



Australian Psychology Accreditation Council

Annexure to the APAC evidence guide: Standard 3 Program of study, criterion 3.8

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APAC acknowledges Aboriginal and Torres Strait Islander peoples as the First Peoples of this nation. We pay our respects to Elders, past and present, as the Traditional Owners of the lands on which we work and live. Our office is on the land of the Wurundjeri people of the Kulin nation in Naarm/Melbourne and we thank them for their enduring and continuing contribution to the life of this place. We recognise that First Peoples' sovereignty was never ceded.

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List of abbreviations

Ahpra	Australian Health Practitioner Regulation Agency
AIPA	Australian Indigenous Psychologists Association
AIPEP	Australian Indigenous Psychology Education Project
AoPE	Area of practice endorsement
APAC	Australian Psychology Accreditation Council Ltd
APS	Australian Psychological Society
AQF	Australian Qualifications Framework
HoDSPA	Heads of Departments and Schools of Psychology Association
Provider	Higher education provider
PsyBA	Psychology Board of Australia
Standards	Accreditation Standards for Psychology Programs
TEQSA	Tertiary Education Quality and Standards Agency
Working Party	APAC cultural responsiveness working party

Acknowledgements

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Preamble

APAC was a partner in the original Australian Indigenous Psychology Education Project (AIPEP) (2013-2016) under the leadership of Professor Pat Dudgeon. AIPEP examined why Aboriginal and Torres Strait Islander students were not choosing to study psychology and why universities were not able to retain and graduate the few who did. There is also an underrepresentation of Aboriginal and Torres Strait Islander psychologists in Australia; to achieve population parity of approximately 3% there should be around 1087 Aboriginal and/or Torres Strait Islander registered psychologists and psychological scientists, and currently there are about 292¹.

In addition, non-Indigenous students of psychology need to understand the historical context of colonisation and the ongoing legacy of that history in a contemporary space. Potentially more important is understanding the role played by the discipline and profession of psychology in contributing to solutions to address the inequities faced by Aboriginal and Torres Strait Islander peoples. This requires reflexive analysis of self as well as of the knowledge base and practices of the discipline.

APAC recognised the important role that it could play in changing the narrative of psychology to improve the education of psychology students so that everyone graduates with the skills and competencies and a repertoire of knowledge that will assist them in their future careers. APAC endorsed the findings and recommendations of AIPEP, and in their 2019 Accreditation Standards for Psychology Programs (Standards) incorporated the criterion of cultural responsiveness.

In early 2021, APAC approached Professor Dudgeon and members of the AIPEP team with concerns that some higher education providers (providers) were finding it challenging to understand the definition and purpose of the criterion, how to embed cultural responsiveness into their curricula, and how to effectively assess it in their students. In addition, it was also recognised that because the discipline of Psychology did not previously mandate education in cultural responsiveness, educators might have emerged from a program of study where cultural responsiveness was not a required learning outcome. Consequently, those educators who are tasked with interpreting and implementing this criterion of cultural responsiveness might experience this as an opportunity to enhance their own learning and self-reflexivity. These conversations eventually led to the formation of the Working Party to explore how best to provide guidance and support to educators in demonstrating how their program of study meets this criterion.

It is also important to clarify some of the language and terminology associated with this document. While the Standards speak of cultural responsiveness, the debates and conversations surrounding this concept have evolved in recent time. Since then, the Australian Health Practitioner Regulation Agency (Ahpra) announced the consensus statement on cultural safety to which all health professions are held. However, cultural safety is determined by Aboriginal and Torres Strait Islander peoples; Aboriginal and Torres Strait Islander clients, students, community members, and co-workers with whom we interact determine the degree to which they feel culturally safe. It is up to each person to engage in ongoing education, reflexivity, and analysis of self and the discipline to develop behaviours which are culturally responsive to people from different cultures, and to support the cultural safety of Aboriginal and Torres Strait Islander peoples.

¹ Transforming Indigenous Mental Health and Wellbeing Fact Sheet: Empowering the Workforce. Retrieved from: https://timhwb.org.au/wp-content/uploads/2022/09/2022_Fact-Sheet-Empowering-the-Workforce.pdf

How to read the guidance document

The philosophy that underpins this document is to provide a compelling vision for what is included in Standard 3 Program of study, criterion 3.8 (criterion 3.8) and to highlight the different strategies and assessment practices that will assist providers in demonstrating this criterion. The guidance in this document is not prescriptive, nor does it offer a 'one-size-fits-all approach'. There are multiple ways in which criterion 3.8 might be incorporated into programs of study and providers can adopt varied and innovative approaches.

This document is intended to guide providers in understanding how cultural responsiveness can be taught and assessed with increasing complexity throughout the levels of psychology education in Australia by giving precedence to *Aboriginal and Torres Strait Islander cultures*.

Taking this perspective does not suggest that all culturally responsive education is taught and assessed specifically and/or exclusively with respect to Aboriginal and Torres Strait Islander cultures. Teaching and assessing cultural responsiveness by placing a focus on Aboriginal and Torres Strait Islander cultures implies that, where possible, these knowledges are given precedence in learning and teaching and assessment, in keeping with the different levels of psychology training. Many of the lessons learned can (and are expected to) be implemented broadly to people from a wide range of cultural backgrounds (including, but not limited to, ethnic backgrounds). This will enable students to understand how to work in culturally responsive ways in an array of roles, and to work with people who have cultural backgrounds that are different to their own.

This document does not suggest that all students at the professional levels (APAC graduate competency levels 3 and 4) must specifically work with Aboriginal and Torres Strait Islander clients in order to meet criterion 3.8. Rather, all professional trainees must demonstrate culturally responsive skills in their work with clients from diverse cultural backgrounds. Additionally, professional students should demonstrate that cultural responsiveness requires a capacity to recognise one's own cultural background and consider its implications for practice in working with clients, including Aboriginal and Torres Strait Islander peoples and other culturally diverse peoples.

The document sets out three stages, initially providing a greater understanding of criterion 3.8 in the higher education context. This is followed by explanation of the two main focus areas, that is, integrating cultural responsiveness into the curricula and assessing cultural responsiveness as a learning outcome. The final stage is a set of exemplars which has explicitly incorporated the [AIPEP pedagogical principles](#) with a comparison against those principles.

The AIPEP Curriculum Framework - Section 2: Pedagogical principles² is a suitable framework for the development of students of psychology across all levels of psychology education. It provides a structure that will assist in curriculum redesign and, ultimately, in ensuring that cultural responsiveness is explicitly developed during a student's psychology education.

² AIPEP Curriculum Framework - Section 2: Pedagogical principles. Retrieved from: <https://indigenoupsyched.org.au/wp-content/uploads/2021/07/Curriculum-Framework.pdf>

Executive summary

This document has been developed with the extensive direction and expert knowledge of the members of the Working Party and serves as an annexure to the APAC *Evidence guide*.

The Working Party recommends that providers focus their attention to this criterion from the perspective of Aboriginal and Torres Strait Islander peoples, as a matter of precedence. Although this focus is not expected nor is it intended to be the exclusive focus of culturally responsive teaching and learning, prioritising cultural responsiveness with Aboriginal and Torres Strait Islander peoples will support students of psychology to achieve learning outcomes and reflexive practice that are translatable when working with diverse and multicultural peoples and groups in Australia. This focus also honours the historical and cultural importance of Aboriginal and Torres Strait Islander peoples in Australia and is in alignment with initiatives made by APAC, Australian Psychological Society (APS), Psychology Board of Australia (PsyBA), and Ahpra, to increase cultural responsiveness. Accordingly, the definitions that follow are articulated through an Aboriginal and Torres Strait Islander lens and can be extended to cultural responsiveness to other cultures, and to define the concept of *culture* beyond a focus of ethnicity.

To unpack criterion 3.8, this document (1) expands and clarifies the intention of the criterion, (2) provides evidentiary requirements that providers should consider, and (3) includes examples of supporting evidence indicated in broad terms to allow providers flexibility in both how they present evidence mapped against the AIPEP Curriculum Framework, and pedagogical principles, and the type of evidence used.

Standard 3 Program
of study, criterion 3.8

Cultural
responsiveness,
including with
Aboriginal and Torres
Strait Islander cultures,
is appropriately
integrated within the
program and clearly
articulated as a
required learning
outcome.

Section 1: Unpacking criterion 3.8

Unpacking criterion 3.8

What is the intention of criterion 3.8?

Intention

The intention of the criterion is to ensure that providers graduate students who actively engage in culturally responsive practice. To this end, the discipline of psychology requires a systems change to ensure that organisations, providers, students, educators, and practitioners behave in a culturally responsive way. This change process must begin in higher education. The students of today are the workforce of the future. If we wish to create a culturally responsive workforce and culturally safe workplaces/spaces, we must instil in psychology graduates the values of cultural awareness and responsiveness. This includes respect for other cultures, self-awareness and reflexivity of one's own cultural perspective, the skills and capabilities to respond in culturally appropriate ways, and the humble acknowledgement of oneself in a lifelong learning process to support that work.

There is no national agreement on the definition or conceptualisation of cultural responsiveness. The 2019 Standards use the AIPEP definition of cultural responsiveness (AIPEP Curriculum Framework - Section 5 Key points, 2016³). This annexure has additionally been informed by three key documents: *Cultural Responsiveness in Action: An IAHA Framework* (Indigenous Allied Health Australia, 2019), *Cultural Respect Framework for Aboriginal and Torres Strait Islander Health 2016-2026* (Australian Health Ministers Advisory Council, 2016) and *National Scheme's Aboriginal and Torres Strait Islander Health and Cultural Safety Strategy 2020-2025* (Ahpra and National Boards). In 2020, Ahpra launched the Cultural Safety Strategy 2020-2025 which provided a definition of cultural safety. This definition has been incorporated into an amendment in the Health Practitioner Regulation National Law Act 2009 (2022).

Figure 1 below illustrates the interconnection between cultural responsiveness, cultural awareness, cultural humility, cultural safety, and reflexivity, in the context of one's lifelong learning. Following this, these terms, as well as self-reflection and reflexivity, which are needed to achieve cultural responsiveness, are defined in Table 1 for clarity and to avoid confusion between providers. There is no uniform starting point or prescribed order of learning for the components of this figure.

³ AIPEP Curriculum Framework - Section 5: Key points. Retrieved from: <https://indigenousspsyched.org.au/wp-content/uploads/2021/07/Curriculum-Framework.pdf>

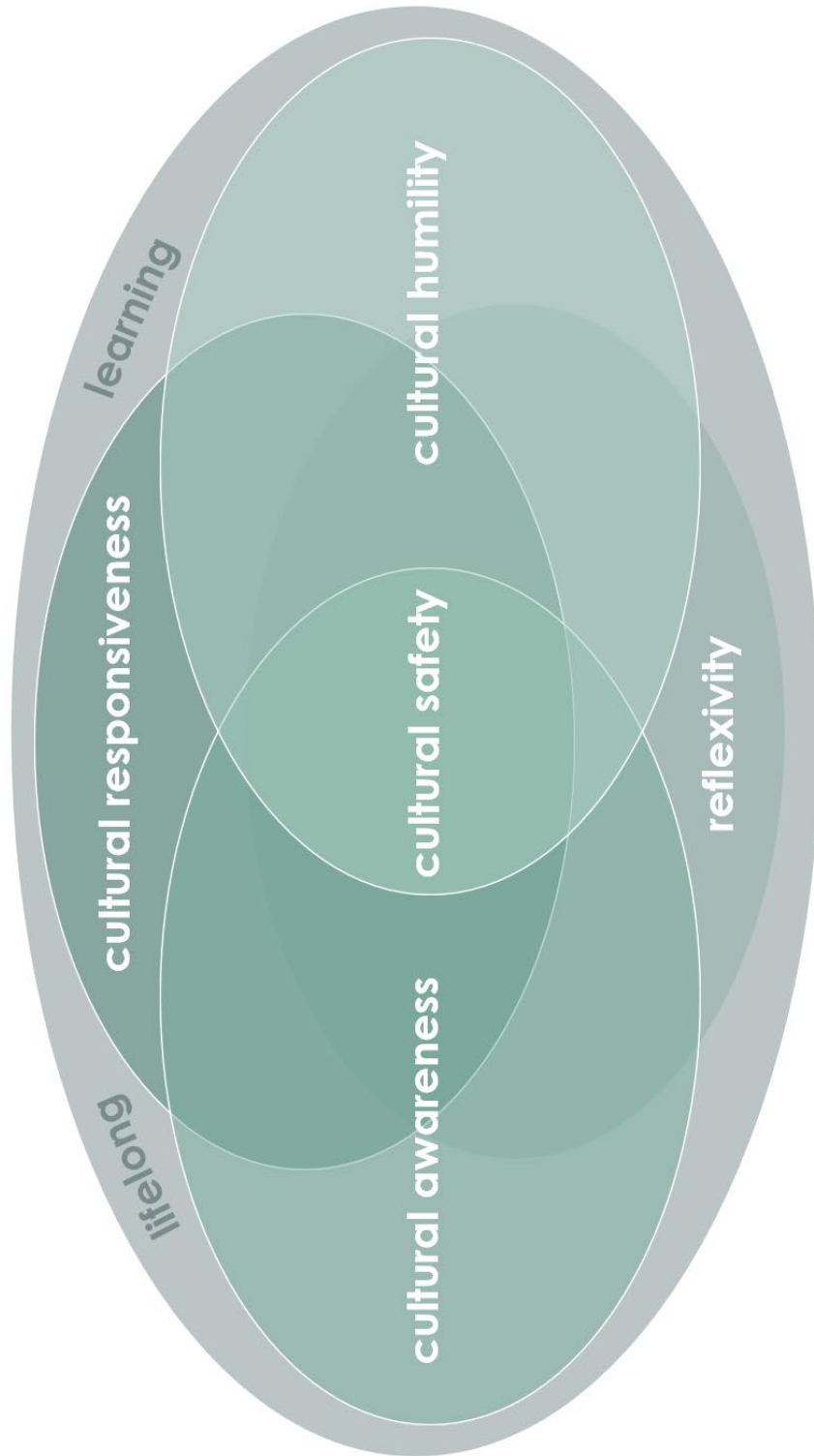


Figure 1. Conceptualisation of the interconnections of cultural responsiveness in the context of one's lifelong learning

Table 1. Definitions and explanations

(in alphabetical order)

It is important to note that the following definitions are articulated from an Aboriginal and Torres Strait Islander perspective. However, these can be applied to other cultures and diverse contexts. These definitions conceptualise culture in a broader sense than ethnicity.

Culture

'Culture encompasses all that human beings have and do to produce, relate to each other and adapt to the physical environment. It includes agreed-upon principles of human existence (values, norms, and sanctions) as well as techniques of survival (technology). Culture is also that aspect of our existence which makes us similar to some people, yet different from the majority of the people in the world... it is the way of life common to a group of people, a collection of beliefs and attitudes, shared understandings and patterns of behaviour that allow those people to live together in relative harmony, but set them apart from other peoples.' (State of the World's Indigenous Peoples⁴)

Culture is therefore captured in the norms, values and a range of characteristics associated with persons and groups and includes (but is not limited to) gender, class, age, sexual identity, political and religious affiliation, ethnicity, and social status.

Cultural awareness

Cultural awareness refers to the basic understanding of Aboriginal and Torres Strait Islander histories, peoples, and cultures. Knowing, respecting, and being sensitive to Aboriginal and Torres Strait Islander cultures are often a first step for many in their learning and a foundation for further development. However, it can also be extended to self-awareness of one's own culture. Without cultural self-reflexivity and responsive action, changes in actions, behaviours, systems, policies, processes, or practices are unlikely.

⁴ Kipuri, N (2009) State of the World's Indigenous Peoples, Chapter 2, United Nations. Retrieved from <http://iaha.com.au/wp-content/uploads/2019/08/Cultural-Safety-Through-Responsive-Health-Practice-Position-Statement.pdf>

Cultural humility

'Cultural humility is a lifelong journey of self-reflection and learning. It involves listening without judgement and being open to learning from and about others. It involves learning about our own culture and our biases. Cultural humility is a building block for cultural safety. It is an overarching principle that is threaded through our learning and acts as the process by which change can occur.' (National Aboriginal Community Controlled Health Organisation⁵)

Cultural responsiveness

Cultural responsiveness refers to processes and practices that are respectful of, and relevant to, the beliefs, customs, needs, and historical experiences of Aboriginal and Torres Strait Islander peoples. It is a lifelong and cyclical process, requiring regular and critical self-reflexivity, humility, and proactive responses to the needs of Aboriginal and Torres Strait Islander peoples, families, and communities. Cultural responsiveness is required at all levels: systemic, organisational, professional, and individual. Cultural responsiveness is a transformational process that incorporates knowledge (knowing), self-knowledge and behaviour (being), and action (doing). It refers to the approaches that graduates of psychology programs and the organisations in which they work take in engaging with Aboriginal and Torres Strait Islander peoples.

The essential features of cultural responsiveness include:

1. an understanding of one's own culture and the impact this might have for others,
2. an acknowledgment of and respect for difference,
3. understanding of the theory of power relations, and
4. a deep understanding of the historical and contemporary context and impact of colonisation, the practices of racism at individual, professional, organisational, and institutional levels, and their ongoing impact on Aboriginal and Torres Strait Islander peoples' lives.

⁵ Aboriginal Health Canada and Australia: Cultural #Safety #Humility #Awareness #Sensitivity #Competence, NCCHO Communique. Retrieved from <https://nacchocommunique.com/2017/04/10/aboriginal-health-canada-and-australia-cultural-safety-humility-awareness-sensitivity-competence/>

Cultural safety

According to Ahpra (2020) cultural safety is defined as follows: 'Cultural safety is determined by Aboriginal and Torres Strait Islander individuals, families and communities. Culturally safe practise is the ongoing critical reflection of health practitioner knowledge, skills, attitudes, practising behaviours and power differentials in delivering safe, accessible and responsive healthcare free of racism' (The National Scheme's Aboriginal and Torres Strait Islander Health and Cultural Safety Strategy 2020-2025⁶).

Importantly, cultural safety is determined by the consumer's experience. To lay the groundwork for Aboriginal and Torres Strait Islander peoples to experience cultural safety, psychology graduates must actively engage in culturally responsive practices, including consideration of power relations, cultural differences, and Aboriginal and Torres Strait Islander peoples' rights, needs, and experiences.

Cultural safety is central to Aboriginal and Torres Strait Islander peoples and their relationships with services. It represents a key philosophical shift from providing a service regardless of difference to support that takes account of the unique needs of Aboriginal and Torres Strait Islander peoples.

Cultural safety is more likely to be experienced by Aboriginal and Torres Strait Islander peoples when individual cultural ways of being, and preferences and strengths are identified and included in policies, processes, planning, delivery, monitoring, and evaluation.

Reflexivity

'Reflexivity is finding strategies to question your own attitudes, thought processes, values, assumptions, prejudices and habitual actions, to strive to understand our complex roles in relation to others. To be reflexive is to recognise we are active in shaping our surroundings, and begin critically to take circumstances and relationships into consideration rather than merely reacting to them, and help review and revise ethical ways of being and relating to our world.' (Reflective and reflexive practice⁷)

The ability to provide culturally responsive services is preceded by an understanding of one's own identity as a cultural being. The capacity of all graduates to understand their own cultural identity relevant to that of another person or group is a foundational skill required in every aspect of personal and professional life. The cultural lens through which

⁶ The National Scheme's Aboriginal and Torres Strait Islander Health and Cultural Safety Strategy 2020-2025, page 9. Retrieved from <https://nacchocommunique.files.wordpress.com/2020/02/aboriginal-and-torres-strait-islander-cultural-health-and-safety-strategy-2020-2025-1.pdf>

⁷ Reflective and reflexive practice, Learning for sustainability. Retrieved from <https://learningforsustainability.net/reflective-practice/>

a person understands their context is essential to the interpretation of, and responses to, the world (see AIPEP pedagogical principles, page 33).

In contrast, reflection and reflective practice refers to..." Reflective practice is the capacity to reflect on action so as to engage in a process of continuous learning.... Reflective practice is a process by which you: pause and think about your practice; consciously analyse your decision making; and draw on theory to relate it to what you did (or didn't do) in practice".

The difference between reflexivity and reflection is that the former encourages critique and challenge of existing knowledge and practice and therefore encourages growth and evolution of self and disciplinary knowledge systems. In contrast, the latter only examines practice within the parameters of the existing knowledge base of the person and the discipline and so what is known becomes sacrosanct and unquestioned/unquestionable.

Section 2: Evidentiary requirements that providers should consider

This section below, of addended guidance, has two parts that provide exemplars of: (i) how cultural responsiveness might be integrated within a program, and (ii) how cultural responsiveness could be clearly articulated as a required learning outcome at each APAC graduate competency level.

Evidentiary requirements that providers should consider

(i) Integration of cultural responsiveness within a program

Evidence within each Standard

The information has been broken down into two parts. The first part is represented as a diagram in Figure 2, which aims to illustrate the importance of cultural responsiveness and how it should be evident in all five Standards.

Table 2 provides examples of good practice for each Standard, and how “Cultural responsiveness, including with Aboriginal and Torres Strait Islander cultures, **is appropriately integrated within the program...**”

Note: These exemplars are not intended to be exhaustive but are offered by way of illustration only. We encourage providers to think beyond the exemplars provided in ways that best fit their institutions and programs to demonstrate cultural responsiveness in working with Aboriginal and Torres Strait Islander peoples and with people of other cultures.

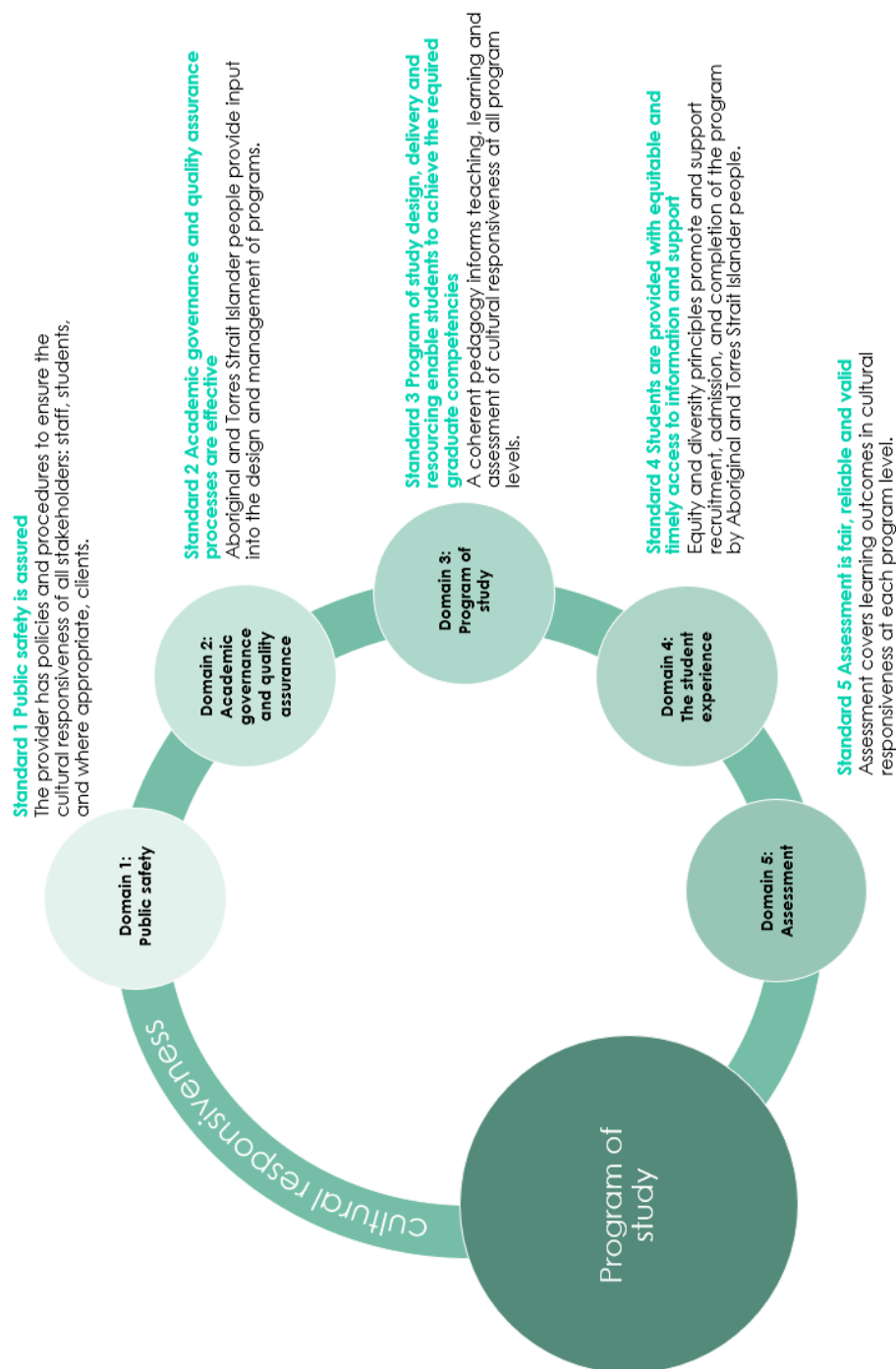


Figure 2. Conceptual model of how cultural responsiveness is integrated across the Standards

Table 2. Exemplars of integration of cultural responsiveness across all Standards

Domain 1: Public safety	Standard statement 1: Public safety is assured <ul style="list-style-type: none"> • Cultural responsiveness and safety are evident in the program of study information for students, staff, supervisors, and clients. • Policies and procedures are in place to ensure that staff and students have adequate education in cultural responsiveness and in working in culturally safe ways with Aboriginal and Torres Strait Islander peoples.
Domain 2: Academic governance and quality assurance	Standard statement 2: Academic governance and quality assurance processes are effective <ul style="list-style-type: none"> • Staff are supported in continuing professional development in cultural responsiveness and safety. • There is relevant external input into the design and management of cultural responsiveness and safety within the program for example, committee membership inclusive of Aboriginal and Torres Strait Islander peoples (e.g., Aboriginal and Torres Strait Islander psychologists, health or community advisors, or representatives from the provider's Indigenous Education Centre).
Domain 3: Program of study	Standard statement 3: Program of study, design, delivery, and resourcing enable students to achieve the required graduate competencies <ul style="list-style-type: none"> • The provider demonstrates a coherent educational pedagogy and appropriate integration of cultural responsiveness across their program (e.g., the AIPEP Curriculum Framework, and pedagogical principles is mapped across the curriculum). • The provider demonstrates that graduates at Level 2, Level 3, and Level 4 have enough skills training to engage responsively with Aboriginal and Torres Strait Islander students, clients, and colleagues in diverse settings.
Domain 4: The student experience	Standard statement 4: Students are provided with equitable and timely access to information and support <ul style="list-style-type: none"> • The provider demonstrates specific, culturally responsive admission and progression initiatives, such as scholarships and other academic support that create pathways into undergraduate, honours, and postgraduate study and promote success for Aboriginal and Torres Strait Islander students (e.g., mentoring, tutoring programs). • The provider articulates additional supports/accommodations for Aboriginal and Torres Strait Islander students to undertake grievance and appeals processes.

**Domain 5:
Assessment**

Standard statement 5: Assessment is fair, reliable, and valid

- The provider demonstrates that assessments across the full program are enough for all students to acquire appropriate breadth and depth of cultural responsiveness at each of the Levels.
- The provider demonstrates that assessment tools, modes, and techniques are fit-for-purpose for assessing cultural responsiveness learning outcomes.

Evidentiary requirements that providers should consider

(ii) Cultural responsiveness as a required learning outcome

Evidence within Levels

Figure 3, below, is designed to summarise key understandings that are developed and demonstrated at each level in relation to Standard 3, Program of study, criterion 3.8, where the criterion states that “Cultural responsiveness, including with Aboriginal and Torres Strait Islander cultures, is appropriately integrated within the program and **clearly articulated as a required learning outcome.**”

Figure 3 illustrates that achieving cultural competency is a journey and that students will have different learning needs and can be expected to demonstrate different levels of competency as they progress through the levels of psychology programs.

At Level 1 Foundational Competencies, students are expected to show comprehension and reflexivity as a learner.

At Level 2 Pre-Professional Competencies, students need to show the capacity for integration and reflexivity.

By Level 3 Professional Competencies, students will demonstrate their competency in practice and through reflexivity.

In Level 4 Professional Competencies for specialised areas of practice, students will show more advanced understanding in professional practice in their relevant area of practice endorsement (AoPE).

Across the levels, and in response to increasingly focused instruction, students will evidence competencies in cultural responsiveness that increase in breadth from knowledge (knowing), to self-knowledge and behaviour (being), and then to action (doing).

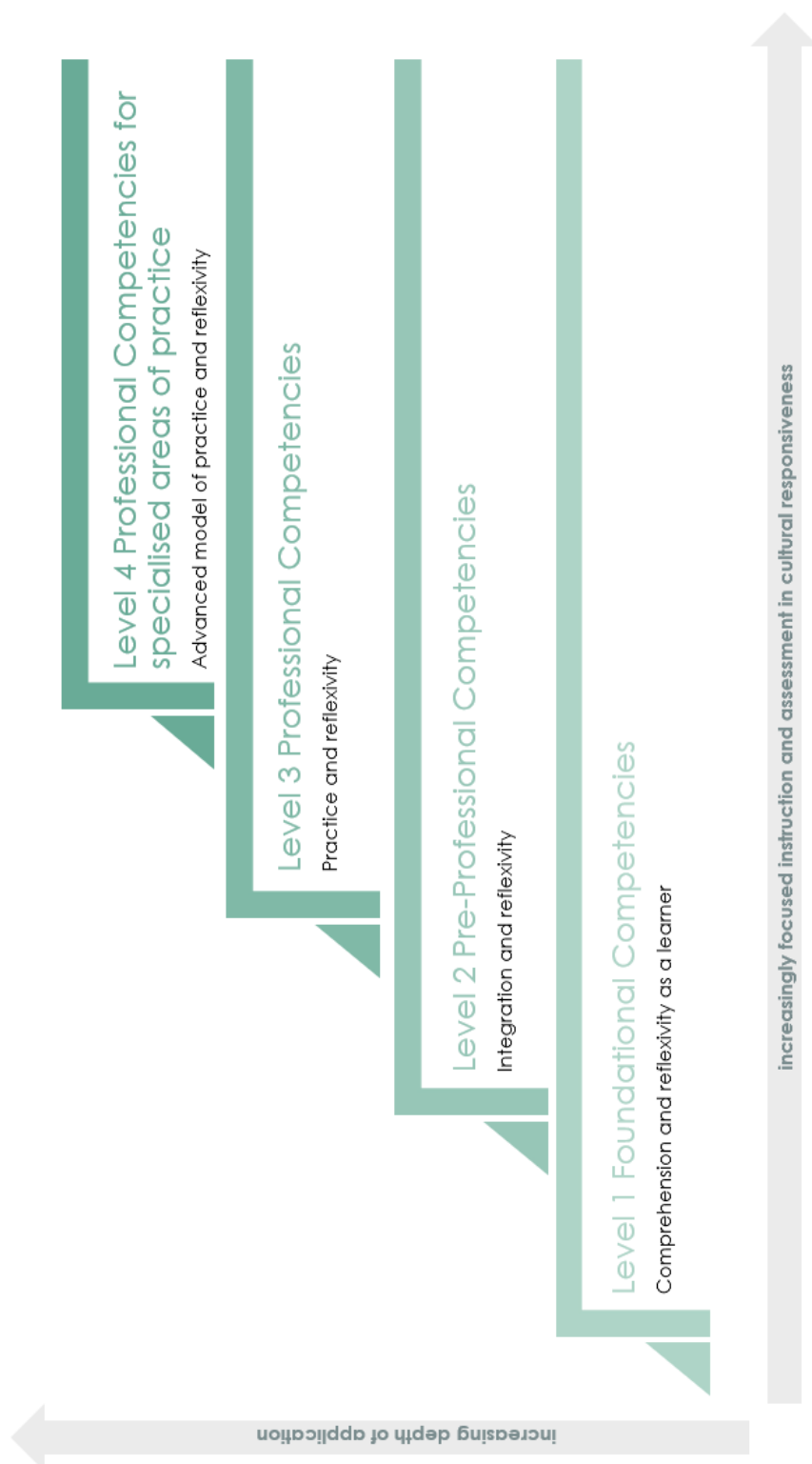


Figure 3. Stepped curriculum design framework of cultural responsiveness

**Evidence of
addressing
standards,
frameworks, and
regulatory
requirements**

Figure 4 below illustrates the articulation between the APAC *Accreditation Standards for Psychology Programs*; education, training, and cultural curriculum frameworks and the requirements of national regulatory agencies.

APAC is assigned its accreditation function by Ahpra and the PsyBA. APAC works closely with the PsyBA to deliver and implement the National Registration and Accreditation Scheme.

The Australian Qualifications Framework (AQF) is the national policy for regulated qualifications in Australian education and training. It incorporates the qualifications from each education and training sector into a national qualifications framework. The AQF describes ten qualification levels and APAC accredits programs that range from AQF Level 7 Bachelor (APAC Level 1) to AQF Level 10 Doctorate degrees (APAC Level 4).

Providers require registration with the Tertiary Education Quality and Standards Agency (TEQSA) and the programs they offer must be compliant with the AQF. TEQSA is Australia's independent national quality assurance and higher education sector regulator. TEQSA registers and evaluates the performance of providers, including self-regulating public universities, against the Higher Education Standards Framework to assure the quality of Australia's large, diverse, and complex higher education sector.

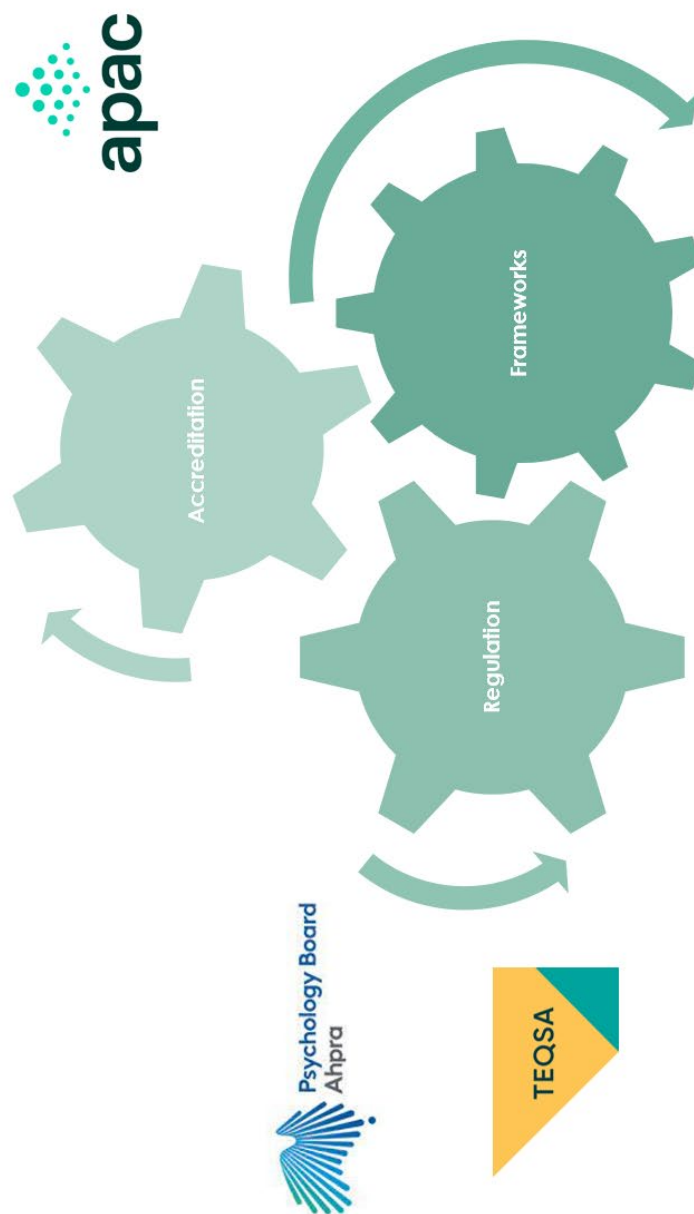


Figure 4. The regulatory framework within which APAC operates

Below is an exemplar of **just one** learning outcome **clearly articulated as a required learning outcome** and mapped at each of the [APAC graduate competency levels](#) against the [AQF](#) and [AIPEP](#) frameworks. This exemplar is intended to guide providers' thinking about what would be unique or distinct about this learning outcome at each graduate competency level; this is not exhaustive, nor is it sufficient. It illustrates the need for both increasing breadth of application across the levels, and how the levels build upon each other.

Level 1 Foundational competencies

At Level 1, learning outcomes may be primarily knowledge-based, with assessments showing comprehension and critical thought about culture in the sphere of psychology as a discipline. Nonetheless, this must include relevant historical context.

For example, at the end of a Level 1 program, graduates will be able to:

Example unit learning outcome	APAC Graduate competency	AQF Level	AIPEP Graduate attribute	Example assessment tasks
Demonstrate familiarity with and understanding of the reasons for the APS Apology .	1.1 i 1.2 1.4	7	1, 2, 3, 4, 5, 6	<ul style="list-style-type: none"> Multiple choice or short-answer questions focussed on the issues identified in the APS Apology, e.g., what was the purpose of the APS Apology?; e.g., identify three of the cultural norms that allowed policy and practice to occur which made the APS Apology necessary. List three of the areas for which the APS apologised, including one that surprised you.

Note

APAC Foundational Competency 1.1 Comprehend and apply a broad and coherent body of knowledge of psychology, with depth of understanding of underlying principles, theories and concepts in the discipline, using a scientific approach, including the following topics:

i. the history and philosophy underpinning the science of psychology and the social, cultural, historical and professional influences on the practice of psychology.

APAC Foundational Competency 1.2 Apply knowledge and skills of psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.

APAC Foundational Competency 1.4 Demonstrate an understanding of appropriate values and ethics in psychology.

AQF Level 7 Apply knowledge and skills to demonstrate autonomy, well-developed judgement and responsibility of cultural responsiveness using analysis, evaluation and transmission.

AIPEP Graduate attribute 1 Core knowledge and understanding.

AIPEP Graduate attribute 2 Research methods in psychology.

AIPEP Graduate attribute 3 Critical thinking skills.

AIPEP Graduate attribute 4 Values, research and professional ethics.

AIPEP Graduate attribute 5 Communication skills.

AIPEP Graduate attribute 6 Learning and the application of psychology.

Level 2 Pre-professional competencies

At Level 2, learning outcomes may be primarily integrative and self-reflexive, with assessments incorporating knowledge and understanding of process and how this affects the student's self/own actions in daily life.

For example, at the end of a Level 2 program, graduates will be able to:

Example unit learning outcome	APAC Graduate competency	AQF Level	AIPEP Graduate attribute	Example assessment tasks
Identify how the APS Apology relates to research.	2.5	8	2, 4	<ul style="list-style-type: none"> Explain why Human Research Ethics applications have requirements around special populations, including Aboriginal and Torres Strait Islander peoples.

Note

[APAC Pre-Professional Competency 2.5](#) Investigate a substantive individual research question relevant to the discipline of psychology.

[AQF Level 8](#) Apply knowledge and skills to demonstrate autonomy, well-developed judgement, adaptability and responsibility as a practitioner or learner through analysis, critical evaluation, transformation and transmission.

[AIPEP Graduate attribute 2](#) Research methods in psychology.

[AIPEP Graduate attribute 4](#) Values, research and professional ethics.

NHMRC [Ethical guidelines for research involving Aboriginal and Torres Strait Islander Peoples](#)

Level 3 Professional competencies

At Level 3 this may be primarily practical and reflexive in nature, incorporating advanced cultural models of practice, such as cultural awareness, humility, and safety, specific to psychology practice. Assessments might focus on consideration of the power dynamic in the psychologist-client interchange and related systems, and how to address this. At this level, assessment generally includes a practical component.

For example, at the end of a Level 3 program, the graduate will be able to:

Example unit learning outcome	APAC Graduate competency	AQF Level	AIPEP Graduate attribute	Example assessment tasks
Reason about how the APS Apology relates to practice as a general psychologist.	3.13	9	1, 3, 4, 6	<ul style="list-style-type: none"> Write a 1500-word essay describing the key considerations in how you would approach the first meeting with an Aboriginal and/or Torres Strait Islander client. Compose a reflexive essay on the APS Apology articulating your own historical context (1000 words) and how that relates or compares to that of many Aboriginal and Torres Strait Islander peoples (1000 words).

Note

APAC Professional Competency 3.13 Rigorously apply professional practice policies and procedures, including as they relate to referral management and record-keeping, across a range of workplace settings and with recognition of different organisational cultures and practices.

AQF Level 9 (coursework) Apply knowledge and skills to demonstrate autonomy, expert judgement, adaptability and responsibility as a practitioner or learner through critical analysis and evaluation, reflection, synthesis, research and application of established theories, interpretation and transmission.

AIPEP Graduate attribute 1 Core knowledge and understanding.

AIPEP Graduate attribute 3 Critical thinking skills.

AIPEP Graduate attribute 4 Values, research and professional ethics.

AIPEP Graduate attribute 6 Learning and the application of psychology.

Level 4 Professional competencies for specialised areas of practice

At Level 4, this may be primarily professional practice and reflexive in nature, with a focus on the relevant AoPE. This incorporates and extends on advanced models of practice, such as cultural awareness, humility, safety, and responsiveness and considers power dynamics in the endorsed-area psychologist-client interchange and related systems, and how to address these. At this level, assessment generally includes a practical component.

For example, at the end of a Level 4 program, the graduate will be able to:

Example unit learning outcome	APAC Graduate competency	AQF Level	AIPEP Graduate attribute	Example assessment tasks
Reason about how the APS Apology relates to practice in the area of practice endorsement.	4.1.2, 4.1.3 4.2.2, 4.2.3 4.3.2, 4.3.3 4.4.2, 4.4.3 4.5.2, 4.5.3 4.6.2, 4.6.3 4.7.2, 4.7.3 4.8.2, 4.8.3 4.9.2, 4.9.3	9, 10	1, 4, 5, 6	<ul style="list-style-type: none"> In considering the APS Apology, explain your reflexive understanding of the power imbalance in (area of practice endorsement) and identify three actions that an organisation/system can take to address this. In thinking about the APS Apology, articulate personally what stance or actions the student has taken (or plans to take) to be a good ally, personally and/or professionally in (area of practice endorsement).

Note

APAC Professional competency for specialised areas of practice 4.#.2 Apply advanced psychological knowledge to culturally responsive assessment in the area of practice endorsement.

APAC Professional competency for specialised areas of practice 4.#.3 Apply advanced psychological knowledge to culturally responsive interventions in the area of practice endorsement.

AQF Level 9 (extended) Apply knowledge and skills to demonstrate autonomy, expert judgement, adaptability and responsibility as a (specialist) practitioner or learner through critical analysis and evaluation, reflection, synthesis, research and application of established theories, interpretation and transmission.

AQF Level 10 Apply knowledge and skills to demonstrate autonomy, authoritative judgement, adaptability and responsibility as an expert and leading practitioner or scholar through critical reflection, synthesis and evaluation, development, adaptation and implementation, dissemination, promotion and contribution.

AIPEP Graduate attribute 1 Core knowledge and understanding.

AIPEP Graduate attribute 4 Values, research and professional ethics.

AIPEP Graduate attribute 5 Communication skills.

AIPEP Graduate attribute 6 Learning and the application of psychology.

Please refer to relevant AoPE for the specific criterion number.

Section 3: Examples of supporting evidence

The final section of this annexed guidance includes examples of supporting evidence indicated in broad terms to allow providers flexibility in both how they present evidence and the type of evidence used. The members of the Working Party, like many providers, are on a learning journey of developing cultural responsiveness and more reflexive practice.

Accordingly, the examples provided below are a starting point, not an end point. They offer an opportunity to think about how each provider responds to criterion 3.8 rather than serving as a gold standard.

As part of the consultation process with providers, via the Heads of Departments and Schools of Psychology Association (HoDSPA) we invited providers to send in examples of practice of incorporating cultural responsiveness into psychology programs. We are immensely grateful for the examples provided, only some of which we have space to share.

We wished to share these examples within a guiding framework that enables and stimulates providers to think about how to design their own content and assessments, and how to present their evidence. In doing so, the Working Party turned to the AIPEP Curriculum Framework's pedagogical principles.

APAC is a co-signatory to a *Statement of Commitment* in relation to the advancement of the work of AIPEP and its developed frameworks. Both the *APAC Standards* and the *APAC Evidence guide* reference the AIPEP Curriculum Framework which the Working Party feel offers an integrated structure to guide providers in developing inclusive curricula. The Working Party acknowledges that providers have not previously been required to work within this pedagogical framework, nor were the examples which were generously shared with the Working Party necessarily developed using it. However, the Working Party felt that these principles offered the guidance that providers have been seeking to incorporate cultural responsiveness and reflexivity into their learning and teaching content, and that the AIPEP pedagogical principles offered the logical nexus between the Standards and learning and teaching practice. Table 3 details the AIPEP pedagogical principles.

In reviewing the examples that we received, it was evident that many examples clearly demonstrated a number of the AIPEP pedagogical principles. It should be noted that we did not request providers to map their examples to the pedagogical principles. Providers submitted examples in varying formats. This variation is typical during accreditation reviews, where different providers choose to provide information to assessors in many different ways. Assessors must be able to map the information provided to the criteria regardless of how it is presented.

Table 3. AIPEP pedagogical principles⁸

1. Status	Aboriginal and Torres Strait Islander peoples are recognised as the First Nations of Australia and are accorded the respect and dignity associated with this status. This is a key element of the social justice foundation to which psychology education can contribute. By affording Aboriginal and Torres Strait Islander Australians the status that was denied to them as a result of the false application of Terra Nullius ⁹ , it serves as both a symbolic and substantive act of reconciliation and positions psychology as a leader in social change.
2. Rights	As First Nations peoples Aboriginal and Torres Strait Islander peoples have a right to receive services situated within their cultural realities and needs, as stipulated by the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (United Nations, 2008) ¹⁰ .
3. Potential	Education is fundamental to the development of human potential, full participation in society and full enjoyment of most other human rights.
4. Knowledge	Aboriginal and Torres Strait Islander knowledges are valuable to the profession and practice of psychology. The discipline and profession can be enhanced by incorporating different cultural norms and practices into the corpus of psychological knowledge and theory which will enhance its applicability and relevance.
5. Paradigms	Aboriginal and Torres Strait Islander health and wellbeing relies on an ecological and holistic paradigm, where community development, policy, history, society, economics and other social determinants of health are understood and articulated by health professional graduates (Phillips, 2015) ¹¹ .

⁸ AIPEP Curriculum Framework - Section 2: Pedagogical principles. Retrieved from:

<https://indigenousspsyched.org.au/wp-content/uploads/2021/07/Curriculum-Framework.pdf>

⁹ Terra Nullius is a Latin expression meaning 'land belonging to no one'. In 1770 Captain James claimed possession of the East Coast of Australia for Britain under the doctrine of 'terra nullius'. Official and public acceptance of terra nullius continued until the 1992 Mabo judgment (page 15). Retrieved from: <https://indigenousspsyched.org.au/wp-content/uploads/2021/07/Curriculum-Framework.pdf>

¹⁰ United Nations, (2008). United Nations Declaration on the Rights of Indigenous Peoples. Retrieved from: https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

¹¹ Phillips, G. (2015). Dancing with power: Aboriginal health, cultural safety and medical education. Unpublished PhD thesis. School of Psychological Sciences, Monash University. Retrieved from: https://bridges.monash.edu/articles/thesis/Dancing_with_power_Aboriginal_health_cultural_safety_and_medical_education/4711894

6. Responsibilities	The knowledge, skills and values to work effectively and appropriately with Aboriginal and Torres Strait Islander peoples must be built across all areas of the psychology workforce to ensure both effective clinical care and the recognition and incorporation of these capabilities into areas such as policy, management, program development, health promotion and education, all of which have direct and significant impacts on the health and wellbeing of Aboriginal and Torres Strait Islander peoples.
7. The learning journey	Knowledge and skills must be built over time both within psychology training and within the workforce. Different professionals will be at different stages of their development, and some will be more open to different approaches than others. Consequently, psychology students and professionals need time to develop and integrate Aboriginal and Torres Strait Islander content into their existing worldviews. This needs to be managed with care and sensitivity and without judgement in a safe and supportive environment.
8. Strategy	An Aboriginal and Torres Strait Islander education strategy should be embedded by relevant stakeholders across the school, institution, or sector via a program-centred approach through strategic planning, implementation, and evaluation. In this way an integrated educational experience is developed that contests the dominant Western paradigm. At the same time, it identifies the associated power and privilege inherited by non-Indigenous Australians that is the corollary of constructing the 'other' in a deficit space. This in turn challenges, and potentially disrupts, the entrenched stereotypes associated with Indigenous and non-Indigenous relationships.
9. Stepped curricula	Curriculum change involves both vertical and horizontal embedding of Aboriginal and Torres Strait Islander knowledges and pedagogies. Content should be embedded vertically across the entire degree structure (at undergraduate and postgraduate levels); but also, horizontally into units of study (subjects and courses) at the same level. A program-centred approach allows different emphases and foci to be explored in a relevant and meaningful manner while ensuring an integrated understanding and purpose.
10. Reflexivity	The ability to provide culturally responsive services is preceded by an understanding of one's own identity as a cultural being. The capacity of all graduates to understand their own cultural identity relevant to that of another person or group is a foundation skill required in every aspect of personal and professional life. The cultural lens through which a person understands her, or his context is essential to the interpretation of, and responses to, the world.
11. Diversity	Psychology and psychologists recognise the diversity of Aboriginal and Torres Strait Islander cultures and the manner in which social and emotional wellbeing of both Indigenous and non-Indigenous Australians are enhanced by Indigenous cultures and diversity.

12. Experiential learning

Practical experience working with Aboriginal and Torres Strait Islander peoples and services is fundamental to the building of professional capabilities required of all psychology graduates. Such opportunities also build the relevance of the psychology curriculum and profession for Aboriginal and Torres Strait Islander peoples, subsequently influencing the recruitment and retention of Indigenous psychology students.

Within the examples provided, there was considerable diversity in how providers addressed criterion 3.8, both within the same graduate competency level and across graduate competency levels. This diversity is healthy and appropriate, given that each provider is working with different contextual factors (staffing, students, resourcing, geography, etc). Indeed, we celebrate the fact that there is no one way to approach addressing this criterion.

The examples provided have been numbered and given in detail in Appendix A. Below we refer to those numbered examples to illustrate practices that address criterion 3.8 at one (or two) levels, mapped against selected [AIPEP pedagogical principles](#). Providers are reminded that they will need to evidence how they have addressed criterion 3.8 in an integrated way, embedding cultural responsiveness across all levels of the program.

Table 3. Mapping examples received from providers against the AIPEP pedagogical principles

Example received from	Program level	AIPEP pedagogical principles		Clarification that may be sought
		Clearly demonstrates	Might demonstrate - APAC might seek clarification	
1. Charles Sturt University: example of a unit outline	Level 1	1, 4, 5	10, 12	<ul style="list-style-type: none"> 10 - The example described developing reflectivity rather than reflexivity. 12 - As the unit is offered fully online, clarification may be required to determine how experiential learning is being achieved.
2. University of Adelaide: example of learning outcomes from Yaiya Purruna modules	Level 3 and 4	11	4, 10	<ul style="list-style-type: none"> 4 - This principle appeared to be demonstrated implicitly rather than explicitly. Further evidence may be required to demonstrate that this principle is met explicitly. 10 - The example described developing reflectivity rather than reflexivity.
3. University of Canberra: example of an iterative journey map to decolonising and indigenising the psychology curriculum	Level 1, Level 2 and Level 3 and 4	8		<ul style="list-style-type: none"> 8 - Clear evidence of a long-term strategy in place. Further evidence such as unit outlines may be required to determine whether any other principles have been addressed.

4. University of Sydney: example of a comprehensive approach to curriculum reform regarding cultural responsiveness	Level 1	3, 4, 7, 8	<ul style="list-style-type: none"> 3 - Clarification may be required to determine whether there is a delineated pathway for Gadigal students to enter and be supported in the program. 4, 7 - Work to address these principles is in development and further evidence is required for review. If a shortfall is identified against the Standards, conditions and/or monitoring requirements may be imposed against the program. 8 - Clear evidence of development of a strategy. A monitoring requirement to request information about plans for implementation and evaluation may be imposed on the program to ensure ongoing compliance with the Standards.
	Level 3 and 4		
5. University of Western Australia: example of incorporating critical self-reflexivity	Level 3 and 4	10	<ul style="list-style-type: none"> 10 - The example described developing reflectivity rather than reflexivity.
	Level 3 and 4	7, 10	

Conclusions and recommendations

The Working Party hopes that these examples are helpful to providers. This document is designed to help providers address criterion 3.8 but should not be considered a definitive source of best practice examples. Instead, we encourage providers to make use of the excellent resources, including research, policies, practice, and further examples available through the AIPEP repository (<https://indigenousspsyched.org.au/resources/>): resources that are constantly evolving.

The Working Party imagines a future state in which all providers have developed curricula that address each of the AIPEP pedagogical principles at each graduate competency level of program. This would ensure that all graduates would complete psychology programs, regardless of level of study, with broader and deeper understanding of cultural responsiveness in psychology and of working with diverse cultures, including with Aboriginal and Torres Strait Islander peoples.

We also encourage providers to work collaboratively on benchmarking, both generally, and specifically around criterion 3.8. Providers have much to offer each other.

Accordingly, whilst the current APAC Standards do not require the use of the AIPEP Curriculum Framework, we recommend providers to begin to use the framework and associated pedagogical principles when updating their curricula.

Appendix A: Examples received from providers

1. Charles Sturt University: example of a unit outline



Subject Outline

PSY114 - First Nations Australians and Psychology: An Introduction

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Subject Summary

PSY114 - First Nations Australians and Psychology: An Introduction

Session 2 2021

Faculty of Business, Justice and Behavioural Sciences

School of Psychology

Distance Mode

Credit Points 8

Welcome to a new session of study at Charles Sturt University. Please refer to the University's [Acknowledgement of Country](http://student.csu.edu.au/study/acknowledgement-of-country) (<http://student.csu.edu.au/study/acknowledgement-of-country>).

Subject Coordinator

Subject Coordinator To be advised

Consultation procedures

Email is the best way to contact me. Please send a brief message regarding the issue and include the subject name and code in your email. It really helps to know which class you belong to before I respond to your query. If you prefer to talk by phone that is fine, but send me an email first - I will give you a call back as soon as I can.

Subject Overview

Abstract

This subject prepares students to engage with all First Nations Australians by teaching them the knowledge and skills to work respectfully and effectively. The pedagogical approach, Yindyamaldhuray Yalbilinya Mawan, gives an insight into the traditional ways of learning that have been handed down through the generations by Elders. This subject will provide knowledge of First Nations Australian cultures and information which assists students to deconstruct and reconstruct Australian culture, the discipline of Psychology, the First Nations Australian backstory, and the implications of this for contemporary professional practice. Students will be guided through Yindyamaldhuray Yalbilinya Muwang to incorporate these elements into discipline-specific approaches, respectful communication, self-reflection and an understanding of generic cultural manners, which are required to work respectfully and effectively in First Nations Australian contexts.

Learning outcomes

Upon successful completion of this subject, students should:

- be able to describe pre-invasion Australian First Nations cultures and explain how cultural practices sustained psychological health and well-being over time.
- be able to explain the impact of invasion and the political policies and practices that followed, including the impact of the Stolen Generations and other historical traumas on the psychological health and well-being of First Nations Australians.
- be able to examine cultural bias, the way that the concept of White Privilege evolved and consider their effects on socioeconomic disadvantage and the psychological health and well-being of First Nations Australians.
- be able to reflect on their own culture and examine the culture of the discipline of Psychology and its historical development in Australia.
- be able to describe social justice and explain its importance when working in the field of Psychology.
- be able to apply relevant knowledge and skills; respectful communications, self-reflection, and generic cultural manners to facilitate respectful and effective engagement with First Nations Australians when working in the field of Psychology.

Academic Progress Requirements

The [Assessment Policy \(https://policy.csu.edu.au/document/view-current.php?id=301&version=11\)](https://policy.csu.edu.au/document/view-current.php?id=301&version=11) (<https://policy.csu.edu.au/document/view-current.php?id=301&version=11>) sets out the criteria for monitoring academic progress in all coursework degrees. Passing more than 50% of subjects in each session of study and passing [key subjects \(https://student.csu.edu.au/my-course/my-subjects-and-results/key-subjects\)](https://student.csu.edu.au/my-course/my-subjects-and-results/key-subjects) on the first attempt are both indicators of satisfactory academic progress through your course. The University will contact and offer support to students who do not meet academic progress requirements. There are three stages of academic progress: Stage 1 involves optional support, Stage 2 requires your engagement with the support offered and Stage 3 is where you will be considered for exclusion from your course.

Subject Schedule & Delivery

Prescribed text

Find information about the textbooks required for your subjects on the [Current Students \(https://www.csu.edu.au/current-students/learning-resources/information-planning/textbooks\)](https://www.csu.edu.au/current-students/learning-resources/information-planning/textbooks) site. Check the [Library \(https://library.csu.edu.au/\)](https://library.csu.edu.au/) to find out if your text is an eBook.

There is no textbook for this subject. Instead there will be weekly reading material or other audio-visual resources on the Interact2 Subject site. This will provide the most current information for each topic.

Class/tutorial times and location

Online subjects are not timetabled. Your Subject Coordinator will provide online meeting details via Interact 2.

If you are required to attend a Residential School you can find more information at

<https://www.csu.edu.au/current-students/your-course/course-essentials/residential-schools>.

Your Subject Coordinator will provide Residential School timetable details via Interact 2.

Schedule

The subject is delivered completely online. **There will be a live Zoom presentation on Thursday between 12 and 2 pm each week.**

Week	Date Commencing	Topic	Other Information
		ORIENTATION AND PLANNING PHASES	
1	12/Jul/2021	Overview and purpose of the subject. Learning outcomes and assessment.	Online class
2	19/Jul/2021	Cultural immersion	Mandatory online sessions
		SUPPORTED LEARNING PHASE	
3	26/Jul/2021	Pre-invasion cultures.	Online class
4	02/Aug/2021	Pre-invasion socioemotional health and wellbeing; healing.	Online class HECS Census Date for Session 2: 06/Aug/2021
5	09/Aug/2021	Invasion	Online class
6	16/Aug/2021	The Stolen Generations	Online class Assessment 1 Due 22/Aug/2021
7	23/Aug/2021	The psychology of cultural bias and racism; discipline perspectives on addressing racism. Mid semester break.	Online class
8	30/Aug/2021	White privilege and First Nations Australian disadvantage. Mid semester break.	Online class
9	06/Sep/2021	Deconstruction and history of the discipline of Psychology to the present day.	Online class

10	13/Sep/2021	Self and professional reflection.	Online class
11	20/Sep/2021	Social justice and contemporary issues and their relevance to psychological practice.	Online class Assessment 2 Due 20/Sept/2021
12	27/Sep/2021	Respectful engagement and generic cultural manners when working in the field of Psychology.	Online class
		INDEPENDENT LEARNING PHASE	
13	04/Oct/2021		04/Oct/2021: Labour Day public holiday
14	11/Oct/2020		Assessment 3 Due 12/10/2021
		CELEBRATION AND CONSTRUCTIVE FEEDBACK	
Exams	18/10/2021		End of session examination period.
Exams	25/10/2021		End of session examination period.

Learning materials

Details of learning materials that support your success in this subject can be found in the Interact2 Subject Site.

Learning, teaching and support strategies

Yindyamaldhuray Yalbilinya Mawang, a Wiradyuri learning framework is used to teach this subject. The offering is completely online. Each week will cover one topic which will be supported by a live 2-hour interactive Zoom presentation held on **Thursday from 12 – 2 pm**. Time will be provided in these sessions to ask questions and discuss the topic. It is *strongly recommended* that you attend these sessions in order to hear the material first-hand and have the opportunity to ask questions. If you can't attend, you must listen to the recording each week before you can gain access to the next topic.

In Week 2 there will be a cultural immersion. You **must attend one of the live sessions for this** as it is a crucial part of orientation. There will be six timeslots to choose from; times will be made to accommodate everyone. An attendance role will be kept for these sessions.

Each week you will be expected to do one additional reading, or listen to a podcast, or watch a video (e.g., watch a documentary). The discussion board on the Interact2 Subject site will also

provide a place for you to ask questions and discuss the content each week.

Recommended student time commitment

This subject is an 8 point subject. The CSU Subject Policy states that a standard 8 point subject should require you to spend up to 160 hours engaged in the learning and teaching activities. These activities include the time spent in preparation for assessment, including study for examinations, tests, and assignment preparation.

Assessment and Exam Items

Essential requirements to pass this subject

To pass this subject you must:

- complete all assessment items;
- achieve a pass mark or above for all assessment items; and
- obtain an overall grade of 50% or more.

Pass requirements for assignments includes submission by the due date unless prior arrangement has been made with the subject coordinator.

Items

Item No.	Title	Value	Due Date*	Return Date**
1	Reflective Journal	10%	22-Aug-2021	10-Sep-2021
2	Reflective Journal 2	30%	20-Sep-2021	14-Oct-2021
3	Applying knowledge to work	60%	12-Oct-2021	03-Nov-2021

* Due date is the last date for assessment items to be received at the University

** Applies only to assessment items submitted by the due date

Assessment item 1 - Reflective Journal

Value: 10%

Due Date: 22-Aug-2021

Return Date: 10-Sep-2021

Length: 5-minute audio visual recording

Group Assessment: No

Submission method options: Alternative submission method

TASK

Submission requirements

Go to the Assessment 1 tab in your subject site.

Then go to the CSU Replay (Panopto) assessment folder. Further instructions will be provided in that folder.

Record your audio/video using CSU Replay (Panopto).

Share your video with the subject coordinator.

TASK

This task is a starting point. You are asked to reflect on yourself and the cultural immersion. It will be submitted as a Panopto recording. Detailed instructions and support will be provided about how to do this. You need to reflect on two things:

1. You and your cultural background (i.e., who are you and who's your mob). What have you discovered that you have in common with First Nations cultures?
2. The cultural immersion. What have you learnt about pre-invasion culture and the way it sustained psychological health and wellbeing?

RATIONALE

This assessment task will assess the following learning outcome/s:

- be able to describe pre-invasion Australian First Nations cultures and explain how cultural practices sustained psychological health and well-being over time.
- be able to reflect on their own culture and examine the culture of the discipline of Psychology and its historical development in Australia.

MARKING CRITERIA AND STANDARDS

	High Distinction	Distinction	Credit	Pass
For each of the below criteria	Clear, comprehensive and succinct.	Clear and comprehensive.	Clear	Attempts to be clear, but some off-topic material.
Reflect on your culture	Reflects on own identity and cultural background. Considers key features that are shared with First Nations Australian cultures. Draws examples from	Reflects on own identity and cultural background. Considers one feature shared with First Nations Australian cultures. Draws examples from	Reflects on own identity and cultural background. Can identify one feature shared with First Nations Australian cultures. Draws an example	Reflects on own identity and cultural background. Attempts to identify one feature shared with First Nations Australian cultures as

	the cultural immersion and their own experience.	the cultural immersion.	from the cultural immersion.	considered in the cultural immersion.
Describes some key aspects of pre-invasion cultures.	Links description to cultural immersion. Uses recommended reading and relevant examples.	Links description to cultural immersion. Uses recommended reading. Provides one relevant example.	Links description to cultural immersion. Cites recommended reading. Provides an example.	Links description to cultural immersion. Provides an example.
Explains how culture sustained psychological health and wellbeing.	Links explanation to cultural immersion. Uses the recommended reading and relevant examples.	Links explanation to cultural immersion. Uses the recommended reading. Provides one relevant example.	Links explanation to cultural immersion. Cites the recommended reading. Provides one example.	Links explanation to cultural immersion.

Assessment item 2 - Reflective Journal 2

Value: 30%

Due Date: 20-Sep-2021

Return Date: 14-Oct-2021

Length: 750 words

Group Assessment: No

Submission method options: EASTS (online)

TASK

This reflection is about your culture and the culture of Psychology. It is 750 words long.

1. Reflect on what have you learnt about the culture of Psychology.
2. Reflect on what you have learnt about your culture. (How has your upbringing/ experiences informed you view of people from different cultural groups. Do you have White Privilege?)
3. How might you use your knowledge about your own culture, the culture of Psychology to work effectively with First Nations Australians (e.g., How do you reduce power disparity? How do overcome cultural differences to create inclusive practice).

RATIONALE

This assessment task will assess the following learning outcome/s:

- be able to reflect on their own culture and examine the culture of the discipline of Psychology and its historical development in Australia.

MARKING CRITERIA AND STANDARDS

	High Distinction	Distinction	Credit	Pass
For each of the below criteria.	Clear, comprehensive and succinct.	Clear and comprehensive.	Clear.	Clear, but could be more direct.
Reflect on Psychology's culture.	Reflects on Psychology's culture.	Reflects on Psychology's culture.	Reflects on Psychology's culture.	Reflects on Psychology's culture.
Examines Psychology's culture.	Examines the key features of Psychology's culture that may exclude or alienate First Nations Australians.	Examines some key features of Psychology's culture that may exclude or alienate First Nations Australians.	Examines one key feature of Psychology's culture that may exclude or alienate First Nations Australians.	Examines one feature of Psychology's culture that may exclude or alienate First Nations Australians.
Reflect on your culture.	Reflects on own culture and upbringing and how this has led to their views about people from other cultural groups.	Reflects on own culture and upbringing and how this has led to their views about people from other cultural groups.	Reflects on own culture and upbringing and how this has led to their views about people from other cultural groups.	Reflects on own culture and upbringing and how this has led to their views about people from other cultural groups.
White Privilege.	Reflects on White Privilege and considers the way in which it applies to their own cultural background.	Reflects on White Privilege and describes the way in which it applies to their own cultural background.	Reflects on White Privilege and has a clear statement about how it applies to their own cultural background.	Reflects on White Privilege has a statement about how it applies to the dominant culture in Australia.
Reflects on relevance of this knowledge for work.	Reflects on how they will use knowledge of their own and Psychology's culture when	Reflects on how they will use knowledge of their own and Psychology's culture when	Reflects on how they will use knowledge of their own and Psychology's culture when	Reflects on how they will use knowledge of their own and Psychology's culture when

	working. Shows advanced understanding and insight.	working. Shows understanding and insight.	working. Shows understanding and some insight.	working. Shows some understanding.
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Assessment item 3 - Applying knowledge to work

Value: 60%

Due Date: 12-Oct-2021

Return Date: 03-Nov-2021

Group Assessment: No

Submission method options: Alternative submission method

TASK

Submission requirements

Go to the Assessment 1 tab in your subject site.

Then go to the CSU Replay (Panopto) assessment folder. Further instructions will be provided in that folder.

Record your audio/video using CSU Replay (Panopto).

Share your video with the subject coordinator.

TASK

The purpose of this assignment is to put together all that you have learnt in this subject and apply it to working effectively in an area of your choice. From the table below, pick one area where you aspire to work after you complete your course.

Public Service (e.g., Forensic Psychology)	Clinical Psychology	Mental Health (Psychology- related field)	Teaching (includes educating your own children)	Other (e.g., alternative therapies)
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Tell us about the issues you would need to consider regarding First Nations Australian people. In particular, consider the relevance of:

- The impact of invasion and the political policies and practices that followed on the psychological health and well-being of First Nations Australians.
- The effects of White Privilege on the socioeconomic disadvantage, psychological health and wellbeing of First Nations Australians.
- The importance of social justice in your work.
- The relevant knowledge and skills that you would use to facilitate respectful and effective engagement with First Nations Australians.

Format

This assignment is an audio-visual presentation using Panopto. We expect that the

presentation will be 15-20 minutes long. You can use visual aids (e.g., Power Point) if this helps you to stay focused, but it is not mandatory (i.e., you will not gain or lose marks for this).

RATIONALE

This assessment task will assess the following learning outcome/s:

- be able to explain the impact of invasion and the political policies and practices that followed, including the impact of the Stolen Generations and other historical traumas on the psychological health and well-being of First Nations Australians.
- be able to examine cultural bias, the way that the concept of White Privilege evolved and consider their effects on socioeconomic disadvantage and the psychological health and well-being of First Nations Australians.
- be able to describe social justice and explain its importance when working in the field of Psychology.
- be able to apply relevant knowledge and skills; respectful communications, self-reflection, and generic cultural manners to facilitate respectful and effective engagement with First Nations Australians when working in the field of Psychology.

MARKING CRITERIA AND STANDARDS

	High Distinction	Distinction	Credit	Pass
For each of the criteria below	Presentation is clear, comprehensive and succinct.	Presentation is clear and comprehensive.	Presentation is clear.	Presentation addresses the topic.
LO 2				
Explains the impact of invasion.	Explains the historical and contemporary effects of invasion. Provides examples of each that are relevant to their chosen work.	Explains the historical and contemporary effects of invasion. Provides an example of one of these that is relevant to their chosen work.	Explains either the historical or contemporary effects of invasion. Provides an example.	Explains the effects of invasion either historically or today.
Explains the influence of government policies and practices.	Explains the influence government policies and practices. Provides example of each that is relevant	Explains the influence government policies. Provides an example of one of these that is relevant to their	Explains the influence of government policies and practices. Provides an example.	Explains the influence government policies and practices.

	to their chosen work.	chosen work.		
LO3				
Examines the effect of White Privilege on socio-economic disadvantage.	Comprehensively examines the effect of White Privilege on socio-economic disadvantage. Has clear and insightful examples.	Examines the effect of White Privilege on socio-economic disadvantage. Has a clear example.	Examines the effect of White Privilege on socio-economic disadvantage.	Examines White Privilege and can link this to socio-economic disadvantage.
Examines the effect of disadvantage on psychological health and well-being.	Examines the effect of socio-economic disadvantage on psychological health and wellbeing. Provides examples that are relevant to their chosen work.	Examines the effect of socio-economic disadvantage on psychological health and wellbeing. Provides an example that is relevant to their chosen work.	Examines the effect of socio-economic disadvantage on psychological health and wellbeing. Provides an example.	Examines the effect of socio-economic disadvantage on psychological health and wellbeing.
LO5				
Describes social justice.	Describes social justice.	Describes social justice.	Describes social justice.	Describes social justice.
Explains its importance.	Explains its importance and its relevance to their chosen work.	Explains its importance and its relevance to their chosen work.	Explains its importance in their chosen work.	Explains why it is important.
LO6				
Applies the skill of self-reflection.	Reflects on their own cultural background and identity and explains how it is relevant to their chosen work. Provides an insightful example.	Reflects on their own cultural background and identity and explains how it is relevant to their chosen work. Provides an example.	Reflects on their own cultural background and identity. Explains why it is important in their chosen work.	Reflects on their own cultural background. Explains why this is important when working with First Nations Australians.

Applies the skill of respectful communication	Applies the skill of respectful communication by describing how to show respect when communicating. Describes the elements of respectful communication. Provides examples of how this facilitates engagement that is relevant to their chosen work.	Applies the skill of respectful communication by describing how to show respect when communicating. Describes the elements of respectful communication. Provides one example of how this facilitates engagement that is relevant to their chosen work.	Applies the skill of respectful communication by describing how to show respect when communicating. Provides an example of how this facilitates engagement that is relevant to their chosen work.	Applies the skill of respectful communication by describing how to show respect when communicating. Provides an example of how this facilitates engagement.
Applies knowledge of cultural manners.	Applies knowledge of cultural manners by describing the importance of cultural manners. Provides examples of the way in which this facilitates engagement that is relevant to their chosen work.	Applies knowledge of cultural manners by describing the importance of cultural manners. Provides an example of the way in which this facilitates engagement that is relevant to their chosen work.	Applies knowledge of cultural manners by describing the importance of cultural manners. Provides an example of the way in which this facilitates engagement.	Applies knowledge of cultural manners by describing the importance of cultural manners for facilitating engagement.

Assessment and Exam Information

Academic Integrity

Play your part in maintaining academic integrity at our university. Complete your compulsory [Academic Integrity at Charles Sturt University \(https://www.csu.edu.au/current-students/learning-resources/build-your-skills/academic-integrity\)](https://www.csu.edu.au/current-students/learning-resources/build-your-skills/academic-integrity) subject. This subject will help you understand our Academic Integrity Policy, our expectations of you, and the support services available to help you meet your academic obligations.

You'll learn how to avoid plagiarism, cheating, contract cheating, and collusion. Charles Sturt University treats breaches of academic integrity seriously. We may use Turnitin to check your submitted work for plagiarism or contract cheating.

You can also use [Turnitin to check for plagiarism \(https://www.csu.edu.au/current-students/learning-resources/information-planning/assignments/plagiarism-checking\)](https://www.csu.edu.au/current-students/learning-resources/information-planning/assignments/plagiarism-checking) in your assessments before submission.

Referencing

Referencing is an important component of academic work. All assessment tasks should be appropriately referenced. The American Psychological Association (APA) referencing style is the default referencing style to be used in students' assessment work. If your subject requires a different style to be used, this will be stated in the assessment requirements. Get referencing style guides and help with referencing from [Charles Sturt's Referencing webpage \(https://www.csu.edu.au/current-students/learning-resources/build-your-skills/academic-skills-help/referencing\)](https://www.csu.edu.au/current-students/learning-resources/build-your-skills/academic-skills-help/referencing).

How to submit your Assessment and Exam items

EASTS ASSESSMENT - ONLINE SUBMISSION PROCESS

Access [EASTS \(https://online.csu.edu.au/de/eastssubmission.htm\)](https://online.csu.edu.au/de/eastssubmission.htm) (Electronic Assignment Submission Tracking System) to submit assessment tasks online.

Be sure to read the submission guidelines prior to commencing a task; including file types the system will accept, file name and formatting requirements, etc.

A comprehensive user guide, FAQs and system support are also available.

ALTERNATIVE ASSESSMENT - SUBMISSION PROCESS

Panopto is used for Assessment 1 and Assessment 3.

Extensions

Assessments should be received by the University no later than the due date. You are requested to do all in your power to meet assessment deadlines.

If you experience misadventure or extenuating circumstances of a minor nature and need a short extension you should contact your Subject Coordinator.

If you experience misadventure or extenuating circumstances and require a longer extension you need to [apply for Special Consideration \(http://student.csu.edu.au/study/academic-advice\)](http://student.csu.edu.au/study/academic-advice).

Late assessments, without having an extension granted, may be returned with no marks awarded.

How to apply for special consideration

Academic regulations provide for special consideration to be given if you suffer misadventure or extenuating circumstances during the session (including the examination period) which prevents you from meeting acceptable standards or deadlines. Find the form on the Student Portal [Special Consideration, Misadventure, Advice and Appeals \(http://student.csu.edu.au/study/academic-advice\)](http://student.csu.edu.au/study/academic-advice) page.

Penalties for late submission

A penalty will be imposed for late assignments without an approved extension or assignments submitted after the date given in the extension. The penalty will be 5% of the available mark for the first day, and then 2% of the available mark per day thereafter. No assignment will be accepted after the others have been returned.

Resubmission

NA

Feedback processes

Feedback will be provided on all assignments submitted on time.

Assessment return

You should normally expect your marked assessment to be returned to you within 15 working days of the due date, if your assessment was submitted on time. If you submitted your assessment on time but not received it back by the return date, you should make enquiries in the first instance to the subject coordinator.

Student Feedback & Learning Analytics

Evaluation of subjects

Charles Sturt University values constructive feedback and relies on high response rates to Subject Experience Surveys (SES) to enhance teaching. Responses are fed back anonymously to Subject Coordinators and Heads of Schools to form the basis for subject enhancement and recognition of excellence in teaching. Schools report on their evaluation data; highlighting good practice and documenting how problems have been addressed. You can view a summary of survey results via the Student Portal [SES Results \(https://student.csu.edu.au/study/subject-experience-survey-results\)](https://student.csu.edu.au/study/subject-experience-survey-results) page.

We strongly encourage you to complete your online Subject Experience Surveys. You will be provided with links to your surveys via email when they open three [3] weeks before the end of session.

Changes and actions based on student feedback

A change in the pedagogical approach. Yindyamaldhuray Yalbilinya Mawang, gives an insight into the traditional ways of learning that have been handed down through the generations by Elders.

Learning analytics

Learning Analytics refers to the collection and analysis of student data for the purpose of improving learning and teaching. It enables the University to personalise the support we provide our students. All Learning Analytics activities will take place in accordance with the Charles Sturt University Learning Analytics Code of Practice. For more information, please visit the University's [Learning Analytics \(http://www.csu.edu.au/division/student-learning/home/analytics-and-evaluations/learning-analytics\)](http://www.csu.edu.au/division/student-learning/home/analytics-and-evaluations/learning-analytics) website.

Data about your activity in the Interact2 site and other learning technologies for this subject will be recorded and can be reviewed by teaching staff to inform their communication, support and teaching practices.

Services & Support

Your [Student Portal \(http://student.csu.edu.au/\)](http://student.csu.edu.au/) tells you can how you can seek services and support. These include study, admin, residential, library, careers, financial, and personal support.

Develop your study skills

[Develop your study skills \(https://student.csu.edu.au/study/skills\)](https://student.csu.edu.au/study/skills) with our free study services. We have services online, on campus and near you. These services can help you develop your English language, literacy, and numeracy.

Library Services

Access scholarly eBooks, journal articles and multimedia through your [Library \(https://library.csu.edu.au/\)](https://library.csu.edu.au/). Learn how to find the best information for your study. We're here to help with Library Resource Guides, videos, online workshops and online chat.

Policies & Regulations

This subject outline should be read in conjunction with all academic policies and procedures. Please refer to the collated list of [policies and regulations relevant to studying your subject\(s\) \(http://student.csu.edu.au/administration/policies-regulations-subjects\)](http://student.csu.edu.au/administration/policies-regulations-subjects) which includes links to [Charles Sturt University's Policy Library \(https://about.csu.edu.au/our-university/publications-policy/policy\)](https://about.csu.edu.au/our-university/publications-policy/policy) - the sole authoritative source of official academic and administrative rules, policies and procedures of the University.

Subject Outline as a reference document

This Subject Outline is an accurate and historical record of the curriculum and scope of your subject. Charles Sturt University's Course and Subject Information Procedure expects that you retain a copy of the Subject Outline for future use, including for accreditation and other professional purposes.

2. University of Adelaide: example of learning outcomes from Yaitya Purruna modules

University of Adelaide, School of Psychology

Example of teaching related to cultural responsiveness:

Graduate competency levels 3 and 4

The Yaitya Purruna Indigenous Health Unit in the University of Adelaide Faculty of Health and Medical Sciences has developed a series of online modules designed to provide foundational knowledge related to Aboriginal and Torres Strait Islander histories, cultures and contemporary issues, including considerations related to practice as a health practitioner. This includes content on Aboriginal and Torres Strait Islander knowledges and perspectives regarding health and wellbeing, caregiving, and communication. Along with content from [Reconciliation Australia Share Our Pride](#), the unit also includes the perspectives of many Indigenous academics and community members from across Australia. The Yaitya Purruna modules were co-developed by Aboriginal and non-Aboriginal academics in the Faculty of Health and Medical Sciences.

The learning outcomes for the Yaitya Purruna modules are:

- Apply knowledge and clinical skills in the practice of culturally responsive psychological assessment, including with Aboriginal and Torres Strait Islander cultures, in the area of clinical psychology for a variety of assessment tasks, across the lifespan;
- Integrate personal cultural positioning and the implications for competent health service delivery;
- Draw connections between the impacts of history on contemporary Indigenous health outcomes;
- Explore the diversity of Indigenous identities in Australia;
- Become familiar with basic principles and protocols underpinning ethical practice when working with Indigenous peoples and communities.

These outcomes are achieved by self-directed navigation through a series of iterative modules across four main themes: (1) Introduction: (welcome by co-author of the course, an Aboriginal academic, orientation to self-reflection in this context); (2) History and Health: (3) Cultural Self and Identity; (4) Cross-cultural communication and professional guidelines.

A core focus of this course is the need to engage in self-reflection on students' own experiences, histories, and knowledge. The online modules commence with students completing a self-assessment of their knowledge of Aboriginal and Torres Strait Islander histories and cultures. Specific module content discusses the importance of understanding one's own culture and how this relates to understanding and interacting with other cultural perspectives, with specific application to healthcare practice and working with Aboriginal and Torres Strait Islander peoples. Students are additionally required to complete a written

self-reflection pieces based on the themes of each module. An example of a statement students are asked reflect on in these pieces includes *“Identify significant events in your own family background or history which may influence your current values, beliefs and attitudes. Reflect on potential impacts this background may have on your relationships with people from other cultures”*. Knowledge of module content is also assessed via multiple choice quizzes, and students must obtain a pass grade for the final quiz at the end of the four modules, in order to successfully complete the course.

Since 2021, the Yaitya Purruna modules have been included as a component of Master of Psychology course, for students in their first year the Master of Psychology program offered at the University of Adelaide, across all three streams (Clinical, Health, and Organisational and Human Factors). Assessment for this course includes successful completion of the embedded online quizzes, and completion of written self-reflection pieces. In order to assist in facilitating genuine self-reflection, completion of the written reflection pieces is checked by the course coordinators, but these are not marked.

3. University of Canberra: example of an iterative journey map to decolonising and indigenising the psychology curriculum

Decolonising and indigenising the psychology curriculum: Co-creating and co-implementing a holistic, long-term and iterative journey map

Petra Buergelt, Tricia Brown, Amanda George, Dean Buckmaster, Carolyn Ng Tseung-Wong, Dimity Crisp, Vivienne Lewis, Marina Martiniello, Tamsin Kemp, Wayne Applebee, Paul Collis, Douglas Boer, Jeoren van Boxtel, Andrew Flood, Janie Busby Grant, Phil Kavanagh, Sally Kelty, James Neill, Lean O'Brien, Carly Pymont, Debra Rickwood, Clare Watsford

University of Canberra, School of Health Sciences, Faculty of Health

Corresponding author: petra.buergelt@canberra.edu.au

Abstract

The social and health inequalities between Aboriginal and non-Indigenous people in Australia are the largest in the world (WHO, 2008) and are increasing at alarming rates (AHMAC, 2017; Bond & Singh 2020; Dudgeon et al., 2014) due to historical and continued colonialization and imposing Western mainstream services (Came & Griffith, 2017; Dudgeon et al., 2014). Simultaneously, it is increasingly recognised that Indigenous worldviews, knowledges and practices are a key to our survival and that turning around the existential crisis we are facing requires a paradigm shift from Western to Indigenous ways of being-knowing-doing (Buergelt et al., 2017; Griffith, 2006, 2014; Kingsley, 2019; Yunkaporta, 2018). Addressing the inequalities and ensuring our survival necessitates decolonising and Indigenising education, specifically the psychology curriculum. As discipline we are in the fortunate situation that the Australian Indigenous Psychology Education Project (AIPEP) developed a framework for Indigenising the Psychology Curriculum. However, there is scarce knowledge regarding how to implement decolonising and Indigenising. We are offering insights into how our discipline, together with Indigenous academics, jointly co-created and committed to a holistic, long-term and iterative journey map for authentically Indigenising our psychology curriculum using both Indigenous and critical Western pedagogies. We will share insight into how the following aspects lie at the heart of our Indigenising process: strategically creating an Indigenising team comprising Indigenous and Western academics and education designers; using a governance processes based on ecological principles (sociocracy/deep democracy); co-creating Indigenising principles; co-creating and co- implementing an Indigenising audit of our curriculum that also harnessed feedback regarding ideas, challenges, needs and resources; and reciprocally working together with relevant groups within and beyond the university. We will share the multi-pronged pathways we created for building the capacity and confidence of our team to Indigenise and to empower our Indigenous students.

Decolonising & Indigenising the psychology curriculum: Co-creating and co-implementing a holistic, long-term and iterative journey map



Petra Buergelt, Tricia Brown, Amanda George, Dean Buckmaster, Carolyn Ng Tseung-Wong, Dimity Crisp, Vivienne Lewis, Marina Martiniello, Tamsin Kemp, Wayne Applebee, Paul Collis, Douglas Boer, Jeoren van Bortel, Andrew Flood, Janie Busby Grant, Phil Kavanagh, Sally Kelty, James Neill, Lean O'Brien, Carly Pymont, Debra Rickwood, Clare Watford

Paper presented at AUSPLAT 2021, 1719 September 2021, Newcastle, Australia.

1

Acknowledgement of Country



We acknowledge the traditional owners and custodians of country throughout Australia and their continuing connection to land and culture.

We pay our deepest respects to all Elders past, present and future for keeping and passing on their worldviews, knowledges and practices.



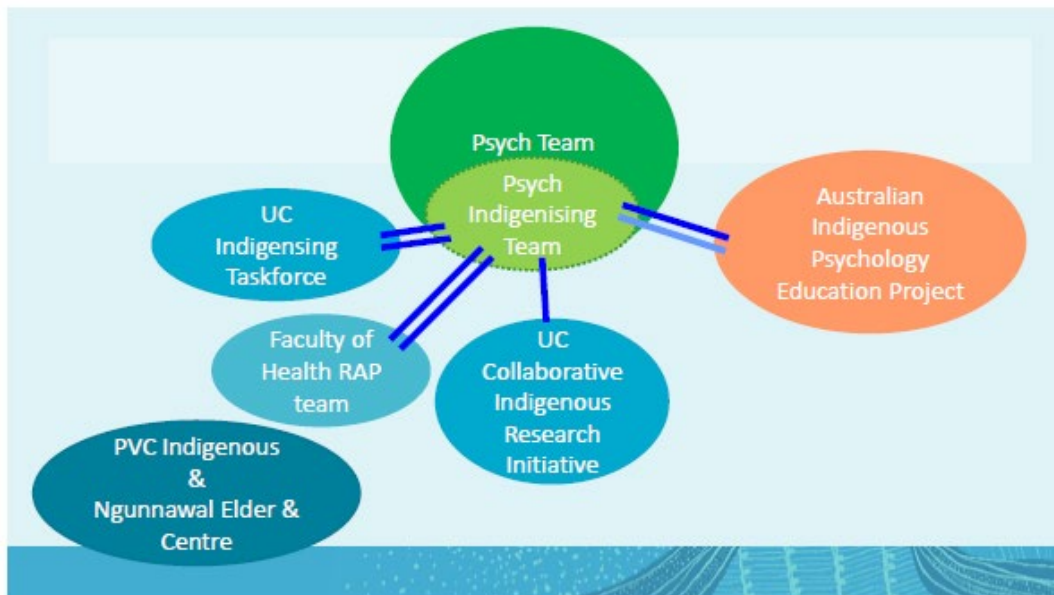
<https://storymaps.arcgis.com/stories/3116520974d37469008e534e05195390>

2

1



3



4

2

Governance system & processes: Sociocracy



- ✓ based on **ecological principles** → how open, sustainable systems self-organise & adapt
- ✓ enables groups to **govern themselves collaboratively** as partners for the mutual benefit of all
- ✓ **distribution of power** → gives people power to consent & object
- ✓ **harnessing diversity** → more accurate decisions & innovation
- ✓ produces **harmonious, respectful, self-organising & self-correcting** groups
- ✓ **get more done** more harmoniously



5

Created Guiding Principles



- **Authentic**
- **long-term, gradual, circular/iterative and emerging process**
- **co-designing, co-implementing & co-evaluating** with relevant partners within and outside UC
- **reciprocating & two-way communication** across all levels and especially with whole psychology team



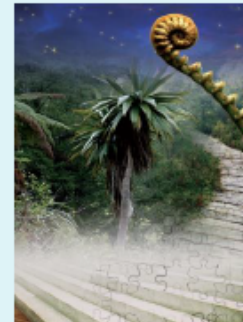
6

3

New territory...



- **OK to not know** → challenging but very powerful
- no experts but **all learners** - learning along-side together two-way
- **learning by doing** → being open to learning and figuring it out on the way
- **making mistakes is OK** → useful learning opportunities → learn as fast as possible
- **many ways** - there is **no right way** → try on & out
- **value diverse perspectives** → great learning opportunity → respectful harnessing
- **being generous**



7



WHY
is Indigenising important?

8

4

Yarning Circle



Learning Circle

painting by Alta Winmar who is a Balladong/Koreng Noongar woman

9



Chatham House Rules
Every sharing contributes value
Non-judgemental & respectful
Generosity & humility
No right or wrong
Exploring & discovering together

10

5

Experience an existential crisis → source for that crisis

=

Western cultures

- disconnecting from ancient knowledges
 - living in disconnected from & in disharmony with nature

e.g., Berkes, Colding, & Folke, 2003; Buergelt et al., 2017; Clover, 2002; Grande, 2000; Griffith, 2015; Kingsley, 2018; Paton, Buergelt & Campbell, 2015; Reason, 1995; Sithole et al., 2017

11

Need to learn or remember living in in connected & harmonious relationships with nature, self & others



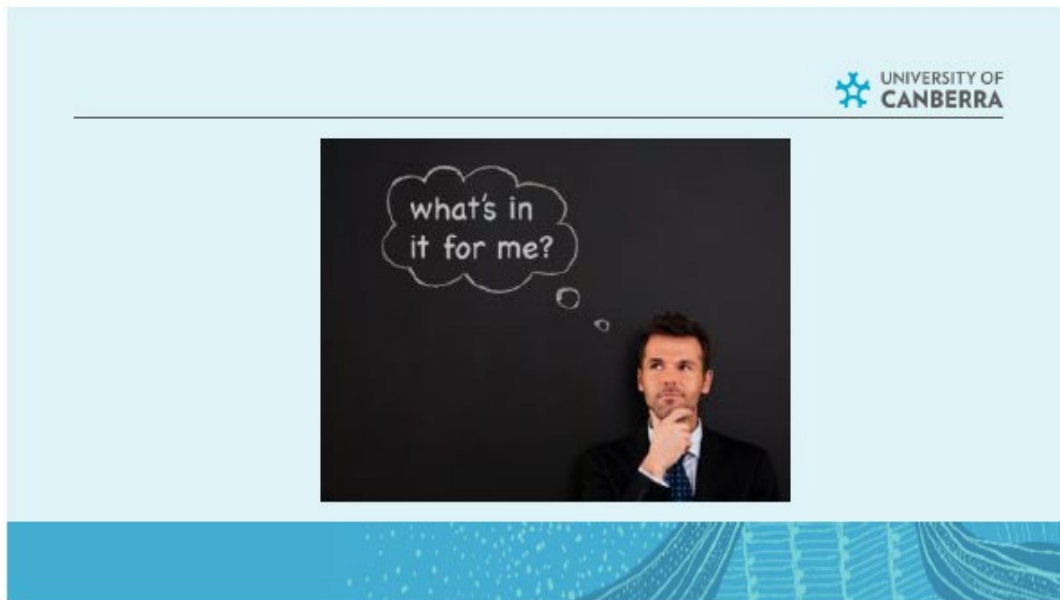
Indigenous peoples & societies = **MASTERS** of living in harmony with nature, self & others




Indigenous Worldviews, knowledges & practices → key to our survival & thriving




12



13





What do you stand for - what is the difference you want to make in the world with being an academic?

What do you want to accomplish with Indigenising - self & others?

14

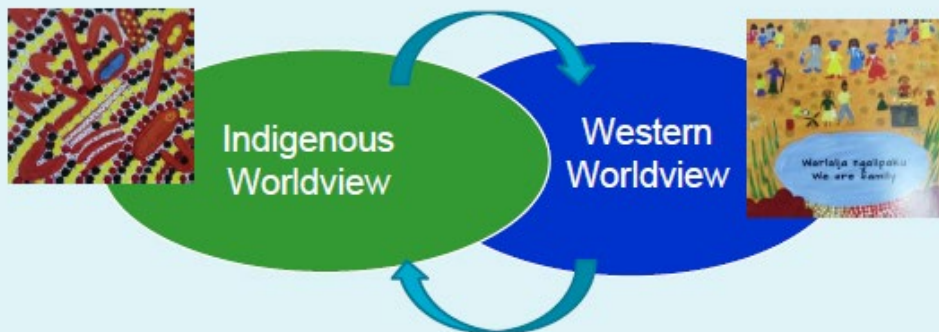


HOW

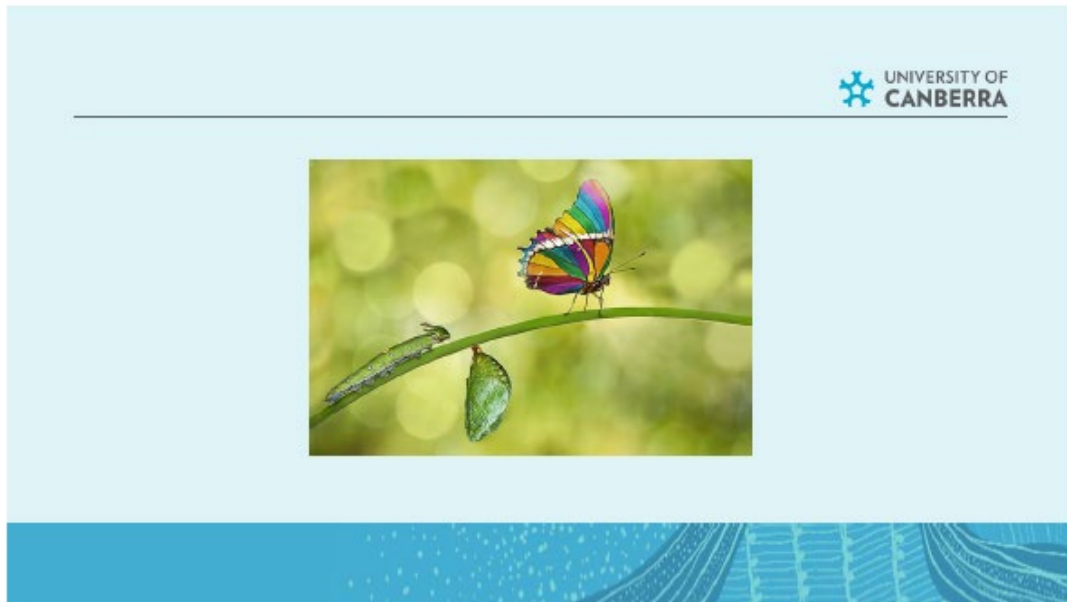
Could we fulfill our social mandate & counteract impacts of colonization & the existential crisis?

15

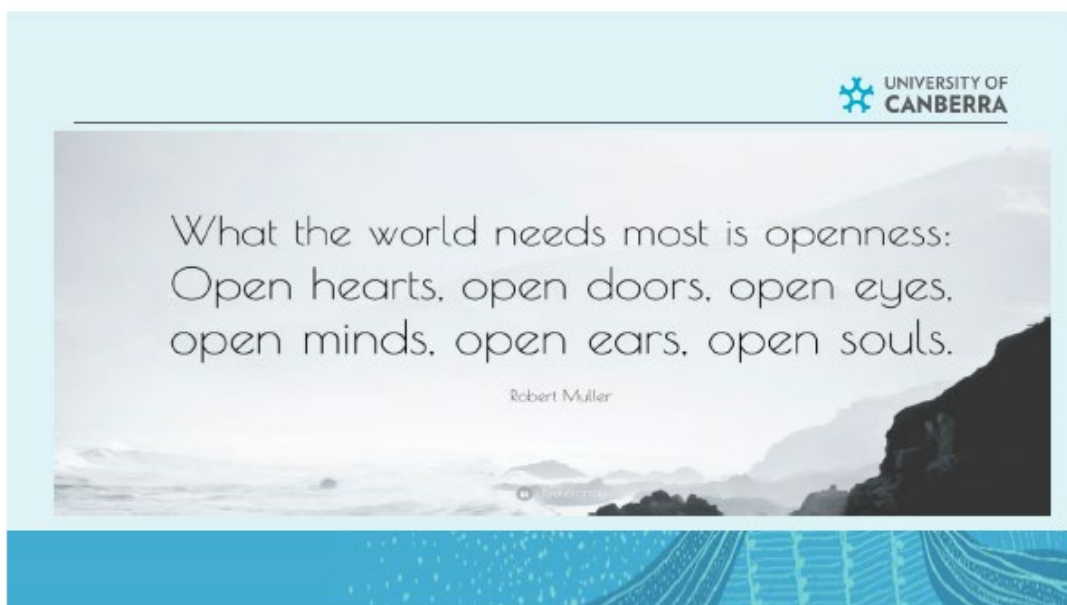
Being → Indigenous worldview → Paradigm Shift




16



17

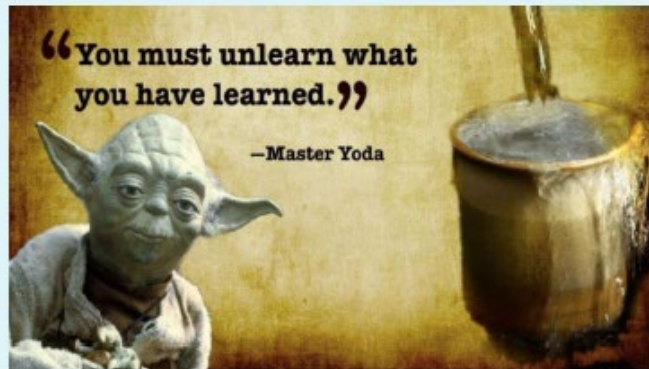


18

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**“You must unlearn what
you have learned.”**

—Master Yoda



19

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20



21

STEP 1: Initial Audit


- ✓ **baseline** re progress of Indigenising in psych - what done & plan forward
- ✓ added **confidential feedback** → **ideas, challenges & needs & resources**
- ✓ **intuitive** & ok to have no entries
- ✓ **overview sessions** re Indigenous ways of being, knowing & doing
- ✓ each lecturer audited own audit using **mapping doc**
- ✓ course conveners, UC ED & Petra reviewed → **overview mapping**



22

Unit 11399- Understanding People and Behaviour (Level 1)			
1. Be familiar with the major theories and research in psychology; 2. Be able to demonstrate knowledge of why people behave as they do in a range of situations; and 3. Be able to apply this knowledge in practical exercises and in written assessment.			
UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.			

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Confidential Feedback re Indigenising your unit (please use as much space as you need)

What **ideas** do you have about Indigenising your unit and psychology curriculum in general?

What **challenges** do you experience (e.g., concerns, knowledge gaps, etc.)?

What do you think you **need** or might need to **Indigenising** your unit?

What **resources** could you contribute to us Indigenising the curriculum?

Anything else you like to bring to our attention?

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STEP 2: Long-term journey map

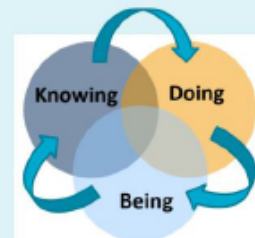
- ✓ **created together** based on **audit**
- ✓ key → **building capacity & confidence**
 - discovering **Indigenous** worldviews, knowledges & pedagogies
 - **decolonisation** – uncovering historical & contemporary colonising practices
 - **Local** → **very remote Indigenous community exchange**
- ✓ **multi-pronged long-term approach**
- ✓ expanding Indigenising team with **other Indigenous peoples and communities**
- ✓ creating an **Indigenous Steering Group**



25

2021 Indigenising

- dipping in toes...
- Indigenising buddies
- Faculty TIGER grants for 2 Indigenising initiatives
 - 2 full-day Yarning Circles on country with Indigenous academics
 - Indigenous Student CoP
- Audit living doc → unit reports & up-dating
- Lunch time yarning circles
- Indigenous book club



26

Going forward...

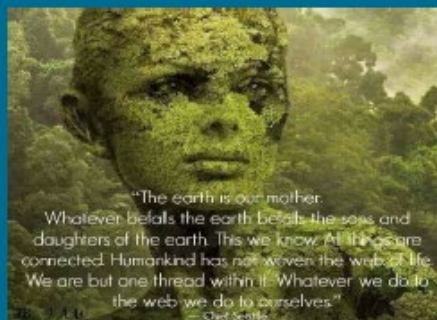


- continuing & refining initiatives iteratively
- Audit living doc → unit reports & up-dating
- co-creating an Indigenising unit for staff
- co-creating finances for exchange with remote communities




27

THANK YOU



28



Indigenising the Psychology Curriculum

Journey of Psychology Team

Assist/Prof Petra T. Buergelt, FoH Galambary - FoH Reconciliation Working Group, 11 February 2021

1

Created strategically an Indigenising Team



Indigenising Team

- ✓ Sally - UC Indigenising Task Force & Indigenising Champion for FoH
 - ✓ Tamsin - FoH T&L
- ✓ Tricia & Amanda - HoD & PD
- ✓ Caroline, Tricia & Vivienne - course conveners
 - ✓ Petra
- ✓ TBC: Indigenous Academics & Aunty Ros

Two-way Feedback



2

Governance based on ecological principles

Cybernetics

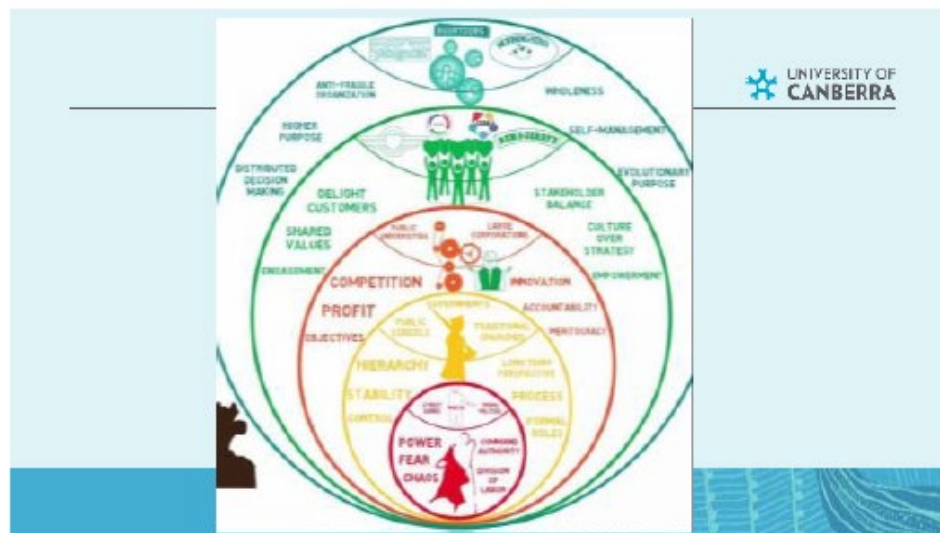
...interdisciplinary study of how natural systems communicate with all their parts = how they govern themselves



- ✓ how systems & parts of systems self-govern while they are also governed by the whole
- ✓ how nature adapt or adjust to environments, sustain themselves



3



4

Sociocratic circle-organisation governance



- ✓ designed to enable groups to govern themselves collaboratively as partners - sharing knowledge, problem-solving & building consent - for the mutual benefit of all
- ✓ based on **nature principals** - link to **Indigenous governance**
- ✓ **get more done** more harmoniously
- ✓ produces **harmonious, respectful, self-organising & self-correcting** groups



Socio... = companion or associates **...cracy** = governance
Governance by people in association with each other
 unites science & arts

5

Sociocracy implements all 8 characteristics of effective governance



- ✓ participatory
- ✓ transparent
- ✓ responsive = agile
- ✓ **full-group** consensus making
- ✓ equitable & inclusive
- ✓ accountable
- ✓ effective & efficient



... **but sociocracy adds :**

- ✓ distribution of power → gives people power to consent & object
- ✓ clear & compelling sense of purpose → overarching goal
- ✓ harnessing diversity → innovation

6

Key Governance Systems & Processes



- **circles** connected via double links: down & up (= feedback loops)
- **full-group consensus** = no objection
 - inclusiveness & equality
 - collective intelligence → synergy & multiple points of view = better decisions
- everybody **shares the rewards/benefits & risks**
- **learning & optimising** via feedback loops, observing process, reflecting & correcting
- **owns itself** = equalitarian & autonomous
- **power with** → creates a whole & develops power (energy)



7

Applied following features



- **circle** connected via double links: down & up (= feedback loops)
- **meetings** rounds → yarning circle
 - opening rounds
 - clarification rounds
 - decision rounds
 - completion rounds
- **decision making** = **full-group consensus** = no objection
- **elections** roles & responsibilities, most suitable person
- **learning & optimising** via feedback loops, observing process, reflecting & correcting



8

Created Guiding Principles



- long-term, gradual, circular/iterative and emerging process
- co-designing, co-implementing & co-evaluating with relevant partners within and outside UC, iterative and emerging process,
- collaborating, reciprocating and two-way communication across all levels and especially with whole psychology team



9

Created Guiding Principles - con't



- learning by doing → being open to learning and figuring it out on the way
- OK to not know → challenging but very powerful place
- no experts all learners - learning along-side and together two-way complementing and helping each other
- making mistakes is OK as mistakes are very useful learning opportunities → learn as fast as possible



10

Created Guiding Principles - con't



- there are many ways - there is no right way, try out & see whether it works for you - for some it will work for others it will not work and that is alright
- valuable to have diverse perspective & disagree as long as done in a respectful way → great learning opportunity
- wise to ask for assistance & resources
- critical to scaffold within and across our courses



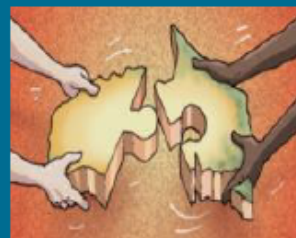
11

DISTINCTIVE BY DESIGN



Indigenising the Psych Curriculum

Undergrad & Hons



12

In particular, I acknowledge the Elders of the Ngunnawal people past, present and future, on whose land I live and work.



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Intention

- adventurous & inspiring journey
- effectively enable & empower others to fulfill their potential

Who you are for me:

- passionate leaders of leaders, game changers

Who I am for you:

- champion for Indigenising psych curriculum
- door opener & partner/facilitator





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Today's intention

Why is Indigenising important?

What is in it for me?

Roadmap suggestions

Resources

Indigenous ways of being, knowing & doing (overview)

Next critical steps...



The slide features the University of Canberra logo in the top right corner. Below it, there is a vertical list of topics connected by orange arrows pointing downwards. To the right of the list is a square image of Indigenous artwork, featuring a complex pattern of red, orange, and yellow lines and shapes.

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WHY is Indigenising important?

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As part of this commitment, the University of Canberra will contribute – through our education, research, and other activities – to the advancement of reconciliation, and to the building of just, prosperous and sustainable communities which are respectful of our local Aboriginal and Torres Strait Islander heritage.

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- FoH T & L → initial general overview audit by **24th June**
- Our APAC accreditation is subject to the following conditions:
 - ✓ *Cultural responsiveness*, including with Aboriginal and Torres Strait Islander cultures, is appropriately integrated within the program & clearly articulated as a required learning outcome.
 - ✓ and some assessment of student competence is required in each of its programs






need to show sufficient progress by **30 Sept**


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What is the purpose of universities?



22



- public commons - belonged to & benefited all common people collectively
- gaining an understanding of
 - how people and universe works &
 - what creates health and wellbeing
- pass on these knowledges
- **education** = "educare" → drawing out from within

↓

social mandate → contributing to the health & wellbeing of humans & nature by ensuring harmony/balance

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Are universities fulfilling this mandate?

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- mental & physical disease
- violence & wars
- climate change & environmental destruction
- extreme natural events, disasters & global pandemic



	significant proportion live in absolute poverty as defined by the UN = severe deprivation of basic human needs (e.g., food, shelter, health, education)
Stress levels (death, overcrowding, serious illness or disability, alcohol & drug related problems, family member in jail)	<p>significantly higher particularly in remote communities</p> <p>52% > 2 stressors over previous 12 months</p> <p>27% > 4 stressors over previous 12 months</p> <p>significant number of children live in families that experienced > 7 stressors in previous 12 months</p> <p>malignant grief</p>
Life expectancy	~ 12 years less for males & ~ 10 years less for females

27



Source

=

Living in disconnected from & in disharmony with Nature

e.g., Clover, 2002; Berkes, Colding, & Folke, 2003; Buergelt et al., 2017; Grande, 2000; Griffith, 2015; Paton, Buergelt & Campbell, 2015; Reason, 1995; Sithole et al., 2017

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What do you stand for - what is the difference you want to make in the world with being an academic?

What do you want to accomplish with Indigenising - self & others?


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HOW
could fulfill our social mandate and counteract the existential crisis?

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- **huge opportunity**
 - psych pioneers
 - best position
- **authentic**
- **now & long-term, evolving stepped process → scaffolding**
- **unknown territory**
 - trail & error
 - learning as fast as possible
 - challenging - try on & generosity



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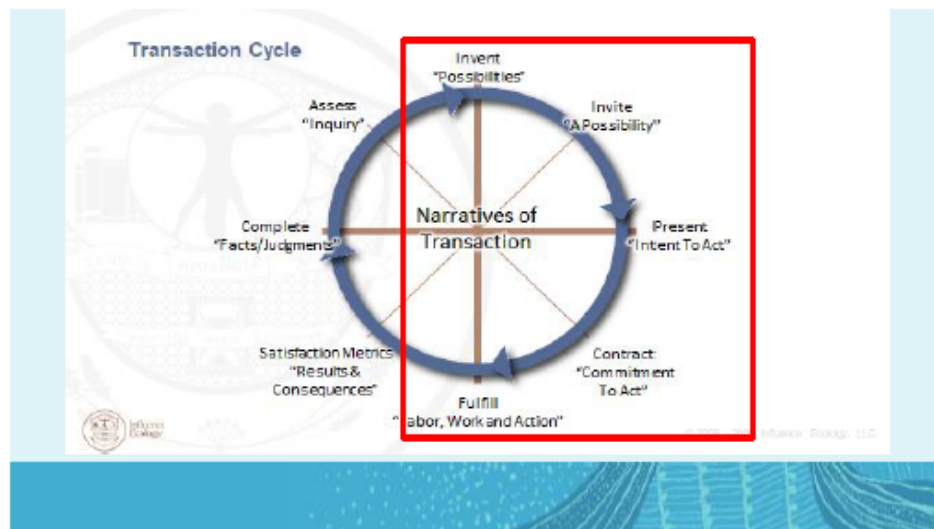
Created an Indigenising Team

- ✓ Sally - UC Indigenising Task Force & Indigenising Champion for FoH
 - ✓ Tamsin - FoH T&L
 - ✓ Tricia & Amanda - HoD & PD
- ✓ Caroline, Tricia & Vivienne - course conveners
- ✓ TBC: Indigenous Academics & Aunty Ros

Created a Road Map

Getting Feedback from YOU!

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STEP 1: FoH Initial Audit



✓ **by 24 June**

✓ objective: report on progress of Indigenising in psych - what done & plan forward → **baseline**

✓ intuitive

Suggestions:

✓ running **overview session** re Indigenous ways of being, knowing & doing

✓ each lecturer audits own audit using Caroline's & Petra's mapping doc

✓ Tamsin & Petra work out with all three course conveners **overview mapping** starting with M Clinical Psych → Courses Assurance Summary (CAS) Tool


✓ provide **feedback** to FoH → ideas, challenges & needs, resources, etc.



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Unit 11360- Understanding People and Behaviour (Level 1)			
1. Be familiar with the major theories and research in psychology. 2. Be able to demonstrate knowledge of how people behave so they do in a range of situations; and 3. Be able to apply this knowledge in practical exercises and in written assessment.			
UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous Histories and traditional ecological knowledge to develop and augment understanding of their discipline.			
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			
APAC 1.1. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.			

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Confidential Feedback re Indigenising your unit (please use as much space as you need)

What **ideas** do you have about Indigenising your unit and psychology curriculum in general?

What **challenges** do you experience (e.g., concerns, knowledge gaps, etc.)?

What do you think you **need** or might need to **Indigenising** your unit?

What **resources** could you contribute to us Indigenising the curriculum?

Anything **else** you like to bring to our attention?

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STEP 2: Deep Dive - actual Indigenising



- ✓ **adjusted** together based on audit
- ✓ **key** → **up-skilling team**
 - Indigenous worldviews, knowledges and pedagogies
 - colonisation - historical & contemporary
 - other needs identified in audit
- ✓ initial focus → 4 Professional Practice core units
- ✓ then all other units

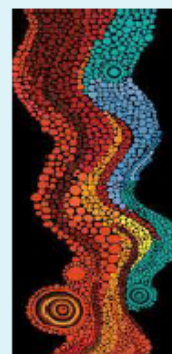


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Foci:

- ✓ **identifying implications** of UC Framework for curriculum design & delivery & how to address the implications
- ✓ **identifying needs of staff**
- ✓ **introducing staff to Indigenous ways of being, knowing & doing in detail**
- ✓ **training staff in Indigenous pedagogy & research**



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Ideas starting up-skilling:

- ✓ Petra overview to create basis
- ✓ Google doc folder - sharing resources
- ✓ Ecology Influence webinar re process
- ✓ learning circles - weekly @ lunch time?
- ✓ ...








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What are our resources?

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"If I have seen further it is by standing on the shoulders of giants."

- Isaac Newton



You will get all you want in life, if you help enough other people get what they want.

- Zig Ziglar



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UC Indigenising Framework





Indigenising* the Curriculum Framework (2020)

UC's Framework for embedding Aboriginal and Torres Strait Islander peoples' perspectives, content, and pedagogies into the curriculum†

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People






- Marina Martiniello - Education Designer Aboriginal and Torres Strait Islander Specialisation
- UC Indigenous Perspectives Community of Practice

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Literature 



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Literature 




- linked to psych
- online
- free
- could use chapters in different uni

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In 2018, major documents were updated to ensure the research sector is current with best practice in ethics and NHMRC's strategy for Indigenous health:

- Road Map 5: A strategic framework for improving Aboriginal and Torres Strait Islander health through research (Road Map 5) and Action Plan
- Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders 2018
- Keeping research on track 18



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Literature – Education





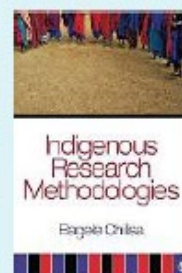
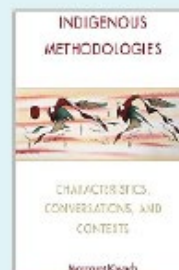
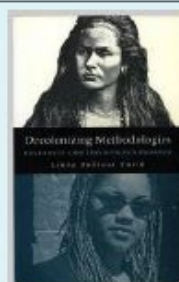
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Literature - Research

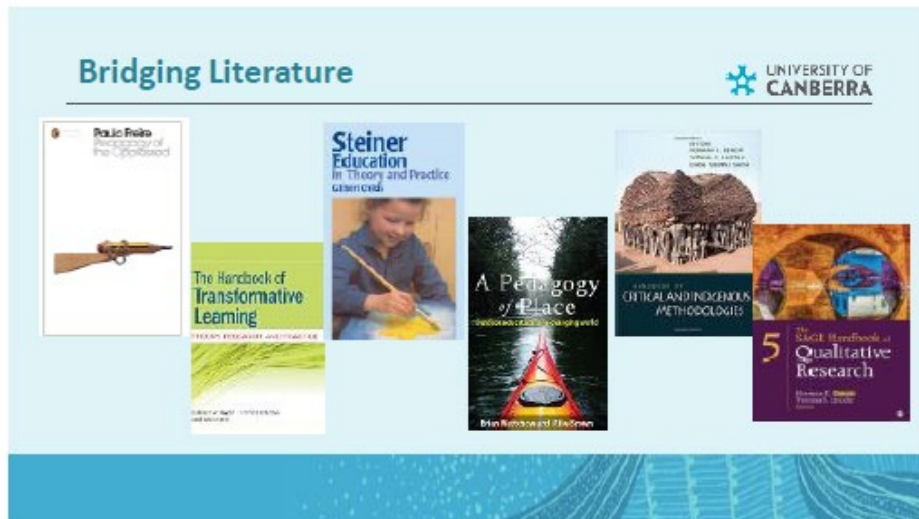


53

Literature - Research



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55



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Next critical steps?



- ✓ FoH initial intuitive audit by 24th June
- ✓ Work out how to do the **deep dive**...
- Petra overview to create basis
- Google doc folder – sharing resources
- Ecology Influence webinar re process
- Learning circles – weekly @ lunch time?
-



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Thank
you!

"The earth is our mother.
Whatever befalls the earth befalls the sons and
daughters of the earth. This we know. All things are
connected. Humankind has not woven the web of life.
We are but one thread within it. Whatever we do to
the web we do to ourselves."

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Indigenising the Psych Curriculum

Overview of Indigenous ways of being, knowing & doing



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Intention & Stepping Stones

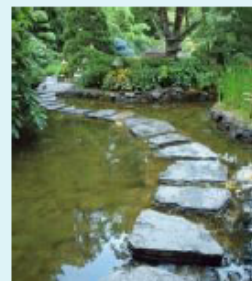
Explore & discover with you Indigenous ways of being-knowing-doing to assist you completing the audit.

Being = perspectives & worldviews

↓
Knowing = contents

↓
Doing = pedagogies

↓
Audit example



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Chatham House Rules
 Every sharing contributes value
 Non-judgemental & respectful
 Generosity & humility
 No right or wrong
 Exploring & discovering together

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Next steps...

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- expanding Indigenising team with **Indigenous academics and Ngunnawal elders**
- creating an **Indigenous Advisory Group**
- the educational designers, Dr Petra Buergelt and Dr Sally Kelty serving as **Indigenising buddies** staff can draw upon as sounding boards for Indigenising their units
- creating an **Indigenising Sandpit Unit on Canvas** with resources for Indigenising (e.g., literature regarding content and pedagogies, recordings of yarning circles, discussion boards, power points)



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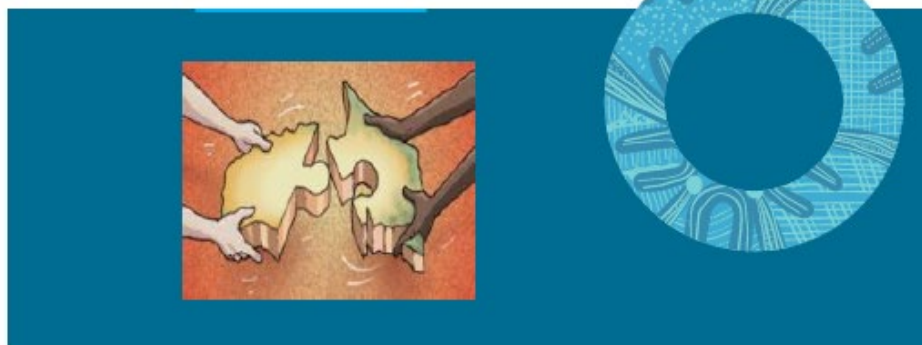
- fortnightly **Indigenising Lunchtime Yarning Circles**
- **utilizing other learning opportunities** provided within UC, nationally and internationally alongside
- **gaining lived experience** interacting two-way with Indigenous peoples **starting locally**
- creating **Indigenous Student Yarning Circles and Buddies**
- **creating finances for Indigenising activities** (e.g., interacting with Indigenous peoples locally and in remote Indigenous communities)



Learning Circles

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Next steps that were implemented...



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Creating double-links up & sideways with:

- FoH Reconciliation Group
- Australian Indigenous Psychology Education Project (AIPEP)
- UC Adjunct Prof Pat Dudgeon (UWA, AIPEP)
- UC



... and dipping in toes → each colleague
Indigenising one or two aspects

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Going forward ...



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Implementing first circle - 4 foci:

- **Story Ground Yarning circle series** on country with Indigenous academics Dr Paul Collis & Dr Wayne Applebee
- **Lunchtime Yarning circles** → exchanging Indigenising experiences
- **Indigenising Sandpit CANVAS site**
- **connecting Indigenous psych students across all levels** → creating an Indigenous Student CoP




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Challenges

- shifting mindsets - individual & collectively → culture & systems
- bridging several 'worlds'

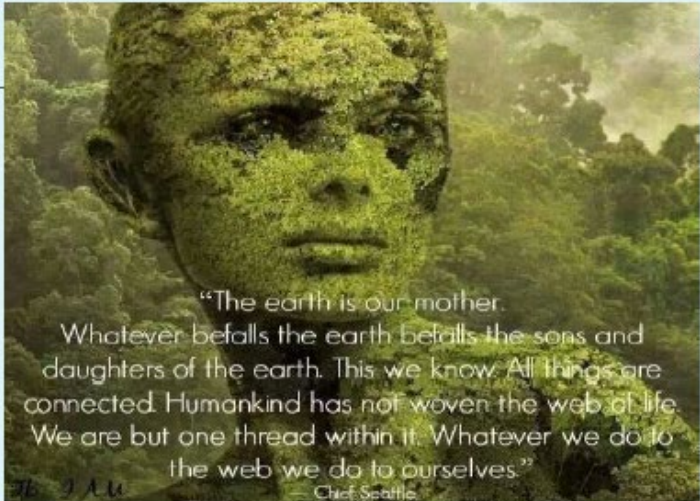
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- time
- ally position



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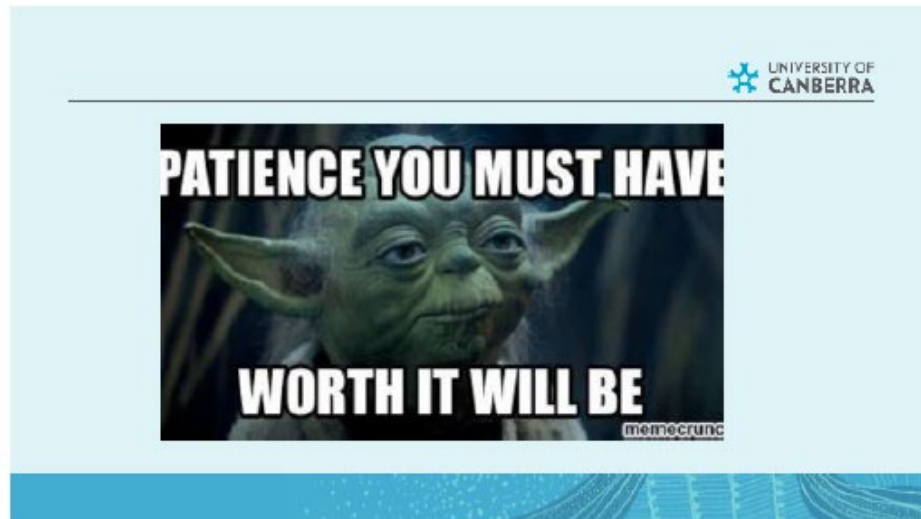




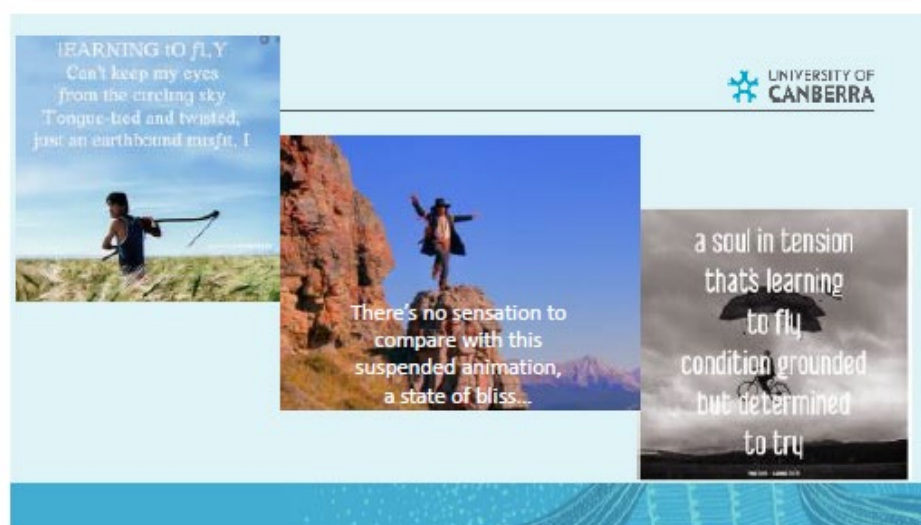
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 Whatever befalls the earth befalls the sons and
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— Chief Seattle

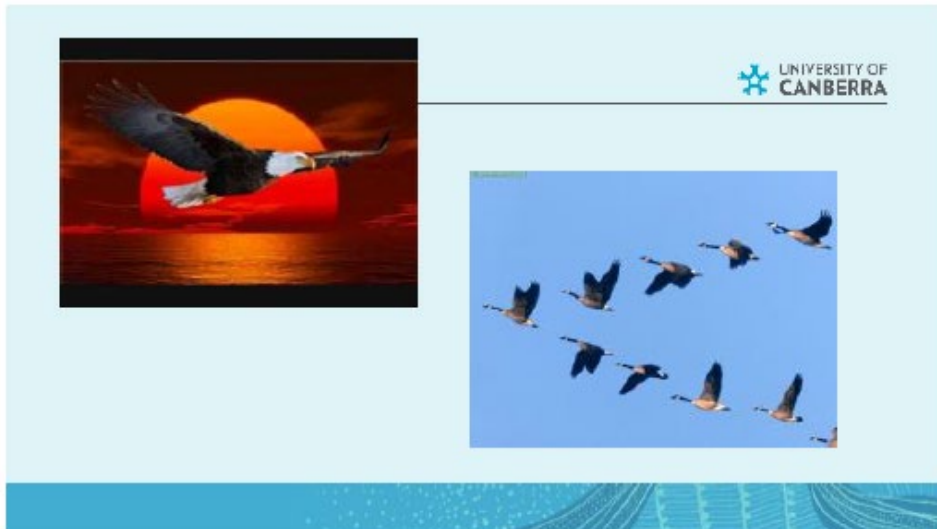
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THANK YOU



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INDIGENISING - FACULTY OF HEALTH AUDIT

PSYCHOLOGY

OVERARCHING PROCESS UTILIZED

1. Psychology team appointed Assist/Prof Petra Buergelt as Indigenising champion for psychology, because of her research, lived experiences and knowledges in the Indigenous space; relationships with local, national and international Indigenous peoples; and being a member of the CIRI Executive team
2. Created Psychology Indigenising team consisting of:
 - UC Indigenising task force member: A/Prof Sally Kelty
 - FoH T&L – Tamsin Kemp
 - Discipline lead – A/Prof Tricia Brown
 - Program director – A/Prof Amanda George
 - Conveners for all three courses – Dr Caroline Ng, A/Prof Tricia Brown (standing in for Dr Dimity Crisp, Assist Prof Vivienne Lewis)
 - team met twice so far and created:
 - a proposal for a long-term, stepped and iteratively co-created Indigenising roadmap that was suggested to the whole team
 - a template for the FoH audit to facilitate the team conducting the audit
 - we are currently identifying and inviting Indigenous academics, practitioners and community members into the team
 - guiding principles so far: co-designing with relevant partners within and outside UC, iterative and emerging process, collaborating, reciprocating, two- way communication across all levels and especially with whole psychology team
 - co-created within the Indigenising team and with psychology team
 - roadmap for Indigenising in the psychology discipline
 - template for FoH audit including
 - Indigenous ways of being/knowing/doing-graduate attribute table
 - feedback regarding ideas, challenges, needs, resources and anything else the team wanted to communicate
 -

3. Workshops to start upskilling psychology team so far to start creating a strong foundation for Indigenising and audit
 - decided to divide team into two sub-teams: a) bachelor & honours program and b) Masters Clinical Psychology
 - Assist/Prof Petra Buergelt facilitated two 1.5 h workshops with these sub-teams
 - “Indigenising: why, proposed roadmap, overview resources & feedback to roadmap”
 - First workshop outcome was to conduct a workshop “Overview of Indigenous ways of being, knowing & doing”
4. Unit conveners completed the audits
5. Petra and Tamsin met with each of the three course conveners (3 h, 1.5 h, 1 h) to explore and add to the unit audits
6. Petra compiled all the thoughts and ideas generated during the sessions with the course conveners and fed them back to the course conveners and Tasmin for editing
7. Petra integrated the edits of the conveners and emailed audits to discipline lead and program director for approval and submission to FoH

COURSES COVERED

- Bachelor of Science in Psychology pp. 3 – 43
- Bachelor of Psychology (Hons.) pp. 44 – 58
- Master of Clinical Psychology pp. 59 – 85

STRUCTURE FOR EACH COURSE

- general comments
- key overarching themes
- combined feedback (answers team members provided to the five feedback questions)
- individual unit metrics with Indigenising aspects at the start

BACHELOR OF SCIENCE IN PSYCHOLOGY

GENERAL COMMENTS:

Not yet included into the audit

- Survey research & design – no convener yet
- Forensic psychology and Criminal Psychology – elective
- WIL Professional Practice and

Health – needs to be developed for

2021, no convener yet Once the
conveners are assigned, we will
conduct the audit with them.

KEY OVERARCHING THEMES:

Psychology is especially suitable for Indigenising because we have the largest cohort of Indigenous students (currently 38) and because of the subject matter:

- Indigenous psychology, cultural and cross-cultural psychology, social psychology, developmental psychology, health psychology
 - ethnocentrism, racism, stereotyping, prejudice, discrimination
 - several staff members who are specializing in conducting research with Indigenous peoples and communities (Petra, Sally) or with people from other cultures (Caroline)
 - other areas of psychology: community psychology and environmental psychology (not currently taught at UC)
 - the psychology team comprises academics from many different cultures who speak different languages, which we could emphasise by sharing about our backgrounds and stories from our backgrounds
-
- some units more suitable and have greater potential than other units for Indigenising in terms of content. Aim for at least one unit in each level so Indigenising is embedded in every level. This also enables us to ensure that learning scaffolded. Units that have a huge potential for Indigenising include:

- 1st level: Understanding People and Behaviour*, Foundations of Psychology**, Introduction to Research in the Health Sciences*, Psychology Across the Lifespan**
- 2nd level: Personality and Individual Differences, WIL Professional Practice and Health*
- 3rd level: Social Psychology**
- Electives: Health Psychology*
- some of these units are cross-discipline units (marked with*) and thus hold a particularly huge potential for effectively Indigenising across FoH and UC. Other existing units (marked with**) could be cross-discipline and we could offer develop other units that could be cross-discipline or even UC (e.g., Qualitative Research, Indigenous Research, Community Psychology, Environmental Psychology). Coordination across FoH and resourcing would be required for those units. Coordination perhaps best led by FoH T&L.

Other existing key resources

- great openness and willingness of the team to authentically Indigenise
- multicultural team
- diverse expertise and experience in psychological process
- many great ideas already – see below and

Biggest challenges

- lack of knowledge and lived experiences
- bounded by our own lived experience as a white middle class woman and men
- not yet having worked through our own emotions re colonisation (e.g., guilt, shame) and shifted our perspectives
- that we want to do the Indigenising authentically and well (don't want to do it badly)
- time
- financial resources for
 - Indigenous academics and practitioners to teach or co-teach
 - gaining lived experiences

Key needs

- building capacity as allies via education and lived experience
- time & financial resources
- How can we facilitate team to have time and financial resources? We will need to be creative & being resourceful and playing to our strength
- Tiger Grants? Other Grants?

Initial overarching considerations and ideas

- we already see lots of opportunities to step it up – especially applying – the more we find out the more we can refine
- we would like to run the WIL Professional Practice and Health unit as focusing on “Cultural and Indigenous Psychology” unit. We submitted last year a proposal that was rejected due the UC Indigenising Framework not yet being developed and approved. We could refine that proposal.
- course and unit learning outcomes need to reflect cultural responsiveness more obvious and if in there it will be reflected in content and assessment (could be especially important for APAC accreditation). Start from bottom up, from unit level, easier to adjust unit learning outcomes = academic revision and only needs to go to faculty via variation to DUB whereas course variations more time consuming = bigger process.
- need to keep in mind broader consideration of cultural/cross-cultural psychology as a curriculum framework in which to situate Indigenous Australian and Torres Strait Islander worldview, knowledges and pedagogies
 - consider similarities, differences and linkages between Indigenous cultures and other minority cultures (including ethnic groups, CALD, women, children, disabilities, etc.) and focus on nuances
 - throughout curriculum explore that we are all connected because we are human beings and share commonalities but also are different and diverse and the value of connectedness and diversity
 - also important to explore commonalities and diversity among Indigenous peoples by exploring ways of being, knowing and doing of Ngannawal mob, diverse Australian mobs and mobs in other countries
 - create awareness of the diversity and value of that diversity
 - many students not from Canberra and will work with Indigenous peoples from other mobs in diverse regions of Australia or internationally
- need to consider and ensure scaffolding & flow
 - within units within the courses
 - across undergrad-hons-MCP
 - across disciplines in case of cross-disciplinary units
- brainstorm key themes we want to focus on and scaffold throughout such racism and deconstructing racist discourse, personality, colonialization, health and wellbeing – themes will emerge as we journey
- first year units
 - lend themselves to start having an open mind and reflective, accurate and critical thinking, and getting students to think how culture affects how people see the world,
 - could introduce team teaching to introduce students to

- notion otherness and complementing, because our team consists of members from different cultures and sub-disciplines – could bring out these aspects by positioning ourselves at start of teaching
 - team work
- when using resources need to coordinate them especially
 - for “Working together” book we need to coordinate chapters.
 - For NHMRC guidelines for working with Indigenous and Torres Strait Islanders we could coordinate different foci (e.g. Psychology across the Lifespan could focus on children and adolescents; research units could focus on research aspects)
- emphasise importance of co-design and self-determination (working with rather than to)
- use the experiential learning and reflection-based critical and transformative pedagogies of the professional core units as ways to develop Indigenous ways of learning
- we could aim for the whole psychology team to have completed the cultural awareness training by end of this year (currently 14 team members have already completed the training and the remaining colleagues are enrolled to do the next training)
- co-creating sufficient resources – ideas and needs:
 - UC Indigenousising units staff can take and get credit for (without assessment)
 - Indigenous worldviews & knowledges
 - Indigenous pedagogies
 - creating long-term relationships with Ngunnawal elders
 - partnering with the Ngunnawal bush healing farm reciprocal exchange: <https://www.canberratimes.com.au/story/5993161/residential-program-at-ngunnawal-bush-healing-farm-on-hold/>
 - as a discipline team we are spending one week in a remote Indigenous community to get lived experience and confidence – I know
 - Dr Miriam Rose Ungunmerr who is doing cultural awareness on country in Daly River NT
<https://www.miriamrosefoundation.org.au/about-us/who-miriamrose>
 - A/Prof Dr Elaine Lawurra Maypilama in Galiwinku
<https://www.cdu.edu.au/northern-institute/our-teams/601/13803#elaine-l%C3%A4wurrpa-maypilama+Yalu>
 - Links to Tiwi Island community
 - fortnightly lunch time yarning circles – learning circles where colleagues and guest speakers share for ~30 min their knowledges (e.g., experiences, summaries of relevant courses/workshops, interesting articles, critical and Indigenous pedagogies)
 - Tiger Grant to fund guest speakers and on country awareness training – perhaps

we can come out with a joint paper about our process too

- creating a qualitative and Indigenous research unit across FoH or even UC (CIRI is considering Indigenous research unit)
- Indigenous student enrolments are not clearly flagged to staff
 - reasons seem to be diverse
 - need to think of ways in which we can be building a safe space in all units that facilitates disclosure
 - we could co-create Indigenous student group and buddies across under, hons, MCP and PHD level so they can support each other in partnership with
 - Ngunnawal Centre
 - Australian Indigenous Mentoring (AIM)
- all units could
 - consider case studies - how it has been done & how could we do it differently
 - use examples/exercises based on research carried with Indigenous people
 - could have some assessments focusing on Indigenous aspects
 - each essay task could include cultural and Indigenous considerations
- to address limited availability of Indigenous academics and practitioners to teach or co-teach
 - we could record and share modules done by Indigenous academics and practitioners
 - those team members who have experience and expertise in Indigenous and/or cultural and cross-cultural psychology could teach into other units (e.g., Petra, Sally, Caroline). Would also facilitate scaffolding
- FoH T&L offering to do story boarding with us to develop & refine units
 - uses design thinking, iterative & collaborate
 - can be done individually or with groups we nominate – works better with small groups (e.g., within levels and/or across levels of units that need scaffolding)
- UC resources
 - Marina and Alison Guy & Community of Practice
 - Indigenous Student Completion Project

ACTIONS:

Tamsin – FoH T&L take lead of coordinating across faculty in conjunction with unit conveners, but maintain integrity of psych units in context of the psych course

The next section provides the feedback team members gave regarding challenges, needs and resources.

COMBINED FEEDBACK:

What **ideas** do you have about Indigenising your unit and psychology curriculum in general?

Integrated into the Indigenising aspects under each unit.

What **challenges** do you experience (e.g., concerns, knowledge gaps, etc.)?

- time... would be so helpful if we could somehow create time for focusing on the Indigenising [?] e.g., need ideas for generating money so we can be buying ourselves out of marking & tutoring
- funds to pay ongoingly for Indigenous academics, elders and Ngunnawal community members for teaching into units
- Still at infancy stage on my knowledge and understanding of Indigenous worldview and I am afraid that my understanding will be 'bookish' with no lived experience.
- A knowledge gap in understanding of the different Indigenous groups, is there a shared common worldview across Indigenous peoples or does it differ by Indigenous groups.
- The wording of the new graduate attribute is not consistent with the other attributes. Its wording is more consistent with a learning outcome ("able to demonstrate"). This makes it difficult to interpret how this should be integrated into the units. If you look at the first 3 graduate attributes, they are worded in a way that describes the attributes of a graduate (e.g. "UC graduates are professional"). The new 4th attribute is worded differently. The use of "are able to demonstrate..." suggests some sort of skill or capacity that can be assessed (i.e. "demonstrated"). This seems more consistent with the wording of a learning outcome rather than a graduate attribute.
- My own knowledge on the history of psychology would need to be developed.
- Availability of Indigenous researchers to be guests in the unit.
- As this is a unit consisting of students from multiple degrees and study plans across the Faculty of Health it is difficult to ensure that material is appropriate for all students, does not overlap with already presented information etc. Only less than 30% of the students will be psychology students so the challenge is to understand and take account of this diversity in student, other units they will be taking and accreditation requirements.
- It is hard to find open access data on Indigenous mental health that is easy to interpret.
- I have large knowledge gaps, and I suspect there are many unknown unknowns, so I don't even realise what I could improve.

- Knowledge gaps
- Want to do it authentically
- Lack of published literature to draw from in regard to [specific psychological topics]
- I have not knowledge whatsoever relating to Indigenous people of Australia.
- I am learning more about Indigenous ways of doing, knowing and being.
- There is a time burden to make sure I have sufficient knowledge to appropriately Indigenise the course. I had a virus over the last week and feel like I'm already terribly behind!
- Because some of the topics I cover deal directly with racism and movements to dismantle it, I'm especially aware that I'm bounded by my own lived experience as a white middle class woman.
- The UC Indigenisation Framework is not yet official or available.
- There are no Indigenous Australian staff in the UC psychology discipline.
- Cultural ways of sharing knowledge in Australian universities tend to restrict accessibility, thus perpetuating access of knowledge and training to the "privileged".

What do you think you **need** or might need to Indigenise your unit?

- time
- Indigenous academics and/or elders – see comment above
- *If further cross-cultural and indigenisation of this course occurs, we will need to look at what would be useful given the diversity of the students who take this unit.*
- Instructional help on applying pedagogical tools to Indigenising my teaching.
- Knowledge base
- I need to educate myself on Indigenous ways of knowing and being in relation to [the unit I teach]
- The current conversations conducted within the Discipline and the wider university are extremely helpful, and I would like them to continue.
- I am also finding resources/ideas online (including via social media) that are giving me additional perspectives on ways to incorporate Indigenous ways of knowing/being/doing into the curriculum, particularly in light of current events.
- It would be useful to have a conversation with discipline heads of the most common courses that feed into this unit to determine where the unit and content fits into the broader indigenisation of their courses and what they would find most useful to be incorporated into this unit. This unit might not just have to satisfy APAC requirements so this should be known before redesign or change occurs.
- Mostly education, but also quite specific discussions on what can be done.
- Assistance with identifying resources
- Expertise to review what I have planned to implement
- Need help to include the impact of colonial history on testing [2021?]
- Looking for good story sharing resources

- A clearer idea of what the difference in wording used for this graduate attribute means for its implementation.
- I need exposure to Indigenous ways of being, knowing, and doing in topics that are linked to psychology.
- It would be incredibly valuable if I could have more training and could connect with the Indigenous community in Canberra and surrounding regions to develop some partnerships.
- Ongoing guidance and education.
- Links to support at UC and forming connections with the Indigenous community in Canberra and surrounding regions to develop partnerships
- You and Petra have both provided what look like useful references • . I need to read further to know what else I need in terms of content, but welcome anything I'm sent.
- It would be helpful to have my course content moderated, but I worry about being able to make changes quickly enough to allow this important process. Practically speaking, it may have to be a bit of moderation before & after – I know that's not best practice, but the revisions I made to the unit last year were on a very tight turn around and I'm not sure how much faster I can do it.
- More information about local Indigenous histories and traditional ecological knowledge.
- More opportunities for teaching staff and students to communicate and engage with Indigenous Australians.
- More ways for teaching staff and students to work with Indigenous Australians.
- Many unit iterations to gradually map, work through available Indigenous psychology resources about motivation and emotion, and trial ways of embedding Indigenous ways of knowing, being, and doing into the existing curricula.
- Discussion with unit conveners of similar units at other Australian institutions about how they are indigenisation the motivation and emotion curricula.

What **resources** could you contribute to us Indigenising the curriculum?

- Lived experience as result of conducting research with Indigenous peoples in remote communities in the NT and Taiwan
- Diverse knowledge regarding Indigenous worldviews, knowledges and practices across world – many resources: books, papers, etc.
- Established relationships with Indigenous elders and academics in Australia, NZ, US, Canada, Africa & Norway – could ask to be guest speakers, Indigenising team members
- Established relationships with remote Indigenous communities in the NT and Taiwan
- CIRI Executive Member
- Qualitative research and Indigenist research

- Transformative learning pedagogies – I am one of the co-editors of the Palgrave International Handbook of Transformation and a member of the International Transformative Learning Association Leadership Circle and thus have many contacts to TL academics and practitioners across the world
- Unfortunately (and embarrassingly), I have little to contribute.
- I think probably not much, but since I have a lot of unknown unknowns I may not even realise that/what I could contribute.
- Broad resources (i.e., see my discussion posts in Teams)
- Pedagogical understandings
- I could potentially contribute with time. I am unsure that I possess any other abilities or knowledge that might be useful.
- *Terra Nullius* by Claire G Coleman (a Wirloomin-Noongar-Australian) is a 2017 novel that places the reader into the world view of Aboriginal and Torres Strait Islanders and undercuts the threat to white fragility by setting the book in an alternative reality/near future scenario. It's beautifully written and cleverly structured. If you haven't come across it, I highly recommend checking it out!
- I think we all know about *Dark Emu* now. While the book itself is very dense, the key messages from Jared Diamond's *Guns, Germs and Steel* are transformative for people who need a concrete explanation for why there is a correlation between 'whiteness' and dominance in many countries around the world.
- I'll feed forward my reference list for the unit too, once it starts coming together.
- See my ongoing contributions to the UC Microsoft Teams – Discipline of Psychology - Indigenisation Channel
- I have expertise in teaching about the legal ramifications and psychological impact of colonisation, the Protectionist Acts that led to the stolen generations. Ongoing issues and impacts around Mabo and Crown Land, Deaths in Custody, and the Royal Commission into Institutional Abuse (I taught this at Murdoch Law School in WA, and have incorporated this in unit 10448). I would be happy to teach this in the Professional Capstone unit.

Anything else you like to bring to our attention?

- there is a huge openness and willingness in the psych team to Indigenise but time constraints – need support to create time for team to dedicate to learn and upskill ☹ if there are resources within FoH left over from Tiger grant or conference money perhaps we could get some of that funding
- psychology one of the most potent disciplines for Indigenising because of psychological knowledges, Indigenous psychology, cross-cultural psychology, community psych, environmental psych, health psych – cross faculty and UC units
- Just to say a huge thank you to the team providing all the support for the Indigenisation journey, especially to Petra, Tamsin and Sally.
- Ideally, the psychology discipline could embrace a single electronic platform for collectively conversing and building content for indigenising the UC psychology

curriculum. I suggest using the corporate platform (Microsoft Teams) for meetings, chat, and documentation.

- I suggest discussing and adopting legally and ethically appropriate use of copyrighted materials such as images, particularly in Indigenous contexts.

UNITS

- for each unit we offer *initial* thoughts about Indigenising this particular unit under Indigenising Aspects
- we are also in the process of developing study tours for Indigenous students to Fiji (in collaboration with UoW) and Taiwan

Level 1

Unit 11399 – Understanding People and Behaviour (Level 1)

Indigenising Aspects:

- largest psychology unit with over 700 students
- cross disciplinary unit, 70% of students are not psychology but mainly from disciplines with FoH but also courses from other faculties
- already contains some Indigenous content
- huge potential for Indigenising not only within psychology but across FoH and UC at large
- taught by Dr Sally Kelty who has been researching *with* Indigenous peoples for many years, is the FoH Champion for the UC Indigenising Task Force and has expertise in teaching about the legal ramifications and psychological impact of colonisation, the Protectionist Acts that led to the stolen generations, ongoing issues and impacts around Mabo and Crown Land, Deaths in Custody, and the Royal Commission into Institutional Abuse. She taught all of this at Murdoch Law School in WA and has incorporated this into this unit.
- sibling unit to Foundations of Psychology (FoP) 10444, both units use the same Ebook but different chapters . When we redesigned FoP and UPB in 2018, and then reconfirmed in 2019, we carved up the areas of psychology that would be taught in these two complementary units so that students had a well-rounded coverage in their first year.
- The content of UPB was also based partially chosen based on requests from other course convenors and PD across the health faculty as this was going to be one of the Faculty core units. In 2018, it was decided that FoP would be where students would have their intro to cross-cultural and Indigenous Psychology.
- When the content of this course was decided upon it had the agreement from course convenors in the Faculty of Health, any significant alteration will need to be re-confirmed with all the discipline who enrol in this Faculty unit. For a unit such as this, which fits into many degrees and majors we need to be careful to compliment the other units students will be completing and not repeating the same content.

- If further cross-cultural and indigenisation of this course occurs, we will need to look at what would be useful given the diversity of the students who take this unit.
- Indigenising would need to be closely coordinated and scaffolded with FoP because not all students who do this unit will do FoP and hence don't get the cross-cultural psychology and Indigenous psychology content.
- Personality psychology is also using the Koori Indigenous IQ test. Needs to be coordinated with Amanda to ensure scaffolding.
- This unit seems to lend itself to using learning maps. Could be explored.

Learning Outcomes:

1. Be familiar with the major theories and research in psychology;
2. Be able to demonstrate knowledge of why people behave as they do in a range of situations; and
3. Be able to apply this knowledge in practical exercises and in written assessment.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<i>Unit 11399 is the complimentary/sister unit to 10444 (Foundations). This aspect is covered in unit 1044 content</i>		
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	- Indigenous issues around psychological testing and recruitment practices for employment.	- Experiential practical class looking at knowledges that relate to our understanding of IQ seen from different worldviews (using the Koori Indigenous IQ test, as compared with the Raven's matrices)	- learning journey - exploring & discovering - questions & reflections - conversations/dialogue - Sharing stories

4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	- Individual, cultural & workplace racism/discrimination	- overview and lecture discussions of and the implications of stereotyping, prejudice for Indigenous and First Nations People.	- questions & reflections - conversations/dialogue - Sharing stories and looking at workplace solutions to reduce Indigenous (solutions to case study assessments and in tutorial discussions)
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - Lecture on appropriate and culturally sensitive and safe psychological assessment for recruitment, psychological disorders and assessment of chronic health and lifestyle programs and intervention outcomes. - Readings on prejudice and stereotyping <p><i>Unit 11399 is the complimentary/sister unit to 10444 (Foundations).</i> <i>Most of the Cross-Cultural and Indigenous Psychology at Level 1 is contained in unit 10444</i></p>	-	<ul style="list-style-type: none"> - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - stories -

Unit 10444- Foundations of Psychology (Level 1)

Indigenising Aspects:

- sibling unit to UPB, needs coordinating with this unit
- already contains some Indigenous content and assessment (quiz, tutorial discussion post & response); unit covers cross-cultural and Indigenous psychology (2 of the 10 topics)
- huge potential for Indigenising not only within psychology but across FoH and UC at large taught by A/Prof Petra Buergelt who since 2014 has been researching *with* Indigenous

peoples in remote Indigenous communities in the NT and Indigenous peoples in Taiwan, is working with Indigenous academics in many countries, and is engaged in various ways with transformative learning (e.g., Member of the International Transformative Learning Association Leadership Circle, co-editor of Palgrave International Transformative Learning Handbook to be published in 2021)

- we could be introducing for each topic comparisons between Western and Indigenous worldviews, knowledges and practices over the years
- This unit could be utilizing team teach the Indigenous psychology workshop with an Indigenous academic and/or elder. Resource effective if we make this unit a FoH or UC cross-disciplinary unit.
- we could be utilizing contemporary happenings and have conversations sprinkled throughout the unit in the workshops and tutorials linked to the topics (e.g., black lives matter) and include providing relevant journal articles and articles from the conversation as additional readings
- love to redesign the whole unit with Indigenous peoples – rather than teaching topics create a meaningful storyline that focuses on exploring and discovering the most influential and important psychological concepts and theories and requires students to apply them to their lives
- I started to design this unit in a way that it is a journey, but this could be further improved.

Learning Outcomes:

1. Describe some of the main research areas in Psychology;
2. Explain the major psychological theories and findings relevant to these main study areas;
3. Reflect and engage with the psychological literature; and
4. Apply the American Psychological Association's (APA) referencing conventions in their writing.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<ul style="list-style-type: none"> - thinking and language interactions – how Western and Indigenous language and thinking interact on examples of nature, time, colour and direction - overview of historical 	<ul style="list-style-type: none"> - overview of Indigenous cosmology & ontology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p><i>Assessments:</i></p>

	<p>colonization & its impacts especially on psychological health and wellbeing</p> <ul style="list-style-type: none"> - contributions of psychology to colonization & ways how psychology is decolonizing - traditional ecological knowledges 		
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	<ul style="list-style-type: none"> - key cultural and societal practices - linkages between country-self-language - differences between ways in which Western and Indigenous cultures perceive, think and language time - De-colonisation: Working together two-way to heal, recover & rebuild - psychological processes underlying colonization including ethnocentrism, stereotypes, prejudice and racism - TopHat ebook chapter re Indigenous psychology written by Prof Pat Dudgeon - TED talk by Tui Raven, an Australian Indigenous woman, gives her experience and perspectives of what it means to be an Indigenous person in Australia. Tui's experiences show how Indigenous Australian experience colonization every day - recommended readings: <ul style="list-style-type: none"> - Walking together ebook - Griffith: Wild: Elementary Journey - Lawler: Voices of the first day: Awakening in the Aboriginal dreamtime. 		<p><i>Tutorial discussion board post & response:</i></p> <p><i>I invite you to reflect on your learnings and to apply them to your life by answering the following question:</i></p> <ol style="list-style-type: none"> 1. <i>How could you facilitate decolonization and Indigenous and non-Indigenous people working together in your personal and professional environment?</i> 2. <i>What actions are you committing to take to facilitate de-colonization in your environment?</i> <p><i>Please answer this question from your particular Indigenous or non-Indigenous perspective.</i></p> <p><i>Quiz worth 5% covering cross-cultural and Indigenous psychology</i></p>
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	<ul style="list-style-type: none"> - Trudgeon: Why warriors lie down and die - Giffith: Pip, pip: A side way look at time - Pasco: Dark Emu - Buergelt: Working together two- way journal article 		
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4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - key Indigenous cultural and societal practices - Indigenist research - Critical qualitative research - NHMRC guidelines for working with Indigenous and Torres Straight Islanders - See above 	- overview of Indigenous cosmology, ontology & epistemology	- see above
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	<ul style="list-style-type: none"> - historical & contemporary colonization, racism & stereotyping - Individual, cultural & institutionalised racism - See above 	- overview of Indigenous cosmology, ontology & epistemology	- see above
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - see above content - entire chapter on cross-cultural psychology including cultural competencies - entire chapter on Indigenous psychology 	- overview of Indigenous cosmology, ontology & epistemology	- see above

Unit 10445- Psychology Across the Life-Span (Level 1)

Indigenising Aspects:

- already contains some Indigenous content
- huge potential for Indigenising because focuses on how human capacities develop including how the man-made environment (i.e., societal systems, cultural aspects including education) influences human development. Scope for cross-cultural comparison with special focus on Indigenous cultures.
- We could create awareness that psychology across the life-span rests primarily on one (Western) worldview and is in a sense culturally biased.

- Specific foci could be worldview on the person and society, socialisation, acculturation, Vygotsky's theories especially scaffolding, how concepts of parenting and childhood have changed through time within the Western world but also differ by cultural groups, the challenge of reconciling the etic/emic issue in development.
- We could be exploring Indigenous kinship relationships including reciprocity and familial obligations and relate this to concept of relational as opposed to autonomous self.
- We could expose students to the distinction between dimension and practice. For instance, parental warmth is viewed as universally positive and related to positively to children's outcomes but the practice of warmth, i.e., how it is expressed can be different in different cultural groups.
- NHMRC guidelines for working with Indigenous and Torres Strait Islanders when looking at ethics in developmental research. Could focus in this unit on exploring guidelines in relation to children and adolescents (other units could focus on other aspects).

Learning Outcomes:

1. Describe the sequence of human development and the processes underlying it;
2. Discuss the major psychological developmental theories;
3. Reflect on the impact of context and culture on human development; and
4. Explain the interdependency across domains of human development.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	Present developmental psychology research with Indigenous Australian participants: Australian Temperament Project; Theory of Mind	Perspectives on childhood from an Indigenous perspective	-Moving from known to unknown -Learning journeys -Using stories to gauge their social representations of parenting and childhood
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.		Reflect on the role of culture in development- thinking as intermental Vygotsky's concept of mediation by cultural tools an signs would fit well to	Moving from known to unknown -Learning journeys -Using stories

		present the different worldviews and Indigenous worldview.	
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4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	Developmental niche -NHMRC guidelines for working with Indigenous and Torres Strait Islanders when looking at ethics in developmental research		Moving from known to unknown -Learning journeys -Using stories
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	Reflect on the WEIRD (Henrich et al., 2010) bias of Psychology Cultural influence on development for instance on the role of parenting practices and parenting styles. Attachment and cultural differences Development of ethnic identity in adolescence	Perspective on parenting and the self Kagitcibasi work on the relational self Heidi Keller's work on parenting practices in Cameroun and Germany	Apply Vygotsky's socio cultural approach: tutorial activity in pairs around the zone of proximal development and strategies that are applied within the ZPD such as scaffolding (to be done).
<p style="text-align: center;">Unit 11474- Professional Orientation (Psychology) (Level 1)</p> <p>Indigenising Aspects:</p> <ul style="list-style-type: none"> • will be the first units to targeted so we will need to focus on Indigenising this unit • we could ask students to create an ePortfolio in which they are reflecting how their own cultural background influences their life path (e.g., cultural expectations) and how they interact with others • we could consider adding a lecture to the unit on the history of psychology. This would include Indigenous perspectives. We would need to ensure that this doesn't repeat content that may be planned for other first year units, however. • the topic for the group presentation could be changed to provide students with an opportunity to better understand and appreciate Indigenous history. <p>Learning Outcomes:</p> <ol style="list-style-type: none"> 1. Identify the personal skills, capabilities and knowledge necessary to meet the work standards expected by psychology graduates in the workplace, and develop a personal and academic plan to achieve these; 2. Map out their academic and professional trajectories over the next five years in an ePortfolio; 3. Demonstrate a capacity to work collaboratively as part of a team; and 4. Apply American Psychological Association referencing conventions. <p>UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing</p>			

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			<ul style="list-style-type: none"> - Tutorial activities: Observing – doing – feedback. - Group work. - Real word examples used throughout unit. - Students engage in activities that encourage them to reflect on their own personal development. - Holistic personal development is encouraged.
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.		<ul style="list-style-type: none"> - Theories of teamwork integrated in the unit. These highlight role division, respectful collaboration, care of team members and celebration of differences. 	<ul style="list-style-type: none"> - Tutorial activities: Observing – doing – feedback. - Group work. - Real word examples used throughout unit. - Students engage in activities that encourage them to reflect on their own personal development. - Holistic personal development is encouraged.

4.3. apply their knowledge to working with Indigenous Australians in socially just ways.		<ul style="list-style-type: none"> - Theories of teamwork integrated in the unit. These highlight role division, respectful collaboration, care of team members and celebration of differences. 	<ul style="list-style-type: none"> - Tutorial activities: Observing – doing – feedback. - Group work. - Real word examples used throughout unit. - Students engage in activities that encourage them to reflect on their own personal development.
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			<ul style="list-style-type: none"> - Holistic personal development is encouraged.
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.		<ul style="list-style-type: none"> - Theories of teamwork integrated in the unit. These highlight role division, respectful collaboration, care of team members and celebration of differences. 	<ul style="list-style-type: none"> - Tutorial activities: Observing – doing – feedback. - Group work. - Real word examples used throughout unit. - Students engage in activities that encourage them to reflect on their own personal development. - Holistic personal development is encouraged.

Unit 11398 Introduction to Research in the Health Sciences (Level 1)

Indigenising Aspects:

- Cross-discipline FoH unit with over 500 students – could use this unit for effectively enhancing Indigenising across FoH
- Great potential for Indigenising especially regarding being and the linkages between being, knowing and doing on the example of
 - quantitative research (being = positivism; knowing = one universal truth, only what is observable and objective is valid knowledge; doing = data numbers, data collection methods experiments, surveys, questionnaires; analysis: statistics; outcome: difficult to access)
 - Qualitative research (being = interpretivism/social constructionism; knowing = multiple truths, constructed, subjective; doing = data diverse including text, arts, artifacts; data collection methods: conversations, interviews, diaries, observations and participation; analysis: multiple interpretations; outcome: co-constructed, easily accessible)
 - Indigenist research
- Currently, this unit is heavily quantitative; it only entails one qualitative research workshop which focuses on methods (doing) and not underlying philosophical worldviews (being) but we could make a start by:
 - discussing of Indigenous (and cross cultural) research methods where appropriate.
 - incorporating of additional culturally diverse (including Indigenous) research examples.
 - including of additional culturally diverse (including Indigenous) researchers as guests.

- Expanding qualitative and Indigenous component would give students choices and explore why qualitative more appropriate for Indigenous
- We could increase the amount of qualitative research and add Indigenist research. Have qualitative and Indigenous research upfront. Challenging different study patterns as some students start mid-year.
- We would identify and teach culturally appropriate ways of conducting quantitative research with Indigenous peoples and communities (e.g., Prof Maggie Walter (Utas), Dr Bev Sithole & ARPnet)
- Introducing students to NHMRC & AISIS guidelines for working with Indigenous and Torres Strait Islanders
- We could use more examples/exercises based on research carried with Indigenous people.
- We could also utilize guest lecturers – Indigenous and non-Indigenous – sharing examples of conducting research with Indigenous peoples and communities. They could be local and from within Australia and overseas via ZOOM. If they consent we could record these sessions to build up resources. \Critical reflection on suitability of quant with Indigenous peoples and communities required 2 greatly contributed to colonisation
- Currently we can't build upon Indigenous knowledges covered by FoP as FoP is cross-disciplinary and offered same semester (S2), perhaps rethink more students doing FOP and sequence within unit (e.g., FOP covering Indigenous knowledges at start of unit, this unit offering qualitative & Indigenist research in second half) or within course
- Needs to be scaffolded with Honours Research Methods unit

Learning Outcomes:

1. Have an understanding of the major types of research methods used in the health sciences and the advantages and disadvantages of each;
2. Be aware of some of the issues affecting the reliability and validity of research designs; and
3. Be able to enter data in a statistical package and produce and interpret basic statistical analyses.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to		- Discussion of qualitative research practices	- Questions and reflections - Stories - Pictures, art and figures

develop and augment understanding of their discipline.			
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4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - Learning about ethical issues to be considered when dealing with vulnerable groups - Study design and question writing considering the participant population 		
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	<ul style="list-style-type: none"> - Learning about ethical issues to be considered when dealing with vulnerable groups 		
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - Use of research examples dealing with Indigenous populations and issues, including discrimination and health outcomes 		

UNITS – Level 2

Unit 7118 – Experimental Psychology (Level 2)

Indigenising Aspects:

- This unit is about experiments and statistics. There is one ethics lecture in which we could potentially really discuss something, but otherwise it is difficult to really Indigenise this unit.
- Might be one of those units that we can't do much in content but focus on doing
- Could give examples from the literature about Indigenous mental health and do statistics on that.
- Currently, there are three research methods units taught in this course. APA requires only two and most universities only teach too. Perhaps we could combine the 2nd level and the 3rd level unit that focuses on survey research into one unit and add one Qualitative and Indigenous Research unit. See under **Unit 11398 Introduction to Research in the Health Sciences** for potential of this change for Indigenising.

Learning Outcomes:

1. Critique major research designs in psychology and identify the appropriate statistical analysis;
2. Analyse and interpret data from experimental research designs; and
3. Write a laboratory report in APA format.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	- Currently none	- Currently none	<ul style="list-style-type: none"> learning through observing imitating/doing story sharing using pictures & arts connecting to local place (country) & community (using local examples in class)
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	- Currently none	- Currently none	<ul style="list-style-type: none"> learning through observing imitating/doing story sharing using pictures & arts connecting to local place (country) & community (using local examples in class)
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	- Currently none	- Currently none	<ul style="list-style-type: none"> learning through observing imitating/doing story sharing using pictures & arts connecting to local place (country) & community (using local examples in class)

APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	- Currently none	- Currently none	<ul style="list-style-type: none"> . learning through observing imitating/doing . story sharing . using pictures & arts . connecting to local place (country) & community (using local examples in class)
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Unit 7122 Personality and Individual Differences (Level 2)

Indigenising Aspects:

- great potential for Indigenising
- could include KOORI IQ test experience and reflection on cultural bias in intelligence testing. It fits particularly well in this unit, particularly in regard to achievement of the first learning outcome and unit convener has all course materials ready to go. Would need to be coordinated with UPB. This exploration would also help to examine Aboriginal and Torres Strait Islander knowledge against Western knowledge (consistent with intermediate level of the unit)
- we could also include:
 - the APS apology to Aboriginal and Torres Strait Islander people
 - reflections/online group discussions regarding applicability of intelligence and personality theories and social representations both both.
 - Inclusion of impact of colonial history regarding intelligence testing and impact on Aboriginal and Torres Strait Islander people— emotional/spiritual/social/economic impacts
 - sharing of stories/reflections on what is personality/intelligence, and how are views are shaped by one's own culture
 - Gardener' multiple intelligences especially the one Gardener added specifically for Indigenous peoples (e.g., naturalistic intelligence)
- We could create a map of the learning process for the unit to show expected journey
- Could also emphasise the non-verbal aspects of intelligence more (i.e., emotional intelligence)

Learning Outcomes:

1. Identify the contentions surrounding the nature and measurement of individual differences;
2. Identify and distinguish the psychometric properties of psychological tests;
3. Explain the principles, applications, and pitfalls of personality and intelligence assessment; and
4. Critically evaluate and compare the major theories of personality.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			<ul style="list-style-type: none"> - Reflections or tutorial discussions (graded): be included from 2020 - Questions and reflections - Conversations/dialogue - Group based experiential learning method (POGIL) applied in tutorials - Case study analyses - Flexible/self-directed learning approach
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			<ul style="list-style-type: none"> - Questions and reflections - Conversations/dialogue
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			

<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>	<ol style="list-style-type: none"> 1. Cross-cultural implicit theories of intelligence. Importance of implicit beliefs and associations with achievement. 2. Cross-cultural applicability of personality tests (e.g., big five) and importance of psychometrics 3. Cultural context of personality theories 	<p>Cross-cultural implicit theories of intelligence. Importance of implicit beliefs and associations with achievement – how does one’s own culture influence implicit theories of personality and intelligence?</p>	<ul style="list-style-type: none"> - Reflections or tutorial discussions (graded): be included from 2020 - Questions and reflections - Conversations/dialogue - Group based experiential learning method (POGIL) applied in tutorials - Case study analyses - Flexible/self-directed learning approach
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	<p>4. Intelligence – discussion of eugenics</p> <p>5. Critical evaluation of the applicability of personality and intelligence theories</p>		
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Unit 7120- Physiological Psychology (Level 2)

Indigenising Aspects:

- Might be a difficult unit to Indigenise in terms of content
- “ways of knowing” and “ways of being” might be difficult to include without being tokenistic. However, this may be because I have no knowledge of Indigenous perspectives on human neurophysiology, so perhaps after educating myself I will find a way to improve the unit in this regard.
- Potential topics to include could be
 - brain studies being misused to colonize
 - impact of colonialization (e.g., trauma and intergenerational trauma, unhealthy nutrition, lack of exercise) on cognitive functioning
 - complexity of Indigenous culture and language – linkages to brain functions
- needs to be coordinated with UPB and FoP

Learning Outcomes:

1. Identify the structures and functions of neurons;
2. Describe the processes involved in the generation and propagation of a neural impulse;
3. Recognise the major anatomical divisions of the human brain;
4. Apply knowledge of the physiological bases of behaviour to real-world issues; and
5. Explain the physiological processes underpinning various psychological phenomena.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			<ul style="list-style-type: none"> - Pictures and figures used extensively throughout the unit. - Activities in all tutorials involve students drawing biological systems. Students encouraged to use drawing as a way to organise/visualise content delivered in unit.

			<ul style="list-style-type: none"> - Tutorial activities: Observing – doing – feedback.
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			<ul style="list-style-type: none"> - Pictures and figures used extensively throughout the unit. - Activities in all tutorials involve students drawing biological systems. Students encouraged to use drawing as a way to organise/visualise content delivered in unit. - Tutorial activities: Observing – doing – feedback.
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			<ul style="list-style-type: none"> - Pictures and figures used extensively throughout the unit. - Activities in all tutorials involve students drawing biological systems. Students encouraged to use drawing as a way to organise/visualise content delivered in unit. - Tutorial activities: Observing – doing – feedback.

<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>			<ul style="list-style-type: none"> - Pictures and figures used extensively throughout the unit. - Activities in all tutorials involve students drawing biological systems. Students encouraged to use drawing as a way to organise/visualise content delivered in unit. - Tutorial activities: Observing – doing – feedback.
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UNITS – Level 3

Unit 7123- Cognitive Psychology (Level 3)			
Indigenising Aspects: <ul style="list-style-type: none"> • Will be offered as Cognition & Learning in 2021 • Unit convener on maternity leave • Has a lot of potential for broadening out from behaviourist perspective towards more holistic and diverse perspectives regarding cognition and learning • Could include comparison Western & Indigenous ways of knowing and learning 			
Learning Outcomes: <ol style="list-style-type: none"> 1. able to demonstrate knowledge of theory and research related to advanced topics in cognitive psychology; 2. familiar with how to carry out a replication of, or extension to, an established experiment in cognitive psychology; 3. able to communicate both orally (and in writing) the outcome of research in cognitive psychology. 			
UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			<ul style="list-style-type: none"> - questions & reflections - conversations/dialogue - pictures, arts & figures - tutorials that apply knowledge to familiar situations - Note: these are general strategies that I use, and are not linked to a specific goal of indigenisation
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			<ul style="list-style-type: none"> - questions & reflections - conversations/dialogue - pictures, arts & figures - tutorials that apply knowledge to familiar situations

			<ul style="list-style-type: none"> - Note: these are general strategies that I use, and are not linked to a specific goal of indigenisation
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			<ul style="list-style-type: none"> - questions & reflections - conversations/dialogue - pictures, arts & figures - tutorials that apply knowledge to familiar situations - Note: these are general strategies that I use, and are not linked to a specific goal of indigenisation
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.			<ul style="list-style-type: none"> - questions & reflections - conversations/dialogue - pictures, arts & figures - tutorials that apply knowledge to familiar situations - Note: these are general strategies that I use, and are not linked to a specific goal of indigenisation

Unit 7128- Psychopathology

Indigenising Aspects:

- very important unit to Indigenise
- already contains some Indigenous content and assessments
- we could critically explore
 - historical and contemporary colonising aspects
 - cultural appropriateness of DSM and individual approaches vs collective approaches
 - Indigenous ways of being and knowing especially related spiritual dimensions
 - Indigenous healing practices and therapeutic approaches which are more culturally appropriate (e.g., arts therapies, nature therapy, gestalt therapy)

- We could have dedicated lectures to diagnosis, assessment and treatment of Indigenous peoples. So going beyond just talking about ‘cultural’ sensitivities’.
- Change the assessment items to include specific assessment of understanding of Indigenous issues as they relate to psychopathology.
- scaffold especially with
 - UPB, FoP, developmental, and social psychology
 - honours and MCP

Learning Outcomes:

On successful completion of this unit, students will:

- Identify the major psychological disorders and be able to differentiate between them;
- Describe and apply theory and research related to causes and treatments of psychological disorders;
- Comprehend the principles of assessment, diagnosis and treatment of psychological disorders; and
- 4. Apply principles of diagnosis and treatment to a case study.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<ul style="list-style-type: none"> - Each chapter of the text book includes cultural awareness and discussion of Indigenous issues - Lectures cover mental health in different cultures and how psychopathology is seen and applied in different cultures 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of different cultural worldviews and perspectives. - Health care and mental health problems viewed as holistic including cultural values and beliefs 	<ul style="list-style-type: none"> - experiential learning and activities in tutorial - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

	<ul style="list-style-type: none"> - Tutorials include discussions of cultural responsiveness and psychopathology 		
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - Each chapter of the text book includes cultural awareness and discussion of Indigenous issues - Lectures cover mental health in different cultures and how psychopathology is seen and applied in different cultures - Tutorials include discussions of cultural responsiveness and psychopathology 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - experiential learning and activities - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	<ul style="list-style-type: none"> - Assessing and treating mental health problems in different cultural contexts - Discussion in lectures and tutorials needing to be considered when counselling Aboriginal or other culturally diverse people. 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - experiential learning and activities - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>	<ul style="list-style-type: none"> - Discussions around culturally responsive assessment and treatment - Recommended readings for the unit: Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practices by Pat Dudgeon, Helen Milroy, and Roz Walker. - 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - experiential learning and activities - Applied knowledge - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p><i>Assessment items:</i></p> <ol style="list-style-type: none"> 1. <i>Case study which includes acknowledgement of culture as it applies to diagnosis and treatment</i>
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			<p>2. <i>Oral presentations which consider culturally appropriate approaches to mental health and wellbeing</i></p> <p>3. <i>Exam which includes questions on culturally appropriate assessment, diagnosis and treatment</i></p>
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Unit 7125- Social Psychology (Level 3)

Indigenising Aspects:

- Huge potential for Indigenising
- Already
- More content in terms of Indigenous perspectives and experiences could be worked into the unit. Existing content could be easily expanded when learning about self, communication and racism but other topic areas could also build in content (attitudes, group processes, leadership, aggression, pro-social behaviour, pro-environmental behaviour).
- We could explore
 - a yarning circle format for at least some of the tutorial exercises.
 - concept mapping could become something that is done more collaboratively with students to help them ground their study in terms of their own learning journey.
 - using the discussion boards more as well, particularly to share examples of the concepts we study as they appear in the arts and in the media.
 - yarning circles as a mode of communication and research

Learning Outcomes:

1. Describe some of the main research areas in Psychology;
2. Explain the major psychological theories and findings relevant to these main study areas;
3. Reflect and engage with the psychological literature; and
4. Apply the American Psychological Association's (APA) referencing conventions in their writing.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<ul style="list-style-type: none"> - Contrast the traditional story of colonisation with evidence of massacres, stolen wages and the stolen generation, discuss in terms of the practical and symbolic nature of systemic racism. - Use Dark Emu and it's use in the education system as a further change towards a new narrative 	<ul style="list-style-type: none"> - Brief overview of an Indigenous perspective on 'self' - Contrast the hegemonic view of society with alternative viewpoints, including Indigenous ones. 	
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - Yarning circles as a mode of communication - Cultural differences in the way that eye contact is used in communication 	<ul style="list-style-type: none"> - Learn conditions that foster positive interactions between different groups, with a focus on different ethnic groups. - Learn about the ways that language can be used to protect ethnic vitality and signal different things to members of other ethnic groups. - Deconstruct racist discourse 	<ul style="list-style-type: none"> - small group discussion, including about deconstructing racism and the beliefs driving racist behaviour - conversations/dialogue - stories, including scenario-based problem solving - discussing how theory matches different real-life events - pictures, arts & figures - concept mapping of different topics covered <p><i>Assessment: Reflection on tutorial experiences and how they illustrate social psychological concepts. Short answer responses to scenarios concerning interactions between minority and</i></p>

			<i>majority group members</i>
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	- Theories about how members of minority and majority groups can combat racism	- Learn conditions that foster positive interactions between different groups, with a focus on different ethnic groups. - Deconstruct racist discourse	- small group discussion, including about deconstructing racism and the beliefs driving racist behaviour - conversations/dialogue

	<ul style="list-style-type: none"> - Theories about how and why members of privileged groups try to protect their privilege. 		<ul style="list-style-type: none"> - stories, including scenario-based problem solving - discussing how theory matches different real-life events - pictures, arts & figures - concept mapping of different topics covered <p><i>Assessment: Reflection on tutorial experiences and how they illustrate social psychological concepts. Short answer responses to scenarios concerning interactions between minority and majority group members</i></p>
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - Learn to recognise the ways that language can be used to protect ethnic vitality and signal different things to members of other ethnic groups. - Learn about cultural differences in the way that eye contact is used in communication 	<ul style="list-style-type: none"> - Learn about the way that identity, stereotypes and lived experiences heavily affect the way we interpret the world. 	<ul style="list-style-type: none"> - small group discussion, including about deconstructing racism and the beliefs driving racist behaviour - conversations/dialogue - stories, including scenario-based problem solving - discussing how theory matches different real-life events - pictures, arts & figures - concept mapping of different topics covered <p><i>Assessment: Reflection on tutorial experiences and how they illustrate social psychological concepts. Short answer responses to scenarios concerning interactions between minority and majority group members</i></p>

Unit 7124 Motivation and Emotion (Level 3)

Indigenising Aspects:

- convener is continually striving to maximise the unit material openness, accessibility, and public editability (i.e., intentionally avoid the colonial/Western practice of claiming and protecting ownership over knowledge, fixedness of content, and non-sharing/restrictive access via copyright and paywalls).
- potential to bring in much more content
- We could explore
 - what motivates Indigenous peoples including spiritual and country/nature related dimensions
 - diverse ways in which Indigenous peoples are experiencing emotions and encouraging emotions to be expressed
 - emotions related to colonizations
 - encourage students to negotiate Indigenous related topics for major assignment

Learning Outcomes:

1. Identify the major principles of motivation and emotion;
2. Integrate theories and current research towards explaining the role of motivation and emotions in human behaviour; and
3. Critically apply knowledge of motivation or emotion to an indepth understanding of a specific topic in this field.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	Students are gradually building open, online knowledge about motivation and emotion in relation to Indigenous Australians. 7 chapters 2010-2019.	None	Students create and contribute open, online artefacts (book chapter and video) into the knowledge commons. More info. (using creative licence commons)
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	None	None	None

4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	None	None	None
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	None	None	Students negotiate unique, individualised topics for major assignment. More info.

UNITS – elective

Unit 8736 – Health Psychology (elective)

Indigenising Aspects:

- cross-discipline unit
- huge potential for Indigenising across FoH and UC
- we could adapt a holistic and interconnected perspective of health (psychological, spiritual, physical, environmental/ecological, cultural, ideological, political, social, economic dimensions of health) and colleagues from diverse health and arts/design disciplines could contribute to this unit
- we could also explore
 - the specific aspects health care professionals need to consider working with Indigenous patients and clients
 - tutorial tasks reflecting on what works and what doesn't work when working with Indigenous patients and clients
 - tutorial task to healing power of nature and Indigenous ecological knowledges and intimate connection between nature and humans
 - flipping the classroom
 - more conversations and story telling during workshops
 - further developing Canvas site in ways that takes students on a journey (similar to Foundations of Psych Canvas site)

Learning Outcomes:

- 1. Demonstrate understanding of the interaction between biological, psychological, and sociocultural factors in the causation, maintenance, and management of health and illness;
- 2. Explain the basic principles, theories and methodologies of health psychology;
- 3. Describe the psychosocial precursors to selected psychosomatic illnesses; and
- 4. Identify key issues in health service utilisation and health promotion in Australia.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<p>Topic: Introduction to Health Psychology</p> <ul style="list-style-type: none"> - Aboriginal and Torres Strait Islander Mental Health <p>Readings: Parker, R., & Milroy, H. (2014). Aboriginal and Torres Strait Islander Mental Health: An Overview (Links to an external site.). In P. Dudgeon, H. Milroy, & R. Walker (Eds). <i>Working together: Aboriginal and Torres Strait Islander mental health and wellbeing principles and practice</i> (2nd ed.) (pp. 25 - 38). Canberra: Commonwealth of Australia.</p> <p>Topic: Indigenous healing practices</p> <ul style="list-style-type: none"> - Indigenous knowledges regarding health and healing practices 	<ul style="list-style-type: none"> - overview of Indigenous cosmology & ontology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - yarning circle with Indigenous elder - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p>Graded tutorial post:</p> <p>To gain deeper insights into Indigenous health and wellbeing aspects, select one of the chapters from your readings this week (references see above readings section) OR the yarning circle and write a 300 word statement in which you:</p> <ol style="list-style-type: none"> 1. briefly summarize the chapter or yarning circle 2. reflect and share your learnings including shifts in thinking about Indigenous peoples and/or

	<ul style="list-style-type: none"> - impacts of colonization on Indigenous health and wellbeing - impacts of Western paradigms oppressing Indigenous worldviews and knowledges - pathways for turning the tide for the benefit of Indigenous and non- Indigenous peoples - valuing & Strengthening Aboriginal and Torres Strait Islander Workforce <p>Yarning Circle explored:</p> <ul style="list-style-type: none"> - What do you know about Australian Aboriginal and Torres Strait Islander people? - Do you think racism is a problem in Australia? If yes, give examples. If no, why not? - Emile Durkheim postulated that anomie was a precursor to suicide. So, what is anomie and how does it influence society? - Is crime inherent in a capitalist society? - Is deviance a product of a capitalist society? 		<p>interacting with Indigenous peoples personally and as health professional</p> <p>Utilize least one (1) of the chapters provided for writing the statement.</p>
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	<p>Provided readings:</p> <ul style="list-style-type: none"> • Gee, G., Dudgeon, P., Schultz, C., Hart, A., & Kelly, K. (2014). Aboriginal and Torres Strait Islander social and emotional wellbeing (Links to an external site.). 		
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	<p>In P. Dudgeon, H. Milroy, & R. Walker (Eds). <i>Working together: Aboriginal and Torres Strait Islander mental health and wellbeing principles and practice</i> (2nd ed.) (pp. 55 - 68). Canberra: Commonwealth of Australia.</p> <ul style="list-style-type: none"> • Schultz, C., Walker, R., Bessarab, D., McMillan, F., MacLeod, J., Marriott, R. (2014). Interdisciplinary care to enhance mental health and social and emotional wellbeing. (Links to an external site.) In P. Dudgeon, H. Milroy, & R. Walker (Eds). <i>Working together: Aboriginal and Torres Strait Islander mental health and wellbeing principles and practice</i> (2nd ed.) (pp. 221 - 242). Canberra: Commonwealth of Australia. • Merton, R. K. (1938). Social structure and anomie . <i>American Sociological Review</i>, 3(5), pp. 672-682. <p>Recommended readings:</p> <ul style="list-style-type: none"> • Dudgeon, P., Milroy, H., & Walker, R. (Eds). <i>Working</i> 		
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	<p>together: <i>Aboriginal and Torres Strait Islander mental health and wellbeing principles and practice</i> (Links to an external site.) (2nd ed.). Canberra: Commonwealth of Australia. Griffith, J. (2015). <i>Savage grace: A journey into wildness</i> (Links to an external site.). Berkeley, CA: Counterpoint Berkeley. (winner of the Orion book award)</p> <ul style="list-style-type: none"> • NPY Women's Council Aboriginal Corporation (2013). Traditional healers of the Central Desert: Ngangkari. (Links to an external site.) Broome, WA: Magabala Books. • Pascoe, B. (2018). <i>Dark emu.</i> (Links to an external site.) Broome, WA: Magabala Books. (winner of several book awards) 		
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	<p>Topic: The healing power of nature</p> <ul style="list-style-type: none"> - How Western and Indigenous perspectives view their relationship with nature strikingly differently. - Indigenous perspectives of nature and why living in harmony with nature is so important for our surviving and thriving. <p>Reading: Buergelt, P. T., Paton, D., Sithole, B., Sangha, K., Campion, O. B. & Campion, J. (2017). Living in harmony with our environment: A paradigm shift. In D. Paton & D. Johnston (Eds.), <i>Disaster resilience: An integrated approach</i> (2nd ed) (pp. 289-307). Springfield, Ill: Charles C. Thomas.</p> <p>-</p>		
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<p>4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.</p>	<p>Topic: Health Research and Evaluation: Quantitative, Qualitative & Indigenist</p> <ul style="list-style-type: none"> - key Indigenous cultural and societal practices - Indigenist research - what have Indigenous research approaches to offer to enhancing knowledge in health psychology? - Critical qualitative research - NHMRC guidelines for working with Indigenous and Torres Straight Islanders 	<ul style="list-style-type: none"> - overview of Indigenous cosmology, ontology & epistemology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - yarning circle with Indigenous elder - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories <p>Graded tutorial post:</p> <p>This week is not only challenging your ideas about what scientific research is, but also what the nature of reality is, what we can know and what valid knowledge is.</p> <p>Applying this knowledge to facilitating your clients/patients changing their beliefs and behaviours, write a 300 word statement in which you:</p> <ol style="list-style-type: none"> 1. outline the theoretical assumptions underlying quantitative, qualitative and Indigenous research 2. discuss the implications of each perspective on what valid knowledge is 3. discuss the implications of these implications on
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			<p>how you interact with your clients/patients</p> <p>Utilize your textbook, lecture handouts and notes, and at least one (1) journal article for writing the statement.</p>
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4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	- all of the above content	- overview of Indigenous cosmology, ontology & epistemology	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	- see above content	- overview of Indigenous cosmology, ontology & epistemology	- see above

BACHELOR OF PSYCHOLOGY (HON.)

GENERAL COMMENTS:

- The course convener Dr Dimity Crisp is currently on maternity leave and A/Prof Tricia Brown is fulfilling this role until Dimity is back.
- Important to meet the attributes across the whole course, because the units vary in their potential and opportunities for Indigenising. Some units are more suitable to cover topics and others to implement pedagogies.

KEY THEMES:

- Important to meet the attributes across the whole course, because the units vary in their potential and opportunities for Indigenising. Some units are more suitable to cover topics and others to implement pedagogies.
- We will need to coordinate and scaffold the being and knowing we offer across the different units within the honours program and with both undergraduate course and MCP. In particular, we need to coordinate and scaffold who is using which resources particularly which chapters from the “Working together” book. Maybe a good idea is to map the different chapters (or parts therefore) of that book to the different units that we do, so we can go through a significant proportion of the book throughout the course.
- It would be ideal for most Indigenous content to be co-taught with Indigenous academics and practitioners.
- We need to build capacity as allies.
- Review the course and learning outcomes for all units to reflect the Indigenous content of the units. This way the Indigenous content is also more visible to APAC.
- Identify and utilize relevant resources locally, nationally and internationally.
- Build long-term and reciprocal relationships and partnerships with Ngannawal mob and other Indigenous mob ins surrounding regions. Perhaps inquire into contributing to the Ngannawal Bush Healing Farm.
- Hons and MCP course outcomes need to be changed to reflect new graduate attribute and inclusion of cultural competence.
- Indigenising needs to be a slow and staged process where everybody is contributing to and that gives people space to shift/transform their fundamental worldviews in many ways including that there is no right way and no certainty and becoming comfortable with uncertainty and multiple truths (and many other aspects).
- Need way for team to work through decolonising aspects themselves first (e.g., guilt,

shame, getting it right, having to know) to ensure their health and wellbeing and to enable them to facilitate these conversations with students safely and competently.

- Team is multicultural including New Zealand, Dutch, German, British, Malaysian and Canadian. We could inquire into the Indigenous situation in these countries and share with whole team to identify similarities/differences and to provide the wider international Indigenous aspects to students.
- Potential that students are conducting research *with* Indigenous peoples and communities. To fulfil this potential, both SV and students would need to be trained in qualitative research and Indigenist research during their undergraduate studies and within the honours program.

COMBINED FEEDBACK:

What **ideas** do you have about Indigenising your unit and psychology curriculum in general?

Integrated into the Indigenising Aspects in each unit

What **challenges** do you experience (e.g., concerns, knowledge gaps, etc.)?

- Concerns about not doing it 'right'. Collective guilt/baggage that comes from being a non-Indigenous Australian which can be a barrier to moving forward. Lack of knowledge about Indigenous ways of doing and being.
- I have not knowledge whatsoever relating to Indigenous people of Australia.
- Lack of knowledge. I don't know enough to have ideas about how to do this [Indigenising]; other than consult with the relevant ethical documents and guidelines for doing research with Indigenous populations.
- I have large knowledge gaps, and I suspect there are many unknown unknowns, so I don't even realise what I could improve.
- I am learning more about Indigenous ways of doing, knowing and being. It would be incredibly valuable if I could have more training and could connect with the Indigenous community in Canberra and surrounding regions to develop some partnerships.

What do you think you **need** or might need to Indigenise your unit?

- I need exposure to Indigenous ways of being, knowing, and doing in topics that are linked to psychology.
- More practical information and research evidence.
- Mostly education, but also quite specific discussions on what can be done.
- Ongoing guidance and education.
- Links to support at UC and forming connections with the Indigenous community in Canberra and surrounding regions to develop partnerships.

What **resources could you contribute to us Indigenising the curriculum?**

- Enthusiasm. Knowledge from social psychology re: racism, prejudice, intergroup conflict etc.
- I could potentially contribute with time. I am unsure that I possess any other abilities or knowledge that might be useful.
- I think probably not much, but since I have a lot of unknown unknowns I may not even realise that/what I could contribute.

Anything else you like to bring to our attention?

- This is a difficult but very worthwhile journey. Thanks to Petra for leading this and to everyone for their commitment.
- I am concerned that in going through this process we impose how we think it should be, without even knowing if it's the best way to do things, when there is a minimal research evidence base. I am concerned that in the rush to do the right thing we are going to run into the same problem that education has run into over the years, where there are changes in the curriculum and the way things are taught based on a good idea only to find poorer outcomes down the track when the research evidence comes in.
- Just to say a huge thank you to the team providing all the support for the Indigenisation journey, especially to Petra, Tamsin and Sally.

I have participated in the **UC Cultural Awareness Training (please highlight):**

See attached table.

UNITS:

- for each unit we offer *initial* thoughts about Indigenising this particular unit under Indigenising Aspects
- we are also in the process of developing study tours for Indigenous students to Fiji (in collaboration with UoW) and Taiwan

Unit 7366 – Honours Thesis in Psychology

Indigenising aspects:

- This unit employs experiential learning as pedagogy. Students are conducting a research project of their choice and each have a supervisor supervising them individually.
- Potential that students are conducting research *with* Indigenous peoples and communities regarding Indigenous ways of being, knowing and doing; historical and contemporary colonialization (including racism, stereotyping, prejudice); variables and processes influencing Indigenous health/wellbeing, service provision, and student success.
- Mainstream projects could emphasise including Indigenous peoples as participants.
- Could be topics related to local Indigenous histories and traditional ecological knowledges, but staff and students would need training in doing research with Indigenous peoples and communities.
- To fulfil this research potential, both supervisor and students would need to be trained in qualitative research and Indigenist research during undergraduate studies and within the honours program.
- Could conduct workshops in this unit specifically to doing research with Indigenous peoples and communities.
- The honours ethics unit and counselling unit could cover NHMRC and AIATSIS guidelines for conducting research with Indigenous peoples and communities, and interacting with Indigenous participants effectively (e.g., creating safe spaces, establishing and maintaining trusting and equal relationships, communication across cultures). For details see ethics and counselling unit below. Supervisor would need to guide students regarding appropriate application of these ethics guidelines for specific projects. Potentially students could conduct research in this area.
- The content and methodology employed is largely dependent of topic and expertise of supervisor. Hence, the more supervisors are skilled in conducting research with Indigenous peoples and communities, the more they will create space for honours students conducting research in this space.
- There are a number of workshops in the unit where there is potential for further Indigenisation – e.g., comparison of different research methodologies (but perhaps better placed in Research Methods unit), working with Indigenous and CALD participants in research (but perhaps better placed in Professional Ethics), introducing value of co-design and research allies.

Learning Outcomes:

On successful completion of this unit, students will be able to:

1. Design and execute a research project relating to a psychological issue to a standard acceptable to the profession;
2. Independently undertake an analysis of data derived from survey or experimental designs in psychology; and
3. Communicate the results of an independent research project in a form acceptable to the profession.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	Content is highly dependent on thesis topic being investigated.	Dependent on topics and research methodologies being employed. Some theses are likely to employ social constructionist frameworks which are more closely akin to Indigenous perspectives.	Dependent on thesis topic and supervisor. Some students undertake qualitative projects which may include: <ul style="list-style-type: none"> - experiential learning - reflective practice - questions & reflections - conversations/dialogue - deconstruction & reconstruction All supervision includes questions and reflections, conversations/dialogue
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	Content is highly dependent on thesis topic being investigated.	As above	Dependent on thesis topic and supervisor. Some students undertake qualitative projects which may include:

	Students complete ethics integrity module which includes working with vulnerable populations and groups.		<ul style="list-style-type: none"> - experiential learning - reflective practice - questions & reflections - conversations/dialogue
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	Content is highly dependent on thesis topic being investigated. Students complete ethics integrity module which includes working with vulnerable populations and groups.	As above	<p>Dependent on thesis topic and supervisor. Some students undertake qualitative projects which may include:</p> <ul style="list-style-type: none"> - experiential learning - reflective practice - questions & reflections - conversations/dialogue
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<p>Content is highly dependent on thesis topic being investigated. Some theses investigating cross-cultural research topics.</p> <p>Students complete ethics integrity module which includes working with vulnerable populations and groups.</p>	As above	<p>Dependent on thesis topic and supervisor. Some students undertake qualitative projects which may include:</p> <ul style="list-style-type: none"> - experiential learning - reflective practice - questions & reflections - conversations/dialogue

Unit 10112- Research Methods in Psychology (Honours)

Indigenising aspects:

- Great potential for Indigenising especially regarding being and the linkages between being, knowing and doing , for example:
 - quantitative research (being = positivism; knowing = one universal truth, only what is observable and objective is valid knowledge; doing = data numbers, data collection methods experiments, surveys, questionnaires; analysis: statistics; outcome: difficult to access)
 - Qualitative research especially critical qualitative research (being = interpretivism/social constructionism; knowing = multiple truths, constructed, subjective; doing = data diverse including text, arts, artifacts; data collection methods: conversations, interviews, diaries, observations and participation; analysis: multiple interpretations; outcome: co-constructed, easily accessible)
 - Indigenist research
- Currently, this unit is heavily quantitative; it only entails one qualitative research workshop which focuses on methods (doing) and not underlying philosophical worldviews (being).
- We could increase the amount of qualitative research and add Indigenist research. Have qualitative and Indigenous research upfront. Challenging different study patterns as some students start mid year.
- We would identify and teach culturally appropriate ways of conducting quantitative research with Indigenous peoples and communities (e.g., Prof Maggie Walter (Utas), Dr Bev Sithole & ARPnet)
- References to NHMRC & AITSIS guidelines for working with Indigenous and Torres Strait Islanders but this content could be taught in Ethics unit (see below)
- We could use more examples/exercises based on research carried with Indigenous people.
- We could also utilize guest lecturers – Indigenous and non-Indigenous – sharing examples of conducting research with Indigenous peoples and communities. They could be local and from within Australia and overseas via ZOOM. If they consent we could record these sessions to build up resources.

Learning Outcomes:

1. Critically evaluate research designs in psychology;
2. Identify and use the appropriate statistical analyses to address research questions;
3. Analyse research data using statistical software; and
4. Present research findings in APA style.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)

4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			<ul style="list-style-type: none"> - Use of image - Use of lengthy exercises to apply knowledge with guidance. <p>Note: these are general strategies that I use, and are not linked to a specific pedagogy</p>
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			<ul style="list-style-type: none"> - Use of image - Use of lengthy exercises to apply knowledge with guidance. <p>Note: these are general strategies that I use, and are not linked to a specific pedagogy</p>
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			<ul style="list-style-type: none"> - Use of image - Use of lengthy exercises to apply knowledge with guidance. <p>Note: these are general strategies that I use, and are not linked to a specific pedagogy</p>
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.			<ul style="list-style-type: none"> - Use of image - Use of lengthy exercises to apply knowledge with guidance. <p>Note: these are general strategies that I use, and are not linked to a specific pedagogy</p>

Unit
Professional Ethics PG (10113)

Indigenising Aspects:

- Great potential.
- Students exploring and discovering, and critically reflecting on, NHMRC and AIATSIS Ethical guidelines and how psychological research and practice has contributed and still is contributing to colonising.
- We could use case studies that students can unpack re: research & practice (dark and light sides – what is working, what is not working and why) and how to improve research with Indigenous peoples.
- Dialogues with Indigenous and non-Indigenous researchers and practitioners about their experiences researching and practising from both sides and Indigenous and non-Indigenous working together.
- We could identify and offer publications in these areas. This could also be an assessment item.

Learning Outcomes:

On successful completion of this unit, students will be able to:

1. Understand how the professional code of ethics applies in psychological practice; and
2. Explain the main ethical issues involved in professional practice in psychology.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			-

4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	Coverage of research ethics when working with Aboriginal and Torres Strait Islander Peoples and Communities. Students read the documents produced by the NHMRC and AIATSIS on <i>Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders, Keeping research on track II: A companion document to Ethical conduct....</i> , and <i>Guidelines for Ethical Research in Australian Indigenous Studies</i> .	Information from documents covered aspects of how to engage with communities in research.	- Content from these documents was also covered over two lecture and students had items in quizzes associated with the documents and lecture content.
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	See above		-
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.		As above	

Unit 6489 – Psychological Measurement (PG)

Indigenising aspects:

- Lot of potential for critical reflections and knowledge regarding the validity and cultural appropriateness of measurement, because the majority of measurements have been developed from a Western North American perspective based on research with predominately white, middle-class undergraduate students in Northern America.
- We could offer different perspectives.
- We could also discuss how psychological measurement has, and is, contributing to historical and contemporary colonisation. Needs to be coordinated with ethics unit.
- We also could include more in-depth discussions of different views on what is personality / mental health / intelligence from an Indigenous perspective, and how that influences how they approach psychological tests, and psychologists.
- We could use chapter 16 from the “Working together” book and identify suitable resources from the Australian Indigenous Psychology Association.
- All of these aspects would fulfil the learning outcomes especially 3 & 4.

Learning Outcomes

4. Delineate the assumptions, functions, and desirable properties of psychological measures;
5. Locate information on published tests;
6. Identify the psychometric, ethical, and sociocultural issues in the construction, validation, and application of psychological measures;
7. Critically evaluate the reliability, validity, and standardisation procedures of selected psychological tests;
8. Interpret the meaning of test scores; and
9. Write a report on the findings from selected tests.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment	- Currently none	- Currently none	<ul style="list-style-type: none"> · learning through observing imitating/doing · story sharing

understanding of their discipline.			
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	- Occasional references to biases in psychological measurements	- Currently none	<ul style="list-style-type: none"> . learning through observing . imitating/doing . story sharing
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	Occasional references to biases in psychological measurements	- Currently none	<ul style="list-style-type: none"> - learning through observing - imitating/doing - story sharing
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	- Occasional references to biases in psychological measurements	- Currently none	<ul style="list-style-type: none"> . learning through observing . imitating/doing . story sharing

Unit 9815- Counselling Psychology PG

Indigenising Aspects:

- Due to the nature of this unit, this unit already includes a lot of ways of being, knowing and doing but great potential to increase all three
- This unit engages students in learning styles that compliment some of the key Indigenous ways of learning such as experiential activities, demonstrations, open group discussions, holistic ways of thinking, sharing person stories, modelling, and reflective practices.
- The unit entails one 3 h yarning circle regarding cultural competencies that focuses on Indigenous peoples and communities.
- More emphasis could be placed on the workshops as we have 1/7 workshops specifically on Indigenous issues.
- We could, for instance, offer in this unit ways of being and knowing regarding:
 - specifics of nuances of communication protocols
 - verbal & non-verbal communication
 - differences across cultures creating safe space and equal & trusting relationships
 - importance of inquiring into cultural histories of clients
 - resources and challenges specifically related to Indigenous people (e.g., kinship system, connection to ancestors and country, intergenerational trauma)
 - Indigenous healing practices and therapeutic approaches which are more culturally appropriate (e.g., art therapy, nature therapy, gestalt therapy)
 - critically inquiring into the cultural appropriateness of individual approaches vs collective approaches
 - linkages between country and health
 - spiritual aspects

Learning Outcomes

On successful completion of this unit, students will be able to demonstrate:

1. Knowledge of theoretical and empirical bases underpinning evidence-based approaches to psychological intervention;
2. Knowledge of interviewing and counselling skills; and
3. Reflective practice through reviewing their own practice of interviewing and counselling.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<ul style="list-style-type: none"> - Yarning circle on cultural competence focusing on inquiring and discovering researching and practicing with Indigenous peoples - covering issues for Indigenous clients seeking counselling services 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Yarning circle - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

<p>4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.</p>	<ul style="list-style-type: none"> - Yarning circle on cultural competence focusing on inquiring and discovering researching and practicing with Indigenous peoples - Cultural, environmental and contextual factors must be taken into account when providing psychological services to Aboriginal people or other culturally diverse populations. - Culturally appropriate interventions and ways of interacting with clients are crucial 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Yarning circle - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
<p>4.3. apply their knowledge to working with Indigenous Australians in socially just ways.</p>	<ul style="list-style-type: none"> - Yarning circle on cultural competence focusing on inquiring and discovering researching and practicing with Indigenous peoples - Assessing behavioural and emotional problems is complex, and cultural, community and 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Yarning circle - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

	family factors need to be considered when counselling Aboriginal or other culturally diverse people.		
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - Yarning circle on cultural competence focusing on researching and practicing with Indigenous peoples - Discussions around culturally responsive counselling 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Yarning circle - positioning & relational - experiential learning and activities - role plays - Applied knowledge - reflective practice

	<p>- Recommended readings for the unit: Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practices by Pat Dudgeon, Helen Milroy, and Roz Walker.</p>		<ul style="list-style-type: none"> - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p>Assessment items:</p> <ol style="list-style-type: none"> 4. <i>Journal reflections on the content covered and the experiential learning from role plays and feedback from peers and the convener. A specific journal activity on working with people from culturally diverse backgrounds</i> 5. <i>A reflective written piece, exploring learnings from a mock counselling experience with a peer. Reflecting on feedback and reviewing own performance and experience.</i>
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MASTER OF CLINICAL PSYCHOLOGY

GENERAL COMMENTS:

Not yet included into the audit

- Thesis unit – similar Indigenising Aspects than Honours Research Project (see Honours Program audit)
- Forensic Psychology – Prof Douglas Boer on compassionate leave until July 2021. Once Prof Boer is back, we will conduct the audit with him.

Many ideas, challenges, needs and resources stated in the undergraduate and honours program are similar for the MCP. However, there are also many aspects that are specific to the MCP.

KEY OVERARCHING THEMES:

Our reaccreditation depends on us increasing cultural competencies and Indigenising aspects. Consequently, MCP needs to Indigenise as a matter of priority.

APAC Professional Competencies related to Masters level and Clinical Psychology require us to Indigenise the MCP more.

Employ professional communication skills, in a culturally responsive manner, with a range of socially and culturally diverse clients.

- 3.7 Monitor outcomes and modifications based on evolving case formulation, including health and health concerns, family and support networks, and organisational, cultural or community contexts, with care given to the appropriateness of interventions for the client within their wider context.
- 3.8 Interpret and communicate findings in oral and written formats, including formal psychological reports, using culturally appropriate language.
- 4.2.2. Apply advanced psychological knowledge to culturally responsive *assessment* in the area of clinical psychology
- 4.2.3. Apply advanced psychological knowledge to culturally responsive *interventions* in the area of clinical psychology

The MCP lends itself greatly to Indigenising given the potentially critical contribution clinical psychology could make to closing the gap and given the entire course is very practical and reflective:

- the MCP teaches and engages the students in learning styles that compliments some of the key Indigenous ways of learning such as experiential activities, demonstrations, open group discussions, holistic ways of thinking, sharing person stories, observations, learning by doing, modelling, and reflective practices.

- 4 placements – 2 in clinic, 2 external – external placement SV
 - placement units = 3 credit points each
 - each student gets at least 1 h of individual SV for every week they do a placement – personalised & very reflective
 - in addition students get group supervision facilitated by clinical psychologists about every fortnight
- 1 research project and thesis worth 2x 3 credit points
 - research projects many different forms including literature reviews

Other existing key resources

- same as in undergraduate & honours program

Biggest Challenges

- same as in undergraduate & honours program
- this two year course has the same structure across Australia due to APAC accreditation requirements. We are moving towards indigenising but at the moment it is difficult because there doesn't seem to be space for new content.
- assessment and interventions are both developed based on Western research with Western populations and have been in the past critically contributed to colonalising
 - great potential for Indigenising and decolonising
- We can scaffold through undergrad-hons-MCP but many MCP students are not our own students. We need to come up with ways to enable those students to catch up fast so we can scaffold (e.g., modules & readings for self study before they start)
- Challenge to have placements in NGOs that are more likely to work with Indigenous peoples and communities because only qualified psychologists or health practitioners are allowed to supervise. Sometimes academics can supervise in this situation but hard when not working there better to have SV on site.
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Key needs

- same as undergraduate & honours program
- given the high content of individual supervision, MCP staff requires upskilling most and most urgently
- need to work through own shame and guilt related to being a coloniser before being able to guide students through this challenging process

Initial overarching considerations and ideas

- Indigenising needs to be coordinated and scaffolded with other MCP units
- MCP needs to also be coordinated and scaffolded with honours
- MCP needs to focus on ways we can incorporate more content throughout the course, in particular, considering ways we may be able to add experiential cultural learnings in the practical placement units.
- Critical to identify and create reciprocal relationships with Indigenous and non-Indigenous academics and clinical psychologists locally, nationally and internationally. Perhaps it would be useful to tapping into alumni and with Indigenous organisations (e.g., APRA registration board)
- It might be of great benefit for us and the Ngunnawal mob to create reciprocal relationships with Ngunnawal Bush Healing Farm
- given clinical students lived experiences is vital – could organise study tours and cultural awareness training on country both Ngunnawal, remote Indigenous communities and internationally (see undergraduate audit for more details)
- we need to create awareness of commonalities and diversity among Indigenous ways of being, knowing and doing
- we could
 - introduce literature that is inducing critical thinking regarding the cultural appropriateness and alternatives that could be more culturally appropriate (e.g., Indigenous healing practices, Jungian approaches, arts therapies, nature therapy, play therapy, community-based and collectivistic approaches, co-creating)
 - focus on exploring risk and protective aspects specific to Indigenous peoples and communities (e.g., intergenerational trauma, maligned grief, suicide, domestic violence, gambling, kinship and reciprocity, connection to ancestors and country, sophisticated knowledges, ceremonies/stories/dance/song)
 - introduce critical thinking regarding the cultural appropriateness and alternatives that could be more culturally appropriate e.g., Indigenous healing practices, Jungian approaches, arts therapies, nature therapy, play therapy, community-based and collectivistic approaches, co- creating)
 - do more team teaching to make the most of colleagues who are having lived experiences and more knowledge (e.g., Dean)
 - have guest lectures by Indigenous and non-Indigenous clinical psychologists who worked with Indigenous peoples and communities
 - encourage more research projects in that area

COMBINED FEEDBACK:

What **ideas** do you have about Indigenising your unit and psychology curriculum in general?

Aspects integrated above and in specific units.

Integrated into the Indigenising Aspects in each unit, and under general comments and overarching themes

I would like to see a scholarship for three Indigenous Aboriginal and Torres Strait Islander students for the MCP program. This would enable the program to learn from the students and continue to develop the program and as well as links with the community.

I believe, we should aim to develop a stand-alone unit in the MCP program, designed with local Indigenous people, to support the development of local psychologists and research into effective treatment approaches.

I think increasing the use of roleplay demonstrations and even producing videos of these skills for students to review would be of benefit. Then they can be watched and discussed together.

What **challenges** do you experience (e.g., concerns, knowledge gaps, etc.)?

Indigenising my units and the MCP curriculum requires a thorough shift in perspective. Being innovative requires taking risks.

My primary concerns are a gap in knowledge for expertise in this area and how to provide expert level knowledge across a range of complex topics. My second concern is that it will be difficult to develop or assess these competencies for the student's practicum experiences as they are at external agencies and there is no standardisation of experience in this regard. Possible solutions are discussed above in ideas, however.

We are all still learning more ourselves about Indigenous ways of doing, knowing and being. It would be incredibly valuable if we could connect with the Indigenous community in Canberra and surrounding regions to develop some partnerships.

The biggest challenge I face is the impact of administrative demands limiting my capacity to further innovate and indigenise my units.

The "believability"/limitations of my presenting the topic being non-Indigenous.

I have some understanding of the indigenisation process, but I would like to continue to learn in more practical ways how to apply this in the curriculum.

I believe it is important, but also dependent on training and access to Indigenous people/psychologists to ensure changes that are made are culturally relevant and accurate.

What do you think you **need or might need to Indigenise your unit?**

Transformative experiences such as those involving connecting with country and nature. Building a relationship with the local community. I would like to complete some additional studies in Aboriginal and Torres Strait Islander culture, history, spirituality etc. I have been lucky, my Father worked with Aboriginal and Torres Strait Islander People as a drug and Alcohol counsellor and had an Aboriginal Nanny as a child. He always spoke of the importance of country, spirituality and story. I would like to continue his legacy and develop a focus in this area and adapt DBT with the local Indigenous population. could use my Advanced Unit to provide training in this area and we could potentially set up a placement.

Access to key resources or a point of contact for supervision to help me develop subject matter knowledge related to a range of topics. Developing networks with Indigenous psychologists or people to help mentor skills and provide information would be of benefit.

I have just purchased a range of books on this subject matter to upskill in advance of other suggested changes and considering how to include reading topics into future group supervisions.

We appreciate all the help and support provided to incorporate this important and timely content and learning. A guest speaker for Indigenous specific topics.

A clear and practical understanding of how to progress with indigenisation, perhaps with some examples of what that might look like in a clinic setting.

What **resources could you contribute to us Indigenising the curriculum?**

I could bring my experience of working with suicidal youth and using DBT and develop a pilot study. I have flagged doing this with my colleague in the USA, who is working with local first nation people in the States. We have discussed that we would like to do something in this area on a collaborative project adapting DBT.

I would like to work on building a pathway for Indigenous people to enter the MCP program and build aspects of the program such that creates the conditions for Indigenous people to thrive.

I am willing to be involved in learning and in implementing this into group supervision. I am open to other ways to consider how to implement this or develop cultural safety and cultural competency frameworks for students.

I am also happy to explore options of networking with Indigenous psychologists as part of a supervision or mentoring group.

Links to support forming connections with the Indigenous community in Canberra and surrounding regions to develop partnerships.

I'm happy to help in any way required.

Anything else you like to bring to our attention?

Just to say a huge thank you to the team providing all the support for the Indigenisation journey, especially to Petra, Tamsin and Sally. Should the APAC professional Competencies related to Masters level and Clinical Psychology be included for relevant units.

3.3 Employ professional communication skills, in a culturally responsive manner, with a range of socially and culturally diverse clients.

3.9 Monitor outcomes and modifications based on evolving case formulation, including health and health concerns, family and support networks, and organisational, cultural or community contexts, with care given to the appropriateness of interventions for the client within their wider context.

3.10 Interpret and communicate findings in oral and written formats, including formal psychological reports, using culturally appropriate language.

4.2.4. Apply advanced psychological knowledge to culturally responsive *assessment* in the area of clinical psychology

4.2.5. Apply advanced psychological knowledge to culturally responsive *interventions* in the area of clinical psychology

UNITS

Unit 6313 & 6314 – Practicum Placement 1 & 2

- Doing greatly aligned with Indigenous pedagogies especially: experiential, observing, learning by doing, reflecting and modelling
- Great potential for Indigenising and reciprocating to Indigenous peoples and communities
- several of the learning outcomes lend themselves especially for including more Indigenous ways of being, knowing and doing (e.g., 1-3 & 6 – 9)
- we could include standing agenda items to our topics for group supervision (e.g., specific Indigenous attitudes and values, own thoughts and emotions regarding colonisation, dilemmas that emerged due to working within a system that is colonising (especially for fly in/fly outs working in remote Indigenous communities) – how to be respond, what works and doesn't work when working with Indigenous clients, how to restore/repair relationships when making a mistake and learning to appreciate mistakes as learning opportunities) as this is the only primary point of contact we have with students. Could invite Indigenous and non-Indigenous psychologists working with Indigenous clients to facilitate and contribute these yarning circles. Needs to be coordinated with other units and could also be coordinated with honours.
- Each placement site has their own developed processes, experiences and training so it is difficult to implement changes in other organisations, but we could:
- Identify placement sites that have Indigenous psychologists and therapist and/or work with Indigenous peoples and communities
- liase with each site and their supervisors to highlight that Indigenising is a focus of training and encourage them to consider ways in which further learning may be enhanced for students and suggest resources
- offer providing training to them (e.g., include them into our training, offer specific training)
- we could set relevant literature for a reading group as part of group supervision to provide further dialogue in a way that is conducive to “doing” (e.g, yarning circles).
- Identify whether Australian Psychology Society (APS) code of conduct includes Indigenous components or whether there are Indigenous specific codes of conduct
- Under attitudes and we could explore and discover in the supervisions:
- Students becoming conscious of own cultural background and how this background influences how they interact with Indigenous clients, how Indigenous clients interact with them and how to utilize their own cultural background to create trusting and equal relationships
- working through and dissolving their own emotions regarding colonisation (e.g., guilt and shame)
- conscious and unconscious bias (e.g., racism, stereotypes, prejudice) in SV incl how own and their clients cultural backgrounds influences interactions & other bias
- Learning how to be, know and do things differently in different placements – e.g., Prison

Learning outcomes: Develop competencies associated with:

1. Diagnosis and Clinical Assessment: Knowledge and Knowledge Application
2. Case Conceptualisation and Interventions: Knowledge and Knowledge Application
3. Individual and Cultural Diversity
4. effective and Skillful Assessment and Intervention
5. Psychological Testing
6. Relational and Communication
7. Reflective Practitioner
8. Scientist Practitioner – Attitudes and Values
9. Ethical Practice: Knowledge and Knowledge Application
10. Professionalism: Organisation and Disciplined Practice
11. Professionalism: Attitudes and Values

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.		<i>Future-Have a presentation of Indigenous Australian around how expectations etc. may differ in practice.</i>	Individual and group supervision - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	Students are expected to be familiar with the APS code of conduct and to comport themselves in a professional and respectful manner with their clients. This is assessed through the	<i>Engage with a role play with an Indigenous 'client', with specific feedback around culturally appropriate therapy.</i>	Individual and group supervision - positioning & relational - learning journey - exploring & discovering - flipped classroom

	competencies Ethical Practice, Professionalism: Attitudes and Values, and Individual and Cultural Diversity on the CYPRS.		<ul style="list-style-type: none"> - questions & reflections - conversations/dialogue - stories
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	Students are expected to be familiar with the APS code of conduct and to comport themselves in a professional and respectful manner with their clients. This is assessed through the competencies Ethical Practice, Professionalism: Attitudes and Values, and Individual and Cultural Diversity on the CYPRS.	Seek regular supervision and journals to inform best treatment.	Individual and group supervision <ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	Individual supervision (provided internally) and group supervision discussions may at time refer to specific client factors and how to work with clients from diverse backgrounds. At present this is not particularly focussed on Indigenous people however. Opportunities are presented to implement knowledge from these	Seek regular supervision and journals around working with diverse populations.	Individual and group supervision <ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories

	discussions in clinical work with clients.		
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Unit 6315 & 6316 – Practicum Placement 3 & 4

Indigenising Aspects:

- see above placement 1 & 2

Learning outcomes: Develop competencies associated with:

1. Diagnosis and Clinical Assessment: Knowledge and Knowledge Application
2. Case Conceptualisation and Interventions: Knowledge and Knowledge Application
3. Individual and Cultural Diversity
4. effective and Skillful Assessment and Intervention
5. Psychological Testing
6. Relational and Communication
7. Reflective Practitioner
8. Scientist Practitioner – Attitudes and Values
9. Ethical Practice: Knowledge and Knowledge Application
10. Professionalism: Organisation and Disciplined Practice
11. Professionalism: Attitudes and Values

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
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4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	Nil	Nil	Individual and group supervision <ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways .	Students are expected to be familiar with the APS code of conduct and to comport themselves in a professional and respectful manner with their clients. This is assessed through the competencies Ethical Practice, Professionalism: Attitudes and Values, and Individual and Cultural Diversity on the CYPRS.	Nil	Individual and group supervision <ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories

<p>4.3. apply their knowledge to working with Indigenous Australians in socially just ways.</p>	<p>Students are expected to be familiar with the APS code of conduct and to comport themselves in a professional and respectful manner with their clients. This is assessed through the competencies Ethical Practice, Professionalism: Attitudes and Values, and Individual and Cultural Diversity on the CYPRS.</p>	<p>Nil</p>	<p>Individual and group supervision</p> <ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories
<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>	<p>Individual supervision (provided externally) and group supervision discussions may at time refer to specific client factors and how to work with clients from diverse backgrounds. At present this is not particularly focussed on Indigenous people however. Opportunities are presented to implement knowledge from these discussions in clinical work with clients.</p>	<p>Nil</p>	<p>Individual and group supervision</p> <ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - stories

Unit 10071- Introduction to Assessment and Intervention PG

Indigenising Aspects

- Doing greatly aligned with Indigenous pedagogies especially: experiential, observing, learning by doing, reflecting and modelling
- assessment and interventions both have been developed based on Western quantitative research with Western populations and theories developed from this research and have been in the past critically contributed to colonising
- great potential for Indigenising and decolonising
- could introduce literature that is inducing critical thinking regarding the cultural appropriateness and alternatives that could be more culturally appropriate (e.g., Indigenous healing practices, Jungian approaches, arts therapies, nature therapy, play therapy, community-based and collectivistic approaches, co-creating)

- could focus on exploring risk and protective aspects specific to Indigenous peoples and communities (e.g., intergenerational trauma, maligned grief, suicide, domestic violence, gambling, kinship and reciprocity, connection to ancestors and country, sophisticated knowledges, ceremonies/stories/dance/song)

Learning Outcomes: On successful completion of this unit, students will be able to:

- 1. Access and critique the research findings regarding the psychopathology of a range of psychological disorders;
- 2. Use relevant diagnostic and assessment procedures;
- 3. Access and apply Cognitive Behaviour Therapy; and
- 4. Identify ethical issues involved in practising clinical psychology and use the APS Code of Ethics and its accompanying Guidelines to resolve ethical questions.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.		<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
4.2. communicate and engage with Indigenous Australians in ethical and	<ul style="list-style-type: none"> - Cultural, environmental and contextual factors must be taken into 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays

culturally respectful ways.	account when providing psychological services to Aboriginal	Aboriginal and	
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	<p>people or other culturally diverse populations.</p> <ul style="list-style-type: none"> - Culturally appropriate interventions and assessment tools are crucial 	<p>Torres Strait Islander worldviews and perspectives.</p> <ul style="list-style-type: none"> - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
<p>4.3. apply their knowledge to working with Indigenous Australians in socially just ways.</p>	<ul style="list-style-type: none"> - Assessing behavioural and emotional problems is complex, and cultural, community and family factors need to be considered when assessing Aboriginal or other culturally diverse people. 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>	<ul style="list-style-type: none"> - Discussions around culturally responsive interventions and assessments. 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - positioning & relational - experiential learning and activities - role plays - Applied knowledge - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p><i>Assessment items:</i></p> <p><i>6. A clinical case study report.</i></p> <p><i>Part of this assignment involves 'learning through</i></p>
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			<p><i>observation' as the assessment skills are demonstrated live by the unit convenor.</i></p> <p>7. <i>A live role play demonstration. This assignment involves the student having an experiential opportunity to apply their knowledge in a practical way.</i></p> <p>8. <i>A reflective written piece, exploring learnings from the unit from a personal, story- telling perspective.</i></p>
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Unit 8028- EBT Children, Adolescents and Families PG

Indigenising aspects:

- See comments under 10071- Introduction to Assessment and Intervention PG above
- great potential to explore and discover:
 - risk and protective aspects specific to Indigenous children, adolescents and families in different contexts (e.g., remote, urban, boarding schools)
 - alternative ways working with Indigenous children, adolescents and families in culturally appropriate ways
 - could identify specialized literature in this space

Learning Outcomes: On successful completion of this unit, students will be able to:

- 1. Identify and critique the research findings regarding the psychopathology of a range of psychological disorders occurring in children, adolescents and families;
- 2. Use relevant diagnostic and assessment procedures;
- 3. Select and apply appropriate evidence-based therapy; and

- 4. Identify ethical issues involved in practising clinical psychology and use the APS Code of Ethics and its accompanying Guidelines, and other relevant sources, to resolve ethical questions.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	Overview of cultural considerations, history and context, as well as potential risk factors to consider when engaging with Indigenous young people.	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

<p>4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.</p>	<ul style="list-style-type: none"> - Cultural, environmental and contextual factors must be taken into account when supporting Aboriginal young people. - Culturally appropriate interventions are crucial to enhance engagement - Culturally responsive interventions focus strongly on building relationships and trust and developing networks with communities. - Interventions need to be delivered in a non-judgemental way and there needs to be collaboration with a cultural consultant/elder to assist with networking, and developing cultural understandings. 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
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<p>4.3. apply their knowledge to working with Indigenous Australians in socially just ways.</p>	<ul style="list-style-type: none"> - Assessing behavioural and emotional problems in young people is complex, and there are additional factors that need to be considered when assessing Aboriginal young people. - Assessments are considered culturally biased unless they take into account all potential factors that impact the development and maintenance of the presenting problem and the impact of the intervention on the young person and their family/community. - Some problems in assessing an accurate picture of functioning can include: culturally biased assessment tools, inappropriate comparison of data, poor relationship between the assessor and the client, assessment setting, cultural context - The Westerman Aboriginal 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
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	<p>Symptom Checklist- Youth is a culturally appropriate assessment tool for identifying symptoms of depression, anxiety, suicidality, and self-esteem in Aboriginal young people 13-17 years old.</p> <p>- Recommended readings for the unit: Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practices by Pat Dudgeon, Helen Milroy, and Roz Walker.</p>		
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<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>	<ul style="list-style-type: none"> - Discussions around culturally responsive supports: Create opportunities for participation, social support, and development of connectedness and sense of belonging in their school. - Support parents to know more about school processes and curriculum as some Aboriginal parents feel alienated or removed from the school system and processes. - Help to link families and schools and promote positive partnerships between Aboriginal families and teachers, adapt teaching material to be culturally inclusive and incorporate Aboriginal stories, songs, and other cultural activities. - Recommended readings for the unit: Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practices by Pat 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - positioning & relational - experiential learning and activities - role plays - Applied knowledge - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p><i>Assessment items:</i> 1.A reflective written piece, exploring learnings from the unit from a personal, story-telling perspective. 2. A written report using an applied case study. Inclusion of a family tree drawing as part of the assignment.</p>
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	Dudgeon, Helen Milroy, and Roz Walker.		
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Unit 10073 – EBT Adult

Indigenising Aspects:

- see comments above

Learning Outcomes: On successful completion of this unit, students will be able to:

- Critically analyse the evidence-base regarding the psychopathology of a range of adult psychological disorders;
- Identify and administer appropriate diagnostic and assessment procedures; and
- Select and implement appropriate evidence-based therapies.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.		<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

<p>4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.</p>	<ul style="list-style-type: none"> - Cultural, environmental and contextual factors must be taken into account when providing psychological services to Aboriginal people or other culturally diverse populations. - Culturally appropriate interventions and assessment tools are crucial 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
<p>4.3. apply their knowledge to working with Indigenous Australians in socially just ways.</p>	<ul style="list-style-type: none"> - Assessing behavioural and emotional problems is complex, and cultural, community and family factors need to be considered when assessing Aboriginal or other culturally diverse people. 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

<p>APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.</p>	<ul style="list-style-type: none"> - Discussions around culturally responsive interventions and assessments. 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Highlight the importance of relationship with country - Health care and mental health problems viewed as holistic 	<p>experiential learning and activities</p> <ul style="list-style-type: none"> - role plays - Applied knowledge - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p>Assessment Item:</p>
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			1. A reflective written piece, exploring learnings from the unit from a personal, narrative/story-telling perspective.
<p style="text-align: center;">Unit 10074 – Advanced Assessment and Intervention PG</p> <p>Indigenising Aspects:</p> <ul style="list-style-type: none"> • see comments above <p>Learning Outcomes: On successful completion of this unit, students will be able to:</p> <ul style="list-style-type: none"> • On successful completion of this unit, students will be able to: 1. Identify and critique current research and theory in the field of psychometrics, program evaluation, intervention and reflective practice. • Select relevant assessment procedures and demonstrate knowledge of and practice in the selection of relevant assessment procedures and psychological tests, including their limitations. • Demonstrate knowledge of theory and introductory practice of alternative treatment models such as Dialectical Behaviour Therapy (DBT) and Acceptance and Commitment Therapy (ACT); and • Demonstrate an awareness and understanding of professional work as a psychologist and its challenges, including a working understanding of reflective and advanced clinical practice. 			
UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	Overview of cultural considerations, history and context, as well as potential risk factors to consider when engaging with Indigenous people.	- Open class discussions highlighting the importance of considering and being respectful of Aboriginal and	- Modelling skills - Teamwork - experiential learning and activities - role plays

		<p>Torres Strait Islander worldviews and perspectives.</p> <ul style="list-style-type: none"> - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
<p>4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.</p>	<ul style="list-style-type: none"> - Review of the literature on historical and social contexts of Indigenous Australians, with emphasis on alternative views of self and of collective trauma likely impacting upon the diagnoses - Workshop component reviewing contextual issues arising from diagnosis of BPD, when applied to Aboriginal and Torres Strait Islander People, and on the social and historical contexts which might facilitate a more accurate interpretation of the symptoms of BPD. 	<ul style="list-style-type: none"> - Health care and mental health problems viewed as holistic and interconnected. - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories

	<ul style="list-style-type: none"> - Culturally appropriate interventions are crucial to enhance engagement - Culturally responsive interventions focus strongly on building relationships and trust and developing networks with communities. - Interventions need to be delivered in a non-judgemental way and there needs to be collaboration with a cultural consultant/elder to assist with networking and developing cultural understandings. 		
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<p>4.3. apply their knowledge to working with Indigenous Australians in socially just ways.</p>	<ul style="list-style-type: none"> - Assessing behavioural and emotional problems is complex, and there are additional factors that need to be considered when assessing Aboriginal and Torres Strait Islander people. - Assessments are considered culturally biased unless they take into account all potential factors that impact the development and maintenance of the presenting problem and the impact of the intervention on the young person and their family/community. - Some problems in assessing an accurate picture of functioning can include: culturally biased assessment tools, inappropriate comparison of data, poor relationship between the assessor and the client, assessment setting, cultural context - Recommended readings for 	<ul style="list-style-type: none"> - Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives. - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - Modelling skills - Teamwork - experiential learning and activities - role plays - reflective practice - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
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	the unit: Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practices by Pat Dudgeon, Helen Milroy, and Roz Walker.		
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	- Discussions around culturally responsive supports: Create opportunities for participation, social support, and development of connectedness and sense of belonging in their school.	- Open class discussions highlighting the importance of considering and being respectful of Aboriginal and Torres Strait Islander worldviews and perspectives.	- positioning & relational - experiential learning and activities - role plays - Applied knowledge - reflective practice

	<ul style="list-style-type: none"> - Support parents to know more about school processes and curriculum as some Aboriginal parents feel alienated or removed from the school system and processes. - Help to link families and schools and promote positive partnerships between Aboriginal families and teachers, adapt teaching material to be culturally inclusive and incorporate Aboriginal stories, songs, and other cultural activities. <p>Recommended readings for the unit:</p> <ul style="list-style-type: none"> - Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practices by Pat Dudgeon, Helen Milroy, and Roz Walker. - Aboriginal Suicidal Behaviour Research: From Risk Factors to Culturally 	<ul style="list-style-type: none"> - Highlight the importance of family and community engagement - Health care and mental health problems viewed as holistic 	<ul style="list-style-type: none"> - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures - stories <p>Assessment items:</p> <p>1. A reflective written piece, exploring learnings from the unit from a personal, narrative/story-telling perspective.</p> <p>2. A written report using an applied case study.</p>
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	Sensitive Interventions (Katz et al., 2006)		
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Unit 6306- Professional Psychological Practice

Indigenising Aspects

- this unit is one of the most suitable units for Indigenising
- learning outcomes lend themselves to integrating more Indigenous aspects (especially 5) but could more emphasise Indigenous aspects by adding them to unit outline
- includes a 3h cultural competency workshop and resources that focuses on Indigenous ways of being, knowing and doing, and colonisation (given by Asst/Prof Petra Buergelt)
- could utilize more team teaching to make best use of Indigenous resources

Learning Outcomes:

1. Define the various roles of psychologists within the organisational contexts of their professional practice.
2. Demonstrate knowledge of potential ethical issues involved in practising psychology and competence using the APS Code of Ethics and its accompanying Guidelines, and other relevant sources, to resolve relevant ethical questions and to work effectively within them.
3. Explain the various legal and regulatory frameworks applying to professional psychological practice.
4. Produce evidence of competent record keeping, file management, and communication necessary for conducting professional psychological practice.
5. Demonstrate sensitivity to human diversity, including intercultural and Indigenous issues

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of	- overview of historical colonization & its impacts especially on psychological health and wellbeing - contributions	- overview of Indigenous cosmology, ontology & epistemology	- positional & relational - learning journey - exploring & discovering - questions & reflections - conversations/dialogue

their discipline.	of psychology to colonization & decolonizing		
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	<ul style="list-style-type: none"> - traditional ecological knowledges - key cultural and societal practices - linkages between country-self-language - recommended readings: <ul style="list-style-type: none"> - Working together ebook 		<ul style="list-style-type: none"> - pictures, arts & figures - stories
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - key Indigenous cultural and societal practices - Indigenist research - NHMRC guidelines for working with Indigenous and Torres Straight Islanders - APS ethical guidelines 	- overview of Indigenous cosmology, ontology & epistemology	<ul style="list-style-type: none"> - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	<ul style="list-style-type: none"> - historical & contemporary colonization, racism & stereotyping - Individual, cultural & institutionalised racism 	- overview of Indigenous cosmology, ontology & epistemology	<ul style="list-style-type: none"> - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories <p><i>Assessment: quiz questions</i></p>
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - entire workshop on cross-cultural psychology including cultural competencies - DSM-5 sections on cultural considerations 	- overview of Indigenous cosmology, ontology & epistemology	<ul style="list-style-type: none"> - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories - observations - humour <p><i>Assessment: quiz questions</i></p>

Unit 6308- Health Psychology for Clinicians

Indigenising Aspects

- great potential for Indigenising
- we could follow up from undergrad Health Psychology unit (see undergrad audit regarding ideas for Indigenising)
- we could
 - add a special topic on Indigenous Health
 - Introduce the NHMRC guidelines.
 - Examine language used: e.g., therapy versus healing.


Learning Outcomes


1. Demonstrate knowledge of the areas of health in which psychological practitioners work, including behavioural medicine, rehabilitation, and health promotion.
2. Critically evaluate the interaction of psychological, biological, and social factors in health problems.
3. Apply knowledge of and practice in the use of relevant psychological assessment and intervention approaches in both acute and chronic conditions according to the client context.
4. Evaluate potential ethical issues in psychological practice in health psychology.
5. Apply knowledge of psychopharmacology, including biological action and clinical implications for use of psychotropic medications.

UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing

	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<ul style="list-style-type: none"> - key cultural and societal practices - lived experience - recommended readings: <ul style="list-style-type: none"> - Working together ebook 	<ul style="list-style-type: none"> - overview of Indigenous cosmology & ontology 	<ul style="list-style-type: none"> - relational & positional - questions & reflections - conversations - pictures & figures - stories
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - key Indigenous cultural and societal practices - APS ethical guidelines - Culturally based worksheets 	<ul style="list-style-type: none"> - overview of Indigenous cosmology, ontology & epistemology 	<ul style="list-style-type: none"> - questions & reflections - conversations - modelling - scaffolding - pictures & figures - stories


4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	<ul style="list-style-type: none"> - historical racism & stereotyping - Individual, cultural & institutionalised racism - “Closing the gap” 	- overview of Indigenous cosmology, ontology & epistemology	<ul style="list-style-type: none"> - questions & reflections - conversations/ - pictures & figures - stories
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - Cultural interface; lived experience - Examine “Working Together” project documents - Effective practice in the health setting - articles and documents 	- overview of Indigenous cosmology, ontology & epistemology	<ul style="list-style-type: none"> - questions & reflections - observations - examples - conversations - pictures & figures - stories - Humour <p><i>Assessment: case formulation with appropriate recognition of cultural considerations.</i></p>

DISTINCTIVE BY DESIGN

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Indigenising the Psych Curriculum

Masters Clinical Psych



1


UNIVERSITY OF
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Acknowledgement of Country

We acknowledge the traditional owners of country throughout Australia and their continuing connection to land, culture and community.

We pay my deepest respects to all Elders past, present and future.

In particular, we acknowledge the Elders of the Ngunnawal people past, present and future, on whose land I live and work.



1

2



3



2

4

Intention



- adventurous & inspiring journey
- effectively enable & empower others to fulfill their potential

Who you are for me:

- passionate leaders of leaders, game changers

Who I am for you:

- champion for Indigenising psych curriculum
- door opener & partner/facilitator



5



3

6

Today's intention

Why is Indigenising important?



What is in it for me?

Roadmap suggestions

Resources

Indigenous ways of being, knowing & doing (overview)

Next critical steps...

7





WHY is Indigenising important?


4

8



As part of this commitment, the University of Canberra will contribute – through our education, research, and other activities – to the advancement of reconciliation, and to the building of just, prosperous and sustainable communities which are respectful of our local Aboriginal and Torres Strait Islander heritage.


9



- FoH T & L → initial general overview audit by **24th June**
- Our APAC accreditation is subject to the following conditions:
 - ✓ **Cultural responsiveness**, including with Aboriginal and Torres Strait Islander cultures, is **appropriately integrated within the program & clearly articulated as a required learning outcome.**
 - ✓ and **some assessment of student competence** is required in each of its programs


↓


need to show sufficient progress by 30 Sept



5


10






What is the purpose of universities?



11



- public commons - belonged to & benefited all common people collectively
- **gaining an understanding** of
 - how people and universe works &
 - what creates health and wellbeing
- pass on these knowledges
- **education** = "educare" → drawing out from within




social mandate → contributing to the health & wellbeing of humans & nature by ensuring harmony/balance

6

12

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Are universities fulling this mandate?

13

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- mental & physical disease
- violence & wars
- climate change & environmental destruction
- extreme natural events, disasters & global pandemic









7

14

Health & Social Determinants	Comparison of Indigenous to non-Indigenous population
Physical Health	
Hospitalisation for cardiovascular disease	67% higher in 2007-08
Rheumatic heart disease	25x higher than in NT
Diabetes	3x higher in 2004-05
Hospitalisation for diabetes	3.5x higher
End stage renal disease	8x higher
Education	
Retention rate year 7/8 to 12	47% compared to 79%
Safety & Criminal Justice	
Children victims of violence	2x more likely
Substantiated child protection notification	32/1000 versus 2/1000
Prison	15x more likely
Mental illness	
related substance abuse	men hospitalised > 4x more
rate for sever chronic mental illness	> 2x more
death rates from mental & behavioural disorders	12x for men & 20x for women
suicide	3x more
Employment & income	significantly less opportunities & lower
Racism	widespread
Poverty	

15

	significant proportion live in absolute poverty as defined by the UN = severe deprivation of basic human needs (e.g., food, shelter, health, education)
Stress levels	
(death, overcrowding, serious illness or disability, alcohol & drug related problems, family member in jail)	significantly higher particularly in remote communities
	52% > 2 stressors over previous 12 months
	27% > 4 stressors over previous 12 months
	significant number of children live in families that experienced > 7 stressors in previous 12 months
	malignant grief
Life expectancy	
	~ 12 years less for males & ~ 10 years less for females

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Source
=
**Living in disconnected from &
in disharmony with Nature**

e.g., Clover, 2002; Berkes, Colding, & Folke, 2003; Buergelt et al., 2017; Grande, 2000; Griffith, 2015; Paton, Buergelt & Campbell, 2015; Reason, 1995; Sithole et al., 2017

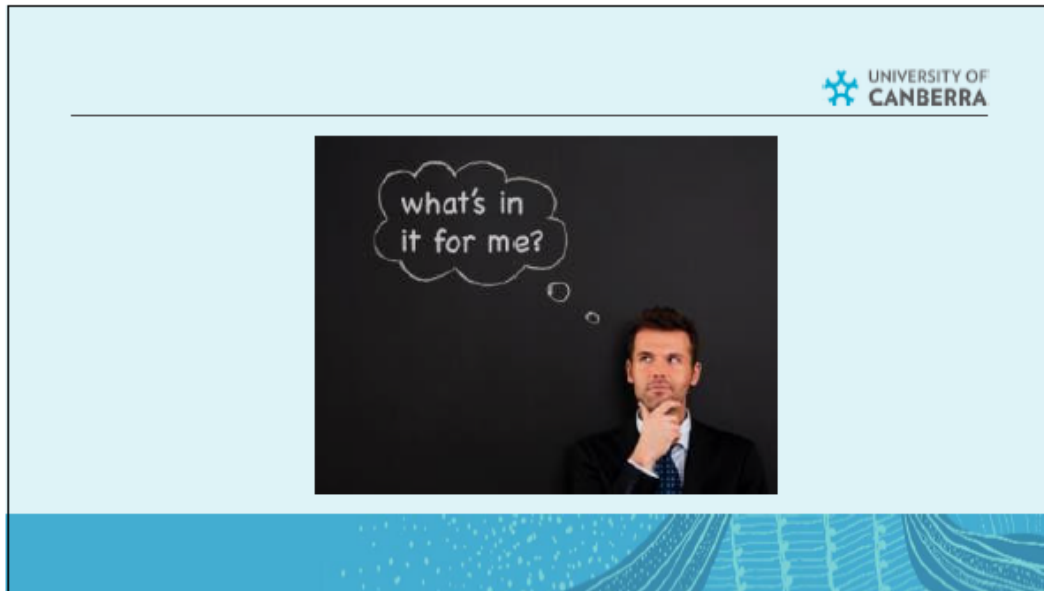
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Key to our survival
↓
living in in connected and harmonious relationships with nature
↓
Indigenous peoples & societies = MASTERS of living in harmony with nature & each other
↓
Indigenous Worldviews, knowledges & practices → key to our survival & thriving

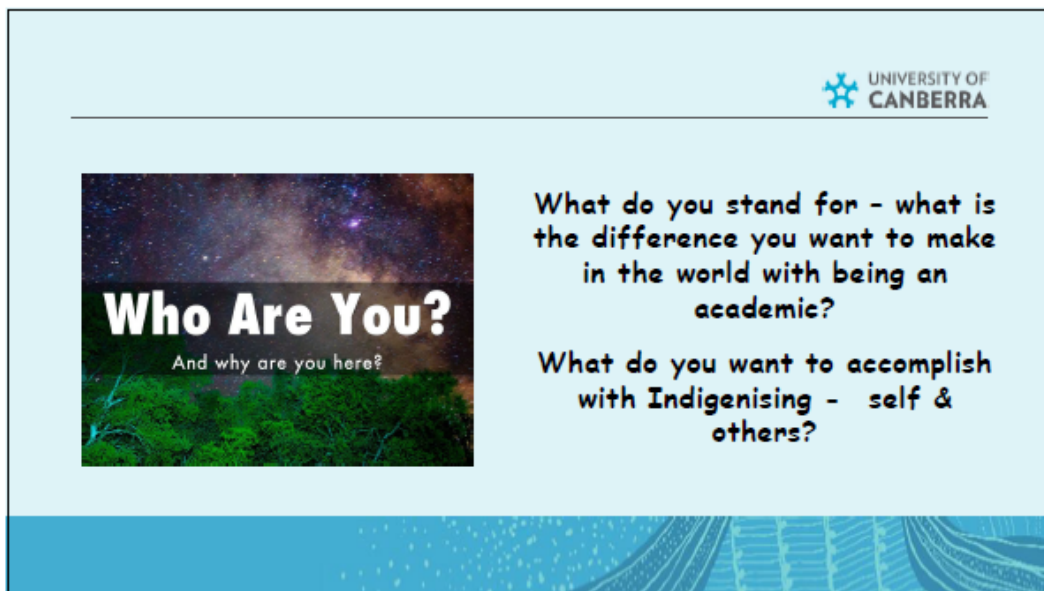


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Who Are You?
And why are you here?


What do you stand for - what is
the difference you want to make
in the world with being an
academic?

What do you want to accomplish
with Indigenising - self &
others?

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HOW
could fulfill our social mandate and
counteract the existential crisis?

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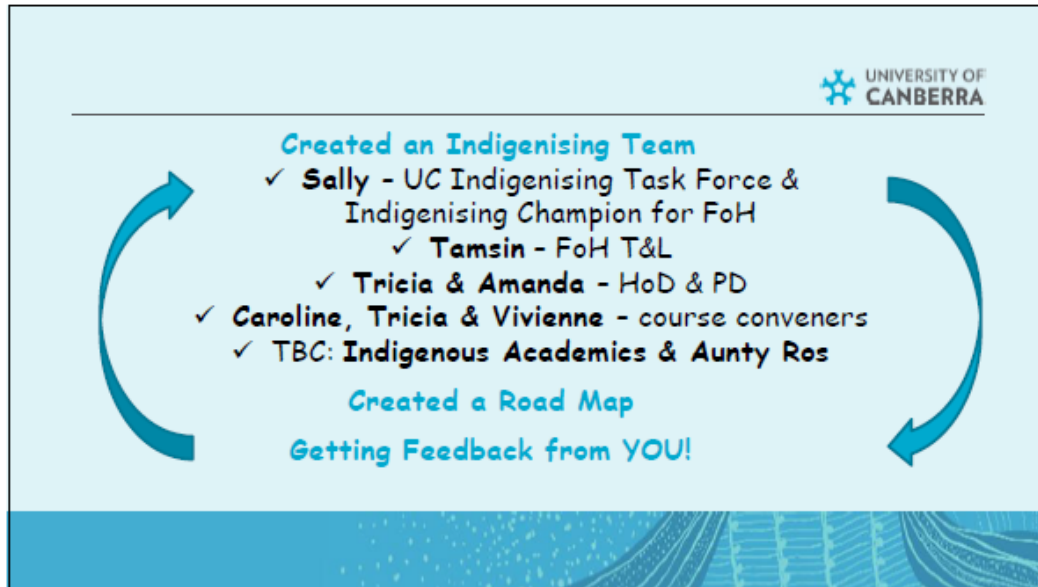
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- **huge opportunity**
 - psych pioneers
 - best position
- **authentic**
- **now & long-term, evolving stepped process → scaffolding**
- **unknown territory**
 - trail & error
 - learning as fast as possible
 - challenging - try on & generosity

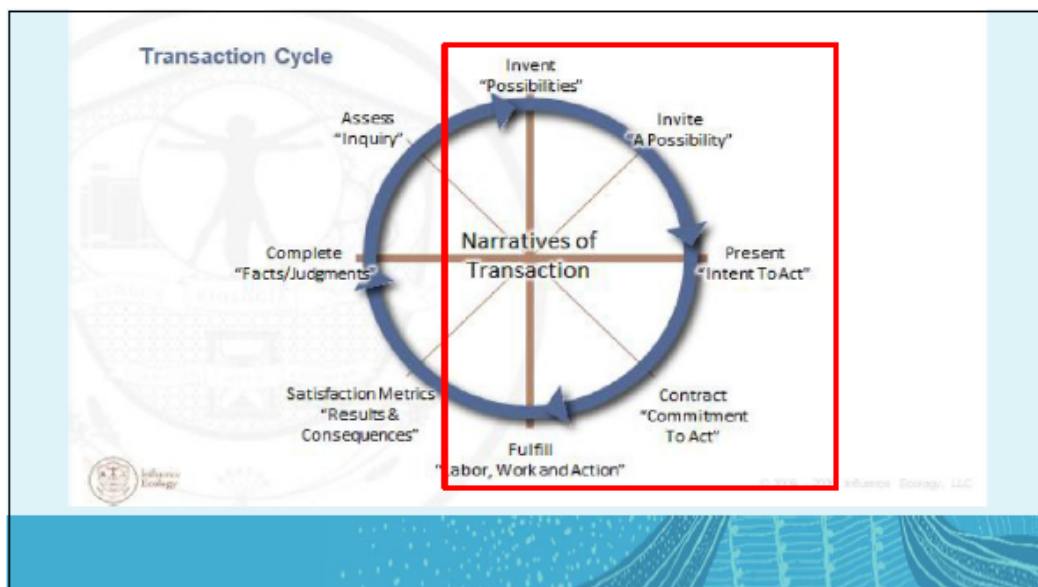


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STEP 1: FoH Initial Audit

- ✓ **by 24 June**
- ✓ objective: report on progress of Indigenising in psych - what done & plan forward → **baseline**
- ✓ intuitive

Suggestions:

- ✓ running **overview session** re Indigenous ways of being, knowing & doing
- ✓ each lecturer audits own audit using **Caroline's & Petra's mapping doc**
- ✓ Tamsin & Petra work out with all three course conveners **overview mapping** starting with M Clinical Psych → Courses Assurance Summary (CAS) Tool
- ✓ provide **feedback to FoH** → **ideas, challenges & needs, resources, etc.**



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25

Unit 11399- Understanding People and Behaviour (Level 1)			
1. Be familiar with the major theories and research in <u>psychology</u> . 2. Be able to demonstrate knowledge of why people behave as they do in a range of situations; and 3. Be able to apply this knowledge in practical exercises and in written assessment.			
UC Graduate Attribute: UC graduates are able to demonstrate Aboriginal and Torres Strait Islander ways of knowing, being and doing			
	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice; knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.			
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.			
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.			
APAC 1.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.			

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Confidential Feedback re Indigenising your unit (please use as much space as you need)

What **ideas** do you have about Indigenising your unit and psychology curriculum in general?

What **challenges** do you experience (e.g., concerns, knowledge gaps, etc.)?

What do you think you **need** or might need to Indigenising your unit?

What **resources** could you contribute to us Indigenising the curriculum?

Anything else you like to bring to our attention?

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STEP 2: Deep Dive - actual Indigenising

- ✓ **adjusted** together based on audit
- ✓ key → **up-skilling team**
 - Indigenous worldviews, knowledges and pedagogies
 - colonisation - historical & contemporary
 - other needs identified in audit
- ✓ initial focus → 4 Professional Practice core units
- ✓ then all other units



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Foci:

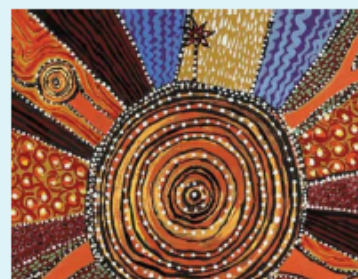
- ✓ **identifying implications of UC Framework for curriculum design & delivery & how to address the implications**
- ✓ **identifying needs of staff**
- ✓ **introducing staff to Indigenous ways of being, knowing & doing in detail**
- ✓ **training staff in Indigenous pedagogy & research**



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Ideas starting up-skilling:

- ✓ Petra overview to create basis
- ✓ Google doc folder - sharing resources
- ✓ Ecology Influence webinar re process
- ✓ learning circles - weekly @ lunch time?
- ✓ ...



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What are our resources?

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“If I have seen further it is by
standing on the shoulders of giants.”

- Isaac Newton



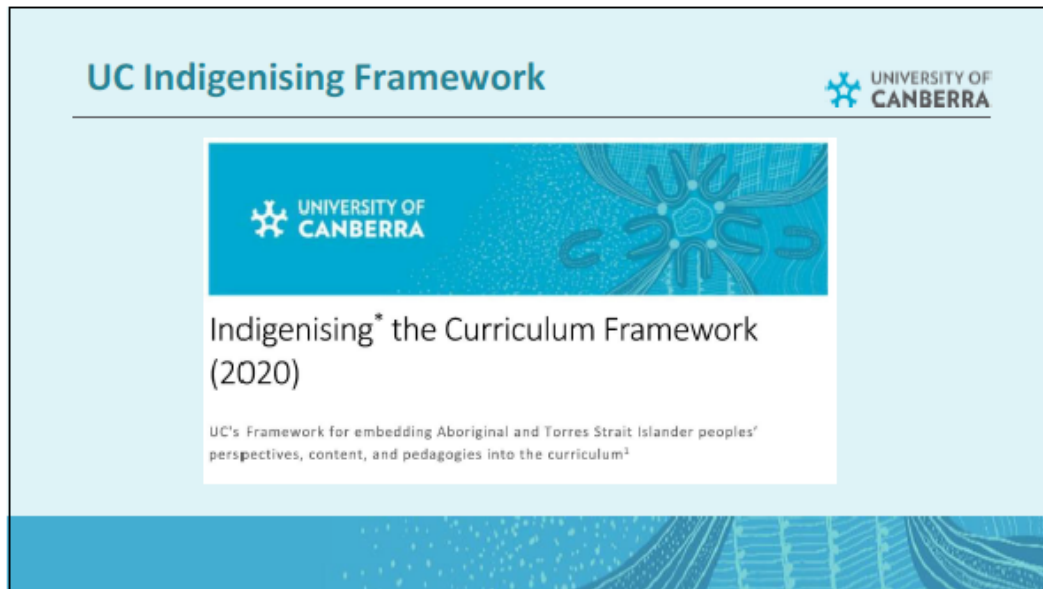
You will get all you want in life,
if you help enough other people
get what they want.

Zig Ziglar



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People



- **Marina Martiniello** - Education Designer Aboriginal and Torres Strait Islander Specialisation
- UC Indigenous Perspectives Community of Practice

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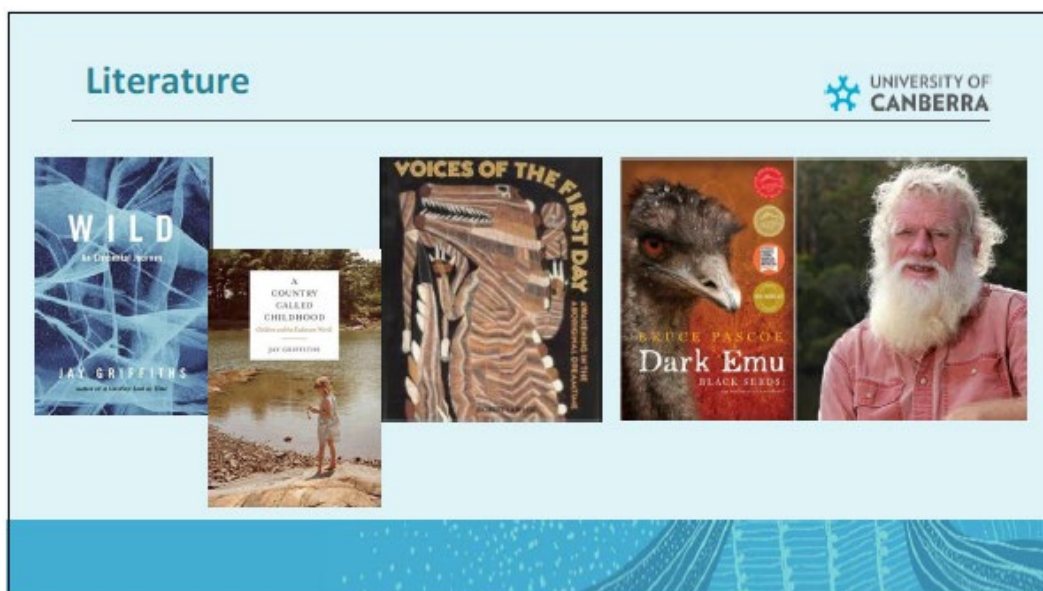


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Literature







- linked to psych
- online
- free
- could use chapters in different uni




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In 2018, major documents were updated to ensure the research sector is current with best practice in ethics and NHMRC's strategy for Indigenous health:

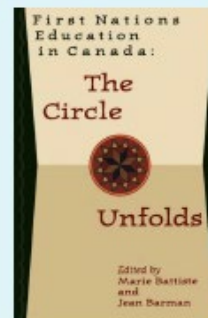
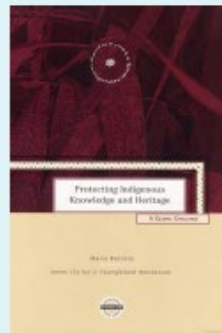
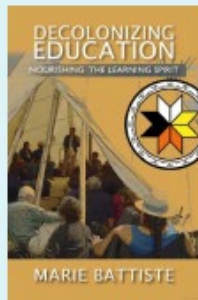
- Road Map 3: A strategic framework for improving Aboriginal and Torres Strait Islander health through research (Road Map 3) and Action Plan
- Ethical conduct in research with Aboriginal and Torres Strait Islander Peoples and communities: Guidelines for researchers and stakeholders 2018
- Keeping research on track II



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Literature – Education



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Literature - Research

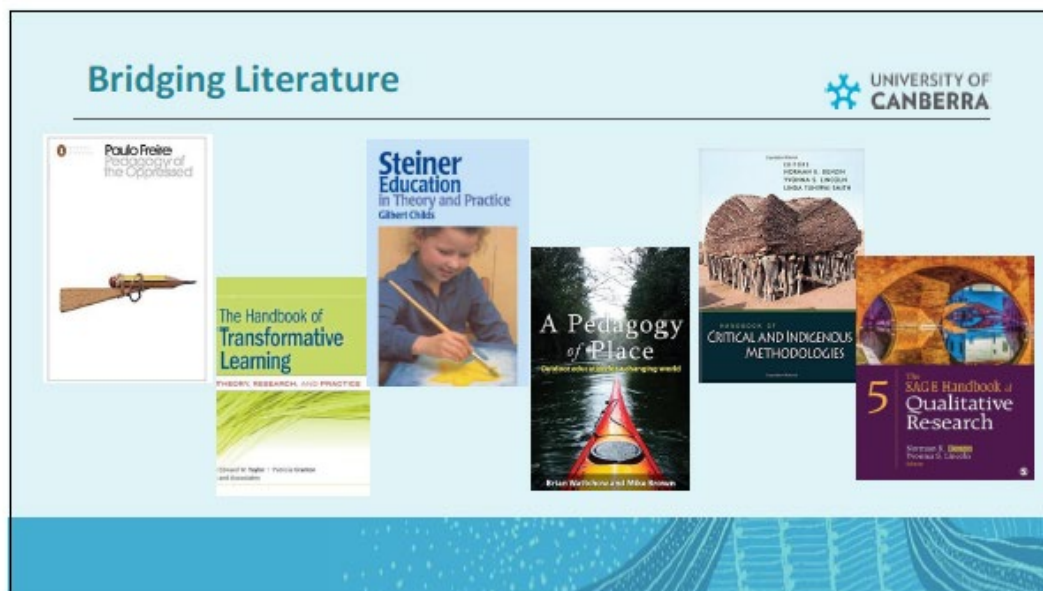


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What are the next critical steps?

45

Next critical steps?

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- ✓ FoH initial intuitive audit by 24th June
- ✓ Work out how to do the **deep dive**...

- Petra overview to create basis
- Google doc folder - sharing resources
- Ecology Influence webinar re process
- learning circles - weekly @ lunch time?
- ...





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Indigenising the Psych Curriculum

Overview of Indigenous ways of being, knowing & doing



1

Acknowledgement of Country

We acknowledge the traditional owners of country throughout Australia and their continuing connection to land, culture and community.

We pay our respects to all Elders past, present and future.

In particular, we acknowledge the Elders of the Ngunnawal people past, present and future, on whose land we live and work.



2

Intention & Stepping Stones



Explore & discover with you Indigenous ways of being-knowing-doing to assist you completing the audit.

Being = perspectives & worldviews

Knowing = contents

Doing = pedagogies

Audit example



3

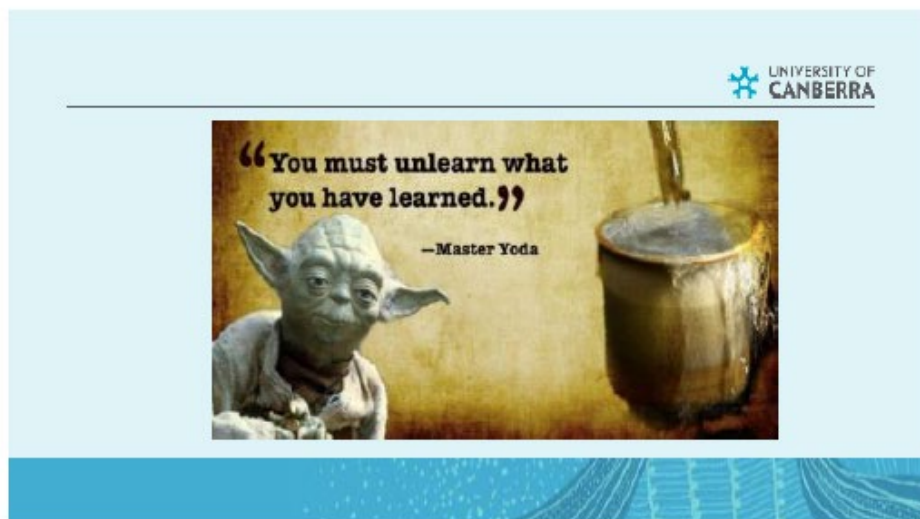


Chatham House Rules
 Every sharing contributes value
 Non-judgemental & respectful
 Generosity & humility
 No right or wrong
 Exploring & discovering together

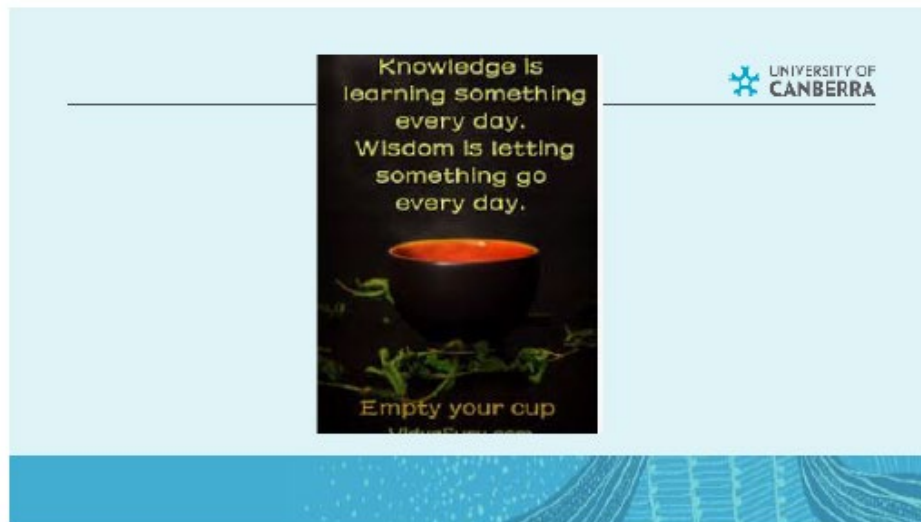
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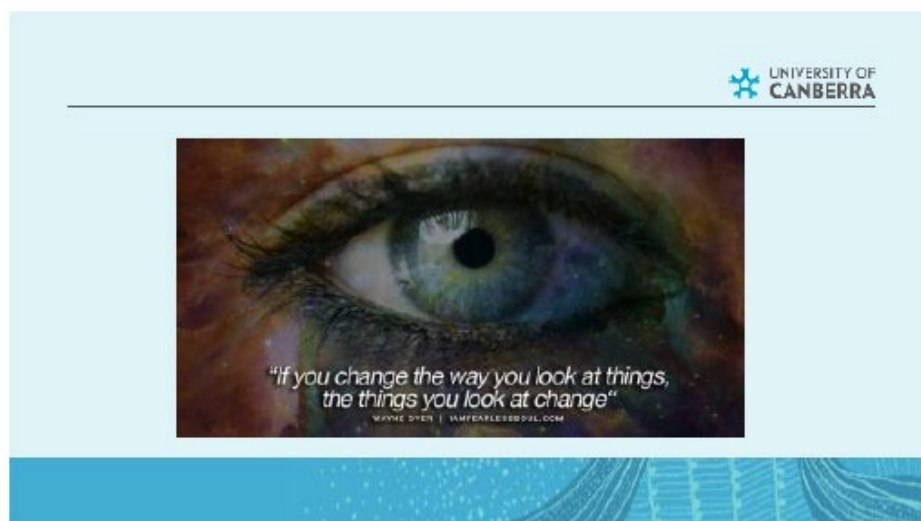
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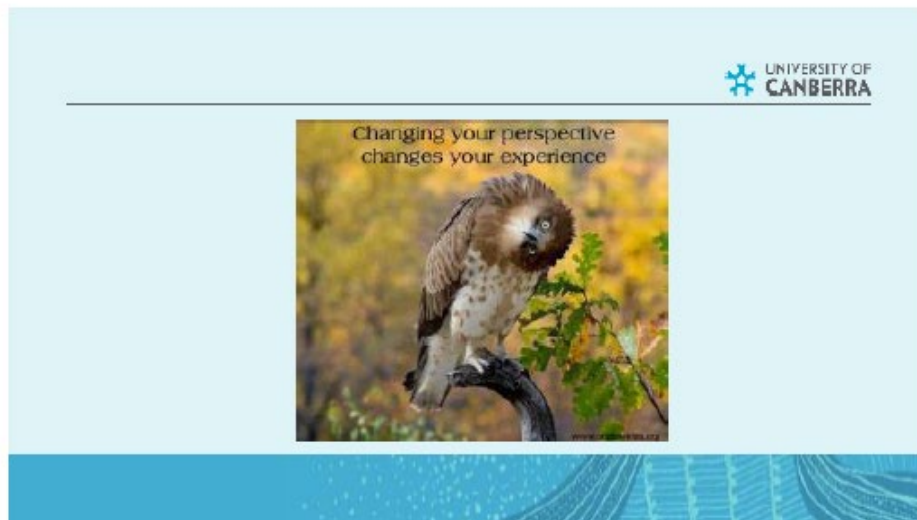
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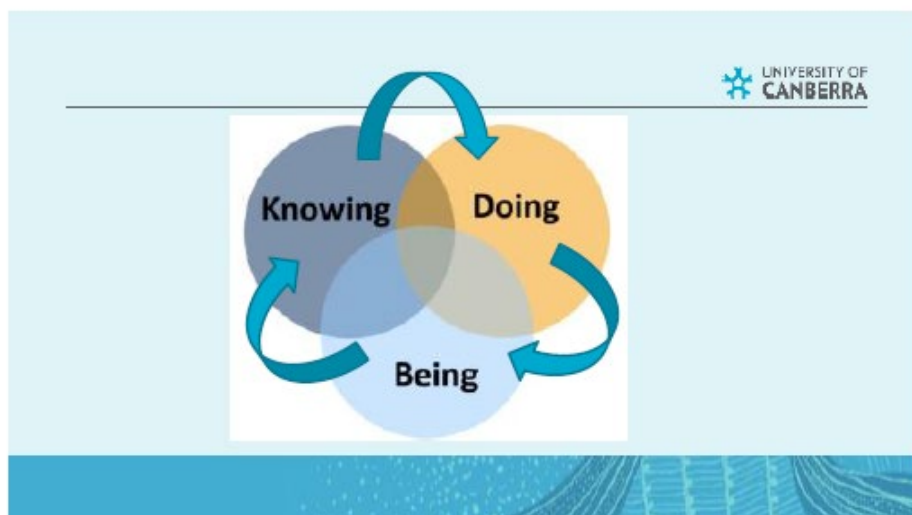
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Being = perspectives/worldviews



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What colours do you see?



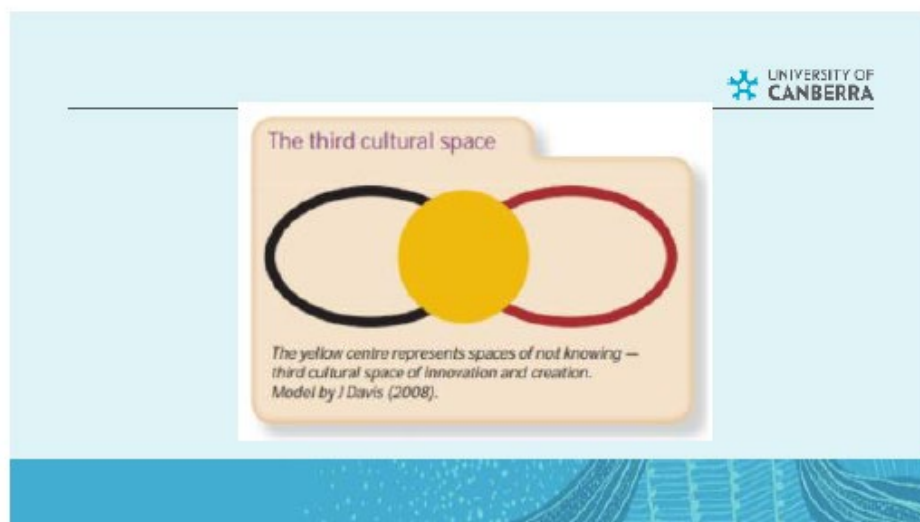
Black & blue?
White & gold?



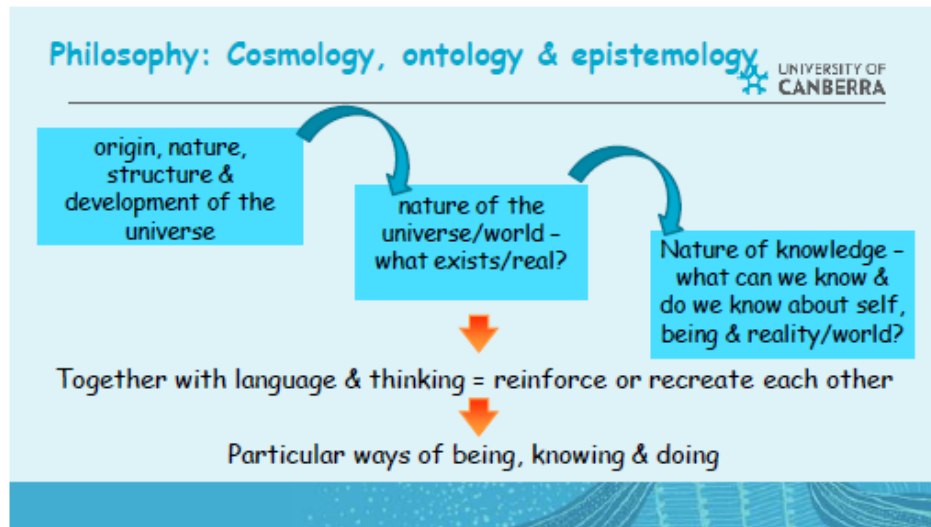
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Indigenous & Western cultures = fundamentally different cosmologies, ontologies & epistemologies

↓

- understand who they are and how they relate to other creatures fundamentally differently
- interact fundamentally differently with humans and nature

↓

Understanding similarities & differences → key to recognising & valuing each other



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Indigenous cultures

metaphysical, nature-based, unified, equalitarian

- highly sophisticated
- Broom, 1994; Griffith, 2006, 2015; Lawler, 1991
- own experiences being with Indigenous peoples



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Cosmology - metaphysical, nature-based



- several metaphysical beings created the land and all creatures by travelling across undifferentiated space & acting out what they had dreamed
- throughout travelling - discovered through observations, experience → learned what creates & what disrupts harmony & joy, health & well-being
- learnings form culture → views of the world, values, behaviours, practices, law → pathway that guides people how to interact to maintain harmony



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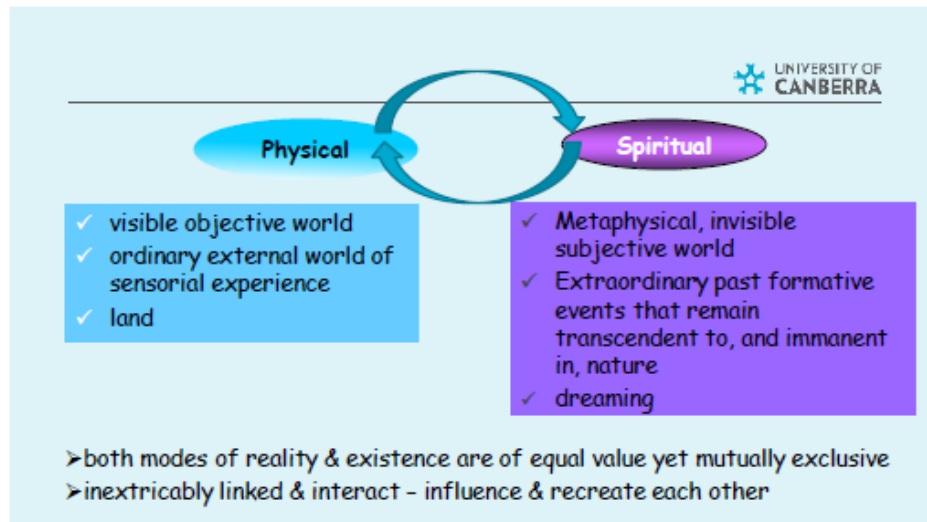
Ontology - metaphysical



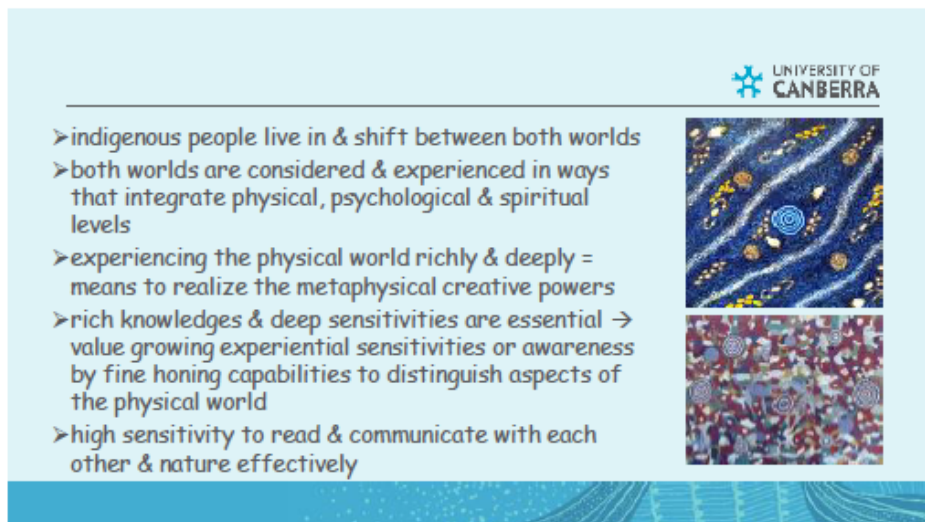
- all visible differentiations arise from fundamentally universal invisible continuum
- distinguish between 2 distinctly different yet equally real realms of the world...




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The diagram shows two ovals, 'Physical' (light blue) and 'Spiritual' (purple), connected by a circular arrow indicating interaction. Below each oval is a list of characteristics.

Physical	Spiritual
<ul style="list-style-type: none"> ➤ indigenous people live in & shift between both worlds ➤ both worlds are considered & experienced in ways that integrate physical, psychological & spiritual levels ➤ experiencing the physical world richly & deeply = means to realize the metaphysical creative powers ➤ rich knowledges & deep sensitivities are essential → value growing experiential sensitivities or awareness by fine honing capabilities to distinguish aspects of the physical world ➤ high sensitivity to read & communicate with each other & nature effectively 	

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Unified & equalitarian worldview



- all creatures are one & equal
- creatures includes living creatures, earth, and primary elements, forces & principles
- exists an essential creative life force or spirit
- all creatures share common universal consciousness of primary force = have a common origin
- every creature is a manifestation of the greater cosmos but life force expresses itself in many forms
- visible differences superficial



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See all creatures as people like them

- live in meaningful social interactions with all creatures
- people & nature allies
 - people look after the land; the land looks after nature
 - reciprocity, respect, kindness, gentleness & restraint



Recognize & value wisdom of all creatures

- nature is
 - 'knowledgescape' (Griffith, 2015)
 - extension of mind & body
 - greatest teacher - earth = library in which books are the different elements of nature

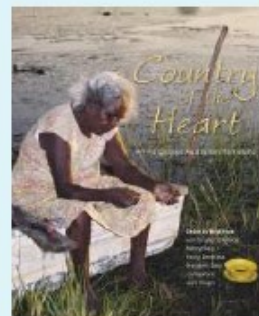
- able to see & understand knowledge of animals & plants

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Self or identity



- located in the land
- intimately connected to ancestors, songlines & country
- country one is from & people one belongs to critical
- draw deeply from harmonious relationships with each other & the land for their physical, psychological & spiritual well-being
- if self & land separated = both diminished, suffer, disease

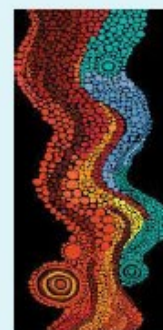


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Culture & Society



- skillfully, diligently & systematically created collectively over at least 40,000 years of observing, experiencing, reflecting and learning
- sophisticated culture and society → demonstrated highly advanced understanding of nature, humans & relationships
- nature, culture & society = mirror each other
 - intertwined
 - culture & society based on nature principles
 - nature provides model for democracy → extended demography into ecocratic wisdom
 - intimate connection between people & land → access to ensuring harmony/balance with nature → essential for physical, psychological & spiritual survival & thriving of humans



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[T]he Aboriginal concept of health is holistic, encompassing mental health and physical, cultural and spiritual health. This holistic concept does not just refer to the whole body but is in fact steeped in harmonised inter relations which constitute cultural well being. These inter relating factors can be categorised largely into spiritual, environmental, ideological, political, social, economic, mental and physical. Crucially, it must be understood that when the harmony of these inter relations is disrupted, Aboriginal ill health will persist.^{9(p19)}

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Learnings? Aha moments? Questions?

30

Knowing - content → what can be known,
is known & how it can be known



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What do you know about Indigenous ways
of knowing?

32

Highly sophisticated -enormous knowledge of human beings & psychology



- ✓ skillfully, diligently & systematically created collectively over at least 120,000 years of observing, experiencing, reflecting & learning
- ✓ encoded in "dreamtime stories" created by ancestors AND embedded in every aspect of culture & society
- ✓ commonalities AND highly diverse = knowledges
- ✓ visible/objective AND invisible/subjective knowledges
- ✓ holistic AND highly nuanced knowledges
- ✓ local AND universal knowledges - connected to and encoded in country, stars, relationships & arts



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What kinds of topics would be important for Indigenous & non-Indigenous students to know?

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Focus Area 2: Content

Indigenous content may include knowledge systems and practices, oral histories and stories, and community experience. It is important to acknowledge to whom and where knowledges and histories belong and abide by ethical and cultural guidelines and considerations when including content.

This element outlines specific performance criteria and linked to the Indigenous Cultural Capabilities that are explicitly stated under each of the elements below:

- 2.1 Indigenous Knowledge
- 2.2 History & Communities
- 2.3 Engagement and Communication

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Element 2.1 – Indigenous Knowledge

Examples of Indigenous cultural capabilities at the unit level (Unit Learning Outcomes)

1. Demonstrated ability to apply Aboriginal and Torres Strait Islander knowledge within discipline area.
2. Demonstrated knowledge and understanding of the cultural interface (the space where the two knowledge systems meet and are contested to reconfigure or combined as new knowledge within a discipline area).

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Element 2.2 - History and Communities

Indigenous Cultural Capabilities

1. Demonstrated knowledge and understanding of Aboriginal and Torres Strait Islander cultures and Australia's unique human history of over 60,000 years which includes both Indigenous and non-Indigenous histories as one.
2. Demonstrated knowledge and understanding of the impact of colonial history on Aboriginal and Torres Strait Islander peoples, cultures and continuing impact on contemporary Australian society as a whole, and the specific implications for the discipline area and profession.
3. Recognise the diversity of Aboriginal and Torres Strait Islander peoples' identity, cultures and lived experiences and apply knowledge and understanding to reflect the specific priorities and needs of the local community.

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Element 2.3 – Engagement and Communication

Indigenous Cultural Capabilities

1. Knowledge and ability to build and sustain respectful and empowering relationships to work in collaboration with Aboriginal and Torres Strait Islander peoples and communities for the achievement of improved outcomes.
2. Demonstrated ability to communicate and consult effectively and sensitively with the diversity of Traditional Custodians and other Aboriginal and Torres Strait Islander peoples in a range of different contexts.

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What content are you teaching that match?
Learnings? Aha moments? Questions?

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Doing = pedagogies




40





What do you know about Indigenous education & pedagogies?

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Western education	Indigenous education
<ul style="list-style-type: none"> ➤ ignores invisible aspects of the world & separates <ul style="list-style-type: none"> ▪ nature (natural sciences) ▪ land (geography) ▪ law (legal studies) ▪ medicine ▪ song & story (social sciences, humanities) ▪ dance & painting (art) 	<ul style="list-style-type: none"> ➤ indigenous cosmology unities these vital aspects of life & living - holistic education ➤ when these elements are in harmony → health is present



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Western education	Indigenous education
<ul style="list-style-type: none"> ➤ theoretical/conceptual & categorizing ➤ at designated times & spaces/places 	<ul style="list-style-type: none"> ➤ distinguishing finer subtleties ➤ experiential & continuous ➤ reflects excellent understanding of how people learn = stories match how the mind learns <ul style="list-style-type: none"> • ecologically informed • emotionally charged • morally binding ➤ education strategies synergise many elements Western sciences is discovering as being critical for learning

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UC Indigenising Framework

- ✓ using Dr Yson Yunkaporta' PhD thesis "Aboriginal pedagogies at the cultural interface"
- ✓ 8 ways Aboriginal pedagogies = interconnected
 - being picture & how parts are related to whole & each other; scaffolding
 - mind-body-spirit - learning through observing with all senses & imitating/doing
 - learning journey - mapping, design
 - story sharing
 - using pictures & arts
 - connecting to local place (country) & community
 - different ways - personalized, exploring & discovering

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8 Ways Aboriginal Pedagogies	Learning Journey
Learning Maps	<ul style="list-style-type: none"> The path taken on the learning journey, whether that is deliberately planned and designed, or if it happens along the way. Grounded in real life and the bigger picture, making connections and showing where the learning journey will go and what has been completed.
Contemporary non-Indigenous Ways	<ul style="list-style-type: none"> Create a plan to map out the process of learning, and to show the learning, the scope and the sequence of the learning journey – always connecting to real life contexts and the whole (Yunkaporta, 2009).
Learning Plans; Curriculum Co-Design; Students-As-Partners	

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Ways of Learning and Teaching	Ideas for Indigenous ways of learning in your teaching practice
8 Ways Aboriginal Pedagogies	Using Stories
Story Sharing	<ul style="list-style-type: none"> Learning through life experiences, and, gaining higher knowledge through this process. Sharing story to learn from each other, shared experiences to learn and build on a new concept and creating new knowledge, drawing on real life experiences, on different cultural experiences; sharing examples to connect to learning, and for both student and teacher to share their experiences.
Contemporary non-Indigenous Ways Narrative-based	<ul style="list-style-type: none"> A holistic approach that connects with what happens in real life situations and to other people's story and learning journey, where it fits in the whole/big picture, or whole story, and in life more broadly Makes meaning out of learning through connections to real life, how it makes sense to you and where it fits in the life of the learner or individual (Yunkaporta, 2009).
Learning; Story-based Learning; Portfolio Practice; Learning Diaries; Digital Storytelling	

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What pedagogies am I using?


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Indigenous + Transformative learning + Steiner Education

- ✓ education = "drawing out from within"
- ✓ decolonizing education = emptying the cups
- ✓ relational & positioning
- ✓ oral → conversations - dialoguing
 - yarning circles,
 - pair sharing, group sharing
 - holding & safe space
- ✓ asking questions (incl rhetorical)
- ✓ providing opportunities for reflecting
- ✓ metaphors, analogies & concrete language
- ✓ graphics & figures




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Indigenous + Transformative learning + Steiner Education  UNIVERSITY OF CANBERRA

- ✓ modelling
- ✓ applying
- ✓ examples
- ✓ observing-doing-feedback
- ✓ humor
- ✓ teamwork
- ✓ flipped classroom


- ✓ Indigenous research
- ✓ qualitative research esp critical



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STEP 1: FoH Initial Audit  UNIVERSITY OF CANBERRA

- ✓ **by 24 June**
- ✓ objective: report on progress of Indigenising in psych - what done & plan forward → **baseline**
- ✓ intuitive



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	Knowing (Content) Indigenous Knowledge Histories and communication Engagement and Communication	Being (Perspectives/Practice: knowledge construction/worldview) Professional Practice	Doing (Pedagogies- Indigenous ways of learning)
4.1 use local Indigenous histories and traditional ecological knowledge to develop and augment understanding of their discipline.	<ul style="list-style-type: none"> - overview of historical colonization & its impacts especially on psychological health and wellbeing - contributions of psychology to colonization & ways how psychology is decolonizing - traditional ecological knowledges - key cultural and societal practices - linkages between country-self-language - recommended readings: <ul style="list-style-type: none"> - <i>Walking together ebook</i> - <i>Wilk: Elementary Journey</i> 	<ul style="list-style-type: none"> - overview of Indigenous cosmology & ontology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - pictures, arts & figures - stories
4.2. communicate and engage with Indigenous Australians in ethical and culturally respectful ways.	<ul style="list-style-type: none"> - key Indigenous cultural and societal practices - Indigenous research - NHMRC guidelines for working with Indigenous and Torres Strait Islanders 	<ul style="list-style-type: none"> - overview of Indigenous cosmology, ontology & epistemology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - flipped classroom - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories

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UNIVERSITY OF SOUTH AUSTRALIA			
4.3. apply their knowledge to working with Indigenous Australians in socially just ways.	<ul style="list-style-type: none"> - historical & contemporary colonization, racism & stereotyping - individual, cultural & institutionalised racism 	<ul style="list-style-type: none"> - overview of Indigenous cosmology, ontology & epistemology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories - assessment: tutorial discussion board post & response regarding <i>Indigenous racism</i> and how to address racism at different levels
APAC 3.2. Apply knowledge and skills of Psychology in a manner that is reflexive, culturally appropriate and sensitive to the diversity of individuals.	<ul style="list-style-type: none"> - entire chapter on cross-cultural psychology including cultural competencies - entire chapter on Indigenous psychology 	<ul style="list-style-type: none"> - overview of Indigenous cosmology, ontology & epistemology 	<ul style="list-style-type: none"> - positioning & relational - learning journey - exploring & discovering - questions & reflections - conversations/dialogue - pictures, arts & figures/graphics - stories - Assessment: tutorial discussion board post & response regarding cultural competencies

52



Learnings? Aha moments? Questions?

53

Ideas up-skilling:

- ✓ Ecology Influence webinar re process
- ✓ learning circles - weekly @ lunch time?
- ✓ ...



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From: Petra.Buergelt <Petra.Buergelt@canberra.edu.au>
Sent: Tuesday, 17 May 2022 1:14 PM
To: APAC accreditation
Cc: Phil.Kavanagh; Belle Selkirk; Patricia Dudgeon; Romola Bucks; Nghi Robinson
Subject: RE: APAC Cultural responsiveness working party - University of Canberra feedback example

Dear Romola,

Thank you so much for being grateful for our example and for wishing to include our example as part of the draft guidance framework.

We feel very honoured and gladly give permission to do so.

The material we sent was our starting point in 2020. In the meantime, we started implementing our journey map and our work now also exemplifies the following AIPEP pedagogical principles:

- **7 Learning Journey** - our long-term strategic approach is specifically designed to build Indigenous knowledges and skills of staff and students over time using a journey approach (in the material sent you will see several times us explicitly using the term journey and principles we are using for our journey) via diverse scaffolded professional development of staff, and within units and across units and courses. We see building the capacity of our team over time as critical for the more Indigenous knowledges and skills we have as educators, the more Indigenous content and pedagogies we can integrate into our units and courses.
- **4 Knowledges** – our strategic journey approach is leading to colleagues incorporating increasingly more Indigenous content into their units and more Indigenous pedagogies using several elements of Yunkaporta's (2008; 2016) 8 ways of learning and culturally appropriate assessment items (e.g., critical reflections, dialogue). We are happy to provide in-depth insights into two units to offer examples.
- **9 Stepped Curricula** – we are changing the curriculum by vertically and horizontally embedding Aboriginal and Torres Strait Island knowledges and pedagogies. We put in place a process by which each colleague adds to the unit report what Indigenous aspects they added to their units in terms of content and pedagogies. We are in the process of adding these changes to the mapping tool/overview we created for all our units across our different courses (see previous email) and will continue to do so over time so we can ensure that we are scaffolding vertically and horizontally.
- **10 Reflexivity** – many colleagues are now using yarning circles and critical reflections in their tutorials and critical reflections as assessment item. Happy to provide examples from different units.

We are greatly looking forward to your response.

Best regards,
Petra on behalf of the UC Psychology Team

Dr Petra Buergelt (MA 1st class honours, PhD)
A/Professor | Faculty of Health | School of Health Sciences

Collaborative Indigenous Research Initiative (CIRI) Executive Member
<https://www.canberra.edu.au/research/collaborations/ciri/about/committee>
 Sylff Fellow | Ryoichi Sasakawa Young Leaders Fellowship, Tokyo & Nippon Foundation <https://www.sylff.org/about/>
 Steward & Member of Leadership Committee | International Transformative Learning Association interlla.org
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Latest books & papers:

The Palgrave Handbook of Learning for Transformation <https://link.springer.com/book/10.1007/978-3-030-84694-7?page=3#toc>
 Living in harmony with our environment: A paradigm shift
https://www.researchgate.net/publication/318721706_Living_in_harmony_with_our_environment_A_paradigm_shift
 Risk, transformation and adaptation: Ideas for reframing approaches to disaster risk reduction -
<https://www.mdpi.com/1660-4601/16/14/2594>

ResearchGate: https://www.researchgate.net/profile/Petra_Buergelt
 Google Scholar: <https://scholar.google.com/citations?user=CigGiWAAAAAJ&hl=en>

"Scientists have a moral obligation to clearly warn humanity of any catastrophic threat and to 'tell it like it is.'" On the basis of this obligation and the graphical indicators presented below, we declare, with more than 11,000 scientist signatories from around the world, clearly and unequivocally that planet Earth is facing a climate emergency." (Ripple, et al., *BioScience*, Volume 70, Issue 1, January 2020, Pages 8–12)

I acknowledge the traditional owners of country throughout Australia and their continuing connection to land, culture and community. I pay my respects to all Elders past, present and future. In particular, I acknowledge the Elders of the Ngunnawal people past, present and future, on whose land I live and work.



From: Nghi Robinson <n.robinson@psychologycouncil.org.au>
 Sent: Thursday, 28 April 2022 9:03 PM
 To: Petra.Buergelt <Petra.Buergelt@canberra.edu.au>
 Cc: Phil.Kavanagh <Phil.Kavanagh@canberra.edu.au>; Belle Selkirk <belle.selkirk@uwa.edu.au>; Patricia Dudgeon <pat.dudgeon@uwa.edu.au>; Romola Bucks <Romola.bucks@uwa.edu.au>; APAC accreditation <accreditation@psychologycouncil.org.au>
 Subject: APAC Cultural responsiveness working party - University of Canberra feedback example

Dear Petra,

Thank you kindly for sharing your feedback with the Working Party. The Working Party is most grateful for the example the University of Canberra has provided. We received a number of examples, each in a very different format.

4. University of Sydney: example of a comprehensive approach to curriculum reform regarding cultural responsiveness

Subject: FW: APAC Cultural responsiveness working party - request for feedback

From: Nigel Bond <N.Bond@westernsydney.edu.au>
Sent: Tuesday, 8 February 2022 9:35 AM
To: Nghi Robinson <n.robinson@psychologycouncil.org.au>
Subject: Fw: APAC Cultural responsiveness working party - request for feedback

Nghi,

Again, hope I am not burying you with material you already have.

Best wishes, Nigel

Emeritus Professor Nigel W. Bond, BSc (Hons), PhD, FAPS, FASSA
Western Sydney University

Deputy Executive Editor "Appetite"
<https://www.editorialmanager.com/appetite/>
Executive Officer (P/T) Heads of Dept. and Schools of Psychology Association
<http://hodspa.org.au/>

From: Paul Rhodes <p.rhodes@sydney.edu.au>
Sent: Monday, 7 February 2022 4:39 PM
To: Nigel Bond <N.Bond@westernsydney.edu.au>; Frans Verstraten <frans.verstraten@sydney.edu.au>
Subject: APAC Cultural responsiveness working party - request for feedback

Hi Nigel,

I hope the information below is helpful and what you were seeking. It provides an example of a comprehensive approach we have taken to reform regarding cultural responsiveness in The School of Psychology at The University of Sydney. If you need me to break it down and provide more detailed examples of specific Units of Study let me know. I did feel, however, that it was important to demonstrate how important it is to create a pathway of learning throughout the journey from first year psychology to PhD. This is consistent with the idea that cultural responsiveness is a process that is life-long, or long-term, rather than taught as a set of techniques. Of course it is all a work in progress. I have focussed on the framework, some of the evidence we have generated so far, successes and challenges.

Over the past four years we have embarked on a major project of curriculum reform regarding cultural responsiveness, first in the Masters of Clinical Psychology and now in the Undergraduate and Honours Psychology degrees.

In terms of frameworks we have taken a 'cultural humility' and 'cultural responsiveness' approach. This is in line with Best Practice Guidelines

<https://www.universitiesaustralia.edu.au/wp-content/uploads/2019/06/National-Best-Practice-Framework-for-Indigenous-Cultural-Competency-in-Australian-Universities.pdf>

as well as our own research into curriculum reform.

<https://aps.onlinelibrary.wiley.com/doi/abs/10.1111/cp.12228>

<https://www.tandfonline.com/doi/abs/10.1080/13284207.2021.1924655>

Central our approach has been the primacy of providing dialogical opportunities for students to reflect on their own backgrounds, both in terms of cultural strengths and factors related to histories and current issues, related to power and colonisation. In the Masters of Clinical Psychology and Honours courses this has been done in small classes, allowing for this kind of collective conversation.

In addition we have sequestered an Academic position in the Masters of Clinical Psychology for an Aboriginal scholar (going to ad this year), have included two casual Aboriginal lecturers to teach Social and Emotional Well-Being, and have integrated Aboriginal knowledge into around a third of the Units of Study. In the last two years we have admitted the first four Gadigal students into the Masters Program. This amounts to 10% of our total intake.

At present we are currently developing an approach to cultural responsiveness that is suitable for large undergraduate classes, a more significant challenge.

In order to achieve this we have focused first on integrating Aboriginal Knowledge systems into these classes. We believe that cultural humility should begin with an encounter with such knowledge. Last year we convened a working party consisting of eight 'allies' or 'champions' in our School, none of whom are Aboriginal. We then invited a senior Aboriginal academic from the School of Education to join us and guide us in how to proceed. We have done the following so far:

1. Received funding from our HoS to employ an Aboriginal consultant to assist us in Undergraduate curriculum reform (note: we are starting with second year courses in 2022)
2. We are in the process of developing an Aboriginal consult group, including local community members, Aboriginal academics, and a young person to provide further oversight
3. We are employing an Aboriginal intern to support the project, 18-21 years of age.

In general our aim is to develop a pathway from first year to PhD so as to support the development of an Aboriginal cohort of leaders. In terms of PhD students, we admitted our first in 2020. We are developing close relationships with Aboriginal academics in other fields, with the aim of applying for grant funding to support more. In particular we have been working with Professor John Gilroy, a disability scholar, recent SOAR prize recipient

and Deputy Director Aboriginal and Torres Strait Islander Research DVC-Research to develop an interdisciplinary ARC Indigenous Grant application for 2023. We believe interdisciplinary research provides a way for black scholars and white allies to come together, providing opportunities for reconciliation and the funding of Aboriginal researchers.

Paul

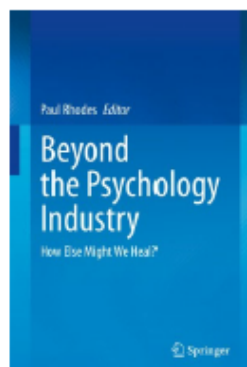
Associate Professor Paul Rhodes (he/him)

"a psychology of liberation requires a prior liberation of psychology" -Ignacio Martin-Baro

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5. University of Western Australia: example of incorporating critical self-reflexivity

From: Simon Farrell <simon.farrell@uwa.edu.au>
Sent: Wednesday, 9 February 2022 10:58 PM
To: APAC accreditation
Cc: Nigel Bond
Subject: APAC Cultural responsiveness working party - request for feedback

Dear Nghi (cc: Nigel),

You have recently received our APAC submission, where we have addressed this in substantial detail.

I will here take the opportunity to highlight a move to good practice in our postgraduate clinical program, which is the incorporation of critical self-reflexivity—a key part of cultural responsiveness, and highlighted in the AIPEP curriculum framework:

Engaging in critical self-reflexivity is crucial to culturally responsive practice. This is consistent with the AIPEP-CF pedagogical principle of Reflexivity, and it also reflects the Indigenous Allied Health Association (IAHA)'s Cultural Responsivity Framework's (Indigenous Allied Health Australia, 2019), and AIPEP Community of Practice and AIPA member Pete Smith and colleagues' (2021) perspectives on core elements needed for cultural responsiveness. We take the view that all (emerging) clinical psychologists must understand their own culture before they can understand their own biases, and how these then impact on their interpretations of and interactions with others and participation in service systems. This requires students to engage in increasingly critical self-reflexive tasks, with the purpose of improving their practice (i.e., not for one's own self-understanding as an end-point).

Our teaching in reflexivity skills involves increasing challenge and occur in conjunction with teaching about cultural models. This begins with relatively more basic cultural models that focus on therapist skills and perceptions (cultural awareness and cultural competence; note that we teach and assess 'competence' as akin to 'fitness' and do not imply that there is a 'successful' end-point). Within this, we start with basic skills in cultural self-reflection (i.e., what is my culture?), and move to some beginning self-reflexivity questions (e.g., how do I use my culture as a yardstick to judge others?). In a unit mid-way through the sequence, students expand on this, as they have in-class discussions and homework self-reflections on their own culture, how this might differ from others, and reflexively examine how this personal experience might influence their cultural lens and practice as a clinical psychologist. In a unit late in the sequence, as of 2022 we will move to cultural models that focus on the client's perception of the therapist or therapist-client interchange (i.e., cultural humility and responsiveness). Students will engage in increasingly challenging in-class exercises in cultural self-reflexivity (e.g., around positioning self). Reflexive exercises are in-class and not assessed; instead, students will be assessed on their ability to articulate the need for self-reflexivity in practice, and what kinds of questions that they can ask when engaging in self-reflexivity as a clinical psychologist. Consistent with AIPEP-CF principle of The Learning Journey, this provides students with a safe and supportive space free from judgement. Before leaving, students form a plan to continue along their cultural responsiveness journey in the future.

These workshops also ask students to contemplate the APS apology (Australian Psychological Society, 2017). Students critically evaluate the history and current profession, acknowledge its role in practice and policy that has negatively impacted on Aboriginal and/or Torres Strait Island people, and see themselves as part of the pathway forward in establishing trust. Students are tested in identifying how the APS apology is culturally responsive and humble.

The incorporation of self-reflexivity has been introduced across several of our units, and has primarily been led by A/Prof Jeneva Ohan.

Kind regards,

Simon

Simon Farrell (he/him)

Professor and Head of School

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We acknowledge we are situated on Noongar land, and that Noongar people remain the spiritual and cultural custodians of their land, and continue to practice their values, languages, beliefs and knowledge. We pay our respects to the traditional owners of the lands on which we live and work across Western Australia and Australia.

