gap on life expectancy, educational achievement and employment opportunities. In the midst of the continuing health disadvantage being faced by indigenous Australians, particularly on short life expectancy, the policies, efforts, and resources expended to them by the government has shown little progress. Furthermore, it states that although life expectancy in Australia is high, the life expectancy of indigenous people is much poorer than non-indigenous people due higher death rates of indigenous people. It stresses that access to primary health care, good hygiene, water sanitation, and food are the key to resolve such problems.

Yunkaporta, T., & McGinty, S. (2009). Reclaiming Aboriginal knowledge at the cultural interface. *Australian Educational Researcher*, 36(2), 55-72.

Many studies and papers have explored and critiqued the "what" and the "why" of working at the cultural interface of mainstream curricula and local Indigenous knowledge, but this project sought to understand the "how". Participants went beyond explorations of "cultural items" and worked in the overlap between the New South Wales Department's Quality Teaching Framework and Indigenous Pedagogies drawn from local lore, language and the sentient landscape. Indigenous knowledge was used not merely as content, but to provide innovative ways of thinking and problem solving in the field of design and technology. The methodology for the study was based on a significant site in the local river system. The focus of the action research study shifted in the early stages from the students to the teachers, who required a radical shift in their thinking in order to set aside deficit logic, or stimulus-response approaches to teaching and learning, to embrace sophisticated Indigenous ways of knowing.

Zeppel, H. D. (2006). *Indigenous Ecotourism : Sustainable Development and Management*.

Drawing on case studies from Pacific Islands, Africa, Latin America and Southeast Asia, this book examines ecotourism enterprises controlled by indigenous people in tribal reserves or protected areas. It compares indigenous ecotourism in developed and developing countries and covers cultural ecotours, ecolodges, and bungalows, hunting and fishing tours, cultural attractions and other nature-based facilities or services.

Zhang, X. Trends in the health of mothers and babies, Northern Territory: 1986-2005, from
<http://www.apo.org.au/research/trends-health-mothers-and-babies-northern-territory-1986-2005>

This report provides a detailed overview of perinatal trends and changes to the health profile of NT resident mothers and babies, for both Indigenous and non-Indigenous, across the 20-year period from 1986 to 2005.

Zubrick, S. R., Silburn, S.R., De Maio, J.A., Shepherd, C., Griffin, J.A., Dalby, R.B., Mitrou, F.G., Lawrence, D.M., Hayward, C., Pearson, G., Milroy H., Milroy J., & Cox A. (n.d.). Educating Aboriginal children – Issues, policy and history. *The Western Australian Aboriginal Child Health Survey: Improving the Educational Experiences of Aboriginal Children and Young People* (Vol 3, Chap. 2). Retrieved from
http://www.ichr.uwa.edu.au/files/user17/Volume3_Chapter_2.pdf

The Western Australian Aboriginal Child Health Survey (WAACHS) is the largest and most comprehensive study of Aboriginal child health and development ever undertaken in Australia. Its main aim is to improve community and scientific understanding of what Aboriginal children and young people need to develop in healthy ways. The survey was designed to build the knowledge to develop preventative strategies that promote and maintain the healthy development and the social, emotional, academic and vocational wellbeing of Aboriginal and Torres Strait Islander children and young people. All phases of the survey, including its development, design and implementation, were under the direction of the WAACHS Steering Committee. The Steering Committee comprises senior Aboriginal people from a cross section of agencies and settings.

Appendix 3: Methodology for Identification of Best Practice Models in Indigenous Cultural Competency

Best Practice models involve but are not limited to:

THEME	IDENTIFIERS
University Governance	<ul style="list-style-type: none"> • Indigenous representation on University governing bodies • Established procedure for seeking Indigenous representation on university committees, boards and other bodies. • A framework for regular reporting of Indigenous staff and student outcomes • Performance indicators for Indigenous outcomes included in the KPI's of university organisational units and senior staff
Teaching and Learning	<ul style="list-style-type: none"> • Indigenous cultural competency embedded as graduate attributes in specific courses or on a University-wide basis • Indigenous perspectives routinely included in the curriculum development process • Teaching staff receiving training in Indigenous pedagogy for Indigenous students • Dedicated support/space for Indigenous students • Tutorial assistance for Indigenous students • Specific prizes and scholarships for Indigenous students
Indigenous Research Capacity	<ul style="list-style-type: none"> • The presence of a unit devoted to indigenous research • Indigenous issues identified as key research themes within the university • Processes to encourage research training by promising Indigenous students and staff • Mechanisms in place to ensure that research in Indigenous subjects is culturally safe and appropriate
External Engagement	<ul style="list-style-type: none"> • An established mechanism for engaging with and obtaining the views of local Indigenous communities on an on-going basis • Established programs that encourage access to university formal and ceremonial occasions • The existence in the central university website for Indigenous activities undertaken by the university that is easily accessible, well presented and current
Human Resource Management	<ul style="list-style-type: none"> • Identified programs that target recruitment of Indigenous staff • Established programs for the development of Indigenous staff. For example study leave, mentoring and general staff awards • The inclusion of cultural competency in all staff induction • Training opportunities for staff in cultural competency offered outside the induction process

Appendix 4: Summary of University Stocktake Responses

Theme 1: University Governance

Q 1: Does the institution have Indigenous representation on University governing bodies?

Institution	Stocktake Survey response	Council Yes/No	Other Bodies
University of New England	No Indigenous representation on University Council. The Director of the Oorala Aboriginal Centre is a member of the Academic Board Teaching and Learning Committee and has 'observer status' at Academic Board. The Vice-Chancellor's EEO Advisory Committee and The Aboriginal and Torres Strait Islander Access and Participation Committee have Indigenous representation.	N	3
University of Melbourne	The Universities' two most Senior Indigenous Academics are members of Academic Board. A senior Indigenous person acts as the Vice-Chancellor's Advisor on Indigenous Matters. The Indigenous Studies Teaching and Learning Sub-Committee of Academic Programs Committee include membership of senior Indigenous academics. The General Manager of the Centre for Indigenous Education and the Indigenous Employment Coordinator are members of the University's Student and Staff Equity Group. The Melbourne University Student Union has two elected Indigenous student representatives.	N	5
University of Queensland	Response was 'Yes' however no detail provided	?	?
University of South Australia	Yes, Indigenous representation on University Council and has done so since the University Act of Establishment. Indigenous representation on and/or input into other major university committees and boards includes the University Human Research Ethics Committee, University Equity Committee, University Indigenous Employment Advisory Committee, Indigenous Education Working Group and others.	Y	4
University of Ballarat	Response was 'Yes' however no detail	Y	?
University of New South Wales	No Indigenous representation the UNSW Council. The Director of Nura Gili Indigenous Programs or their nominee is a representative on the Academic Board.	N	I
University of Western Sydney	Not on University Council. However the University does have an Indigenous Advisory Council. This is a committee of the UWS Board of Trustees which is the university's governing body. Indigenous representation also on all senior and relevant committees with the exception of the Human Research Ethics Committee. This will be pursued in the near future.	N	Yes but no details
University of Wollongong	There is no Indigenous representation on the University Council which is the governing body. The Director of the AEC (Identified Position) is an ex officio member of Academic Senate. Indigenous representation is also sought on the University Research Committee, the University Ethics Committee, and various other boards and bodies.	N	3 (also various other boards and bodies but no details)
Macquarie University	Indigenous representative on University Council	Y	?
Monash University	Indigenous representative on University Council	Y	?
Murdoch University	No Indigenous representation on University's peak body, which at Murdoch is the Senate. Indigenous representation on other key committees, boards and bodies including the Student Equity and Social Justice Committee, Indigenous Consultative Committee (Human Resources), Human Ethics Committee and Enabling & Access Committee.	N	4
University of Newcastle	Indigenous representation on University Council and ' <i>has representation to all boards and committees</i> '.	Y	Yes but not detailed

RMIT	Not at present. However, discussions are currently underway at an executive level to explore options for the appointment of an Aboriginal person to University Council. Indigenous representation exists on the <i>Taskforce on Aboriginal and Torres Strait Island Education and Research</i> which provides advice to Vice-Chancellor and the <i>Koori Profile Working Group</i> which reports to Academic Board (Senate).	N	2
Southern Cross University	The Senior Widjebal Custodian serves on University Council.	Y	?
University of the Sunshine Coast	Indigenous representation on University Council and senior Indigenous representative is Chairperson of the Vice-Chancellor's Indigenous Advisory Committee (a sub-committee of Council).	Y	I
University of Sydney	No memberships of Senate/Council but Indigenous representation on Academic Board, the Indigenous Advisory Committee and Senior Executive Group.	N	3
University of Tasmania	No mention of Indigenous representation on Council or other governing bodies other than the Aboriginal Policy Advisory Committee (APAC).	N?	I
Charles Sturt University	Indigenous representation is formally included on all major governance bodies, including University Council, Academic Senate, Indigenous Education Strategy coordinating Group, Indigenous board of Studies, the Human Research Ethics Committee, Equity and Diversity Committee, Faculty Boards (x4) Faculty Courses Committees, and Learning and Teaching Committees	Y	II
Central Queensland University	No Indigenous representation on University Council. The Director Nulloo Yumbah or nominee has right of <i>audience and debate</i> at Academic Board, the Education Committee of Academic Board and Research Committee of Academic Board. In addition the Director holds an 'ex officio' appointment on the Human Research Ethics Committee. The Indigenous Employment Reference Group membership includes the Director Nulloo Yumbah and two Indigenous staff members (one academic and one general staff).	N	I plus 3 x right of audience and debate
Edith Cowan University	No Indigenous representation on University Council. The Head of the Indigenous Centre is an 'ex-Officio' member of Academic Board, University Equity Committee, Faculty Board, Faculty Executive and Faculty Curriculum, Teaching & Learning Committee.	N	6 x 'ex Officio'
Flinders University	Indigenous representation on Academic Senate but not on University Council.	N	I
Griffith University	Indigenous representative on University Council. Internal and external Indigenous representation on Aboriginal and Torres Strait Islander Advisory Committee which reports directly to a Deputy Vice-Chancellor. The Equity Committee includes Chairperson, Aboriginal and Torres Strait Islander Advisory Committee and Head, GUMURRII Student Support Unit or nominee as well as an Indigenous staff representative. The Student Orientation and Engagement Committee include the Head, GUMURRII Student Support Unit. The Gold Coast Campus Advisory Council has an informal policy of nominating an Elder from the Kombumerri People, as a member. The Advisory Committee in the School of Nursing and Midwifery has ongoing Indigenous representation.	Y	5
James Cook University	Indigenous person on Council. The VC has an Indigenous Australian Reference Committee.	N	I?
La Trobe	Indigenous representation on University Council. The Director, Indigenous Education or nominee is a membership category on a number of university committees e.g. Student Access Retention and Success Committee, Equality Diversity and Wellbeing Committee, Human Ethics Committee	Y	3
Charles Darwin University	The Charles Darwin University Act does not specify the ethnicity of the members of University Council; however, it seeks out Indigenous Australians to be members. The Pro Vice-Chancellor, Indigenous Leadership is a member of Academic Board as well as the Vice-Chancellor's Advisory Group.	Y?	2
Victoria University	Not on University Council. However, Indigenous representation is included on such Committees and Faculty Boards of Study. These Committees feed into the Education & Research Board which is a major Board of the University and reports directly to University Council.	N	I?

Q 2: Is there an established procedure for seeking Indigenous representation on university committees, boards and other bodies?

Institution	Stocktake Survey response	Yes/No
University of New England	The procedure for seeking indigenous representation is included in the following UNE policies: <ul style="list-style-type: none"> • Indigenous Employment Strategy • Employment Equity and Diversity Policy and • Aboriginal and Torres Strait Islander Access and Participation Committee 	Y
University of Melbourne	Indigenous representation through a new Indigenous Affairs Advisory Committee as a Committee of Council. The Indigenous Studies Teaching and Learning Sub-Committee of Academic Programs Committee include Indigenous representation but no details provided of procedure. The Melbourne University Student Union has two elected Indigenous student representatives but no details provided of procedure.	Y
University of Western Australia		
University of Queensland	Response: ' <i>Yes – there is an awareness that Indigenous people have much to contribute and wherever possible procedures seek to engage Indigenous people. Of course, there are only so many Indigenous people with the required skills and they are so busy – so it is not always possible to get people on to these positions.</i>	Y?
University of South Australia	Response: 'Yes, seeking of Indigenous representation on and/or input to major university committees and boards is a long standing convention at UniSA. Indigenous representation on University Council and has done so since the University Act of Establishment which states in part that <i>'the University will provide tertiary education programmes as the University thinks appropriate to meet the needs of Aboriginal people.'</i>	Y
University of Ballarat	No	N
University of New South Wales	No formal process	N
University of Western Sydney	In 2008 the UWS Board of Trustees endorsed the UWS Indigenous Education Policy. Under <i>Principles</i> , Section 18, the Policy states: <i>'As part of its commitment to Indigenous inclusion and consultation, UWS will ensure, where appropriate and practical, Indigenous membership on all relevant major and strategically significant committees, advisory groups and working parties. This includes committees, advisory groups and working parties which are not specifically Indigenous. In addition UWS will ensure that Indigenous education issues are specifically included in all major strategies and plans.'</i>	Y
University of Wollongong	Indigenous representation is sought on the University Research Committee, the University Ethics Committees, and various boards and bodies, but to my knowledge there is no formal by-law. A minimum number of Indigenous members are required to participate in the Aboriginal Studies Board of Studies and the Indigenous Education and Employment Consultative Committee. http://policies.uws.edu.au/view.current.php?id=00229	?
Macquarie University	No	N
Monash University	Yes, via the DVC(E)'s office directly to the Chair of Australian Indigenous Studies	Y
Murdoch University	Response: 'Yes - Within the internal mechanisms of the University'	Y
University of Newcastle	Not clear from response	?
RMIT	Formal procedure for inclusion of Indigenous representatives on Selection Committees for designated positions and interview panels of prospective Indigenous students who have applied for study	Y

Southern Cross University	Yes – consultation through Gnibi College.	Y?
University of the Sunshine Coast	Not clear from response	?
University of Sydney	Through the Indigenous Advisory Committee and Senior Executive Group.	Y
University of Tasmania	Yes - through the APAC or the Riawunna Centre	Y?
Charles Sturt University	Yes, Indigenous representation is embedded in the CSU Act. Established procedures for ensuring Indigenous representation on major governing bodies, including Council, Academic Senate, Indigenous Education Strategy Coordinating Group, Indigenous Board of Studies, Human Research Ethics Committee, Equity and Diversity Committee, Faculty Courses Committees, and Learning and Teaching Committees.	Y
Central Queensland University	No detail of established procedures for seeking Indigenous representation however Indigenous representation is included on a number of committees (see Theme 1 Q1).	?
Edith Cowan University	Yes, the University has Indigenous representation at a number of levels including 'ex-Officio' membership of Academic Board, University Equity Committee, Faculty Board, Faculty Executive and Faculty Curriculum, Teaching & Learning Committee. However, the University's enabling legislation does not mandate Indigenous representation on its governing council and the University's council membership is determined by the ECU Act 1984 and the requirements of the National Governance protocols.	Y?
Flinders University	The Director of Yunggorendi is a permanent member of Academic Senate determined by policy. There is no designated position for Aboriginal peoples on University Council, although Aboriginal peoples are encouraged to apply. It is unclear whether Aboriginal peoples are targeted specifically to occupy community member positions. http://www.flinders.edu.au/about/governance/university-legislation/university-legislation_home.cfm	Y
Griffith University	Response: 'Yes' http://www.griffith.edu.au/ua/aa/secretariat/committees/committees/atsiac/atsiac_constitution.html http://www.griffith.edu.au/ua/aa/secretariat/committees/committees/equity/equity_constitution.html http://www.griffith.edu.au/ua/aa/secretariat/committees/committees/studentorientationengagement/SOEC_Constitution.pdf	Y
James Cook University	There are designated places for Indigenous staff on some committees such as the Human Ethics Committee. However, the general practice has been that the School of Indigenous Australian Studies has been approached to provide representation of Indigenous issues in major committees, boards and other bodies on a case-by-case basis.	Y
La Trobe	The Director, Indigenous Education or their nominee is a membership category on a number of university committees including the Student Access Retention and Success Committee, Equality Diversity and Wellbeing Committee, and Human Ethics Committee	Y
Charles Darwin University	Indigenous representation included on all major university committees however the respondent was not sure if there are established procedures.	?
Victoria University	Indigenous representation on a number of University Boards and Committees (excluding Council) but no information provided as to procedure	?

Q 3: Is there a framework for regular reporting of Indigenous staff and student outcomes?

Institution	Stocktake Survey response	Yes/No
University of New England	The Director of the Oorala Aboriginal Centre is a member of Academic Board Teaching and Learning Committee, The Vice-Chancellor's EEO Advisory Committee and The Aboriginal and Torres Strait Islander Access and Participation Committee and as such <i>has an opportunity</i> to report regularly on outcomes.	No formal framework?
University of Melbourne	The University's newly established Melbourne Institute for Indigenous Partnership will have responsibility for implementation of an Indigenous Charter encompassing all Indigenous matters at the University. The University's annual Stocktake to Council reports on all targets including reporting of Indigenous staff and student outcomes and those outcomes are also reported regularly to the Staff and Student Equity Committee. Reporting is also done through the Indigenous Education Statement for DEEVR.	Y
University of Queensland	Yes – annual Equity report and Indigenous Education Statement	Y
University of South Australia	Yes, the University has a corporate planning and review cycle whereby all Divisions and Units report annually against the priority areas of the University Strategic Plan. Indigenous Education and Equity Targets are a key feature of the plan requiring comprehensive reporting to Senior Management on Indigenous staff and student outcomes. http://www.unisa.edu.au/pas/qap/planning/StrategicPlan/StrategicPlan.pdf University of South Australia Indigenous Employment Strategy http://www.unisa.edu.au/hrm/equity/cultural/indigenous_employment_strategy_2008-10.doc	Y
University of Ballarat	Response was 'Yes' however no detail provided	Y?
University of New South Wales	The Director of Nura Gili Indigenous Programs reports Indigenous employment and student outcomes directly to UNSW's Deputy Vice-Chancellor (Academic). The Centre also submits annual reports to the university, outlining annual activities and achievements. UNSW reports Indigenous outcomes as part of its benchmarking with Group of 8 universities and to the Australian Government Department of Education, Employment and Workplace Relations (DEEWR).	Y
University of Western Sydney	Reports outcomes through DEEWR Indigenous Education Statement and the Badanami Centre's internal structures.	Y?
University of Wollongong	Yes, through the Indigenous Education Statements to DEEWR. Reporting to the Vice-Chancellor also occurs through the Indigenous Education and Employment Consultative Committee.	Y
Macquarie University	Annual DEEWR Indigenous Education Statement	Y
Monash University	Response was 'Yes' however no detail provided	Y?
Murdoch University	Staff and Student profiling, data and reporting is conducted annually to the Department of Education, Employment & Workplace Relations (DEEWR) via the Indigenous Education Statement. Other student reporting is provided to DEEWR via the semester acquittals and yearly audits for the Indigenous Tutorial Assistance Scheme (ITAS). In the past couple of years a report has also been provided to the WA Aboriginal Education & Training Committee (WAAETC).	Y
University of Newcastle	Response: 'Yes frameworks exist for both staff and student outcomes' but no details provided	Y?
RMIT	Aboriginal and Torres Strait Islander staff and student outcomes are regularly reported on through the Equity and Diversity Committee, Taskforce on Aboriginal and Torres Strait Island Education and Research. Outcomes are monitored against targets and strategies detailed in University's Academic Plan 2006-2010 and Equity and Diversity Plan, and Indigenous Education Statement to DEEWR. Indigenous employment outcomes are measured against <i>Togip Gabaareng Indigenous Employment and Career Development Action Plan 2007-2010</i> and reported on by the university's People and Culture Group	Y
Southern Cross University	Response is 'Yes' however no detail provided	Y?
University of the Sunshine Coast	The University's Indigenous Education Statement is submitted to DEEWR annually. Indigenous staff statistics are also reported annually.	Y

University of Sydney	Reports through the Board of Studies in Indigenous Studies and Indigenous Advisory Committee	Y
University of Tasmania	Yes, through Equal Opportunity Committee and the Aboriginal Employment Strategy (AES), monitoring committee. The Riawunna centre also prepares an annual report on student outcomes.	Y
Charles Sturt University	Yes. Staff outcomes are reported through the Indigenous Australian Strategy Advisory Committee, the CSU EO/AA Committee and the University's Annual Report and student outcomes through the Indigenous Student Services annual funding reporting requirements. In addition to this, CSU has two main Key Performance Indicators measuring student and staff outcomes which are reported on to the Indigenous education Strategy Coordinating Group who report directly to the Vice-Chancellor.	Y
Central Queensland University	There is annual reporting on indigenous staffing in accordance with the CQ University Aboriginal and Torres Strait Islander Employment and Career Development Strategy. Indigenous student outcomes are also reported in the Indigenous Education Statement to DEEWR and this report is tabled with the University Council as part of IAF outcomes. http://content.cqu.edu.au/FCWViewer/getFile.do?id=25877 .	Y
Edith Cowan University	Yes, the University provides annual Aboriginal Education Statement reports to DEEWR and to the WA Aboriginal Education & Training Council.	Y
Flinders University	The Yungorendi Centre reports annually to DEEWR via the Indigenous Education Statement (IES) on the KPIs of the Centre. The university also has the Flinders Indigenous Engagement Framework (FIEF) secured to the <i>Strategic Plan 2010-2014</i> . (Not clear from response if this is a reporting framework)	Y
Griffith University	Different Indigenous portfolios (e.g. GUMURRII SSU, Reconciliation) report to the Aboriginal and Torres Strait Islander Advisory Committee. The Indigenous Cadetship Support (ICS, formerly NICP) reports to DEEWR and highlights included in the Vice-Chancellor's reports to University Council and in the University's Annual Report. Academic groups/faculties provide contributions to the annual Indigenous Education Statement as part of the IAF Collection for DEEWR.	Y
James Cook University	Indigenous student outcomes are reported annually to DEST (DEEWR?). The university and faculty triennium plans establish clear goals and operational performance targets for Indigenous student and staff outcomes and these are reported on annually.	Y
La Trobe	Yes as per DEEWR Requirements under the Institutional Assessment Framework	Y
Charles Darwin University	Response – 'the University reports such things as the number of staff and students who identify as Indigenous. The University can also report on certain academic outcomes from the courses of study of Indigenous students'.	Y?
Victoria University	Yes, via the Commonwealth and State Government reports on the expenditure of government funding and providing details on the goals and strategies related to these funding programs.	Y?

Q 4: Are performance indicators for Indigenous outcomes included in the KPI's of university organisational units and senior staff?

Institution	Stocktake Survey response	Yes/No
University of New England	Yes, for executive staff there are targets for Indigenous student numbers and retention strategies specific to Indigenous students. KPIs for the Director of the Oorala Aboriginal Centre are reviewed annual and set in consultation with the Pro Vice-Chancellor (Academic). KPIs for staff of the Oorala Aboriginal Centre are reviewed annually by the Director of the Oorala Aboriginal Centre.	Y
University of Melbourne	Performance indicators for Indigenous outcomes are included in the Staff Equity and Diversity Framework and in University-wide planning and cascades to the Provost's Plan and faculty plans http://www.unimelb.edu.au/publications/docs/00841_plan_2009_WEB.pdf http://www.provost.unimelb.edu.au/_data/assets/pdf_file/0003/125643/2009_OP_Plan.pdf	Y
University of Queensland	Response: 'Some – See the annual report to DEWR - the Indigenous Education Statement'.	?
University of South Australia	Performance indicators in Teaching & Learning and Research are included in the KPI's of university organizational units and senior staff.	Y
University of Ballarat	No	N
University of New South Wales	The Deputy Vice-Chancellor (Academic) has Indigenous outcomes as a KPI. Nura Gili Indigenous Programs has established strategic goals and targets for Indigenous outcomes. These are outlined in the 2007-2010 Nura Gili Indigenous Programs @ UNSW Strategic Plan 2008 – 2010.	
University of Western Sydney	Not implemented yet.	N
University of Wollongong	No	N
Macquarie University	No, although this is likely to change as the university has recently appointed a PVC Social Inclusion	N
Monash University	Response was 'Yes' however no detail provided	
Murdoch University	KPIs are an indicator of performance for staff within the Kulbardi Aboriginal Centre and/or other key Indigenous staff within the University – no detail provided.	Y
University of Newcastle	Response: 'The University has a process called Managing for performance that addresses those issues'. – no detail provided	?
RMIT	No	N
Southern Cross University	Response is 'Yes' however no detail provided	Y?
University of the Sunshine Coast	Yes: KPIs embedded in Indigenous Employment and Career Development Strategy, Reconciliation Action Plan, Student Services Operational Plan, Student Support Plan, Buranga Centre Operational Plan, University of the Sunshine Coast Strategic Plan.	Y
University of Sydney	No	N
University of Tasmania	Yes, through the Equal Opportunity Committee and its plan and Faculty plans	Y
Charles Sturt University	Yes. KPIs for staff outcomes are included in the Employment Equity Plan and the Workforce Enabling Plan. In addition, 5 Key Performance Indicators are embedded within the CSU Indigenous Education Strategy and organisational units and senior staff are required to regularly report progress against these to the Indigenous Education Strategy Coordinating Group who report directly to the Vice-Chancellor. Key Performance Indicators: I. Charles Sturt University (CSU) to increase the total number of Indigenous Australian students participating in higher education at CSU to at least 3% by 2015	Y

	<ol style="list-style-type: none"> 2. All CSU undergraduate programs incorporate Indigenous Australian content by 2015 3. By 2015 CSU has a national and international reputation for its scholarship and success in embedding cultural competence within all its undergraduate professional programs 4. By 2015 CSU has a well established concentration (equivalent to a Problem Focussed Research Group or small Research Centre) that has a solid national reputation for research and scholarly outputs in Indigenous Australian Studies 5. Consistent with the Charles Sturt University Australian Indigenous Employment Strategy (Version 2.0) CSU increase the number of Indigenous staff employed in continuing and training positions at CSU to at least 3% by 2011 	
Central Queensland University	KPIs for access and participation of indigenous students have been developed by Nulloo Yumbah for inclusion in University's KPIs. The current acting Co-Directors of Nulloo Yumbah have qualitative outcomes (such as community engagement and partnerships) within their Performance Review and Professional Development documents.	Y
Edith Cowan University	Indigenous KPIs are set in annual faculty reviews and in five yearly review cycles in preparation for AUQA	Y
Flinders University	Yunggorendi has performance KPIs for Indigenous outcomes included in its strategic plan and KPIs for research and teaching in Indigenous Education. The Flinders Indigenous Engagement Framework (in development) will have KPIs for university organisational units and senior staff.	Y
Griffith University	<p>The <i>Griffith University Strategic Plan 2009–2013</i> states the University's responsibility to 'promote social inclusion...and to increasing participation and success in tertiary studies of Indigenous students', and to develop cultural competencies by enabling students to 'explore the international and Indigenous aspects of their disciplines through course content.' <i>Academic Plan 3: Learning for Success 2008–2010</i> supports these strategic priorities, with specific commitment to developing Indigenous curriculum content to 'create an intellectual environment that actively celebrates and promotes these knowledges in its (Griffith's) courses and programs.'</p> <p>The <i>Griffith University Equity and Diversity Plan 2007–2010</i> aligns with these strategic priorities, identifying specific expectations and responsibilities for planning and implementation and providing important contextual information and guidance. This plan demonstrates that responsibility for targets rest at a high level, as actions lie with the Deputy Vice-Chancellor (Academic), Deputy Vice-Chancellor (Research), academic group Pro Vice-Chancellors, Director, Human Resource Management, deans and heads of school (pages 5 and 9). A more recent achievement was the publication of the inaugural <i>GUMURRI Student Support Unit Strategic Plan 2008–2010</i>. Collectively, these strategies support the realisation of the aspirations of the <i>Griffith University Statement on Reconciliation</i> http://www.griffith.edu.au/about-griffith/plans-publications http://www.griffith.edu.au/about-griffith/governance/mission-statement/statement-reconciliation http://www.griffith.edu.au/office-quality-planning-statistics/planning</p>	Y
James Cook University	The university and faculty triennium plans establish clear goals, targets and operational performance targets (OPTs) for Indigenous student and staff outcomes. These plans are reported on annually.	Y
La Trobe	KPIs are included for organisational units and senior staff with direct responsibilities for Indigenous Education	
Charles Darwin University	Yes — 'Futures Framework: 1 st in 5 in 10. The performance indicators are at the macro level in the Futures Framework'.	
Victoria University	Yes, currently all DVCs and PVC's have Indigenous KPI's.	Y

Theme 2: Teaching and Learning

Q 1: Is Indigenous cultural competency embedded as graduate attributes in specific courses or on a University-wide basis?

Institution	Stocktake Survey response	Yes/No
University of New England	Graduate Attribute 7 on Social Responsibility includes specific reference to an appreciation of Indigenous culture and history. However, Graduate Attributes do not currently include a specific Indigenous cultural competency Attribute on a University wide basis.	Uni-wide: Soc. Responsibility
University of Melbourne	One of the University's five graduate attributes makes specific reference to Indigenous cultural competency: Attuned to cultural diversity: <ul style="list-style-type: none"> • value different cultures • be well-informed citizens able to contribute to their communities wherever they choose to live and work • have an understanding of the social and cultural diversity in our community • respect Indigenous knowledge, cultures and values 	Uni-wide: Y
University of Queensland	No	N
University of South Australia	Specific Indigenous Indicators are in place for 3 of the seven UniSA Graduate Qualities. http://www.unisa.edu.au/gradquals/default.asp <p>Graduate Quality One A graduate of the University of South Australia operates effectively with and upon a body of knowledge of sufficient depth to begin professional practice</p> <p>Graduate Quality Five A graduate of the University of South Australia is committed to ethical action and social responsibility as a professional and as a citizen</p> <p>Graduate Quality Six A graduate of the University of South Australia communicates effectively in professional practice and as a member of the community.</p> <p>Program teams are required to advise which courses develop specific Graduate Qualities and this information is contained in Course information booklets.</p>	Uni-wide: Y x 3
University of Ballarat	No	
University of New South Wales	Indigenous cultural competency is not explicitly embedded as a graduate attribute for the university. However, established attributes confirm that UNSW provides an environment that fosters in students 'an appreciation of, and respect for, diversity'. All courses offered by Nura Gili have an additional graduate attribute which addresses the ' <i>ability to engage and participate in a decolonisation process</i> '.	Uni-wide: Diversity Nura Gili: Decolonisation
University of Western Sydney	In 2008 UWS approved a stand-alone Indigenous Graduate Attribute.	Uni-Wide: Y x 1
University of Wollongong	No	N
Macquarie University	No	N
Monash University	No, but in discussions to ensure this is the case	N
Murdoch University	Indigenous cultural competency not specifically embedded as a graduate attribute. Key focus on Social justice: <i>An acknowledgment of and respect for equality of opportunity, individual and civic responsibility, other cultures and times, and an appreciation of cultural diversity.</i>	Uni-wide: Social Justice
University of Newcastle	Embedded in courses offered by Wollotuka. A university wide assessment of courses to deal with cultural competency is in process	Uni-wide: N Wollotuka: Y

RMIT	Cultural Intelligence in Local and Global Contexts and Ethical Attitudes and Practice	Uni-wide: Cultural Intelligence in Local and Global Contexts Ethical Attitudes and Practice
Southern Cross University	Response: 'Specific courses – yes, university wide – no'. No detail provided	Uni-wide: N Specific courses: Y
University of the Sunshine Coast	The current Graduate Attributes state a competency "To value and respect difference and diversity".	Uni-wide: Diversity
University of Sydney	No	N
University of Tasmania	No	N
Charles Sturt University	In keeping with <i>Recommendation 16</i> of the CSU Indigenous Education Strategy, CSU is currently undertaking a review of the descriptors of the University's graduate attributes to ensure the embedding and measurability of cultural competence through inclusion of Indigenous Australian descriptors within the graduate attributes profiles of all onshore undergraduate programs and courses offered by the University.	Uni-wide: In development
Central Queensland University	No	N
Edith Cowan University	The University does not have a specific graduate attribute on Indigenous Cultural Competency. The University has a generic graduate attribute to represent and reflect cultural diversity in courses: 'Cross-cultural and international outlook'	Uni-wide: Cross-cultural and international outlook
Flinders University	Flinders' graduate attributes are acultural, therefore they do not focus on any specific minority. However they do mention - cultural awareness; developing global perspectives; and cultivating respect and tolerance. http://www.flinders.edu.au/graduate-qualities/developing.cfm	Uni-wide: Diversity Global perspectives Respect & tolerance
Griffith University	Griffith University has recently completed an 18-month review of its Graduate Attributes. This review has sought input from the Aboriginal and Torres Strait Islander Working Party and Reference Group, and incorporated a generic attribute relating specifically to Indigenous cultural competence: <i>"Awareness of and respect for the values and knowledges of Australian Aboriginal and Torres Strait Islander First Peoples"</i> The Deputy Vice-Chancellor (Academic) has given an undertaking to review these Griffith Graduate Attributes in 3 years, at which point further attention will be given to incorporating specific graduate attributes relevant to the development of Indigenous cultural competence.	Uni-wide: Y?

James Cook University	"an understanding of Indigenous Australian issues and cultures" is listed as one of the "Graduate Qualities to be Fostered" in the list of Undergraduate Graduate Attributes.	Uni-wide: Y
La Trobe	No. There are individual units and programs which provide Indigenous perspectives and experiences with Indigenous peoples and cultures as required by professional accrediting bodies	N
Charles Darwin University	No. However, the Office of the Pro Vice-Chancellor Indigenous Leadership will be pushing for this to be implemented.	N
Victoria University	Not on a University-wide basis but as an attribute attached to the Bachelor of Arts (Kyinandoo) program.	Uni-wide: N Specific Courses: Bachelor of Arts (Kyinandoo) program

Q 2: Are Indigenous perspectives routinely included in the curriculum development process?

Institution	Stocktake Survey response	Yes/No
University of New England	Only in specific courses, however increased awareness and inclusion as a part of course review. <i>As part of the Reconciliation statement UNE will seek to:</i> ensure that during all course reviews there is an inquiry as to Indigenous content; and the integration of Indigenous perspectives into academic and administrative programs	Uni-wide: N Specific Courses: Y
University of Melbourne	Response: Australian Indigenous Studies is listed as a University 'breadth subject' in the Melbourne Model. In the new generation degrees, all students must take a minimum of 75 points (six subjects) as 'breadth' and may elect Australian Indigenous Studies as their option.	Uni-wide: N Specific Courses: 'breadth subjects'
University of Queensland	Response: 'Some' - no detail provided	Uni-wide: N Specific Courses: 'Some'
University of South Australia	In 2004, the University of South Australia approved the UniSA Indigenous Content in All Undergraduate Programs Policy (ICUP) requiring all programs to have compulsory and assessable content by 2010 and since that time, processes have been put in place to ensure the ongoing inclusion of Indigenous perspectives in the curriculum development process. In the Program Approval processes for example details of where and how Indigenous perspectives are included in the curriculum are required. This is expressly built into Program Approval templates along with verification details.	Uni-wide: Y University Policy
University of Ballarat	No	N
University of New South Wales	No	N
University of Western Sydney	No. However, the process has begun for Colleges and Schools to map courses to identify if the Indigenous Graduate Attribute has been included in the overall course / individual units.	Uni-wide: No Specific Courses: Yes?
University of Wollongong	No	N
Macquarie University	No	N
Monash University	Response: 'Yes, where appropriate'	Uni-wide: N Specific Courses: 'where appropriate'
Murdoch University	Yes – where appropriate. According to the guidelines presented through Academic Council all new units offered at Murdoch University must (where relevant) address Indigenous perspectives. Further, all of the newly offered Foundation Units at Murdoch University in 2010 MUST address Indigenous perspectives and spend several weeks of teaching and curriculum design specifically focusing on Indigenous perspectives and knowledge. In addition, the Kulbardi Aboriginal Centre offer a 3-year undergraduate degree in Australian Indigenous Studies (AIS) in which students across the University can partake in interdisciplinary studies of up to 12 units focusing specifically on Indigenous discourse and curricula	Uni-wide: N Specific Courses: 'where appropriate'
University of Newcastle	Wollotuka courses routinely incorporate Indigenous perspectives and the staff of Wollotuka is 'working towards including collaborative work in other courses university wide'.	Uni-wide: N Wollotuka: Y

RMIT	Not routinely at present but strategies being developed. A number of Indigenous subjects exist and more to be developed	Uni-wide: In development Specific Courses: Y
Southern Cross University	No	Uni-wide: N Gnibi: Y
University of the Sunshine Coast	Not as policy but preparation Indigenous content courses. Indigenous Services Officer is also invited to lecture into courses including Psychology, Nursing, Paramedics, Social Work and Sociology.	Uni-wide: N Specific Courses: Y
University of Sydney	No, usually in Arts and Education and Social Work units or guest lecture content	Uni-wide: N Specific Courses: Arts, Education, Social Work
University of Tasmania	Not in any formalised or routine manner. The Schools of medicine and pharmacy do so while Nursing and Education have begun the process.	Uni-wide: N Specific Courses: Medicine, Pharmacy, Nursing and Education
Charles Sturt University	Yes. Has policy requiring the incorporation of Indigenous content as an assessable component of all undergraduate programs. Has adopted a cultural competency pedagogical framework for the incorporation of content and established an <i>Indigenous Board of Studies (IBS)</i> as an integrated <i>governance mechanism</i> and the <i>approval body</i> for all programs and subjects with Indigenous content to ensure cultural appropriateness and accountability. CSU also has an Indigenous Curriculum and Pedagogy Coordinator to work with Schools and Faculties on the incorporation of Indigenous perspectives and knowledges.	Uni-wide: Y University Policy
Central Queensland University	No	N
Edith Cowan University	No, only a small number of specific courses include Indigenous content, e.g., teacher education, tourism, law, nursing, health science and communications & arts. Kurongkurl Katitjin Centre for Indigenous Education & Research offers a minor in Indigenous Australian Studies and Graduate Certificate in Indigenous Sector Management & a Graduate Certificate in Aboriginal & Torres Strait Islander Health. Kurongkurl Katitjin offers two units in Indigenous Competency (IAS 1114 Indigenous Australia, Cultural Competence & the Criminal Justice System and, IAS1112 & IAS4113 Indigenous Australians, Cultural Competence and Health).	Uni-wide: N Specific Courses: Education, Tourism, Law, Health, Communications, Arts and Kurongkurl Katitjin courses
Flinders University	Response: 'This is the domain of the DVC/Academic Professor Andrew Parkin'.	?
Griffith University	A recent audit of courses at Griffith identified 135 courses across the university containing Indigenous content or perspectives, including stand-alone and integrated content. The Health and Arts, Education and Law Groups currently offer the largest number of Indigenous-related courses. The Aboriginal and Torres Strait Islander Working Party and Reference Groups will be working in partnership with Aboriginal and Torres Strait Islander campus communities and academic staff over the next 5 years. Griffith currently has in place a mechanism as part of its program and course approval and processes to identify and monitor courses which contain Aboriginal and Torres Strait Islander content and is working to ensure that all Griffith students have access to Aboriginal and Torres Strait Islander course content within the next 5 years. The Aboriginal and Torres Strait Islander Curriculum Development Working Party are tasked with developing this 'whole-of-university' approach to Indigenous curriculum. The project	Uni-wide: Whole-of-university approach in development Specific Courses: 135 courses have stand-alone or integrated content

	<p>is conceptualised in terms of a five-year plan beginning with leadership development for Group and Faculty Curriculum Advisers (2010-mid 2012), followed by staged implementation across the university (mid 2012 to mid 2014). Dr Matthews and Prof Keithia Wilson have just been awarded an Australian Learning and Teaching Council Leadership Grant to begin the leadership training phase of the initiative.</p>	
James Cook University	<p>JCU is currently working towards embedding Indigenous Perspectives in the Curriculum across the university. Faculty of Arts, Education and Social Sciences incorporating the School of Indigenous Australian Studies (FAESS) has a policy where every student enrolled in a degree course within the faculty must complete at least one Indigenous subject taught by an Indigenous lecturer. The SIAS has been engaged by many disciplines to be a key partner in their initiatives around curriculum. Furthermore, the Faculty of Medicine, Health and Molecular Science(FMHMS) has established strong foundations for the inclusion of Indigenous perspectives in the development and delivery of curriculum, specifically in Medicine, Dentistry, Nursing and the allied health programs. The Faculty of Law, Business and Creative Arts (FLBCA) is currently undertaking a "Curriculum Refresh" project to address similar initiatives, whilst the Faculty of Science, Engineering and Information Technology (FSEIT) commenced their exploration of this agenda. JCU has operational performance targets enhancing the curriculum focus and distinctiveness of our programs as they relate to the tropics and the communities (including Aboriginal and Torres Strait Islander communities). Such initiatives are establishing clear mandates for all programs to consider the Indigenous content of their courses and competency of their graduates in relation to working cross-culturally and in partnership with Indigenous communities.</p>	Uni-wide: In development Specific Courses: Faculty of Arts, Education and Social Sciences; Medicine, Dentistry, Law, Business
La Trobe	<p>Indigenous perspectives are included within professional degrees as required by professional accrediting bodies and in generalist programs as developed within disciplines e.g. history, politics, anthropology</p>	Uni-wide: N Specific Courses: history, politics, anthropology
Charles Darwin University	No. However, the Office of the Pro Vice-Chancellor Indigenous Leadership will be pushing for this to be implemented.	N
Victoria University	No – however staff from Moondani Balluk are asked to participate in some HE course reviews which allows the inclusion of Indigenous curriculum or Units into degree programs.	Uni-wide: N Specific Courses: Limited/not identified

Q 3: Does Teaching staff receiving training in Indigenous pedagogy for Indigenous students?

Institution	Stocktake Survey response	Yes/No
University of New England	This is not a current strategy except in specific courses which are targeted for Indigenous students	Uni-wide: N Specific Areas: Y
University of Melbourne	The Indigenous Employment Coordinator has facilitated cultural awareness training, as has the Director of the CIE. The University's Cultural Diversity policy outlines a commitment to providing training in appropriate pedagogy. Cultural Diversity policy: http://www.unimelb.edu.au/diversity/downloads/CDPolicy2004.pdf	Uni-wide: N Specific Areas: Y
University of Queensland	Response: 'Some' – no detail provided	Uni-wide: N Specific Areas: Y
University of South Australia	While teaching staff do not receive specific training in appropriate pedagogy for Indigenous students, the University academic community accesses informal networks of Indigenous academics located in the David Unaipon College of Indigenous Education and Research. Team teaching and other collaborative teaching and research partnerships with Indigenous academics and researchers are also available.	Uni-wide: N Specific Areas: N (collaborative teaching)
University of Ballarat	No	Uni-wide: N Specific Areas: N
University of New South Wales	No	Uni-wide: N Specific Areas: N
University of Western Sydney	No, however we are in the process of considering the introduction of such training	Uni-wide: N Specific Areas: N
University of Wollongong	No	Uni-wide: N Specific Areas: N
Macquarie University	Since 2008 there has been Indigenous content, delivered by Warawara staff in the Foundations in Learning and Teaching program, which is strongly encouraged for all academic staff.	Uni-wide: N Specific Areas: N
Monash University	Response: 'Yes, but it can always be improved'. No detail provided	Uni-wide: ? Specific Areas: ?

Murdoch University	No overall – however Murdoch has instigated a comprehensive Cross-Cultural training sessions for all staff members of the University.	Uni-wide: N Specific Areas: Y?
University of Newcastle	Appropriate pedagogy is imbedded in Wollotuka courses.	Uni-wide: N Specific Areas: Y
RMIT	The Ngarara Willim Centre contributes to a number of professional development training workshops for staff including Understanding Indigenous Perspectives, Teaching Culturally and Linguistically Diverse Students, Understanding Names and Different Cultures, and Supporting Student Transition, particularly for staff who teaches Indigenous students.	Uni-wide: N Specific Areas: Y
Southern Cross University	Response: 'Some, however it is not compulsory'. No detail provided	Uni-wide: N Specific Areas: Y
University of the Sunshine Coast	ITAS tutors receive annual cultural awareness training. Cross Cultural Competence Workshops were also introduced in March 2009 and available to all staff. An annual Indigenous Education Symposium is hosted by Student Services.	Uni-wide: N Specific Areas: Y
University of Sydney	No, (although we run days for the Security staff at the University)	Uni-wide: N Specific Areas: Y (Security Staff)
University of Tasmania	Not university wide some training is provided to ITAS tutors.	Uni-wide: N Specific Areas: Y (ITAS Tutors)
Charles Sturt University	<p>Yes. As a probationary requirement, all academic (and general) staff undertakes formal (and assessable) Cultural Competency training and peer review in learning and teaching, including strategies and protocols for effective teaching of and engagement with Indigenous students. CSU has a comprehensive curriculum guidelines website to support this professional development in relation to effective methods for teaching Indigenous students and incorporating Indigenous content and resources into subjects and professional programs in a pedagogically sound way. CSU is has also implemented (or in process of) the following recommendations of its Indigenous Education Strategy to further support this:</p> <p>Recommendation 23: The Education for Practice Institute be provided with two additional fellowships each year to work in collaboration with the Centre for Indigenous Studies on the scholarship of cultural competence for the professions. One of the two fellowships be a designated fellowship for an Indigenous Australian academic.</p> <p>Recommendation 24: The new Division of Teaching and Learning Support receive additional funding to create an identified Indigenous Australian Position, to provide educational design support to academics in the Centre for Indigenous Studies and the Faculties that teach Indigenous Australian content. The Indigenous Educational Designer will develop expertise in the Cultural Competency Pedagogical Framework as well as instructional design and the development of high quality learning materials that may be able to be used across Faculties and Schools that teach Australian Indigenous content.</p> <p>Recommendation 25: Staff teaching Indigenous Australian Studies at CSU, including hybrid and discipline specific subjects, are</p>	Uni-wide: Y (University policy) Specific Areas: Y

	<p>supported by A Cultural Competence Pedagogy Network (akin PEN, the Professional Experience Network)</p> <p>Recommendation 26: The Centre for Indigenous Studies, Faculties and the Education for Practice Institute develop a Scholarship of Teaching & Learning Project which would provide for an on-going examination of the process of incorporating Indigenous content into undergraduate professional programs across the University.</p> <p>Recommendation 20: Charles Sturt University to appoint an Indigenous Curriculum and Pedagogy Coordinator located within the Division of Teaching and Learning Support to provide educational design support and advice to Faculties and Schools on the incorporation of Indigenous Australian content</p> <p>Recommendation 21: Academic staff who teach Indigenous Australian content are expected to hold qualifications in Indigenous Studies or a relevant discipline. Staff without qualifications or equivalent expertise and experience will be encouraged to gain qualifications or participate in professional learning programs provided by the Centre for Indigenous Studies.</p>	
Central Queensland University	No	Uni-wide: N Specific Areas: N
Edith Cowan University	No	Uni-wide: N Specific Areas: N
Flinders University	<p>Response: 'Yunggorendi sit outside the faculties and do not own its own degrees. The DVC/Academic Professor Andrew Parkin is currently implementing across the institution the Course and Curriculum Restructure and Renewal Project. Professor Parkin would be open to a visit in relation to pedagogical issues'.</p> <p>http://www.flinders.edu.au/teaching/course-and-curriculum-restructure-and-renewal-project/course-and-curriculum-restructure-and-renewal-project_home.cfm</p>	Uni-wide: N Specific Areas: Y?
Griffith University	Academics currently receive professional development on supporting students from diverse backgrounds, including awareness of and respect for the values and knowledges of Aboriginal and Torres Strait Islander First Peoples. Advice is given to academic staff on Indigenisation of the curriculum and appropriate pedagogical approaches for embedding Indigenous perspectives into the curriculum.	Uni-wide: Y? Specific Areas: Y
James Cook University	The School of Indigenous Australian Studies (SIAS) provides Cultural Awareness Workshops, Research Protocols Workshops and training for Post-Graduate Supervisors. These workshops are attended by Indigenous and non-Indigenous Lecturers, and provide a foundation for Indigenous pedagogical approaches.	Uni-wide: N Specific Areas: Y (Post-Graduate Supervisors and teaching staff)
La Trobe	Academic Staff have access to individual workshops and/or the Graduate Certificate in Higher Education which incorporates a wide variety of pedagogical approaches suitable for diverse learning styles.	Uni-wide: N Specific Areas: Y
Charles Darwin University	Response: 'Yes. We could contribute specifically to these areas, plus to an area focusing on customising curriculum and assessment and pedagogy to meet Indigenous students' learning styles, needs and interests. We have been doing some excellent work with our Indigenous students and staff have developed a range of pedagogies that suit our Indigenous students' diverse cultural and linguistic contexts'.	Uni-wide: ? Specific Areas: Y?
Victoria University	Not at this stage. As part of the <i>Yannoneit Strategy a Whichway Indigenous Cultural Awareness</i> package will be finalised and ready for delivery to all staff in 2010. This will provide a starting point for teaching staff.	Uni-wide: N Specific Areas: ?

Theme 3: Indigenous Research Capacity

Q 1: Is there the presence of a unit devoted to Indigenous research?

Institution	Stocktake Survey response	Yes/No
University of New England	No	N
University of Melbourne	No, however the recent formation of MIIP will facilitate University-wide coordination. A priority area for MIIP is to develop and implement a strategic quality research agenda. Key strategies are to: <ul style="list-style-type: none"> • Promote research collaboration • Promote quality RHD training • Undertake quality research 	N
University of Queensland	No	N
University of South Australia	David Unaipon College of Indigenous Education and Research has a Research Portfolio area devoted to Indigenous Research led by a senior Indigenous academic and researcher who holds the position of Portfolio Leader Research and Research Education	Y
University of Ballarat	Response: 'No'	
University of New South Wales	No centralised Indigenous research centre	N
University of Western Sydney	No, but there is a concentration of Indigenous research in the Centre for Educational Research	N
University of Wollongong	No	N
Macquarie University	No	N
Monash University	Response: 'Yes'. No detail provided	Y
Murdoch University	No dedicated Indigenous Research Centre	N
University of Newcastle	Yes, the Umilliko research unit is a part of the Wollotuka Institute.	Y
RMIT	No devoted Indigenous research centre	N
Southern Cross University	Response: 'Yes'. No detail provided. (Gnibi?)	Y?
University of the Sunshine Coast	No	N
University of Sydney	No	N
University of Tasmania	No response given	?
Charles Sturt University	No	N
Central Queensland University	No	N
Edith Cowan University	The University has two research units which are located in Kurongkurl Katitjin: centre for Australian Indigenous Knowledges and the Indigenous Health InfoNet.	Y x 2
Flinders University	Yungorendi First Nations Centre for Higher Education and Research is a designated research centre	Y
Griffith University	No	N
James Cook University	No	N
La Trobe	No	N
Charles Darwin University	Yes, the SAIKS and New Australian Centre for Indigenous Knowledge and Education	Y x 2
Victoria University	No	N

Q 2: Are Indigenous issues identified as key research themes within the university?

Institution	Stocktake Survey response	Yes/No
University of New England	No formal response provided. However, from the information provided it is clear that Indigenous issues are a key theme within archaeology, history, the School of Law, School of Humanities and the Oorala Centre. UNE has a Forum for Researchers in Indigenous Issues, Chaired by the Pro Vice-Chancellor (Research) which was established in 2009.	Uni-wide: N Specific Areas: Y
University of Melbourne	Indigenous research is embedded as key theme within faculties and the Onemda VicHealth Koori Health Unit. For the period 2003 – 2009, Indigenous research grants and consultancies totalled \$40,638,508. A priority area for the recently established MIIP is to develop and implement a strategic quality Indigenous research agenda. Key strategies are to: <ul style="list-style-type: none"> • Promote research collaboration • Promote quality RHD training • Undertake quality research 	Uni-wide: Y? Specific Areas: Y
University of Queensland	Response: 'There are areas where research on Indigenous culture and community is a focus, sometimes alongside of other ongoing academic research'.	Uni-wide: N Specific Areas: Y
University of South Australia	Yes Indigenous issues are among key research themes for other units of the University. Indigenous research features strongly in the Division of Health Sciences; the Division of Education, Arts and Social Sciences (particularly in the Schools of Social Work & Psychology; Education; Communication and developing in the School of Art, Architecture and Design); the Division of Business and the Division of Information Technology, Engineering and the Environment).	Uni-wide: Y Specific Areas: Y
University of Ballarat	Response: 'No'	Uni-wide: N? Specific Areas: N?
University of New South Wales	Several centres within faculties at UNSW that undertake Indigenous research, including the Nura Gili Indigenous Programs, Indigenous Policy and Dialogue Research Unit, Social Policy Research Centre, Indigenous Law Centre, Muru Marri Indigenous Health Unit and the Rural Health Unit	Uni-wide: N Specific Areas: Y
University of Western Sydney	Response: 'To a small degree'. No detail provided	Uni-wide: N Specific Areas: Y?
University of Wollongong	Response: 'No'	Uni-wide: N Specific Areas: N
Macquarie University	'Yes'. No detail provided	Uni-wide: ? Specific Areas: ?

Monash University	Yes, especially in Medicine and Education areas	Uni-wide: N Specific Areas: Y
Murdoch University	Response: 'If relevant – it depends on the research project, the theme and the research investigators'. The Kulbardi Centre has key research partnerships with areas of Murdoch such as Centre for Social and Community Research (CSCR) & Murdoch Link. Kulbardi Productions has external Indigenous research project partnerships with organizations including the South West Aboriginal Land & Sea Council (SWALSC), Avon Catchment Council, City of Melville, Shire of Gingin, Perth International Arts Festival (PIAF), ScreenWest, Mandjah Boodjah Corporation, Waugal Aboriginal Corporation, and the Australian Research Council (ARC).	Uni-wide: N Specific Areas: Y
University of Newcastle	Response: 'Yes in a number of different faculties'. No detail provided	Uni-wide: N Specific Areas: Y
RMIT	Yes, including for the Centre for Applied Social Research, Globalism Research Centre and Koori Cohort of Indigenous Researchers Group. This is anticipated to be expanded across the university with the appointment of an Indigenous Professor to lead Indigenous research at the institution	Uni-wide: In development Specific Areas: Y
Southern Cross University	They are a key focus point with the Collaborative Indigenous Research Centre for Learning and Educare (CIRCLE), and increasingly, collaborations are occurring across schools within SCU for research relevant to Indigenous concerns and needs.	Uni-wide: N Specific Areas: Y
University of the Sunshine Coast	Through the Faculty of Arts and Social Sciences.	Uni-wide: N Specific Areas: Y
University of Sydney	Response: 'Not sure'	?
University of Tasmania	No response given	Uni-wide: ? Specific Areas: ?
Charles Sturt University	Yes. Many of the Centres and Faculties are conducting research on Indigenous issues, including the School of Nursing and Midwifery and the Centre for Inland Health. In addition, the Centre for Inland Health and the Centre for Indigenous Studies are in the process of developing an Indigenous Health Research Strategy in collaboration with the Condobolin Aboriginal Health Service Incorporated to guide ethical practice in this engagement. CSU has appointed an Indigenous Foundation Chair in Indigenous Education and Research to lead and coordinate all Indigenous focussed research undertaken at CSU.	Uni-wide: N Specific Areas: Y
Central Queensland University	Response: 'No'	Uni-wide: N Specific Areas: N?
Edith Cowan University	Staff from the School of Education are involved in Indigenous Education research. Some are involved in partnerships with staff from Kurongkurl Katitjin.	Uni-wide: N Specific Areas: Y

Flinders University	<p>Several research centres undertake Indigenous research including the Centre for Remote Health, Northern Territory Clinical School and Cooperative Research Centre for Aboriginal Health. In addition, Flinders Indigenous researchers are aligned to Areas of Strategic Research Investment (ASRI). The University provides core funding support for ASRIs in the ten areas listed below:</p> <ul style="list-style-type: none"> • Cancer Prevention • Clinical Change • Cultural Heritage • Educational Futures • Eye and Vision • Medical Devices • Molecular Technologies • Psychology • Southgate Institute for Health, Society and Equity • Water & Environmental Sustainability <p>http://www.flinders.edu.au/research/info-for-researchers/asri/asri_home.cfm</p>	Uni-wide: Y? Specific Areas: Y
Griffith University	<p>Response: 'The position of Aboriginal and Torres Strait Islander Research Network Coordinator was created in 2008, and Dr Chris Matthews was appointed to the role in January 2009. He reports directly to the Deputy Vice-Chancellor (Research). The Network provides postgraduate research and career support to all Indigenous scholars at the University, while developing a community-based research focus, including leading studies in historical and cultural research'.</p>	Uni-wide: ? Specific Areas: Y
James Cook University	<p>Indigenous issues are a key research theme in all faculties in the university. The Indigenous Health Unit (IHU) has the conduct and development of Indigenous Research as one of its four mandated charters.</p>	Uni-wide: Y Specific Areas: Y
La Trobe	<p>Indigenous Research is undertaken by a large number of academics located within Discipline based departments, schools and faculties. The university is a partner in the CRC Aboriginal Health. The university has identified the following as one of 7 Research Strengths: The archaeology of complex societies in the ancient and modern worlds, the archaeology of Australia and Oceania (both ancient and modern), the social and political contexts of the practice of archaeology as well as its methods and theories the study of Australian and American history is particularly distinguished. Approaches include transnational history with a focus on the study of settler colonialisms, labour and gender history</p>	Uni-wide: ? Specific Areas: Y
Charles Darwin University	<p>Indigenous issues are a key research theme within all of the university's areas of research focus including Natural and Cultural Resource Management, Human Health and Well-being, Teaching, Learning and Living and Community, Development and Identity. Accordingly, Indigenous issues are a key research theme for all Schools within the University.</p>	Uni-wide: Y Specific Areas: Y
Victoria University	<p>Yes, the Australian Community Centre for Diabetes.</p>	Uni-wide: N Specific Areas: Y

Q 3: Do processes to encourage research training by promising Indigenous students and staff?

Institution	Stocktake Survey response	Yes/No
University of New England	Research Services provide assistance to Indigenous students and staff, including offering Academic Fellowships, Adjunct Appointments and support and mentorship of Indigenous academics to take advantage of external research funding opportunities. UNE has also established a Forum for Researchers in Indigenous Issues, Chaired by the Pro Vice-Chancellor (Research).	Y?
University of Melbourne	The Summer School for Indigenous Postgraduates, University of Melbourne Scholarships, The Centre for Indigenous Education, Postgraduate Students in Indigenous Studies Association, The Ormond College Postgraduate Scholarship, and this is a focus of the Melbourne Institute of Indigenous Partnerships (MIIP). Academic Board recently approved a <i>new Professional Certificate/Graduate Certificate in Indigenous Research Training and Practices</i> (GCIRTP) for introduction in 2010.	Y
University of Queensland	Response: 'It develops them through standard academic growth and supervision'.	
University of South Australia	<p>The University actively encourages research training by promising Indigenous students and staff. New Indigenous staff are allocated 20% of their salary over a period of three years to engage in development activities. This policy has enabled promising Indigenous staff the opportunity to undertake training, attend conferences, and obtain assistance with marking and tutoring in order to complete PhD qualifications and assist research related activities. At UniSA, the majority of Indigenous staff are located within the David Unaipon College providing an environment conducive to workload adjustments and mentoring of less experienced academics and early career researchers by more experienced staff with an established track record.</p> <p>With the appointment of a new Portfolio Leader Research and Research Education in 2008, the College reviewed its research targets and directions in order to position staff to be positive and active contributors to the ERA. With this in mind Indigenous academics have engaged in individual research planning discussions with the Portfolio Leader and are in the process of developing Research Development Plans which will be signed off by the DUCIER Dean and Head of School, becoming part of the Performance Management process.</p> <p>David Unaipon College research seminars have grown to become a popular forum for Indigenous academics to share their research ideas. Opportunities have been provided for less experienced researchers to develop their research methodology and academic writing skills in addition to learning from the experience of more experienced researchers.</p> <p>In 2009, an Indigenous Visiting Scholars Program was also developed and funded by the Vice-Chancellors Strategic Fund within the David Unaipon College with seven Indigenous Visiting Scholars visiting from Jamaica, North America, India, Hawaii and more. This was in addition to Memorandums of Agreement being developed with the Universities of South Pacific and Alaska to further create a global community of Indigenous researchers and scholars furthering the Indigenous Knowledges movement.</p> <p>Similarly, the David Unaipon College has consistently been supportive of its Indigenous students and has been investigating more ways in which to further develop pathways and opportunities for increasing postgraduate and research students. As a result the College is committed to developing a high achiever strategy which has been included in the 2010 Strategic Plan and will be negotiated with all Schools of the University. So for example, acceleration through undergraduate courses by high achieving students may be recommended. Other measures include:</p> <ul style="list-style-type: none"> <input type="checkbox"/> Supporting promising Indigenous students to attend conferences and leadership programs <input type="checkbox"/> Plans to engage promising Indigenous students in research projects in order to create a vibrant, stimulating research culture for Indigenous students <input type="checkbox"/> Encouraging interested Indigenous students to attend seminars <p>Early identifying of promising Indigenous students by the Indigenous Student Services area and ensuring these students access all possible resources and services available to them. In 2010, an Indigenous Studentship program will be developed to encourage promising visiting students to UniSA and in return provide UniSA high achieving Indigenous students the opportunity to visit international Universities.</p>	Y
University of Ballarat	Response: 'Nothing'	N?
University of New South Wales	UNSW seeks to engage promising Indigenous staff and students in programs such as the Postgraduate Induction Program (PIP) and Early Career Research (ECR), as well as informal and formal mentoring relationships.	Y

University of Western Sydney	The Centre for Educational Research builds the research capability of Indigenous students by providing world-class HRD research training that result in timely completion of first rate theses, ensuring Indigenous HRD students are housed in UWS Research Centres of Excellence in a critical mass such as in our program to provide a culturally appropriate peer support network, ensuring Indigenous students have access to an Indigenous Postdoctoral Researcher for assistance and support, teaching Indigenous students the knowledge and skills to apply for competitive ARC Indigenous Researchers Discovery grants, and creating career pathways for promising Indigenous graduates by providing mentorship from Professorial staff to Indigenous Postdocs and Research Fellows to create academic career pathways.	Y
University of Wollongong	Response: 'Nothing specific although the University has an excellent professional development program for all staff which includes research training'.	N?
Macquarie University	In 2008 the university employed its' first Indigenous post-doctoral fellow. There are Indigenous specific HDR scholarships. The university is working on developing coherent structures for encouraging and supporting Indigenous HDR students. Funds are made available to HDR students from equity and diversity fund also.	Y
Monash University	Yes, and is expanding this to include an Indigenous internship programme tied to PhD scholarships.	Y
Murdoch University	In the past an Australian Indigenous Studies (AIS) post-graduate scholarship was made available through the School of Media, Communication & Culture (MCC) and other scholarships are available where relevant and applicable. Additionally, staff who are studying are given some allowance to continue with their studies at Murdoch University.	Y
University of Newcastle	Research is encouraged for staff through its Managing for Performance. (staff development)	?
RMIT	University staff postgraduate sponsorships and scholarships. Koori Cohort of Indigenous Researchers Group provide support and mentorship of research students (currently 19 Indigenous RHD students)	Y
Southern Cross University	Gnibi Head of College, and the university Executive have provided mentoring and support for all Indigenous Staff and students to progress higher degrees.	Y
University of the Sunshine Coast	USC governing body and senior staff encourages Indigenous staff to apply for Indigenous staff scholarship through DEEWR, and encourages students to continue into post graduate studies. This is articulated in the Indigenous Employment and Career Development Strategy.	Y
University of Sydney	Yes, including Indigenous specific PhD scholarships worth \$22k plus an additional \$17k	Y
University of Tasmania	No response given	?
Charles Sturt University	CSU offers a range of professional development research training programs which are available to Indigenous staff and students including an 'Introduction to Research at CSU'. In addition, CSU is in the process of establishing a Problem Focussed Research Group (PFRG) coordinated through the Centre for Indigenous Studies to ensure the development of a critical concentration of Indigenous researchers collaborating with Indigenous and non-Indigenous colleagues on the production of high quality research which meets the needs and aspirations of Indigenous communities. The establishment of a cross-Faculty and Centre Indigenous Problem Focussed Research Group allows for the development of a coordinated approach to Indigenous research at CSU and the maximisation of multi-disciplinary expertise and mentoring of beginning Indigenous researchers, including Indigenous Higher Degree students. In addition, CSU provides support and financial incentives including supporting time release through earnings replacement for Indigenous staff who are undertaking postgraduate studies and financial scholarships for Indigenous postgraduate students to encourage enrolment and completion of Doctoral degrees	Y
Central Queensland University	Response: 'Word of mouth, personal relationship with student'	N?
Edith Cowan University	Study leave is provided to academic staff to work towards completing PhD studies. Senior staff in CIAK provides mentoring in research protocols and procedures to junior research officers.	Y
Flinders University	Yunggorendi has a role in the recruitment of new research students, especially from amongst the University's graduates, into graduate programs. Strategies implemented by Yunggorendi to increase postgraduate student numbers include: <ul style="list-style-type: none"> • Delivering research seminars • Postgraduate seminars to third year undergraduate students • Writing to graduates encouraging them to consider postgraduate study • Encouraging faculties to offer their own postgraduate scholarships • Postgraduate student information page on the Yunggorendi website • Established email network to support all postgraduate student 	

Griffith University	The Indigenous Research Network provides postgraduate research and career support to all Aboriginal and Torres Strait Islander scholars at Griffith University, whilst developing a community-based research focus. This includes advocating Aboriginal and Torres Strait Islander aspirations for research higher degrees, facilitating pathways for academic career progression, and mentoring emerging researcher-academics. In terms of career/educational development, the Network aims to develop a career pathway from undergraduate, postgraduate to academic. This will involve working closely with GUMURRII SSU to identify and mentor students who are excelling in their discipline and who have aspirations of undertaking a research higher degree. Undergraduates will be mentored by Indigenous academics to support their aspirations and provide opportunities for the undergraduate student to participate on research projects. The mentoring program will extend to early-career academics to provide support with learning and teaching (e.g. Indigenising curriculum) and research (e.g. writing internal and external grants, publications etc).	Y
James Cook University	Indigenous students and staff are encouraged to attend the Research Protocols workshops and informally staff/students are mentored by others and encouraged to work with others on successful grants. The School of Indigenous Australian Studies (SIAS) has for many years had an established an Indigenous Post-Graduate Student Program that was recently recognized by ALTC in their Program Awards for its significant contributions and success (refer http://cms.jcu.edu.au/news/JCUPRD_053378). In health, a successfully funded 5-year grant from the NHMRC has supported the establishment of a project titled the "Building Indigenous Research Capacity" Project. The project is currently support 15 Aboriginal and Torres Strait Islander scholars into research training programs, with 1/3 of them currently enrolled in PhD programs, whilst the remaining scholars have established career development plans to achieve the same. http://cms.jcu.edu.au/news/JCUPRD_053378	Y
La Trobe	Indigenous postgraduate students are able to access conference, activities and materials bursaries through Indigenous Student Services. Students in receipt of Australian Postgraduate Awards or University Research Scholarships may access top-up funds.	Y
Charles Darwin University	CDU employs Indigenous Academic Support Lecturers and provides sponsored Postgraduate Fellowships (funded ¼ sponsor; ¼ CDU Foundation; ¼ CDU Research Panel; ¼ CDU Faculty/School) and top-ups of \$5K pa to standard APA and UPRS scholarship rates to successful indigenous applicants. Special consideration given to research scholarship applicants from equity groups (including indigenous) i.e. provision for ranking to be increased on equity grounds and financial contribution to <i>Indigenous students' guide to postgraduate scholarships in Australia and overseas</i> .	Y
Victoria University	We have established an Indigenous Research Scholarship and we have in place informal arrangements with relevant Schools within Faculties that Indigenous students are looking to undertake postgraduate studies in to assist with their acceptance into postgraduate programs.	Y

Q 4: Are mechanisms in place to ensure that research in Indigenous subjects is culturally safe and appropriate?

Institution	Stocktake Survey response	Yes/No
University of New England	The University of New England has an ethics panel devoted to Aboriginal and Torres Strait Islander research. The <i>Panel on Ethical Research Involving Aboriginal & Torres Strait Islanders</i> (PERATSI) is a sub-committee of the Human Research Ethics Committee (HREC). The primary focus of the PERATSI is to provide advice to the HREC on those aspects of research proposals involving Aboriginal or Torres Strait Islander people or communities Chaired by the Director Oorala Centre http://www.une.edu.au/research-services/researchdevelopment/integrity/ethics/human-ethics/peratsi.php	Y
University of Melbourne	The University's Research website provides specific reference to resources facilitating culturally safe and appropriate research. http://www.research.unimelb.edu.au/humanethics/application/guidelines	Y
University of Queensland	Yes – there is an ethics committee and there is Indigenous representation on it. Also there is a University policy – Statement on Education Principles in Indigenous Australian Matters [EPIAM].	Y
University of South Australia	Indigenous representation is included on the University Human Research Ethics Committee which ensures that research in Indigenous subjects is culturally safe and appropriate. Additionally it has been a convention of the University for all research projects involving Indigenous subjects to be forwarded to the David Unaipon College for additional comment to be made by Indigenous academics with the relevant knowledge and networks.	Y
University of Ballarat	Response: 'No'	
University of New South Wales	Response: 'No. However, Nura Gili Indigenous Programs has set a clear teaching philosophy that guides the delivery and engagement of Indigenous studies courses and their students'.	N?? (HREC??)
University of Western Sydney	Yes. The University follows the principles of ethical conduct as articulated in the NHMRC National Statement on Ethical Conduct in Research Involving Humans, specifically in this instance, the Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research.	Y
University of Wollongong	The HREC is the main mechanism. There is Indigenous representation.	Y
Macquarie University	All research projects involving work with Indigenous people are subject to additional ethics processes. An Indigenous staff member sits on the University ethics committee.	Y
Monash University	'Yes'	Y
Murdoch University	The Human Ethics Committee has Indigenous representation	Y
University of Newcastle	Yes by University Ethics procedures	Y
RMIT	Human Research Ethics Committee and application of the AIATSIS Guidelines for Ethical research in Indigenous Studies to all Indigenous research. An Indigenous representative sits on the HREC when Indigenous research ethics approval is sought	Y
Southern Cross University	Yes. membership of Gnibi's Director of Research and Research Training on the SCU Ethics Council.	Y
University of the Sunshine Coast	All research must be approved through the USC Human Research Ethics Committee, which follows the criteria of the National Statement on Ethical Conduct in Human Research and the NHMRC Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research where Indigenous people may be involved in the research.	Y
University of Sydney	HREC	Y
University of Tasmania	This is usually arranged through the Human Ethics Committee; also the use of IATSIS research protocols is encouraged.	Y
Charles Sturt University	Yes. Research at CSU is governed by a University Research Code of Conduct and the Outside Professional Activities Policy as well as the Intellectual Property Policy. All of these policies and processes cover research management and administration, including in Indigenous contexts. All research involving human participants must also be approved by the Human Research Ethics Committee (HREC). The HREC has senior Indigenous representation to ensure accountability and the employ of culturally safe and appropriate methodologies. In keeping with <i>Recommendation 28</i> of the IES, CSU is establishing an Indigenous Research Ethics Committee (IREC) as a sub-committee of the HREC, as well as developing an Indigenous Research Strategy as the guiding policies, protocols and procedures framework for Indigenous research at CSU.	Y
Central Queensland University	Indigenous academic staff member of Nulloo Yumbah is a member of the University Human Research Ethics Committee	Y

Edith Cowan University	The University's Ethics committee includes membership for an Indigenous person to oversee and provide advice on all research proposals, including those involving Indigenous subjects.	Y
Flinders University	Yunggorendi Indigenous academic staff are built into Flinders University's research ethics approval process. The Flinders Social and Behavioural Research Ethics Committee (SBREC) deals with research proposals which are social or behavioural in their focus, including those which involve or impact upon Indigenous people. In addition, if research involves or impacts upon Indigenous Australians a copy must be forwarded to the Director, Yunggorendi First Nations Centre for Higher Education and Training at the same time it is lodged with the SBREC Secretary. Any advice or comments provided by Yunggorendi related to the project will be included in the Committee's response to the researcher. http://www.flinders.edu.au/research/info-for-researchers/ethics/committees/social-and-behavioural-research-ethics-committee/social-behavioural.cfm	
Griffith University	The Manager, Research Ethics in the Office for Research refers researchers to the national standards contained in the following documents: <ul style="list-style-type: none"> o <i>Values and Ethics - Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research</i> (National Health and Medical Research Council) o <i>Keeping research on track: a guide for Aboriginal and Torres Strait Islander peoples about health research ethics</i> (National Health and Medical Research Council) o <i>Strengthening Indigenous research culture</i> (2007 IHEAC Research Conference). The University has ongoing processes to produce local guidelines which will be based on these national guidelines. http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples/research/research-ethics	
James Cook University	Response: "An Indigenous research strategy was previously developed, however its implementation was not endorsed, and subsequently some of the strategies have been picked up through other structures, whilst others are currently not being addressed. SIAS provides Research Protocols workshops to ensure those doing Indigenous research comply with correct protocols".	Y?
La Trobe	Staff and post-grad students are encouraged to attend the Research Protocols workshops, JCU has three Indigenous Ethics Monitors and the Head of School has a designated place on the Human Ethics Committee.	Y
Charles Darwin University	Any research project dealing with Indigenous people, cultures, histories or related issues is required to submit an ethics application to the university's ethics committee. The Director, Indigenous Education is a special category member of the committee and sees all applications related to Indigenous topics. Compliance with the Joint NHMRC/AVCC Australian Code for the Responsible Conduct of Research (pdf) and the NHMRC Values and Ethics: Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research - 2003 (pdf)	Y
Victoria University	When Indigenous research ethics applications are received by the University Ethics Committee and Indigenous academic is asked to make comment and advise on these matters to this Committee.	Y

Theme 4: External Engagement

Q 1: Does the university have established mechanisms for engaging with & obtaining the views of local Indigenous communities on an on-going basis?

Institution	Stocktake Survey response	Yes/No
University of New England	<p>The University uses a variety of strategies including:</p> <ul style="list-style-type: none"> • 3 Local Aboriginal Community representatives on the Aboriginal and Torres Strait Islander Access and Participation Committee. • 3 Local Aboriginal Community representatives on the Panel on Ethical Research Involving Aboriginal & Torres Strait Islanders (PERATSI). • 2 Oorala Aboriginal Staff represented on Gayinyaga Aboriginal Community Advisory Committee. • 2 Oorala Aboriginal Staff represented on the local Aboriginal Interagency Committee. • MOU between 14 Local Aboriginal Land Councils of the State's North West Region and the University of New England. 	Y
University of Melbourne	<p>The recently implemented Melbourne Institute for Indigenous Partnerships (MIIP) will provide a high-level strategic planning and coordinating function for the University's suite of Indigenous programs and partnerships. A key focus of MIIP is to facilitate communication internally, but also to provide a conduit for communities external to the University to communicate with the University.</p>	?
University of Western Australia		
University of Queensland	<p>Yes – the three directors of the Indigenous Unit are all senior people within the community with responsibilities for ensuring that this engagement is sustained.</p>	Y
University of South Australia	<p>Yes, the David Unaipon College is currently developing a new University Indigenous Community Engagement Program, funded by the Vice-Chancellors Strategic Fund with the aim of ensuring engagement with local Indigenous Communities. This program will include partnership and pathways programs providing alternative pathways for educationally disadvantaged Aboriginal students into University, development of new ways of engaging with remote communities, and engaging new and significant research partnerships. Importantly, the program will also encourage leaders in Indigenous Knowledges, education, health and Indigenous social and economic areas to join as partners in a community of scholars. In 2008 for example, Social Justice Commissioner, Tom Calma delivered the last of his Essentials in Social Justice series of lectures to a public forum of Indigenous and non Indigenous people at UniSA. In 2009, the David Unaipon College also developed an Indigenous Visiting Scholars Program to further provide opportunities to engage with Indigenous Scholars from a wider framework. Additionally, <i>University Policy (A-38.6 Advisory Structures) on the role of Advisory Committees ensures that the views of the local Indigenous community are sought on an ongoing basis.</i></p> <p>The University has two Indigenous Advisory Committees :</p> <p>The Indigenous Employment Advisory Committee with Terms of Reference to:</p> <ol style="list-style-type: none"> 1. Provide advice in relation to employment matters concerning Indigenous Australian and Torres Strait Islander people, both internally and externally to the University. 2. Provide advice to the Pro Vice-Chancellor: Organisational Strategy and Planning about the Indigenous Employment Strategy within UniSA. The Consultant: Indigenous Employment will be responsible for coordinating recruitment and retention strategies, professional development and mentoring. 3. Provide advice and information to the University Senior Management Group. The Pro Vice-Chancellor: Organisational Strategy and Change will facilitate feedback about the Indigenous Employment Strategy between the Advisory Group and the Senior Management Group to ensure consistency of strategies across the University, while allowing flexibility at Divisional and Portfolio levels. 4. Facilitate positive relationships with the UniSA Indigenous Network and working groups including the Indigenous Education Working Group, and contribute to appropriate synergies that link the work of the Advisory Group with these parties. 	Y

	<p>The David Unaipon College of Indigenous Education and Research Advisory Committee with Terms of Reference to:</p> <ol style="list-style-type: none"> 1. Provide independent expert external advice to individuals and groups responsible for decisions about educational and research programs 2. Provide advice about relevant trends in the demand for graduates and the graduate qualities required by employers and the community 3. Comment on the structure and content of existing programs that are under review and on proposed new programs; and 4. Provide advice on research trends and strategic opportunities for research 	
University of Ballarat	Response: 'Yes'. No detail provided	?
University of New South Wales	Nura Gili has an established advisory committee, which has previously included members of the local community.	Y
University of Western Sydney	Yes. The UWS has an Indigenous Advisory Council which is a committee of the Board of Trustees, the University's governing body. This comprises not only of indigenous staff and students as well as a majority of Indigenous community members.	Y
University of Wollongong	Response: 'Yes'. No detail provided.	Y?
Macquarie University	The university invites community members on to campus regularly for Welcome to Country at events and is in the process of developing formal policy around when a Welcome to Country is required. There are many informal processes for community engagement but no formal mechanisms at present	Y
Monash University	Yes, via the advisory committee, and community engagement programmes and the annual Indigenous elders welcome day.	Y
Murdoch University	The Kulbardi Aboriginal Centre and Kulbardi Productions are the two primary mechanisms utilised by Murdoch University for engaging with and obtaining Indigenous community opinions and views. Murdoch also liaises with several local Indigenous consultants on issues such as; Welcome to Country, Ceremony, Signage, Cross-Cultural Training and Protocol.	Y
University of Newcastle	Response: 'No none that's on going'	N?
RMIT	<p>There are a number of ways in which RMIT engages with the local Indigenous community to seek their views. First, this is undertaken by way of community engagements through the Ngarara Willim Outreach program, establishing key community links and consultative arrangements on the delivery of education programs. It is also achieved by attending community organisation-driven and directed programs associated with establishing links with key stakeholders including education providers. Examples include:</p> <p>Aboriginal Community Art Exhibitions Aboriginal Peoples University speakers program VAEAI Koori Liaison Officers and Aboriginal Managers statewide meetings Aboriginal ambassadors, mentor and LEAD program RMIT Aboriginal Students in Schools programs Ngarara Willim Centre's community outreach program RMIT Koori Profile Working Group (community education partnerships)</p> <p>Key Aboriginal members are also invited and sought to provide specialist knowledge on education issues relating to the undertaking of Indigenous review processes, interview panel assessments, keynote speakers for lectures and Aboriginal student engagement in leadership, Indigenous-led focus groups and specialist advice and direction on key University research and Board panels.</p> <p>On a more formal level the Taskforce on Aboriginal and Torres Strait Island Education and Research has in 2009 invited prominent Aboriginal managers and community members into its membership to represent the broader views of the local Indigenous community.</p>	Y
Southern Cross University	Gnibi Head of School is responsible for an Advisory Body and regular consultations on this matter.	Y
University of the Sunshine Coast	Yes, through the Vice-Chancellor's Indigenous Advisory Committee which meets three times per year, and through the Buranga Centre's Indigenous Services Officer (Regional Engagement) who is a member of the Sunshine Coast Indigenous Network Group (SCING), and sits on the Indigenous Advisory Committee of the Sunshine Coast Institute of TAFE	Y
University of Sydney	Yes the Indigenous Advisory Committee, and Board of Studies in Indigenous Studies	Y
University of Tasmania	UTAS through Riawunna hosts a number of regional forums.	Y

Charles Sturt University	<p>Yes. Late 2007 CSU employed a senior Indigenous Australian to the position of Community Relations Officer to facilitate CSUs engagement with Indigenous communities and organisations within the geographical footprint of CSU, including the Wiradjuri Nation, and the Kamilaroi Nation in the north east, the Murrawarri, Ngemba and Barkandji Nations in the north west and the Nyampa and Wangkamarra Nations in the far west. CSU has a strong working relationship with the Wiradjuri Council of Elders and local Elders groups, including the Thubbo Elders. Senior Indigenous representatives from CSU are members of the Wiradjuri Council of Elders and local and State AECGs. CSU hosts many of the Elders and AECG functions and meetings and is currently working with the Wiradjuri Council on language revival and the development of CSU programs (undergraduate and post graduate) on Wiradjuri language and Culture. Indigenous community input into the processes of CSU is afforded through the Centre for Indigenous Studies, the Indigenous Student Services and the Indigenous Education Strategy coordinating group through its Chair. The Centre for Indigenous Studies is also establishing an Indigenous Advisory committee to the Centre. Many of the committees of the university have community representation including the Indigenous Australian Employment Strategy Advisory group.</p>	Y
Central Queensland University	Response: 'No'	N?
Edith Cowan University	<p>The University has an Indigenous Consultative Committee (ICC) to provide advice to the Equity Committee on matters which impact on the university's service provision, outcomes and reputation in relation to Indigenous Australians. The ICC meets at least twice a year and its Chairperson is a member of the equity Committee. Kurongkurl Katitjin has also recently appointed a 'Cultural Consultant' to provide advice on local Noongar issues.</p>	Y
Flinders University	<p>Uni-wide: Faculties and several Flinders research centres have various Indigenous community engagement mechanisms. Flinders regards community engagement as a major commitment and overall responsibility lies with the Deputy Vice-Chancellor (International). Professor Forbes Chairs the Flinders University Community Engagement Reference Group which is a forum for advising the Deputy Vice-Chancellor (International) on strategic and policy issues affecting the community engagement operations of the University including the strategic directions for Flinders community engagement activities, Community Engagement plans, and strategic documents and promotion of Flinders community engagement and communication with the community. The Group consults widely with members of the University community and outside agencies. In particular members of the Group are drawn upon for their expertise in matters of engagement with the community.</p> <p>The University was recently awarded a major grant from the Commonwealth Government's Diversity and Structural Adjustment Fund for the Southern Knowledge Transfer Partnership (SKTP) Program. A major element of the SKTP program is curriculum redevelopment with the aim of ensuring that the University's specialist courses better reflect labour market needs in Adelaide's southern region and that our generalist courses provide broader opportunities for student engagement with the community through the development of placement, mentoring or volunteering programs. The southern area house a large Aboriginal population. It is expected that the SKTP program will engage the Indigenous community. Further information about the SKTP program is available from the Head of the SKTP Office, Ms Penny Crocker (phone 8201 2390, email: penny.crocker@flinders.edu.au).</p> <p>Yunggorendi: In 2008, Flinders University's Yunggorendi First Nations Centre for Higher Education and Research received a United Nations Educational, Scientific and Cultural Organization (UNESCO) Award for "excellence and innovation in teaching, recruitment and support of Indigenous students to higher education". This award is evidence that Yunggorendi has built its reputation on community engagement with Indigenous peoples to produce genuine outcomes in higher education based on respect, relevance, reciprocity and responsibility.</p> <p>Yunggorendi staff is connected to over 20 Indigenous community controlled organisations. As required by Yunggorendi profiles, staff is engaged with Indigenous communities through teaching, research and community obligations. Some of these include:</p> <ul style="list-style-type: none"> • Ngarrindjeri • Narungga • Kaurna • Yankunytjatjara • Pitjantjatjara • Yankunytjatjara • Ngugi/Wakka Wakka 	Y

	<ul style="list-style-type: none"> • Yidinji • Mbabaram • Kokatha. <p>Many Yunggorendi staff are also members and collaborators with key national Indigenous Research benchmarking agencies including the Indigenous Higher Education Advisory Committee, AIATSIS, Office of Indigenous Policy Coordination (OIPC) and the Cooperative Research Centre for Aboriginal Health.</p> <p>South Australian Indigenous Communities have traditionally looked to Yunggorendi as the face of Flinders for intellectual guidance and stimulus. Yunggorendi continually seeks to build strong community relationships and provide leadership, expert opinions, critical thinking and comment on community related activities. Yunggorendi staff also provide a range of professional training and cultural awareness seminars in community as well as attend regularly NAIDOC and reconciliation activities. In supporting students and academic programs, Yunggorendi recognises the important role of Indigenous Elders and community leaders as sources of information, advice and counsel, for purposes of consultation and negotiation. In this way, through Yunggorendi - the University honours and connects with the Indigenous community in relation to the educational needs and well-being of its Indigenous students, as well as for the purpose of including Indigenous perspectives in teaching within its courses to the greatest extent practicable.</p> <p>Yunggorendi was successful in its nomination of Aunty Mona Tur for an Elders Award from the Indigenous Higher Education Advisory Council (IHEAC) in 2007. Aunty Mona Ngitji Ngitji Tur was named as one of six national Elders to be acknowledged for their significant contribution to Indigenous Higher Education.</p> <p>Indigenous Communities are also invited to numerous Yunggorendi events including: graduation, annual/public lectures, book launches and various Flinders functions. For example the local Indigenous community were recently invited to the launch of stunning mural painted by Flinders Indigenous student Angelina Parfitt.</p>	
Griffith University	<p>Indigenous Elders provide leadership and direction in University policy development, community engagement, research, cultural protocols and support student activities. They contribute to continuing strategic partnerships and collaborative arrangements including the Brisbane MURRI Court, the Family Resource Centre in the Redlands Shire and adjacent bay islands supporting 'at risk' youth and their families, the Aboriginal Education Clinic facilitating the return of truant/suspended/excluded students to school, the Doomadgee Community Rejuvenation Project and <i>MURRI Makeovers</i>, focussing on the wellbeing and development of Indigenous women and providing practical assistance in accessing resources.</p> <p>Engaging communities through collaboration and partnership is an important aspect of Griffith's approach to Indigenous education, with initiatives such as these being an important avenue for promoting and enhancing educational opportunities for Indigenous people. The <i>Indigenous Community Engagement, Policy and Partnership</i> (ICEPP) office focuses on providing advice and consultancy in key policy areas—internally and externally—and developing community engagement and partnerships that will enhance life opportunities for Indigenous peoples. Professor Boni Robertson is the Professor of Indigenous Community Engagement – Partnerships and Policy and has a solid reputation within Indigenous and non-Indigenous communities for her enduring commitment to improving race relations in the Australian context.</p> <p>The <i>Elders-in-Residence Program</i> appoints an Indigenous Elder to support the activities of the ICEPP and more broadly by representation/participation in various University forums and activities. Aunty Delmae Barton was appointed Elder-in-Residence at Griffith University in 2005, and Uncle Graham Dillon was also appointed to this role in 2009 as a senior Elder of the Kombumerri People with a particular focus on the University's Gold Coast campus.</p> <p>An important aspect of engagement with Indigenous people has been the signing of an Agreement in 1998 between the University and the Kombumerri People, believed to be the first of its kind in Australia, in which the University undertook to work collaboratively with the Kombumerri to name facilities; include Kombumerri history and culture into the curriculum; provide scholarships for Indigenous students; and survey flora and fauna and sites of significance in the area. The Kombumerri undertook not to oppose the transfer of land from the Queensland Government to the University. The Cape York Institute (CYI) is a strategic initiative to facilitate the development, engagement and sustainability of communities in the Cape York region. It develops Indigenous students as future leaders.</p>	Y

	(a) http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples/community-culture/partnerships-engagement (b) http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples/community-culture/elders	
James Cook University	Indigenous Staff are encouraged to engage with the community through involvement on committees, the VC's Indigenous Reference Group has community members and the community is encouraged to attend JCU events such as open days etc.	Y
La Trobe	Indigenous Staff have extensive local Indigenous community networks and are members of advisory boards and local Indigenous community organisations and associations.	Y
Charles Darwin University	Yes, by means of consultative community discussions/meetings on issues of importance to Indigenous students, staff and the general Indigenous community.	Y
Victoria University	Moondani Balluk has an ongoing relationship with the Western Suburbs Indigenous Gathering Place – the only operational community-based service organisation in the western suburbs. Through this relationship we attend community events, participate on Committees and in parent Playgroups and hold regular research meetings.	Y

Q 2: Are there established programs that encourage access to university formal and ceremonial occasions?

Institution	Stocktake Survey response	Yes/No
University of New England	Franck Archibald Memorial Lecture ; Inclusion of the Director of Oorala Aboriginal Centre in official graduation ceremonies; Flag Raising Ceremony to launch NAIDOC Week in the New England Region; a week of functions and activities open to all of the university community and the Indigenous community.	y
University of Melbourne	Encouraging access to University formal and ceremonial occasions is a priority area in MIIP's Business Plan. Two orations have been included on the University's agenda - Dhungella Knella Oration and Narm oration.	Y?
University of Queensland	Observance of standard protocol and awareness of key players for any given occasion.	?
University of South Australia	UniSA has an excellent and long standing convention of requesting guests to university formal and ceremonial occasions and has become familiar with protocols for acknowledging key Aboriginal members of the community. Similarly, it is the Community Engagement philosophy of the David Unaipon College to encourage access to its Indigenous space. This occurs in each area of the College's Portfolio areas- Office of the Dean, Indigenous Student Services, the Unaipon School and David Unaipon Research and Consultancy.	Y
University of Ballarat	No program as such. The Aboriginal Education Centre is contacted to advise who from the community should be invited.	N
University of New South Wales	Response: 'Nil'.	N
University of Western Sydney	UWS regularly invites Traditional Owners and Indigenous Community Members to participate in or attend its various events. Advice is often sought from either the Dean, Indigenous Education and/or the Board of Trustees, Indigenous Advisory Council	Y?
University of Wollongong	No program as such but this is increasingly becoming part of University protocol and key community contacts are well known to the University. The Aboriginal Education Centre is often contacted to advise who from the community should be invited.	N
Macquarie University	Welcome to Country at all formal events such as graduations.	Y
Monash University	Yes this is handled by CAIS and the DVC(E)'s office	Y
Murdoch University	Many and varied. The Open Day of the University has a distinct Aboriginal cultural viewpoint and representation (dances, activities, Elder appearances etc) and is facilitated with the assistance of the Kulbardi Aboriginal Centre. The Centre also has many schools visit from around the state (tours of the Centre, University and presentations) including the partnership with the 'Follow the Dream' initiative that gives Indigenous secondary students an opportunity to come on campus and experience the day as a university student.	
University of Newcastle	Response: 'There are some programs that encourage community access'. No detail provided	Y?
RMIT	There are a number of key events that include Aboriginal protocols that are observed by the university. These include RMIT Graduation ceremonies, Welcoming and Acknowledgement to Land ceremonies led by Aboriginal Elders, traditional owners and Aboriginal staff. Whenever possible, the local Indigenous community is invited to share in these occasions. The Ngarara Willim Aboriginal and Torres Strait Islander Centre is the primary link between the local Aboriginal community and the university and drives Aboriginal community involvement. The involvement of this community within the university is crucial in supporting ATSI students with their connection culturally, socially, emotionally and spiritually to community.	Y
Southern Cross University	The SCUIECC is the Southern Cross University Indigenous Events Coordinating Committee, support funded by the university executive and run by a team of people within SCU who organise and run events throughout the year, relevant to Indigenous celebrations and cultural activities.	Y
University of the Sunshine Coast	Community invitations to USC events are distributed through the IAC and SCING eg. to launch of the Reconciliation Action Plan and Indigenous Education Symposium. Formal process will be developed by the Indigenous Employment Officer.	Formal process in development
University of Sydney	Response: 'Not sure what you mean here?'	
University of Tasmania	No special arrangements are made, students are sometimes accompanied by parents and relatives.	N
Charles Sturt University	Yes. CSU has established protocols for the inclusion of Indigenous Australians in its formal and ceremonial occasions including an Indigenous Welcome to Country at the commencement of all formal occasions.	Y
Central Queensland University	Response: 'None'	N

Edith Cowan University	The University actively engages in NAIDOC week celebrations. A Noongar welcome to country is included in all University's formal and ceremonial events, e.g., graduation ceremonies. Kurongkurl Katitjin also hosts an Open Day, "Kambarang" (a showcase of Indigenous programs offered by the University & by outside organisations) to welcome on campus indigenous high school students & community members.	Y
Flinders University	Response: 'Not sure what is meant by this question?'	
Griffith University	Inclusion is managed on a case-by-case basis depending on the event or activity. For example, Griffith's Multi-Faith Centre by the very nature of its work engages Elders and other community representatives in its events involving dialogue on reconciliation and cross-cultural perspectives. The University invites the participation of Elders in many functions and events to represent the Traditional Custodians of the land on which the University's campuses are located and to provide a Welcome to Country. The Office of External Relations coordinates invitations to community representatives to official University events, such as the recent launch of the Gold Coast Bridge cultural markers that celebrated the Agreement between the Kombumerri People and the University. Elements such as GUMURRII SSU and the Office of Indigenous Policy & Community Engagement routinely involve community in their activities, as matters of procedure and protocol. The Elders-in-Residence Program provides a ready presence for the University to call on.	Y
James Cook University	No specific programs, however the Indigenous community are invited to graduations and other events.	N?
La Trobe	The university recognises traditional land owners and custodians at formal events including orientation and graduation ceremonies. Many formal events include a Welcome to Country by recognised local elders from traditional owner groups.	Y?
Charles Darwin University	Observance of cultural celebrations, such as National Day of Healing, Mabo Day, Vincent Lingiari Memorial Lecture	Y
Victoria University	The Chair and CEO of the Gathering Place are invited to participate in various University forums and events, normally via email invitation by Moondani Balluk. Wurundjeri Elders are asked to undertake Welcome to Country at University events.	Y

Q 3: Does the local Indigenous community have a role in university formal and ceremonial occasions?

Institution	Stocktake Survey response	Yes/No
University of New England	Welcome to country (Local Community Representative) at most official functions in schools and faculties across the university.	Y
University of Melbourne	Established in 2009, University Indigenous Orations in Shepparton and Parkville provide the opportunity for significant participation of the Indigenous community within University formal occasions. Aunty Joy Murphy is invited to a significant number of events. Welcome to country at major events is strongly encouraged, and occurs frequently.	Y
University of Queensland	Response: 'Yes – as applicable'. No detail provided	Y?
University of South Australia	Yes. An Aboriginal Elder opens and provides a traditional welcome to home and country to most university formal and ceremonial occasions.	Y
University of Ballarat	Response: 'Yes'. No detail provided	Y?
University of New South Wales	Nura Gili has connections with areas in the local community, including a partnership with Matraville Sports High School and members of La Perouse community. Nura Gili invites members of the community to speak at formal events.	Y
University of Western Sydney	The University of Western Sydney's Indigenous Education Policy specifically acknowledges the three traditional owner groups of greater western Sydney region. Under the section headed Protocols, UWS Acknowledges: <ul style="list-style-type: none"> As a matter of Indigenous cultural protocol and out of recognition that its campuses occupy the traditional lands of the Darug, Gandangarra and Tharawal peoples and thanks them for their support of its work in Greater Western Sydney. UWS, as appropriate, will either seek a "Welcome to Country" or give "Acknowledgment of the Traditional Owners" at all significant UWS events. These may include but are not limited to graduation ceremonies, conferences, seminars, workshops, presentations, open days, public events etc. UWS will display the Australian national, Aboriginal and Torres Strait Islander flags beside each other at a prominent location on each UWS campus. The flags will also be displayed in each UWS Boardroom. The flags are also to be displayed at all significant UWS events such as graduation ceremonies, conferences, seminars, workshops, presentations, open days, public events etc. 	Y
University of Wollongong	Response: 'Yes'. No detail provided	
Macquarie University	Response: 'Yes'. No detail provided	
Monash University	Yes, in terms of welcome to country.	Y
Murdoch University	Dependent on the event. If it is a formal cultural ceremony involving strict cultural protocols – then certainly. If it is something that the Kulbardi Centre can assist and co-facilitate then that is also a level that is appropriate	Y
University of Newcastle	Response: 'Community plays a small role in the university'. No detail provided	N/Y?
RMIT	Involvement and participation is an ongoing and regular commitment and partnership with the Aboriginal Elders connected to RMIT's Koori Arts and Design program at the Bundoora West campus. The connection is with the Aboriginal Community Elders Service located in Northeast Melbourne. Elders are often involved in conducting formal Acknowledgement to Land ceremonies and further provide representation and advice on specific Aboriginal issues pertaining to course development and structure.	Y
Southern Cross University	The Senior Widjabel Custodian (on which land Lismore Campus is built) is on University Council and hence provides advice and support both to the University and to Gnibi College.	Y
University of the Sunshine Coast	The Chairperson of the Indigenous Advisory Committee attends Graduation. Traditional blessings open every USC Graduation Ceremony by Maroochy Barambah (Song Woman)	Y
University of Sydney	Acknowledgement to Country is an important element to all occasions. How to access is up on our website: how to perform one yourself; how to contact the Centre; or local community for Welcome to Country – dance and smoking ceremonies.	Y
University of Tasmania	No official role at this stage.	N

Charles Sturt University	Yes. CSU has established protocols for the inclusion of Indigenous Australians in its formal and ceremonial occasions including an Indigenous Welcome to Country at the commencement of all formal occasions. At various junctures in its recent history CSU has bestowed Honorary Doctorates on Indigenous Elders and Indigenous Professionals in recognition of their contribution to the University community of scholars, the contribution to their field of expertise and in recognition of the vital role they play in The University learning environment. Protocols have been established to encourage the acknowledgment of traditional owners of the land, Indigenous Elders past and present in meetings of significance throughout the University and in all CSU documentation and publications including guides for student who study at CSU. NAIDOC and other events on each campus.	Y
Central Queensland University	No other than on an adhoc basis for Welcome to country.	N
Edith Cowan University	This is achieved through membership on the ICC and through invitation to perform at various University functions.	Y
Flinders University	Flinders includes cultural welcome to country ceremony at most of its key events including its graduation ceremonies. Elders and local Indigenous community are included in all Yunggorendi events.	Y
Griffith University	The University involves Elders in providing Welcome to Country as part of major University events, and is increasing the observance of Acknowledgement of Country with a new policy and the development of a palm card providing agreed text for staff use at University events. Also featured at openings and key events are smoking ceremonies and cultural performances. Examples of these events include the opening of the Multi-Faith Centre, and the opening of the GUMURRII Nathan student facility in 2008, Harmony Week and Health Week 2009, and the Torres Strait Islander Blessing of the graduation stoles for Indigenous students in 2009. The award of the GUMURRII Student Support Unit 'Building Bridges' Reconciliation Award at the Student Valedictory Dinner, recognises an individual Griffith staff member for their commitment to advancing reconciliation at Griffith. In 2007, a student in Bachelor of Contemporary Indigenous Australian Art at Griffith's Queensland College of Art, Miara Watson, designed the artwork for the Griffith University Statement on Reconciliation. As part of Griffith's Reconciliation framework, the launch of culturally distinctive, Indigenous graduation stoles at Griffith's December 2008 graduation ceremonies was an important milestone in respecting the success of our Aboriginal and Torres Strait Islander graduates, and their cultural identity. http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples/community-culture/culture/corporate-designs	Y
James Cook University	Traditional Owners have for several years been increasingly invited into formal occasions such as graduations, conferences and professorial lectures to provide a "Welcome to Country for etc. Several events throughout the year are designed to specifically engage the Aboriginal and Torres Strait Islander communities where our programs are located. Specific graduation activities are undertaken to encourage engagement and recognition of our Aboriginal and Torres Strait Islander graduates, their families and the broader Indigenous community. Specifically, several years ago the university introduced Aboriginal and Torres Strait Islander cultural sashes for graduation, along with a ceremony where graduates are presented their sashes by the Chancellor, and in the Torres Strait "Graduation Celebration" is held along with a JCU Torres Strait Alumni Dinner.	Y
La Trobe	The university recognises traditional land owners and custodians at formal events including orientation and graduation ceremonies. Many formal events include a Welcome to Country by recognised local elders from traditional owner groups.	Y
Charles Darwin University	Yes — always. Elders and other Indigenous community members are invited to help celebrate significant and ceremonial occasions.	Y
Victoria University	The issue of local Indigenous community having a role in ceremonial occasions is a vexed one given that there are no traditional owners currently living in the western suburbs. In the case of formal occasions, the University will endeavour to have a traditional owner do a Welcome to Country or have the Chancellor or Vice-Chancellor do an Acknowledgement of Country. In some instances the current Director of Moondani Balluk – who has permission from Wurundjeri and Boonwurrung Elders – will undertake the Welcome to Country at formal occasions.	Y

Q 4: Is there a central university website for Indigenous activities undertaken by the university; easily accessible, well presented and current?

Institution	Stocktake Survey response	Yes/No
University of New England	The Oorala Aboriginal Centre has a website promoting student support, academic advice and community events as follows: <ul style="list-style-type: none">• scholarships• Alternative Entry Programs• ITAS tutorial Support• Frank Archibald• NAIDOC Week http://blog.une.edu.au/orala/	Y
University of Melbourne	The Melbourne Institute for Indigenous Partnerships (MIIP) website centralises all Indigenous activities, encompassing all indigenous matters at the University.	Y?
University of Queensland	No	N
University of South Australia	Yes. The University of South Australia operates within in a comprehensive, modern and active online environment. The David Unaipon College of Indigenous Education and Research website http://www.unisa.edu.au/ducier has recently been redesigned as an Indigenous portal in order to consolidate its developing role as the central site for Indigenous Education and Research and for connecting with the community, internal and external stakeholders and key governance organizations such as the National Indigenous Higher Education Network (NIHEN) and the World Indigenous Nations Higher Education Consortium (WINHEC). Additionally, all news, events and headlines are included and updated regularly on the UniSA corporate site which connects to all Divisions Schools and Units.	Y
University of Ballarat	Yes. No detail or URL provided	Y
University of New South Wales	Nura Gili's website provides information on programs and pathways for Indigenous people.	Y?
University of Western Sydney	Yes. http://www.uws.edu.au/indigenous_education/	Y
University of Wollongong	No	N
Macquarie University	A more coherent approach to Indigenous activities is currently being developed	In development
Monash University	It is being developed and expanded at present these activities are spread across a couple of areas, and the CAIS.	In development
Murdoch University	There is a standard Kulbardi Aboriginal Centre website indicating all of our purposes, objectives and programs. Kulbardi Productions has a website highlighting its operations and production achievements. Murdoch University has a website that highlights all key events related to events, issues and matters that positively showcase areas of the University. On many occasions this website has promoted Indigenous events, research, achievements and ceremony throughout the campuses. http://wwwkulbardi.murdoch.edu.au http://www.kulbardiproductions.com.au http://www.murdoch.edu.au	Y
University of Newcastle	Yes - http://www.newcastle.edu.au/institute/wollotuka/	Y
RMIT	Presently there is not a central website designated for Indigenous activities. However, the Ngarara Willim Aboriginal and Torres Strait Islander Centre website captures through its links current and past achievements of Aboriginal students, promotes Aboriginal community events and highlights university awards and graduations of Indigenous students and staff. RMIT's Learning and Teaching website includes an Indigenous education link, which is currently being developed as a professional learning resource for teachers and other staff.	In development
Southern Cross University	Gnibi has its own website, which advertises all activities, courses of study and research opportunities.	Y
University of the Sunshine Coast	The Buranga Centre is a sub-page through Student Services.	Y?

University of Sydney	Koori Centre website – Indigenous student portal (Also events are put up on University splash page- emailed through all staff email – Uni News website and magazine)	Y
University of Tasmania	Most information is available via the Riawunna site.	Y?
Charles Sturt University	Yes. The University homepage has an Indigenous Education link which provides a central point of access for all information and matters related to Indigenous education at CSU.	Y
Central Queensland University	No	N
Edith Cowan University	Yes, the University has a central website for all Indigenous activities.	Y
Flinders University	This in the main is the Yunggorendi website	Y
Griffith University	The Aboriginal and Torres Strait Islander First Peoples website is accessible from the Griffith home page via a prominent 'First Peoples' button. It is designed to raise awareness of the cultural significance of the lands on which Griffith is located and the University's work towards achieving Indigenous equality in educational access and outcomes http://www.griffith.edu.au/ http://www.griffith.edu.au/about-griffith/aboriginal-torres-strait-islander-first-peoples .	Y
James Cook University	Not currently, however there have recently been some discussions around such a concept, along with the proposal to include cultural events in the JCU Calendar.	N
La Trobe	Information may be obtained via the Office of the Director, Indigenous Education's website	Y?
Charles Darwin University	The Office of the Pro Vice-Chancellor, Indigenous Leadership is in the process of having a central website developed. Indigenous activities are posted on the general CDU website through Indigenous Academic Support, People Management and Development, and other links.	In development
Victoria University	There is a page for Moondani Balluk (academic Unit) and another for the Yannoneit and Indigenous employment. Both are linked to each other and also linked to the About VU Acknowledgement of Country section.	Y

Theme 5: Human Resource Management

Q 1: Does the institution have identified programs that target recruitment of Indigenous staff?

Institution	Stocktake Survey response	Yes/No
University of New England	<p>The <i>Aroonba Yanaaya</i> Indigenous Employment Strategy is part of the University of New England's (UNE's) long term vision of equity in access to employment and of an environment where staff thrive. The Strategy is a demonstration of UNE's commitment to the interests of our culturally diverse regional community and demonstrates a proactive approach in achieving equity for Indigenous people.</p> <p>The purpose of the <i>Aroonba Yanaaya</i> Indigenous Employment Strategy is to provide employment and career development opportunities in a supportive inclusive environment to Indigenous people from within and outside of this region. Its Goals and Strategies include:</p> <ul style="list-style-type: none"> • Recruitment through partnerships - Promote UNE as a committed employer, forming links with Indigenous and non-Indigenous organisations to increase the number of Indigenous staff. • Retention of Indigenous staff - Provide a supportive environment and encourage career pathways for Indigenous staff. • Effective programs to implement the Strategy - Provide strong support mechanisms for the recruitment, further training, professional development and retention of Indigenous staff. 	Y
University of Melbourne	<p>Staff at the University can contact the Indigenous Employment Coordinator for advice and information on targeting Indigenous staff. An internship and work experience program is being piloted with the intention of developing these as future Indigenous Workforce Programs. The Indigenous Employment Strategy was developed in 2004. It is currently under review, with expected completion December 2009. The Indigenous Employment Strategy Priorities include:</p> <ul style="list-style-type: none"> • Development and implementation of a communications strategy that aims to raise awareness of Melbourne University as an employer within the Indigenous community • Putting systems in place to ensure that all job advertisements seek to encourage Indigenous Australians to apply • Implementing strategies to increase the numbers of Indigenous Australians working in mainstream. • The development of employment programs such as internships, cadetships and work experience and traineeship programs. <p>The Indigenous Employment Strategy can be accessed at http://www.hr.unimelb.edu.au стратегии/равенства/исследования/aborigines</p>	Y
University of Queensland	Response: 'Yes'. No detail provided	
University of South Australia	<p>Yes, the University has a comprehensive Indigenous Employment Strategy (see Appendices to Stocktake) which was developed in line with the University's Academic and Professional Staff Collective Agreement. The Employment Strategy has an employment target of 2% Indigenous staff employment and recommends a number of recruitment strategies for achieving this target. The University also has a Graduate Employment Program which will recruit two outstanding Indigenous graduates to the University this year.</p> <p>The University also has a Consultant: Indigenous Employment and Development which was established in 2001. The role was designed to facilitate the following core objectives:</p> <ul style="list-style-type: none"> • Achieve 2 per cent Indigenous employment across the University as outlined in the UniSA Indigenous Employment Strategy; • Ensure equitable outcomes for Indigenous employees within the University. • Develop and implement the Indigenous Employment programs of the University by working closely with other staff whose primary focus is on youth and disability programs • Establish extensive community networks and support programs to promote employment and retention of Indigenous Australian people within the University environment. <p>http://www.unisa.edu.au/hrm/equity/cultural.asp</p>	Y
University of Ballarat	No	N

University of New South Wales	<p>As part of the Indigenous Employment Strategy that was implemented in 2007, UNSW aims to recruit and retain Indigenous Australians in an effort to increase Indigenous employment within the organisation. The Indigenous Traineeship Program and the Indigenous Cadetship Program were both developed as part of this strategy.</p> <p>The traineeship program is a two year program that involves one year of formal training through TAFE, where participants work towards a Certificate iii in Business Administration, Library Services or Childcare. Followed by a second year of workplace employment, after which time it is envisaged that the 'trainee' will have the opportunity for ongoing, permanent employment. The first year of the program is fully funded by Nura Gili, whilst the second year costs are split between Nura Gili and the department the trainee is employed in. Through DEEWR's Indigenous Employment Program, UNSW receives financial assistance in the form of incentive payments when the trainees reach certain milestones in their employment.</p> <p>The Indigenous Cadetship Program aims to provide Indigenous students with a regular fortnightly study allowance, as well as the opportunity to gain work experience in their field of study by providing a minimum of 12 weeks paid employment for every year of their studies. Students who become cadets remain on the program until their graduation and hopefully will be given the opportunity for permanent employment after this time. This program is in partnership with DEEWR who provide the students with a \$1000 payment at the beginning of each academic year, followed by fortnightly payments throughout the academic year. The 12 week work placement is paid by the area/department employing the cadet.</p>	Y
University of Western Sydney	<p>A Director, Indigenous Employment & Engagement was appointed in 2007 to develop & drive the strategy. The strategy's key focal areas include leadership, role modelling, strong foundations & tools for success (14% of Indigenous staff are Senior Staff – Level 10 & above). The implementation model for the project is commercial in objectives & outcomes; care has been taken to build the IE&E Office within a culturally sensitive framework. The work of the Office is accompanied by visual & oral communication media such as social/community interest networking, media clips with culturally relevant messages, graduations & a new website about to go live. Programs include but not limited to; traineeships, interns, management, professional staff and professorial roles.</p> <p>http://www.uws.edu.au/special_projects/special_projects_unit/ourpeople_2015/strategy_2_Indigenous_employment_and_engagement</p>	
University of Wollongong	No, this depends on individual positions being identified. These are mostly positions within the AEC and the EED Uni. There are also cadetships.	Some
Macquarie University	Yes. There is a trainee progam and a clause in the enterprise agreement which indicates that only Indigenous staff can be employed on an ongoing basis in Warawara.	Y
Monash University	Yes, and these are being expanded.	Y
Murdoch University	When we are recruiting staff for Kulbardi or when the position has some relationship with indigenous content we recruit with a preference for indigenous people.	Y?
University of Newcastle	Yes we have a position and program to employ Indigenous staff within Wollotuka	Y
RMIT	The Central Recruitment team establishes through the initial recruitment request completed by the hiring manager, if the role is an identified Indigenous position. If the position is so identified the Indigenous HR Coordinator will lead the recruitment process and advertise the role in appropriate media such as atsijobs.com.au, National Indigenous Times and the Koori Mail. The recruitment team actively promotes all opportunities in the Indgenous environment by promoting Indigenous applications through the RMIT website, by providing specific Indigenous information, and also by promoting the Indigenous HR Coordinator as a point of contact to discuss the application process. A regular email highlighting new positions is distributed to local Indigenous Centres. In addition to these functions, RMIT actively manages a program for Indigenous trainees.	Y
Southern Cross University	SCU has an Indigenous Employment Strategy that includes an objective focussing on recruitment. The initiatives in this objective aim to ensure that recruitment procedures are culturally sensitive to the needs of Indigenous Australians and to increase the representation of Aboriginal and Torres Strait Islander peoples in employment across all levels of work. Additionally, there are several Indigenous trainees currently employed across SCU.	Y
University of the Sunshine Coast	An Indigenous Employment Officer role was established in 2009 to facilitate employment opportunities for Indigenous people at USC, and for students through the Indigenous Cadetship Support program.	Y

University of Sydney	Yes, Away from Base courses and the Cadigal Special Entry program	Y?
University of Tasmania	Yes through the Aboriginal Employment Strategy	Y
Charles Sturt University	Yes. In accordance with the CSU Indigenous Australian Employment strategy and Key Performance Indicator 5 of the Indigenous education Strategy, CSU has developed strategies and procedures designed to increase the number of Indigenous staff employed in continuing and training positions at CSU to at least 3% by 2011. CSU regularly targets the recruitment of Indigenous staff to academic, general and managerial positions. The University has in place a traineeship programme co-ordinated by its Indigenous Employment Coordinator. This commenced in 2005. Since 2007 the University has participated in the STEP programme to target Indigenous Trainees to entry level positions within CSU. In 2008 the University introduced the Indigenous Employment Incentive Scheme to encourage the take up of Indigenous Staff into Level 4 positions and above in mainstream roles.	Y
Central Queensland University	Yes. CQ University actively targets A&TSI staff as evidenced by the 2009-2012 Aboriginal and Torres Strait Islander Employment Strategy, the Indigenous employment reference group and in recent agreements with DEEWR to implement targeted recruitment targets to increase A&TSI employment participation.	Y
Edith Cowan University	The University has an Indigenous Employment Officer who networks with the Indigenous Australian community and advises ECU managers on ways to enhance Indigenous Australian employment opportunities. The University has an Indigenous Employment strategy that provides directions for all ECU staff in improving Indigenous Australian employment outcomes at the University.	Y
Flinders University	<p>Flinders University has an Employment Strategy for Indigenous Australians (ESIA). The Head of Human Resources is responsible for ESIA and can elaborate on its successes. Aim of the Employment Strategy for Indigenous Australians (ESIA) <i>is to improve the representation, participation and retention of Indigenous Australian people within the university.</i></p> <p>Objectives of the ESIA are to:</p> <ul style="list-style-type: none"> • encourage and foster Indigenous Australian employment and participation at all levels of work activity • maximise staff development along with the transfer of job skills and information in order to increase Indigenous knowledge, independence, remuneration, job security and self sufficiency • facilitate and encourage the direct involvement of Indigenous Australian staff members in determining their own career strategies, goals and objectives. <p>In addition to these objectives, the ESIA hopes to be a platform to:</p> <ul style="list-style-type: none"> • further introduce Indigenous Australian culture to the university • share and participate in the exchange of cultural experience and knowledge (where appropriate) • improve the relationship between Indigenous Australians and the wider community. <p>http://www.flinders.edu.au/employment/esia/employment-strategy-for-indigenous-australians_home.cfm</p>	Y
Griffith University	<p>An Indigenous Employment Coordinator (1.0FTE), fully funded by the University since 2001, is employed to oversee the implementation of the Indigenous Employment Strategy (IES). Mr Mark Moore is the current Coordinator. A new 2009-2012 Indigenous Employment Strategy (IES) was endorsed by the University Executive in February 2009.</p> <p>The overall aim of the IES is to develop opportunities for Indigenous Australians to:</p> <ul style="list-style-type: none"> • improve access to continuing employment • improve participation in a wide range of work areas • improve representation at all levels of employment, and • provide career development opportunities. <p>The Strategy aims for 2.4% employment of Indigenous Australians in continuing positions against the whole University staff population. Currently Indigenous Australian employment status in real numbers sees 13 full-time equivalent academic staff members and 34 full-time equivalent general staff members employed across the University. Therefore, using current data, the new IES targets an overall increase in 13 full-time equivalent academic staff and 6 full-time equivalent general staff members.</p> <p>Specifically, the University, through the Deputy Vice-Chancellor (Academic), has committed funding as part of the IES for 2009–2011 to</p>	Y

	recruit up to three (3) early career Indigenous academics (Level A/B) annually into continuing positions within viable schools/faculties, totalling an additional nine (9) academics over this period. This initiative provides joint funding for each position for the first two (2) years. Support for research, especially completion of PhD studies, is an integral part of the initiative.	
James Cook University	Yes, JCU now has an Indigenous Employment Strategy.	Y
La Trobe	The university has an Indigenous Employment Coordinator responsible for the Indigenous Employment Strategy	Y
Charles Darwin University	<p>People Management and Development Indigenous Employment Consultants coordinate Indigenous Apprenticeship Programs, Indigenous Cadetship Programs and Indigenous Work Experience Programs.</p> <p>The Indigenous Apprenticeship Program targets entry level general staff in diverse positions across the University and combines on-the-job training and study of a nationally recognised certificate. CDU receive some funding from DEEWR – STEP to contribute to the implementation of the program.</p> <p>The Indigenous Cadetship Program targets students who can undertake an undergraduate degree and provides them with financial assistance to study full-time with funding from DEEWR – ICS. CDU provides 12 week paid work placement and aims to provide full time employment upon graduation.</p> <p>The Indigenous Work Experience Program targets year 10 Indigenous high school students. CDU provides exposure to University life, study opportunities and practical work experience in the diverse areas of the University. CDU offer many pathways to study and employment or a combination of the two.</p>	Y
Victoria University	Yes, the University has the Yannoneit Employment Strategy.	Y

Q 2: Does the institution have established programs for the development of Indigenous staff. i.e. study leave, mentoring & general staff awards?

Institution	Stocktake Survey response	Yes/No
University of New England	Indigenous staff are encouraged and supported in the following <ul style="list-style-type: none"> • Professional development. • Applying for other positions. • Participate in training courses within UNE as well as in mainstream training. • Train for and participate on selection committees. 	Y
University of Melbourne	The University has developed a Staff Equity and Diversity Framework with the aim of providing a coherent and overarching plan that supports the University's progress towards staff equity and diversity. By providing a broad framework for staff equity, the University recognises that a commitment to equity and diversity in the workplace is fundamental to the development of a teaching, learning and research environment that is informed by the diverse perspectives, backgrounds and experiences of the staff group, and that is able to provide a basis for creating an inclusive, multi-cultural, and globally relevant educational experience. Staff can access a range of development programs. Development programs are available to all staff and are not specific to one group.	?
University of Queensland	Response: 'As staff of the University they are entitled to this support and this arranged on as needs basis – with due regard for special needs and circumstance'.	needs basis
University of South Australia	Yes, the Indigenous Employment Program was developed in line with the academic and Professional Staff Collective Agreement which includes Cultural Leave. In 2004, a Professional Development of New Indigenous Staff Initiative was approved by University Senior Management whereby Corporate Funds are contributed towards the Professional Development of Indigenous staff who are newly appointed to UniSA. Under the guidelines of this initiative funding is allocated to the local area to support a customised development program for a new staff member who is on a continuing or fixed-term contract for three or more years. The funding allocation is calculated as 20% of the employee's base salary plus on-costs at the time of appointment. This is a one-off allocation (not annual) that is used to support professional development activities for up to three years. Guidelines ensure consistency of practice and provide a basis to assure Aboriginal communities, and Indigenous stakeholders, that the University is meeting the goals of its mission and Act. <i>Underlying assumptions:</i> <ul style="list-style-type: none"> • A professional development framework will be established for the new staff members to assist them acquire and/or refine skills, knowledge and capabilities that will benefit them in their career development and in their continuing roles with UniSA. • The development will be negotiated between the staff member and their supervisor within the University's performance management framework. • Funding from this initiative will support professional development activities for up to three years. • Professional development strategies may vary from one year to the next. • Progress will be monitored and discussed to ensure the relevance and usefulness of the development program being undertaken as part of the performance management process. 	Y
University of Ballarat	No	N
University of New South Wales	Throughout the year, Nura Gili holds Indigenous staff network luncheons as an opportunity for Indigenous employees at UNSW to get together. As well as this, at the beginning and end of each study semester, Nura Gili has a barbecue for students and staff to come together. For Indigenous trainees, they meet once a week at Nura Gili, with two tutors from TAFE, so that they can work together on the study component of their traineeships. Indigenous staff members at Nura Gili, who are currently enrolled in tertiary programs, are encouraged to apply for study leave. A number of Indigenous staff are currently on study leave arrangements with Nura Gili.	Y
University of Western Sydney	The 2006-8 UWS Academic and General Staff Enterprise Agreements (at Schedules 9 and 8 respectively) provides for an Indigenous Australian Employment Strategy. UWS staff development policy allocates the equivalent of 2% of each cost centre's salaries budget for staff development. This ensures sufficient funding to enable staff development related to our commitment to Indigenous education, cultural	Y

	<p>awareness and staff development for Indigenous staff. The Professional development policy also contains study leave provisions and details on Individual Professional Development Plans. http://www.uws.edu.au/hr/human_resources The Professional development policy can be found at http://policies.uws.edu.au/view.current.php?id=00136#p10</p>	
University of Wollongong	No across the board programs. Mentoring is available through the EED unit. This is ad hoc.	?
Macquarie University	Yes. Study leave, funding available through the Indigenous Employment Strategy to encourage attendance at conferences or to support staff to study in undergraduate programs	Y
Monash University	Response: 'Yes'. No detail provided	Y
Murdoch University	Yes – where we have been able to identify appropriate mentoring opportunities we have set these in place. We have also given consideration to changes required to our promotional policies to allow for more appropriate application of these policies to indigenous staff.	Y?
University of Newcastle	Yes the university provides a number of programs to develop staff (no detail provided)	Y
RMIT	<p>The RMIT Indigenous Staff Network (ISN) is a formal network established through the RMIT Indigenous Employment and Career Development Action Plan 2007-2010. All Indigenous staff are invited to participate. The ISN meets 3-4 times a year and is designed to:</p> <ul style="list-style-type: none"> Allow Indigenous staff the opportunity to create a sense of community within RMIT and externally with Indigenous staff from other institutions and sectors Provide mentoring and networking opportunities across the University and community Allow practical discussions regarding Indigenous education and employment within RMIT 	Y
Southern Cross University	The SCU Indigenous Employment Strategy includes a Career Development objective. The initiatives in this objective aim to directly involve and support Aboriginal and Torres Strait Islander peoples in achieving their career aspirations. One example of how SCU will support Career Development for Indigenous staff is a proposed pilot program to support identified Indigenous staff in gaining higher tertiary qualifications which is in the final stages of development.	Y?
University of the Sunshine Coast	Support for Aboriginal and Torres Strait Islander staff is articulated through the Indigenous Employment and Career Development Strategy. Professional development for all staff is encouraged through the University's c, and Professional Development Program.	Y
University of Sydney	Response: 'Yes'. No detail provided	Y?
University of Tasmania	Additional study leave and HECS supported units are available	Y
Charles Sturt University	Response: 'Yes'. No detail provided	Y
Central Queensland University	Indigenous staff members are able to access the same staff training and development opportunities as other CQ University staff as part of our commitment to personal development and succession planning.	Y General
Edith Cowan University	Yes, study leave opportunities are available for academic staff. General staff also have the opportunity to increase their qualifications. The University acknowledges the work of general staff through general staff awards.	Y
Flinders University	Inside Yunggorendi provision is made for study leave arrangements, mentoring and general staff awards. Outside Yunggorendi, relevant head, Executive Deans and Managers should be contacted for information regarding Indigenous Staff within faculties and regional centres.	Y
Griffith University	<p>All Indigenous staff within the University have opportunities to participate in the University's many professional development/up-skilling courses conducted throughout the year. They are encouraged and supported in participating in postgraduate courses. In 2008 a GUMURRII SSU employee was awarded a DEEWR Indigenous Staff Scholarship, and accessed financial support and leave arrangements to accommodate their studies. GUMURRII SSU staff are actively encouraged to further their professional and career development, and develop links with other services through participation in joint activities such as the annual Student Services Combined Services forum. Two (2) senior GSSU staff have also participated in the University's <i>Managing at Griffith</i> program.</p> <p>The University has established a new Aboriginal & Torres Strait Islander Research Network. One of the University's senior Indigenous academics has been appointed as Coordinator of this Network. The Coordinator's role will include facilitating pathways for Indigenous academic career progression and mentoring emerging Indigenous researcher-academics.</p> <p>Another one of the Strategies to be implemented within the IES is the establishment of a formal Griffith university Indigenous Staff Network. This will create a staff network whose membership will provide a forum for the exchange of information and facilitate a repository of relevant information. It will create a central point for promoting training and development opportunities through a culturally attractive and inviting website. The network will promote the engagement, participation and advancement of Indigenous staff across all</p>	Y

	occupational streams of the University. It will also provide the mechanism for regular, efficient communication between all Indigenous staff across the University.	
James Cook University	Indigenous members of staff are encouraged to apply for scholarships and time off through the Special Studies Program (SSP). FAESS has topped up the salaries of those students who acquired DEST Indigenous Staff Scholarships.	Y
La Trobe	Indigenous staff access leave, performance development and appraisal schemes as per university wide staff arrangements	Y General
Charles Darwin University	CDU offers all staff : Staff Study Reimbursement Scheme; Study Time release and Staff Professional Development Programs. Information on courses, workshops, etc is available to all staff outlined in the University's staff professional development webpage. Areas may consider the following options: <ul style="list-style-type: none"> • Curriculum related staff professional development • Informal on-the-job training • Return to Industry • Staff Professional Development • Study Time Release • Staff Exchange • Secondments, both within CDU and to another employing institution • Workshops, seminars, short courses • Shadowing/mentoring arrangements • Cultivation of personal networks • External staff professional development programs, AVCC Leadership Programs • Flexible Learning Workshops promoted by Teaching and Learning. 	Y
Victoria University	Not specifically for Indigenous staff, however, the University has these programs and all Indigenous staff are encouraged to utilise these programs and provisions.	Y General

Q 3: Is cultural competency included in all staff induction?

Institution	Stocktake Survey response	Yes/No
University of New England	Yes through cultural diversity programs as below <ul style="list-style-type: none"> • Cultural diversity programs are offered to all academic and general staff. • Cultural diversity programs are a requirement for Heads of Schools. • Cultural diversity programs reflect the wider UNE community. • Indigenous Employment Officer will coordinate the Induction process for all new staff. 	Cultural Diversity
University of Melbourne	No	N
University of Queensland	No	N
University of South Australia	Induction is the foundation of UniSA's commitment to organisational learning and staff development and it takes place across the University at corporate, division/unit and school levels. UniSA's distinctive approach to induction is supported by a range of resources. These include quick guides, online and face-to-face learning opportunities and information for managers. As well as an introduction to the local work place and invitations to formal induction events (such as Corporate Induction) the starting point in any new staff member's induction is: <ul style="list-style-type: none"> • The on-line workshop on the Ethical and Legislated responsibilities of UniSA staff • A tour through the general Induction Web Site. At this stage however, Indigenous cultural competency is not included in staff induction processes. Cultural Awareness Workshops are available to all members of the University community as part of the Indigenous Employment Strategy. These workshops have proved to be extremely popular with over 400 people attending each year.	Cultural Awareness on demand and other selection of resources
University of Ballarat	No	N
University of New South Wales	No	N
University of Western Sydney	The Director, Indigenous Employment & Engagement is currently working with the Office of Equity and Diversity and Professional Development unit to insert the Indigenous Workplace relations module into core programs.	In development
University of Wollongong	No	N
Macquarie University	No	N
Monash University	There is currently a project that is developing this idea, and we are looking into online cultural competency for updating skills etc.	In development
Murdoch University	Whilst the provision of seminars relating to indigenous cultural competency, and also general understanding of indigenous culture within the workplace have been on our agenda for some time we have only recently identified an appropriate person to deliver this information. Several seminars have already been undertaken and we intend to encourage all continuous staff (academic and general) to attend these seminars over the next 2 years.	In development
University of Newcastle	All staff are Indigenous and training provided	
RMIT	RMIT includes an acknowledgement of country on the front page of the on-line induction program. There is a brief overview delivered by an Indigenous strategies provided by participants in the RMIT Campus Tour and Welcome Event. "How We Work at RMIT" forms part of the online induction module and helps familiarise staff with RMIT's human resource policies and procedures. This module includes specific reference to respect and understanding of Indigenous cultures.	Module on Respect and Understanding
Southern Cross University	No, however the process of Induction will be refined over the next 12 months.	N
University of the Sunshine Coast	Yes a new staff induction DVD has been developed in 2009 where the Indigenous Regional Engagement Officer talks about the cultural support that is offered within the Buranga Centre.	DVD about the cultural support offered by Buranga Centre
University of Sydney	No	N

University of Tasmania	All newly recruited staff to UTAS are encouraged to attend cultural safety training.	<i>encouraged to attend cultural safety</i>
Charles Sturt University	Yes. In 2009 Charles Sturt University's introduced policy requiring all staff to undertake cultural competency training. Cultural competency training is being to embed in induction processes at Certificate IV level (HLTHIR404B Work Effectively with Aboriginal and Torres Strait Islander People).	Y Policy requirement
Central Queensland University	No. As part of the CQ University A&TSI employment strategy we are reviewing staff induction programs with regard to introducing elements of cultural competence. CQ University as part of its induction program provides cultural support to staff individuals and requires all staff to take part in completing Equal Opportunity training which addresses discrimination. The university Code of conduct includes elements of cultural competence.	N
Edith Cowan University	University staff are encouraged to participate in Cultural Competency workshops which are offered through Kurongkurl Katitjin.	<i>encouraged to attend</i>
Flinders University	The website for new staff induction title 'Guide for New Staff' is available at: http://www.flinders.edu.au/staffdev/orientation/newstaff/	?
Griffith University	The unacceptability of racism in any form is reflected in policies and procedures implemented to inform and regulate staff and student behaviour in the areas of harassment, discrimination and grievance resolution. Griffith staff inductions include this information, and it is highlighted through campus activities such as Harmony Day celebrations. The University is developing future approaches in relation to addressing the cultural competence of staff.	In development
James Cook University	No; the staff that are interested in Indigenous issues usually enquire about and attend the cultural awareness workshops.	N
La Trobe	No – Not as part of Induction / Orientation unless the duties of the staff member require specific training of this nature	N
Charles Darwin University	CDU's Induction includes compulsory attendance to a 3 hour Cultural Awareness Course and a 1 hour Cultural Diversity Course, regardless of position at the University.	Cultural Awareness (3hr) Cultural Diversity (1hr)
Victoria University	Not currently.	N

Q 4: Are training opportunities for staff in cultural competency offered outside the induction process?

Institution	Stocktake Survey response	Yes/No
University of New England	This does not occur on a University wide basis, it is provided on an as needs basis by the different directorates and schools.	Needs Basis
University of Melbourne	<p>The modes for building cultural competency in The University of Melbourne are:</p> <ul style="list-style-type: none"> • Advice and information - The Indigenous Employment Coordinators (IEC) role is to provide information and advice to faculties and departments on Indigenous Cultural Competencies. The IEC will assess the needs of the clients and make recommendations for the best way to improve skills and competencies. • Formal Training - Introducing Indigenous Matters Training is run as part of the staff development-training calendar and delivered every second month. • Tailored Training – Specific training can be developed to build competencies. • Mentoring and Shadowing – Indigenous people or staff with Indigenous competencies will mentor staff to assist them to build their competencies. • Partnerships – Through the development of partnerships and relationships staff are also able to develop their skills 	Y
University of Queensland	Response: 'Yes'. No detail provided	Y?
University of South Australia	Response: 'No, the University does however provide Cultural Awareness Workshops for all staff'	Cultural awareness
University of Ballarat	Response: 'No'	N
University of New South Wales	Response: 'No'	N
University of Western Sydney	The Director, Indigenous Employment & Engagement is currently working with the Office of Equity and Diversity and Professional Development unit to insert the Indigenous Workplace relations modules into core programs but not limited to Orientation, Management Essentials, and Induction.	In development
University of Wollongong	There is a cultural awareness program through professional development.	Cultural awareness
Macquarie University	Response: 'No'	N
Monash University	There is currently a project that is developing this idea, and we are looking into online cultural competency for updating skills etc.	In development
Murdoch University	Whilst the provision of seminars relating to indigenous cultural competency, and also general understanding of indigenous culture within the workplace have been on our agenda for some time we have only recently identified an appropriate person to deliver this information. Several seminars have already been undertaken and we intend to encourage all continuous staff (academic and general) to attend these seminars over the next 2 years.	In development
University of Newcastle	Response: 'Yes there have been numerous Cultural competency training programs for university staff'. No detail provided	Y?
RMIT	<p>Staff professional development sessions associated with cultural competency were offered through the Open Program during 2008 and 2009 and approximately 150 staff participated in the following activities:</p> <p>Sessions run by Jane Williamson, Senior Coordinator, Indigenous Employment, People and Culture on cross-cultural communication Funding RMIT representation in community forums to facilitate understanding about Indigenous Australians Customer Service Across Cultures NAIDOC week events (staff participation encouraged and communicated) Understanding Indigenous Perspectives Teaching Culturally and Linguistically Diverse students REACH Train-the-Trainer Diversity Workshops</p>	Y?
Southern Cross University	Following a workshop for Executive and Senior Staff conducted in early 2009, there are plans to conduct cultural awareness training for staff and supervisors. There has also been preliminary work to develop an on-line module training module on cultural competency. The Executive are currently considering a range of strategies to further embed cultural competency in SCU's organisation culture.	In development

University of the Sunshine Coast	Cross Cultural Competence Workshops through the Student Equity and Diversity Officer were introduced in 2009 and available to all staff.	Y
University of Sydney	Response: 'No'	N
University of Tasmania	Training is also offered to all staff during Equity & Diversity Week.	Y
Charles Sturt University	Yes. Over the last two years the University has run a number of cultural competency workshops for senior executive, academic and general staff. All staff at CSU are required to undertake cultural competency training	Y
Central Queensland University	Response: 'No'	N
Edith Cowan University	University staff are encouraged to participate in Cultural Competency workshops which are offered through Kurongkurl Katitjin.	Y
Flinders University	<p>Professional Development on Campus is provided by Staff Development and Training Unit (SDTU). http://www.flinders.edu.au/staffdev/</p> <p>Flinders has a cultural inclusive training program: 'Cultural Diversity and Inclusive Practice Tool Kit' http://www.flinders.edu.au/cdip/cdip_toolkit/cdip_toolkit_home.cfm</p>	Y
Griffith University	The University had previously had an online program as one of its tools to promote cultural awareness and appreciation and to help staff recognise discriminatory behaviours in the workplace. This program is no longer utilised because of its IT constraints. The Indigenous Employment Coordinator in conjunction with the Office of Human Resource Management is currently investigating the development of a new cultural competency framework for implementation across the University in 2010. This framework will identify and develop core knowledge and skill sets which outline the cultural competencies required to establish and maintain effective work environments.	Cultural awareness CC in development
James Cook University	No; the staff that are interested in Indigenous issues usually enquire about and attend the cultural awareness workshops.	Cultural awareness
La Trobe	Indigenous Australian Cultural Issues are included the Equality Staff Development Program (ESDP) which includes online sessions and a half day seminar. The Indigenous Australian component is delivered by Indigenous staff. Successful completion of the ESDP is a compulsory requirement for the promotion process.	Equality Cultural awareness?
Charles Darwin University	Australian Institute of Management have an annex at CDU and offer Cultural Awareness Courses and, if necessary, staff may apply to attend this course under staff Professional Development. Under the same scheme they may apply for other cultural competency courses offered outside of CDU that "will contribute to their extension of skills, knowledge and expertise and equip them to contribute more effectively to the furtherance of the University's goals".	Y Cultural awareness (int) CC (ext)
Victoria University	The Yannoneit Whichway program will provide training opportunities for all VU staff.	Y