Appendix 2: Endnote Resource Library

8 Aboriginal Ways of Learning. Retrieved 25 November, 2010, from
   http://8ways.wikispaces.com/
   The framework is expressed as eight interconnected pedagogies involving narrative-driven learning, visualised learning plans, hands-on/reflective techniques, use of symbols/metaphors, land-based learning, indirect/synergistic logic, modelled/scaffolded genre mastery, and connectedness to community. But these can change in different settings. Every place, Every People, has its own unique pedagogies. These 8 simple ones are merely a starting point for dialogue. Each school engages in a different way, and produces its own unique frameworks for Aboriginal education through dialogue with the community about local ways of doing things.

Australian Broadcasting Corporation (ABC). (2010, July). Disease Risk Higher Among Indigenous People: Study [Television broadcast]. Darwin, NT: ABC News. Retrieved from
   http://search.informit.com.au/media;dn=TEF20102800474;res=TVNEWS;type=wmv
   ABC News resported a study that found that Indigenous Australians are 2.5 times more likely to suffer from disease than non-Indigenous people.ABC News NT (ABC1 Darwin); Time: 19:10; Broadcast Date: Wednesday, 14th July 2010; Duration: 45 sec.

Australian Broadcasting Corporation (n.d.). Fire Talker: Charles Perkins [Television broadcast]. Australia: Author. Retrieved from
   http://www.abc.net.au/tv/geo/documentaries/interactive/firetalker/
   Fire Talker traces the life of Charles Perkins from his humble beginnings on an Alice Springs reserve, to becoming one of the most influential Indigenous figures in Australia's modern history.

Australian Broadcasting Corporation (ABC). (2009, May). Fresh Food for Tiwi Islanders [Television broadcast]. Darwin, NT: ABC News. Retrieved from
   http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=TEF20092000088;res=TVNEWS
   Tiwi Islanders have created their own agricultural industry in order to redress the lack of fresh produce in the region and improve health levels.

Australian Broadcasting Corporation (ABC). (n.d.). NT Child protection system an 'overwhelming failure' [Television broadcast]. Sydney: ABC News. Retrieved from
   http://search.informit.com.au/media;dn=TEN20104202504;res=TVNEWS;type=w
   An independent inquiry into the Northern Territory's child protection system has recommended a backlog of cases be urgently cleared.

Aboriginal and Torres Strait Islander Health Working Party. AHMAC *Cultural Respect Framework for Aboriginal and Torres Strait Islander. Health* (2004-2009). AHMAC *Cultural Respect Framework for Aboriginal and Torres Strait Islander. Health, 2004 - 2009*.

Aboriginal and Torres Strait Islander Education. Federation of Education Unions Information Centre. Retrieved April 5, 2011, from http://www.feuic.org.au/vl/indedu.html
   Resources on education, industrial relations and social issues.

Aboriginal Cultural Competence Framework. Victorian Government Department of Human Services Melbourne, Victoria (2008). Retrieved April 5, 2011, from
   http://www.cyf.vic.gov.au/__data/assets/pdf_file/0008/312668/framework_cultural_support_2008.pdf
   The approach of this paper is to;
   • briefly introduce and explain the reason for developing an Aboriginal Cultural Competence Framework;
   • outline why the lens of culture is important for Aboriginal children with reference to the Aboriginal child removal policies of the past, the current situation and how Aboriginal culture is critical to understanding the needs and best interests of children;

- explain the key understandings and conceptual framework behind the notion of Aboriginal cultural competence;
- outline how CSOs can engage with Aboriginal children, families, communities and services in a culturally competent way which respects the principles of Aboriginal self-determination;
- explain how to apply the lens of culture in the context of the best interests' principles;
- outline a staged approach for CSOs meeting the cultural standards for registration with suggestions as to how to use the conceptual framework to address the practice evidence.

Aboriginal Child Language Acquisition Project. Retrieved March 21, 2011, from http://www.linguistics.unimelb.edu.au/research/projects/ACLA/
This Melbourne University project involves case studies of three Aboriginal communities to address questions around language acquisition for indigenous Australian Aboriginal children. The project is identifying the kinds of interactions young children are involved in, the language they use at different ages, and the breadth and variety of language the children are hearing.

Aged and Community Services Australia (2008). Providing Culturally Appropriate Care for Aboriginal and Torres Strait Islander Aged Care Residents. Retrieved March 25, 2011, from http://www.agedcare.org.au/PUBLICATIONS-&-RESOURCES/General-pdfs-images/Indigenous-Aged_Care_booklet.pdf
The purpose of this booklet is to provide introductory information to assist residential aged care providers to deliver culturally appropriate care to Aboriginal and Torres Strait Islander people. This booklet is not intended to be a comprehensive resource, but is a tool to assist staff to consider cultural issues and to have the confidence to seek additional information and resources when required.

Aboriginal education green paper - 25 Years Approach: The Way Forward. Green Paper: A draft for consultation, discussion, development and recommendations to Annual Conference 2010. *NSW Teachers Federation Annual Conference* Retrieved April 5, 2011, from http://www.nswtf.org.au/journal_extras/edgreen.html
The NSW Teachers Federation has a strong policy position on Aboriginal Education and continues its long history and tradition of supporting the rights of Aboriginal students and their communities. However, Federation recognises that persisting with more of the same practices will not bring about essential, across-the-board institutional change within Australian governments and education authorities and systems. Federation acknowledges with great disappointment the continuing failure of Australian governments and education authorities to achieve an equality of learning outcomes for the majority of Aboriginal and Torres Strait Islander students. Educational environments that respect Aboriginal and Torres Strait Islander history and culture and that reinforce the cultural identity of Aboriginal students are a necessary pre-condition to achieving equal educational outcomes for Aboriginal peoples. Creating educational environments that foster the involvement, participation and engagement of Aboriginal peoples is essential.

Aboriginal education timeline references. Board of Studies NSW. Retrieved from http://ab-ed.boardofstudies.nsw.edu.au/go/aboriginal-studies/timeline/timeline-references/
Listing of references for books, articles, websites, policies, case studies etc.

Aboriginal education (2011). Primary School. Retrieved April 5, 2011, from http://www.primaryschool.com.au/aboriginalresults.php?strand=Traditional&grade=General
Aboriginal education teaching resources for primary school students.

Aboriginal employment: A guide to better attraction, selection & retention strategies across WA Health. (2009). Retrieved April 5, 2011, from http://www.health.wa.gov.au/circularsnew/attachments/377.pdf
Aboriginal and Torres Strait Islanders remain significantly underrepresented in the WA Health workforce, even in regions with a significant Aboriginal client base. While increased Aboriginal employment across regions with large numbers of Aboriginal people is a government objective, our success has been limited. According to the Health Reform Committee's report, 'A Healthy Future for Western Australians', the way forward to a healthier future for Aboriginal peoples is ensuring Aboriginal ownership and participation in health professions. Consequently, this Guide has been developed to provide best practice principles and strategies for the attraction, recruitment and retention of Aboriginal employees across WA Health. It is recommended that all staff involved in the attraction, recruitment and retention of staff familiarise themselves with this resource, and implement its recommendations into daily work practice. Diversity is a

source of strength for WA Health. By having a better understanding of cultural difference, and taking it into account through policies and practice, we enhance the integrity of our service and improve our ability to meet the needs of our diverse population in meaningful, appropriate ways. The diverse skills of Aboriginal people are essential for WA Health to better design and deliver services that meet the needs of Aboriginal people.

Aboriginal history in South Australia since 1800 role play. Department of Education & Children's Service (2006). Retrieved March 29, 2011, from http://www.aboriginaleducation.sa.edu.au/.../Aboriginal_history_in_SA_s.pdf

Teachers and community groups are welcome to use this role play for the purpose of informing participants about South Australian Aboriginal history. It was developed by Aboriginal Education personnel from the Department of Education and Children's Services. Further information is available from Adele Pring, pring.adele@saugov.sa.gov.au

Aboriginal human resource development plan 2009-2011: Valued Aboriginal staff - Involved Aboriginal communities - Successful Aboriginal students. NSW Department of Education & Training (2009). Retrieved March 25, 2011, from https://www.det.nsw.edu.au/policies/employment/general/workforce_cap/implementation_2_PD20090388.shtml

The main focus of the Plan is to increase the number of Aboriginal and/or Torres Strait Islander people employed and retained with the Department and to improve the professional development and leadership opportunities for Aboriginal staff.

Aboriginal knowledge and intellectual property protocol (2008). Desert knowledge cooperative research centre. Retrieved March 21, 2011, from http://www.desertknowledgecrc.com.au/resource/DKCRC-Aboriginal-Intellectual-Property-Protocol.pdf

The Desert Knowledge CRC is dedicated to improving conditions for all desert Australians and it recognises that there have been past instances of Aboriginal people's knowledge and intellectual property being misappropriated and exploited. The DKCRC acknowledges that Aboriginal communities and groups have their own protocols and that these must be observed, understood, respected and engaged with, as an essential ongoing part of the research process. Documents include: Aboriginal Research Engagement Protocol; Schedule of rates of pay for Aboriginal workers in research; Good manners guide to working with Aboriginal people in research; Aboriginal Knowledge and Intellectual Property Protocol Community Guide.

Aboriginal plant use in south-eastern Australia. (n.d.). Retrieved December 8, 2010, from http://www.anbg.gov.au/aborig.s.e.aust/

This web-site contains detailed notes and a bibliography on plants used by Aboriginal peoples of south-eastern Australia. The plants can be seen at the Australian National Botanic Gardens on the track shown on the map on the next page. The plants are numbered and named. The web-site is based on a booklet produced by the Gardens' Education Service.

Aboriginal Nurses Association of Canada (2009). *Cultural competence and cultural safety in nursing education: A framework for first nations, Inuit & Metis nursing.* Aboriginal health human resource initiative. Canada: First nations and Inuit Health Branch.

The Canadian Association of Schools of Nursing (CASN) and the Aboriginal Nurses Association of Canada (A.N.A.C.) both recognize the need to increase the presence of First Nation, Inuit, and Métis nurses within the nursing profession (Gregory and Barsky, 2007). To this end, several schools of nursing in Canada have actively engaged in efforts to increase the number of Aboriginal nursing students, particularly in undergraduate programs. These schools are demonstrating success in the recruitment of First Nations, Inuit, and Métis people into nursing education.

Aboriginal Teaching Resources for Language Learning, Literacy, History, Culture & Indigenous Education. Sharing Culture Pty (2010-2011). Retrieved April 5, 2011, from http://www.sharingculture.com.au/eforschools.htm

Sharing Culture Online is an innovative new teaching and learning system that gives all students, regardless of their ethnic background or age, the opportunity to learn about and engage in the rich diversity of Australian Aboriginal and Torres Strait Island cultures. Sharing Culture Online supports Indigenous students to learn, appreciate, celebrate and engage with their culture, and schooling.

Adams, I. (2002). Annotated bibliography on indigenous education issues: Early childhood education. *Australian New Zealand Journal of Public Health 21*, 100-102.
Annotated Bibliography on Indigenous Education Issues: Early Childhood Education

Adams, K., & Spratling, M. (2001). Keepin' ya mob healthy: Aboriginal community participation and Aboriginal health worker training in Victoria. *Australian Journal of Primary Health, 7*(1), 116-119.
Keepin' ya mob health: Aboriginal community participation and Aboriginal health worker training in Victoria April 2006

Advancing equity and participation in Australian higher education action to address participation and equity levels in higher education of people from low socioeconomic backgrounds and Indigenous people (2008). Retrieved March 25, 2011, from
http://www.universitiesaustralia.edu.au/resources/83
In 2007 Universities Australia commissioned a scoping study into Equity and Participation in Higher Education. Key to this investigation was whether a more appropriate definition of low socio-economic status than the postcode of a student's home address could be defined. The study was conducted by the Centre for the Study of Higher Education at the University of Melbourne. The results are briefly summarised here. Recommendations from Universities Australia for consequent action are also summarised.

Australian Health Ministers Advisory Council working party (n.d.). *Cultural respect framework for Aboriginal & Torres Strait Islander Health 2004-2009.* Australia: Department of Health South Australia. Retrieved from
http://www.sa.gov.au/upload/franchise/Seniors/Cultural%20Respect%20Framework.pdf
The Cultural Respect Framework has been developed as a guiding principle in policy construction and service delivery for utilisation by jurisdictions as they implement initiatives to address their own needs, in particular mechanisms to strengthen relationships between the health care system and Aboriginal and Torres Strait Islander peoples. Right from the outset there was recognition of the importance for the Framework to link with other key documents identified in the bibliography, in particular the National Strategic Framework for Aboriginal and Torres Strait Islander Health, 2003 and the Aboriginal and Torres Strait Islander Health Workforce National Strategic Framework, 2002.

American Physical Therapy Association (2008). *Blueprint for teaching cultural competence in physical therapy education.* Retrieved March 24, 2011, from http://www.apta.org/
In an effort to meet the health care needs of all individuals the US Department of Health and Human Services (USDHHS), the Office of Minority Health (OMH), and the Agency for Healthcare Research and Quality (AHRQ) advocate for the application of culturally competent health care. Documents such as the National Standards for Culturally and Linguistically Appropriate Services (CLAS) in Health Care and Setting the Agenda for Cultural Competence in Health Care are provided to facilitate health care practitioners' ability to meet the standards for cultural competence. Cultural competence is currently embedded in major APTA documents. Cultural competence is addressed by the Commission on Accreditation of Physical Therapy Education (CAPTE) in the evaluative criteria for accreditation of education programs for the preparation of physical therapists5 and physical therapist assistant education, and is an integral part of A Normative Model of Physical Therapist Professional Education and for Physical Therapist Assistant Education.

Ahmed, A., & Johnson, K. (2000). Horticultural development of Australian native edible plants. *Australian Journal of Botany, 48*, 417-426.
The Australian edible plant industry is rapidly expanding. We provide a review of the horticultural research that has been carried out on the top 14 commercially significant Australian native edible plants.

Ahmed, S. (1995). Theorising sexual identification: exploring the limits of psychoanalytic and postmodern models. *Australian feminist studies, 22*, 9-29.
This article examines the concept of phantasmatic (sexual) identification as a way of theorising the gendering of individual subjects from a feminist perspective. This approach is developed through reading psychoanalytical and postmodern narratives of subjectivity and sexual difference. The author draws on her experience as a young Aboriginal woman.

Aldous, C., Barnes, A., & Clark, J. (2008). Engaging excellent Aboriginal students in science: An innovation in culturally inclusive schooling. *Teaching Science, 54*(4), 35-40.
A summer school in science and technology was held in January 2008 for nineteen Indigenous students commencing year 11 who were identified as having high academic potential in science and mathematics.

Alexander, B. K. (2004). Black skin/White masks: The performative sustainability of whiteness (with apologies to Frantz Fanon). *Qualitative Inquiry, 10*(5), 647-672.
This article uses the iconic text Black Skin/White Masks by Frantz Fanon as a metonymic trope to examine the nature of White Studies through the autobiographical frame of a Black critic. The article is structured around three components. First, the socially constructed identity of "Whiteness" as embedded in, emergent from, and critiqued by those in (and of) the project of White Studies. Second, it addresses the question of how White Studies serves as a project for "sustaining Whiteness," in light of increasing social and cultural critique of Whiteness. Third, the article initiates an argument for the performative nature of Whiteness that crosses borders of race and ethnicity. The article also address issues of authenticity embedded in the politics and intersections of performing race and culture while extending the notion of Whiteness, like Blackness, as a performative accomplishment.

Allan, A., & Dawson, D. (2004). Assessment of the risk of reoffending by Indigenous male violent and sexual offenders. *Trends and issues in crime and criminal justice, 280*, 1-6.
A risk assessment tool that has been developed specifically for Indigenous sexual and violent offenders is reported on in this paper. The paper discusses problems associated with overrepresentation of Indigenous people in the criminal justice system and the lack of Australian risk assessment instruments. It considers the results of the study, which suggest that it will be necessary to develop separate instruments for violent and sexual offenders, and also for subgroups of these two groups

Altman, U. (1996). Higher Education and Psychology in the Millennium. *American Psychologist, 51*(4), 371-378.
This article analyses the present state of higher education and psychology in relation to the future needs of society. On the basis of the assumption that higher education has historically addressed social issues, it is proposed that our educational system and society negotiate a new "contract" that is appropriate to the coming decades. A model of future higher education is described, involving traditional domains of foundational and professional knowledge and a new emphasis on socially responsive knowledge. Examples are given of courses involving socially responsive knowledge in which students study and learn to act on and help resolve social problems. It is recommended that psychology incorporate socially responsive knowledge in its future curriculum, along with the continuation of foundational and professional education and training.

American Psychological Association (2003). Guidelines on multicultural education, training, research, practice, and organizational change for psychologists. *American Psychologist, 58*(5), 377-402.
Guidelines on multicultural education, training, research, practice, and organizational change for psychologists.
All individuals exist in social, political, historical, and economic contexts, and psychologists are increasingly called upon to understand the influence of these contexts on individuals' behaviour. The "Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists" reflect the continuing evolution of the study of psychology, changes in society at large, and emerging data about the different needs of particular individuals and groups historically marginalized or disenfranchised within and by psychology based on their ethnic/racial heritage and social group identity or membership. These "Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists" reflect knowledge and skills needed for the profession in the midst of dramatic historic socio-political changes in U.S. society, as well as needs of new constituencies, markets, and clients.

Amensity International (2010). *Preview: New resource on Indigenous rights in Australia*. Retrieved April 5, 2011, from http://www.amnesty.org.au/hre/comments/24391/
Indigenous rights in Australia today: where do you stand? Amnesty International will shortly be releasing a package of curriculum resources on Indigenous rights in Australia today, focussing on issues ranging from the Northern Territory Intervention to Indigenous rights to land and the Apology to the Stolen Generations. The materials are designed for students at middle and senior secondary level around Australia. They will be useful for History, English, Legal Studies, Aboriginal Studies, Civics and Citizenship, Politics and Legal Studies. View some of the materials from this resource, and receive an email when the full package is available.

Andersen, C., Bunda, T., & Walter, M. (2008). Indigenous higher education : the role of universities in releasing the potential. *Australian Journal of Indigenous Education, 37*, 1-8.

> The participation rate of Indigenous people in higher education is comparatively disparately low across all sectors. In this paper we examine the pivotal role of the university sector in addressing this inequity and releasing the potential for increased Indigenous enrolment, participation and completion in higher education. Indigenous higher education, we argue, is core university business, not an equity issue, and a unique opportunity currently exists for achieving significant progress. Using examples of best practice we show how universities can take positive practical steps to overcome the commonly identified barriers to Indigenous higher education success. We also propose four specific strategies for increasing Indigenous higher education success across all facets. We extend our analysis to the low Indigenous representation among university staff arguing that a greater presence and nurturing of Indigenous staff, academic and general is a vital facet of improving Indigenous higher education access and success. Finally, we argue that a longitudinal study of Indigenous higher education participation is needed to provide an evidence base to inform and increase the efficacy of policy in this area.

Anderson, L., Central Queensland University, Capricornia Aboriginal and Torres Strait Islander Education Centre, & Australia. Dept. of Employment Education Training and Youth Affairs, Evaluations and Investigations Program (1998). *Equity issues : every university's concern, whose business? : an exploration of universities' inclusion of Indigenous peoples' rights and interests*. Canberra: Dept. of Employment, Education, Training and Youth Affairs.

> An exploration of universities' inclusion of Indigenous peoples' rights and interests.

Anderson, N. L. R., Calvillo, E. R., & Fongwa, M. N. (2007). Community-Based Approaches to Strengthen Cultural Competency in Nursing Education and Practice. *Journal of Transcultural Nursing, 18*(Supplement 1), 498-598.

> This article explores existing informal as well as formal approaches that address health disparities in the communities where they occur, enhancing the opportunity to strengthen the cultural competency of providers, students, and faculty. A particular focus centres on the community based participatory research approaches that involve community members, providing opportunities to develop mutually respectful, trusting relationships through co-teaching and co-learning experiences. With community-based participatory research approaches to community involvement in place, the stage is set for partnerships between communities and schools of nursing to collaboratively design, implement, and integrate informal and formal cultural competence components in nursing curricula.

Angeles, G. (2005). Fish traps: A significant part of our health and wellbeing. *Medical Journal of Australia, 182*(10), 541-543.

> Fish traps: A significant part of our health and wellbeing

Annotated Bibliography of research into VET (2010). Participation & Outcomes for Aboriginal Students. TAFE. Retrieved from http://siandvasupport.sydneyinstitute.wikispaces.net/file/view/Annotated+Bibliography+of+Research+on+Aboriginal+Education+and+Training.pdf

Annotated bibliography of research on Aboriginal education and training. (2011, April 3). *Prepared by TAFE NSW Social Inclusion and Vocational Access Skills Unit and DET Aboriginal Education and Training Directorate – January 2010*. Retrieved from http://siandvasupport.sydneyinstitute.wikispaces.net/file/view/Annotated+Bibliography+of+Research+on+Aboriginal+Education+and+Training.pdf

> Annotated bibliography of research on Aboriginal education & training by TAFE NSW Social Inclusion and Vocational Access Skills Unit and DET Aboriginal Education and Training Directorate.

Arabena, K. (2005). Not Fit For Modern Society: Aboriginal and Torres Strait Islander people and the new arrangements for the administration of Indigenous affairs. *Research Discussion Paper; No 16*. Canberra: Native Title Research Unit, Australian Institute of Aboriginal and Torres Strait Islander Studies. Retrieved from http://www.aiatsis.gov.au/research/docs/dp/DP16.pdf

> This paper then, is one Indigenous woman's reflection and analysis of the first twelve months in the new arrangements in the administration of Indigenous affairs. A descendant of the Merriam people in the Torres Strait, I have lived and worked in rural and remote Australia for a large part of my adult life. As the manager and worker in a number of Aboriginal and Torres Strait Islander and non-government organisations including the Pintubi Homelands Health Service, situated 500 kilometres west of Alice Springs and the Apunipima Cape York Health Council, based in Cairns, I developed an expertise in social health, particularly sexual and reproductive health.

Ariss, R. (1994). Writing black: the construction of an Aboriginal discourse. In J. Beckett (Ed.), *Aboriginal Histories, Aboriginal Myths: an Introduction* (Chap. 8). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/beckett_ch8.pdf

> It is generally acknowledged that the modern nation state is the major locus of power in the contemporary world, and that all power relations which come into operation within the nation state are ultimately circumscribed by this dominant stage of power, As the final voice of authority the state establishes the conditions of possibility within which all power relations, all resistances, may operate, Beckett (1986,3), in discussing the relations of power between Australian Aborigines and the white colonial state, identifies the final locus of control in the latter.

Arthur, T. E., Reeves, I., Morgan, O., Cornelius, L. J., Booker, N. C., Brathwaite, J., Donato, I. (2005). Developing a cultural competence assessment tool for people in recovery from racial, ethnic and cultural backgrounds: The journey, challenges and lessons learned. *Psychiatric Rehabilitation Journal, 28*(3), 243-250.

> In 1997, Maryland implemented a new managed care mental health system. Consumer satisfaction, evaluation and cultural competency were considered high priorities for the new system. While standardized tools for measuring consumer satisfaction were readily available, no validated, reliable and standardized tool existed to measure the perception of people from minority groups receiving mental health services. The MHA*/MHP* Cultural Competency Advisory Group (CCAG) accepted the challenge of developing a consumer assessment tool for cultural competency. The CCAG, composed of people in recovery, clinicians and administrators used their collective knowledge and experiences to develop a 52-item tool that met standards for validity and reliability. Consultation from a researcher helped to further develop the tool into one possessing tremendous potential for statewide implementation within Maryland's Public Mental Health System. Recognizing the limitations of the study and the need for further research, this instrument is a work in progress. Strategies to improve the instrument are currently underway with the Mental Hygiene Administration's Systems Evaluation Center of the University of Maryland and several national researchers.

Astbury, J., Atkinson, J., Duke, J., Easteal, P., Kurrle, S., Tait, P., & Turner, J. (2000). The impact of domestic violence on individuals. *Medical Journal of Australia, 173*, 427-431.

> There is extensive evidence of the adverse effects of domestic violence across all age groups and cultural backgrounds. The impact of domestic violence may be long-term, affecting emotional adjustment, physical health and subsequent relationships. Health professionals should be aware of the confounding effect of youth, age and cultural diversity on presentation. Shame and isolation militate against disclosure. Specific, sensitive questioning that incorporates awareness of cultural and social issues is essential to detect domestic violence and initiate appropriate assistance.

Atkinson, J., & Woods, G. (2008). Turning Dreams into Nightmares and Nightmares into Dreams, *7*(2).

> Indigenous peoples of Australia have always had laws, processes and procedures that address, govern and control violent behaviours both at the interpersonal and group levels. In contrast to, and in ignorance of these controls on violence the colonising groups that came to Australia, and subsequently the resident colonial governance structures have continuously and consistently used violence as a tool to both suppress and re-shape Indigenous individuals and societies. These violence enforcing and violence making tools have three components: physical violence; structural—institutional violence; and psycho-social dominance. Sexual violence in particular is prominent in this process and has proved to be a deeply traumatic and wide ranging experience for Indigenous peoples as individuals, families and communities. The violence of Australian

colonisation has been underpinned and fuelled by an on-going ideology of racism that allows the coloniser to define and redefine the Indigenous subject, and hence the Indigenous body, around a set of attributes and behaviours that explain and ultimately justify the need for violence or the inevitability of violence. To this end multiple layers of violence have been woven through the very fabric of Indigenous life experience creating huge potential for an ongoing series of life crisis at the individual, family and community level. Today we are witnessing a crisis of trauma and violence borne of colonising processes that are still not being adequately named, recognized, challenged, and most importantly attended to through state supported 'educaring' preventions and interventions. Hence the painful and difficult job of healing remains with Indigenous peoples, generally unsupported by the state, thus continuing its implication in its own violence within the nightmares it has created for its Indigenous subjects.

Attwood, B., & Markus, A. (2004). Introduction. In *Thinking Black: William Cooper and the Australian Aborigines' League* (pp. 1-24). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/attwoodmarkus_intro.pdf
'Thinking Black' tells the story of William Cooper, one of the most important Aboriginal leaders in Australia's history, and the Australian Aborigines' League. Through petitions to government, letters to other campaigners and organisations, and entreaties to friends and well-wishers, 'Thinking Black' reveals the League's passionate campaign for Aboriginal people's rights, their struggle against dispossession and displacement, the denial of rights, and their fight to be citizens in their own country. Bain Attwood and Andrew Markus document the circumstances behind the most significant moments in Cooper's political career - his famous petition to King George V in 1933, his call for a 'Day of Mourning' in 1938, the walk-off from Cummeragunja in 1939 and his opposition to an Aboriginal regiment in 1939. It explores the principles Cooper drew on in his campaigning, not least his 'Letter from an Educated Black', surely one of the most intriguing political testaments written by an Australian leader. 'Thinking Black' sheds new light on the history of what it has meant to be Aboriginal in modern Australia. It reveals the rich and varied cultural traditions, both Aboriginal and British, religious and secular, that have informed Aboriginal people's battle for justice, and their vision of equality in Australia of two peoples: equal yet distinct.

Augoustinos, M., LeCouteur, A., & Soyland, J. (2002). Self-sufficient arguments in political rhetoric: Constructing reconciliation and apologizing to the Stolen Generations. *Discourse & Society, 13*(1), 105-142.
This article focuses on the rhetorical and argumentative organization of a major political address by the Prime Minister of Australia on the topics of reconciliation and apologizing to the Stolen Generations of Indigenous peoples. The analysis documents the interpretative repertoires that were mobilized to argue around these sensitive, controversial issues in a public forum, in particular the deployment of discursive formulations of `togetherness', of `culture' and of `nation'. The analysis also demonstrates the ways in which a limited number of rhetorically self-sufficient arguments, identified in recent studies of the language of contemporary racism, were mobilized in this important public speech. We argue that the flexible use of such rhetorically self-sufficient arguments concerning practicality, equality, justice and progress worked to build up a particular version of reconciliation which functions to sustain and legitimate existing inequalities between Indigenous and non-Indigenous peoples in Australia.

Augoustinos, M., Tuffin, K., & Rapley, M. (1999). Genocide or a failure to gel? Racism, history and nationalism in Australian talk. *Discourse & Society, 10*(3), 351-378.
In a context of wide media attention to public debates about the social, political and epistemic entitlements of different groups within Australian society, an understanding of the rhetorical resources and the discursive work done by differing constructions of `race', has become an important local issue. This article examines data from discussions between two groups of (non-indigenous) university students on a range of contemporary issues concerning race relations in Australia. Participants drew on four common discursive themes when discussing Aboriginal people. These were: an imperialist narrative of Australian history exculpatory of colonialism; an economic-rationalist/neo-liberal discourse of `productivity' and entitlement managing accountability for a contemporary Aboriginal `plight'; a local discourse of balance and even-handedness which discounted the seriousness of discrimination and racism in Australia; and a nationalist discourse stressing the necessity of all members collectively identifying as `Australian'. These interpretative resources are illustrated and discussed in terms of their rhetorical organization and social consequences. The international pervasiveness of a range of modern racist tropes and the local cultural specificity of their working-up are discussed.

Augoustinos, M., Tuffin, K., & Sale, L. (1999). Race talk. *Australian Journal of Psychology, 51*(2), 90-97.

> Racism in Australia has recently received prominence as an important topic of contemporary debate. In contrast to mainstream social-psychological research, which has focused on attempts to measure and quantify racism, the present study utilises Potter and Wetherell's (1987) discourse analytic methodology to identify the patterns of talk and the rhetorical arguments used by non-indigenous Australians in discussions on race and racism in Australia. Aims of the research were to demonstrate how talk about racism is put together and to examine the ways in which participants construct indigenous Australians during their discussions. Participants drew on four common linguistic resources during discussions. These were a historical narrative of Australia's colonial past, the contemporary Aboriginal plight, the discounting of racism in Australia, and the necessity of identifying collectively as 'Australian'. These interpretative resources are illustrated and discussed in terms of their rhetorical organisation and social consequences.

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2005). Retrieved March 8, 2011, from http://www.auqa.edu.au/files/auqanews/auqa_news_feb_05.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2006). November. Retrieved March 8, 2011, from http://www.auqa.edu.au/files/auqanews/auqa_news_nov_06.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2007). Retrieved March 8, 2011, from http://www.auqa.edu.au/files/auqanews/auqa_news_may_07_final.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2008). Retrieved March 8, 2011, from http://www.auqa.edu.au/files/auqanews/auqa_news_nov08.pdf

AUQA News: A quarterly newsletter on the activities Australian Universities Quality Agency (2009). Retrieved March 8, 2011, from http://www.auqa.edu.au/files/auqanews/auqanews_aug09.pdf

Aussie Educator: a total education page for Australia (n.d.). *Indigenous education*. Retrieved April 5, 2011, from http://www.aussieeducator.org.au/education/specificareas/indigenous=2.html

> The First Page looks at Indigenous education in all Australian states & Territories. The Indigenous Resources page provides support and resources. For further Indigenous Language information, go to this page.

AUSTLANG: Australian Indigenous Languages Database. Retrieved March 21, 2011, from http://austlang.aiatsis.gov.au/

> AUSTLANG is a database which assembles information about Aboriginal and Torres Strait Islander languages from a number of sources. The database contains the following information about each language: alternative/variant names and spellings; history of the number of speakers; geographical distribution; classifications from various sources; resources; documentation; programs; researchers. Users are encouraged to register and comment on the data or send additional data for inclusion.

Australian Directions in Indigenous Education 2005-2008. Ministerial Council on Education, Employment, Training and Youth Affairs (2006). Retrieved April 5, 2011, from http://www.mceetya.edu.au/verve/_resources/Australian_Directions_in_Indigenous_Education_2005-2008.pdf

> This paper provides recommendations to focus national effort in Indigenous education over the 2005-2008 quadrennium. The recommendations seek to accelerate the pace of change by engaging Indigenous children and young people in learning. They are systemic as engagement will not occur, or be sustained, unless Indigenous education is 'built in' to become an integral part of core business. The recommendations align with five domains in which engagement is critical: early childhood education; school and community educational partnerships; school leadership; quality teaching; and pathways to training, employment and higher education.

Australian Indigenous HealthInfoNet (n.d.). Edith Cowan University. Retrieved from
http://www.healthinfonet.ecu.edu.au/
Welcome to the HealthInfoNet - 'one-stop info-shop' that aims to contribute to 'closing the gap' in health between Indigenous and other Australians by informing practice and policy in Indigenous health by making research and other knowledge readily accessible.

Australian Human Rights Commission (2008). A statistical overview of Aboriginal and Torres Strait Islander peoples in Australia. *Social Justice Report 2008*. Retrieved 8 December, 2010, from http://www.hreoc.gov.au/Social_Justice/statistics/index.html
This collection of statistics has been chosen to highlight the current situation of Aboriginal and Torres Strait Islander peoples in Australia (hereon referred to as Indigenous peoples across a range of indicators including: health; education; employment; housing; and contact with criminal justice and welfare systems. Where possible, data is also provided that identifies: absolute change in the situation of Indigenous peoples over the past five and ten years; and relative change in relation to the non-Indigenous population over the past five to ten years. While reducing people and their experiences to percentages and numbers is problematic, statistics are useful as indicators of trends over time and disparities, as well of similarities, between Indigenous peoples and the non-Indigenous population.

Australian Human Rights Commission (2010). Community Guide to the UN Declaration on the Rights of Indigenous Peoples. Retrieved from
http://www.hreoc.gov.au/declaration_indigenous/declaration_full.html
This guide is designed to assist Aboriginal and Torres Strait Islander people to learn about the United Nations Declaration on the Rights of Indigenous Peoples (referred to in this guide as 'the Declaration'). It will help you to become familiar with the Declaration and to discover how the rights outlined in it can be used in everyday life.

Australian Journal of Indigenous Education. Retrieved April 5, 2011, from
http://www.uq.edu.au/atsis/ajie/index.html?page=33821&pid=59031
Past issues of the journal available online.

Australian Library & Information Association (1995). *Aboriginal and Torres Strait Islander protocols for libraries, archives and information services*. Retrieved 8 December, 2010, from http://www1.aiatsis.gov.au/atsilirn/protocols.atsilirn.asn.au/index0c51.html?option=com_frontpage&Itemid=1
These protocols are intended to guide libraries, archives and information services in appropriate ways to interact with Aboriginal and Torres Strait Islander people in the communities which the organisations serve, and to handle materials with Aboriginal and Torres Strait Islander content. They are a guide to good practice which will need to be interpreted and applied in the context of each organisation's mission, collections and client community.

Australian Policy Online (2009). *Indigenous*. Retrieved 8 December, 2010, from
http://www.apo.org.au/indigenous
Australian Policy Online has been offering easy access to much of the best Australian social, economic, cultural and political research available online since 2002. APO is a news service and library specialising in Australian public policy reports and articles from academic research centres, think tanks, government and non-government organisations. As well as research, the site features opinion and commentary pieces, video, audio and web resources focused on the policy issues facing Australia.

Australian Public Service Commission (n.d.). *Indigenous careers*. Retrieved March 21, 2011, from http://www.apsc.gov.au/indigenous/
The Australian Public Service Commission has a number of initiatives aimed at improving the numbers of Indigenous Australians working in the APS and their prospects for career development, including: Indigenous Entry Level Recruitment Programme; APS Indigenous Career Ambassadors; Indigenous programmes; Indigenous Cadetship Project.

Australian Psychology Accreditation Council (2006). *APAC Standards*. Retrieved 24th June, 2009, from http://www.apac.psychology.org.au/Content.aspx?ID=1083
Since 2003, APAC has been the accrediting authority which assesses and accredits courses of study recognised as suitable training for registration as a psychologist in Australia. The APAC Rules and Standards can be downloaded using the links listed below, and includes: comprehensive information about the

requirements for accreditation and processes of assessment.

Bacal, K., Jansen, P., & Smith, K. (2006). Developing cultural competency in accordance with the Health Practitioners Competence Assurance Act. *NZFP, 33*(5), 305-309.
    The New Zealand health care system, like that of other countries from Europe to the Americas, does not pro-vide equal health outcomes to all members of its popu-lation.1-3 Poor health is disproportionately greater among those whose cultural background differs from the ma-jority population.4-7 Culture thus serves as a marker of special needs and, as such, awareness of culture is an important skill for a doctor to possess.

Baird, J. (2006). *Quality frameworks: Reflections from Australian Universities*. Paper presented at the Australian Universities Quality Forum, Perth, Australia.
    http://www.auqa.edu.au/files/.../qf_final_web_pages_281106.pdf
    AUQA's Occasional Publications (AOP) Series provides a vehicle for the publication of research and reflection on quality assurance and quality enhancement in higher education, with an emphasis on topics of relevance to Australia. The Series includes conference proceedings, themed collections of articles, special issues, reports and monographs.

Baird, J., & Gordon, G. (2009). *Systematic Quality Assurance for Diverse Student Experiences* Paper presented at the HERDSA, Darwin, Australia.
    http://www.auqa.edu.au/.../systematic_quality_assurance_for_diverse_student_experiences.pdf
    This paper discusses the challenges in quality assurance of the student experience and presents a model for systematically considering the needs of diverse groups of students. Drawing from a discussion of student-centred and institution-centred ways of defining the student experience, we suggest that the most comprehensive way to consider the student experience is as the experience of people while in their identities as students, recognising the interconnectedness of academic and other developmental experiences, but also the credentialing or judging function of the institution. We propose a representation of the student experience as four overlapping spheres: umpiring, coaching, enabling and developing. Building on this model, and starting with the identification of possible student cohorts, a 'similarities/differences' analysis of intended outcomes and institutional provision across the four spheres can be conducted. Subsequently, differences in required quality assurance mechanisms can be identified. By making explicit ideas and assumptions that are usually implicit in institutional planning and quality assurance, the potential arises for different ways of looking at old problems and a more holistic consideration of the student experience. Use of this approach may assist institutions to justify and prioritise improvements.

Bandias, S. (2010, April). Building Indigenous Social Capital in an Online World Platform. *Journal of Media and Communication ANZCA, Special Edition,* 38-51.
    This paper examines the nexus between social relations of mutual benefit, information communication technology (ICT) access and social inclusion, more specifically the role of ICT in facilitating the social capital of Indigenous communities. The paper commences with a review of the social capital literature, and provides a case study of a remote Indigenous community in the Northern Territory: the community of Milikapiti on the northern coast of Melville Island and their participation in The Electronic Outback Project (EOP). The paper concludes with a summary of the findings and recommendations for further research.

Barnes, A. L. (2000). Learning preferences of some Aboriginal and Torres Strait Islander students in the veterinary program. *Australian Journal of Indigenous Education, 28*(1), 8-16.
    In an attempt to better understand how the students learn, and therefore be able to offer more appropriate academic support, interviews were carried out in 1996 with the students in the PEPA Unit to determine their preferences for learning.

Barney, K. (2006). 'Women singing up big': the growth of contemporary music recordings by Indigenous Australian women artists. *Australian Aboriginal Studies, 1*, 44-56.
    Since the 1980s, the number of recordings made by Indigenous Australian performers has grown and those by Indigenous Australian women particularly have increased in the last 16 years. While scholars have examined the factors for the increase of recordings made by Indigenous performers generally, critical literature focusing on the continuing growth of recording output by Indigenous women performers is limited. Drawing on two discographies I have compiled of commercial recordings by Indigenous women performers, I examine the possible factors contributing to the growth of recordings by Indigenous women

artists since 1990. I also examine some issues regarding gender and music and the social and political contexts relating to the recording output of Indigenous Australian women.

Barry, A., Cruickshank, J., Brown-May, A., & Grimshaw, P. (Eds.). (2008). Aboriginal Child Separations and Removals in Early Melbourne and Adelaide. In *Evangelists of Empire?: Missionaries in Colonial History*. Melbourne: University of Melbourne eScholarship Research Centre.
This paper considers the separation and removal of Aboriginal children from their people as practised at missionary and other schools in early colonial Melbourne and Adelaide in the 1840s and early 1850s. It traces the increasing degree of separation employed by colonial humanitarians – from day school to boarding school and then to child removal – to counter the continued failure of their attempts to 'civilise' and Christianise. It identifies that indigenous children and adults influenced the manner of attempts at Europeanisation through their agency and culture and that, in regard to localised separations, they ultimately determined what was an acceptable level of separation of children from their kin and culture. With regard to more distant removal, it identifies that missionaries exploited aspects of Aboriginal culture and law – notably Aboriginal territoriality – in their attempts to keep removed youths on the mission and prevent them from returning to their people and country, while maintaining that they were not held by coercive means. It contends that, in these cases, attempts to 'civilise' and Christianise were culturally hybridised: that separation and removal for Europeanisation involved important engagements with Aboriginal people's culture and agency.

Bath, D., Smith, C., Stein, S., & Swann, R. (2004). Beyond mapping and embedding graduate attributes: bringing together quality assurance and action learning to create a validated and living curriculum. *Higher Education Research & Development, 23*(3), 313-328.
With increasing importance being placed on the development of generic skills in higher education, institutions are espousing, as part of their mission and objectives, which generic skills their graduates achieve, and teachers are being required to document how their courses and programs support the development of those skills and attributes. The mapping of opportunities for development of graduate attributes in the planned curriculum thus plays an important role in relation to quality assurance and reporting processes, and embedding these opportunities in curricula may ensure alignment between the espoused curriculum and the taught curriculum. But are these processes enough to ensure that what is espoused and enacted through the curriculum is aligned with what students experience and learn? This issue is addressed here through a case study of a team of university teachers at one Australian institution who went beyond the mapping and embedding of graduate attributes in their courses of study, and engaged in a process of action learning to create a valid and living curriculum for the development of graduate attributes.

Battiste, M., Bell, L., Findlay, I. M., Findlay, L., & Youngblood Henderson, J. (2005). Thinking Place: Animating the Indigenous Humanities in Education. *The Australian Journal of Indigenous Education, 34*, 7-17.
Illustrating contexts for and voices of the Indigenous humanities, this essay aims to clarify what the Indigenous humanities can mean for reclaiming education as Indigenous knowledges and pedagogies. After interrogating the visual representation of education and place in Saskatoon, Saskatchewan, Canada, the essay turns to media constructions of that same place as an exemplary site for understanding Aboriginal relations to the Canadian justice system, before sharing more general reflections on thinking place. The task of animating education is then resituated in the Indigenous humanities developed at the University of Saskatchewan, Canada, as a set of intercultural and interdisciplinary theoretical and practical interventions designed to counter prevailing notions of colonial place. The essay concludes by placing education as promise and practice within the non-coercive normative orders offered by the United Nations. In multiple framings and locations of the Indigenous humanities, the essay aims to help readers to meet the challenges they themselves face as educators, learners, scholars, activists.

Batty, P. (2005). Recruiting an Aboriginal voice: The state development of Aboriginal broadcasting. In L. Taylor, G. K. Ward, G. Henderson, R. Davis & L. A. Wallis (Eds.), *The Power of Knowledge, The Resonance of Tradition* (chap. 12). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/taylor_ch12.pdf
The history of video production in Central Australia.

Bazley, N., Bennett, K., Phillips, L., Skeen, J., & Shah, R. (2010, August). Behind The News: Aboriginal art under threat [Television broadcast]. Australia: Australian Broadcasting corporation (ABC1). Retrieved from http://search.informit.com.au/media;dn=TEX20103500963;res=TVNEWS;type=wmv
Aboriginal art is a big part of Australian culture, with paintings and crafts appearing in souvenir shops and art galleries around the country. But recently, fake Aboriginal art and craft has been imported from overseas, threatening the local industry. Includes second quiz question - which of these is not a traditional name for a didgeridoo, Martba, Didgeridoo or Yiraka? Answer - Didgeridoo

Bean, R. (2006). Cross-cultural competence & Training in Australia: Cultural competence in the health care industry. *The Diversity Factor, 14*(1), 14-22.
The influence of culture is accepted in certain disciplines, including the social sciences, anthropology, communication and management. However, within and between disciplines there are diverse and often divergent discourses regarding the nature and role of culture. Hall's quote highlights the difficulty of understanding culture and of establishing what constitutes cross-cultural effectiveness. In recent years the terms "cultural competence," "cross-cultural competence" and "cultural intelligence" have become widespread. Cross-cultural competence also underpins the concept of "culturally inclusive practice," referring to the ability to provide services, such as health and education, appropriately in a culturally diverse society.

Bean, R. (2006). *The effectiveness of cross-cultural training in the Australian context*. Cultural Diversity Services Pty Ltd.
A 15-month national research study of the effectiveness of cross-cultural training (CCT) in the Australian public and community sectors has produced statistically significant evidence that CCT is of direct benefit to employees, their organisations and their clients. The study, which involved a review of the literature, consultations with 195 stakeholders and five surveys involving 718 managers, trainers and participants, has also identified policy, planning and performance issues regarding the future provision of CCT.

Beresford, Q. (2006). A bigger stage: The national Aboriginal conference. In *Rob Riley: An Aboriginal Leader's Quest for Justice* (chap. 6). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/beresford_ch6.pdf
Widely regarded as one of the great Aboriginal leaders of the modern era, Rob Riley was at the centre of debates that have polarised views on race relations in Australia: national land rights, the treaty, deaths in custody, self-determination, the justice system, native title and the Stolen Generations. Chapter 6 outlines Riley's election to the National Aboriginal Consultative Committee.

Berndt, R. M., & Berndt, C. H. (1988). Law and rder. In *The World of the First Australians: Aboriginal traditional life, past and present* (chap. 10). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/berndt_ch10.pdf
This classic book covers social organisation, economic life, relationship with land, life cycle, religious beliefs, law and order, art, death, politics and an analysis of current developments in both Aboriginal studies and Aboriginal affairs. Chapter 10 discusses customary law.

Betancourt, J. R. (2004). Becoming a physician: Cultural competence - Marginal or mainstream movement? *New England Journal of Medicine, 351*(10), 953-955.
As the United States becomes increasingly diverse, physicians will see patients from a variety of sociocultural backgrounds on a daily basis. Culture plays a large role in shaping health-related values, beliefs, and behaviour. With the aim of providing physicians with the knowledge and skills to address "cross-cultural" challenges in clinical encounters, educational efforts in "cultural competence" have emerged. This field is not new, but it has been reenergized during the past decade as a result of pronouncements by the Institute of Medicine and the American Medical Association, among other organizations, that cultural competence is necessary for the effective practice of medicine.

Betancourt, J. R., Green, A. R., Carrillo, J. E., & Ananeh-Firempong, O. (2003). Defining cultural competence: A practical framework for addressing racial/ethnic disparities in health and health care. *Public Health Reports, 118*(July-August), 293-302.
Defining cultural competence: A practical framework for addressing racial/ethnic disparities in health and health care

Betancourt, J. R., Green, A. R., Carrillo, J. E., & Park, E. R. (2005). Cultural competence and health care disparities: Key perspectives and trends - Among stakeholders in managed care, government, and academe, cultural competence is emerging as an important strategy to address health care disparities. *Health Affairs, 24*(2), 499-505.

Cultural competence has gained attention as a potential strategy to improve quality and eliminate racial/ethnic disparities in health care. In 2002 we conducted interviews with experts in cultural competence from managed care, government, and academe to identify their perspectives on the field. We present our findings here and then identify recent trends in cultural competence focusing on health care policy, practice, and education. Our analysis reveals that many health care stakeholders are developing initiatives in cultural competence. Yet the motivations for advancing cultural competence and approaches taken vary depending on mission, goals, and sphere of influence.

Biermann, S., & Townsend-Cross, M. (2008). Indigenous pedagogy as a force for change. *Australian Journal of Indigenous Education, 37 Supplement*(2008), 146-154.

Indigenous academics over the past decade and a half have been focusing strongly, in terms of theory development, on Indigenous epistemologies and research methodologies. What has not been given equal academic attention is the theoretical articulation of Indigenous pedagogy, not only as a valid system of knowledge and skill transfer, but also as one that conveys meaning, values and identity. In this paper, the authors explore some of the practical aspects of Indigenous pedagogy in a tertiary setting by way of a student-teacher dialogue and also discuss the wider implications of a theoretical articulation from their perspective as researchers and academics. They argue that at the intersection of the discourses on transformative pedagogy and Indigenous education in Australia lays an unexplored concept which, properly articulated and implemented, could have great benefits for all learners. Having been afforded attention elsewhere, particularly in North America, it is time to discuss Indigenous pedagogy as a teaching methodology based on Indigenous values and philosophies in Australia today. [Author abstract]

Bin-Sallik, M. (2003). Cultural safety: Let's name it! *Australian Journal of Indigenous Education, 32*(2003), 21-28.

This paper provides an overview of the Australian Indigenous higher education sector commencing from its development in the early 1970s to the present. It outlines how the first Indigenous higher education support program was developed, the reasons behind the development, and how and why it has been replicated across the Australian higher education sector. The whole process over the past 30 years of formal Indigenous participation within the higher education sector has been a very difficult process, despite the major gains. On reflection, the author has come to believe that all the trials and tribulations have revolved around issues of 'cultural safety', but it has never been named as such. She believes that it is time that we formally name it as a genre in its own right within the education sector. [Author abstract, ed]

Black-Gutman, D., & Hickson, F. (1996). The Relationship Between Racial Attitudes and Social-Cognitive Development in Children: An Australian Study. *Developmental Psychology, 32*(3), 448-456.

Positive and negative racial attitudes of 122 Euro-Australian children (60 girls and 62 boys) toward Euro-, Asian, and Aboriginal Australians were examined across the 5-6-, 7-9-, and 10-12-year age groups. Children were more positive toward Euro- and Asian Australians than toward Aborigines. The middle group were less negative toward Aborigines than were the older and younger groups. Greater maturity in the ability to reconcile different racial perspectives and to perceive between-race similarity was moderately related to greater racial tolerance. Although the results support the role of cognition in age-related changes in prejudice between ages 5 to 9, found by A. B. Doyle and F. E. Aboud (1995) in Canadian children, the differences in attitudes to the 2 other groups and the finding that older children's negativity did not differ from that of the youngest group suggest the influence of environmental in addition to cognitive factors in the development of prejudice.

Black-Gutman, D., & Hickson, F. (1996). The relationship between racial attitudes and social-cognitive development in children: an Australian study. *Developmental Psychology, 32*(3), 448-456.

The relative role of cognition versus environmental learning factors in the development of children's prejudice is unclear. This article reports on a cross-sectional study whose main purpose was to examine whether findings on age-related changes in prejudice in conjunction with changes in social-cognitive skills, shown in Doyle and Aboud's study of white Canadian children (1995), would also apply to a Euro-Australian participant pool with an Aboriginal and Asian target group. The age range was extended to determine whether developmental changes also apply to older children. The results support the role of

cognition in the development of racial attitudes of children in the five to nine years age range. Consistent with the findings of American and Canadian studies, Euro-Australian children in the early years of middle childhood showed less bias toward the other group than did the younger children. The influence of noncognitive factors is also discussed.

Black Words: Aboriginal and Torres Strait Islander writers and story tellers. Retrieved March 21, 2011, from http://www.austlit.edu.au/specialistDatasets/BlackWords
Black Words provides access to both general and specific information about Indigenous literary cultures and traditions, providing definitions and articulations of what Black writing and Indigenous literatures are. Black Words also contains records describing published and unpublished books, stories, plays and criticism associated with eligible writers and story tellers and includes works in English and in Indigenous languages.

Blair, E., Zubrick, S., & Cox, A. (2005). The Western Australian Aboriginal Child Health Survey: Findings to date on adolescents. *Medical Journal of Australia, 183*(8), 433-435.
This state-wide Aboriginal community child health survey, the first of its kind in Australia, describes physical and mental health and their antecedents in Western Australian Aboriginal children and young people.
- Aboriginal young people had significantly more physical and mental health problems and were more likely to engage in lifestyle risk factors than non-Aboriginal young people.
- Aboriginal young people tend to be caught up in a cycle of disadvantage that includes family and community factors as well as recent history, facilitating their making less optimal life choices, thereby perpetuating the cycle.
- A coordinated approach will be required to break this cycle, in which appropriately and sympathetically provided medical. Attention is necessary but not sufficient.

Bodkin-Andrews, G. H., O'Rourke, V., Dillon, A., Craven, R. G., & Yeung, A. S. (2009). *Explaining Away Aboriginality: Causal Modelling of Academic Self-Concept and Disengagement for Indigenous and Non-Indigenous Australian Students*. Paper presented at the Proceedings of the 5th International Biennial SELF Research Conference 2009, Dubai. Retrieved from http://www.self.ox.ac.uk/documents/Bodkin-Andrewsetal.pdf
The notion of academic disengagement, regardless of its specific conceptualisation (e.g., cognitive, affective or behavioural) is one that has received considerable attention within the educational and social psychological literature, especially with regard to disadvantaged minority groups. Implicit within a portion of the disengagement research is the assumption that notions of disengagement are largely a result of one's racial/ethnic identity, thus potentially raising misattributions of the now rightfully maligned deficit models. With regard to this investigation, the validity of such 'deficit' models of disengagement shall be critically and quantitatively tested by utilising SEM causal modelling techniques. Specifically, the causal impact of secondary students' Aboriginality (Indigenous and non-Indigenous Australian) and academic self-concept will be tested over self-reports of academic disengagement (once a prior measure of disengagement has been accounted for). The results suggest that although Aboriginality held a significant correlation with disengagement (suggesting that Indigenous students are more likely to disengage from school), the causal impact of this variable is negated when the causal impact of academic self-concept was also considered. The implication of this research suggests that academic self-concept may be a key variable to unlocking trends of school disengagement that have been noted for Indigenous Australian students.

Boero Rodriguez, V., Puangsumalee, P., & Griffiths. (2006). *Indigenous People Working in Agriculture, Fisheries and Forestry*. Canberra. Retrieved from http://www.abare.gov.au/publications_html/crops/crops.../Indigenous_Ag.pdf
Agriculture, fisheries and forestry industries are an important source of employment for Australia's indigenous people. Around 4 per cent of the indigenous workforce is employed in these industries but this represents little more than 1 per cent of all people working in agriculture, fisheries and forestry in Australia. Little is known about the roles that Indigenous people play in the sector. This report summarises statistics from the 2001 Australian Census of People and Housing, providing a profile of indigenous people employed in agriculture, fisheries and forestry. The project was funded by the Rural Policy and Innovation Division of the Department of Agriculture, Fisheries and Forestry, with the aim of making this information more broadly available to industry stakeholders. The information presented in this report includes national, state and ATSIC region overviews of the socioeconomic characteristics of indigenous people working in agriculture, fisheries and forestry. Such information is expected to contribute more broadly to a better understanding of the role of Indigenous people in the sector and provide the basis for future policy and program development.

Bornholt, L. J. (2002). Thoughts, feelings and intentions to learn: attitudes by beginning teachers towards Aboriginal peoples. *Social Psychology of Education, 5*(3), 295-309.

Given that education plays a key role in the development of social attitudes, intentions to learn about other social groups is a strategic addition to cognitive and affective models of attitudes towards others. This project examined related yet discrete aspects of attitudes towards Australian Aboriginal peoples that are expressed by beginning teachers (N = 266). Cognitive aspects indicate positive and negative stereotyping of the social group. Affective aspects across situations relate positive feelings and negative feelings of guilt, worry and anger. Results suggest differential links from cognitive and affective aspects to intentions for positive and negative actions, and intentions to gain experience with others. The findings implicate broadly defined components of attitudes in situations where individuals have limited experience with people in other social groups.

Boulton-Lewis, G. M., Marton, F., Lewis, D. C., & Wilss, L. A. (2004). A longitudinal study of learning for a group of indigenous Australian university students: Dissonant conceptions and strategies. *Higher Education, 47*, 91-112.

Conceptions of learning and strategies used by 15 indigenous students in three Australian universities were studied longitudinally over three years. Their academic achievements were good, but at a high cost in terms of time and effort. In spite of the fact that almost half of the students expressed higher-order (qualitative) conceptions of learning in the first year and more in the second and third years, all of the students reported using highly repetitive strategies to learn. That is, they did not vary their way of learning, reading or writing in the beginning of their studies and less than half of them did so at the end of the three years. It is argued that encountering variation in ways

Boulton-Lewis, G. M., Marton, F., Lewis, D. C., & Wilss, L. A. (2000). Learning in formal and informal contexts: conceptions and strategies of Aboriginal and Torres Strait Islander university students. *Learning and Instruction, 10*(5), 393-414.
doi: 10.1016/s0959-4752(00)00005-0

Research suggests that students' approaches to learning and hence learning outcomes are closely related to their conceptions of learning. This paper describes an investigation into conceptions of formal learning held by 22 Aboriginal and Torres Strait Islander students from three Australian universities in Queensland; categories of informal learning, reasons for studying and strategies used to learn were also investigated. The attrition rate for these students in tertiary education is higher than that of any other group of students. The main aim of this study was to determine their conceptions of learning in order to provide information that might facilitate instruction more suited to their needs in order to address the high attrition rate. Results showed that these students view and approach university learning in much the same way as other university students. It was also apparent that, for the most part, the strategies these students used did not match the conceptions of learning they held. An interesting result was the difference between the conceptions of formal learning and perceptions of informal learning.

Brabham, W., Henry, J., Bamblett, E., & Bates, J. (2002). Indigenous Australian Participants in Higher Education: The Realities of Practical Reconciliation. *Australian Universities Review, 45*(1), 10-14.

Indigenous Australian engagement with the Australian university system has changed dramatically with the implementation of the Howard Government's stated policy of 'mainstreaming'. This policy shift was a response to what Bunda and McConville (2002) have accurately described as the denigration of established and successful Indigenous- specific support programs by extremist political forces as 'discriminatory'.

Brach, C. (2000). Can cultural competency reduce racial & ethic health disparities? A review & conceptual model. *Medical Care Research & Review, 57*(1), 181-217.

This article develops a conceptual model of cultural competency's potential to reduce racial and ethnic health disparities, using the cultural competency and disparities literature to lay the foundation for the model and inform assessments of its validity. The authors identify nine major cultural competency techniques: interpreter services, recruitment and retention policies, training, coordinating with traditional healers, use of community health workers, culturally competent health promotion, including family/ community members, immersion into another culture, and administrative and organizational accommodations. The conceptual model shows how these techniques could theoretically improve the ability of health systems and their clinicians to deliver appropriate services to diverse populations, thereby improving outcomes and reducing disparities. The authors conclude that while there is substantial research evidence to suggest that cultural competency should in fact work, health systems have little evidence about which cultural competency techniques are effective and less evidence on when and how to implement

them properly.

Bradley, D., Noonan, P., Nugent, H., & Scales, B. (2008). *Review of Australian higher education: final report*.

On 13 March 2008 you initiated a Review of Australian Higher Education to examine and report on the future direction of the higher education sector, its fitness for purpose in meeting the needs of the Australian community and economy and the options for reform. On behalf of the Review Panel, I am pleased to forward our Final Report. The review process covered many months during which the panel held national consultations, met with a range of stakeholders, and received some 450 formal responses and submissions. We have been heartened by the care and thought with which a broad cross-section of the Australian community has addressed this review and its terms of reference. Hundreds of individuals, organisations and institutions have given much time and thought to outline their vision for tertiary education till 2020. While views about solutions have varied, there is no doubt that those with whom we have consulted, or from whom we have heard, consider that this is an issue of critical importance for Australia's future as a productive, fair and democratic country. All are driven by the same vision: we must create an outstanding, internationally competitive tertiary education system to meet Australia's future needs and we must act now if we are to remain competitive with those countries that have already undertaken significant reform and investment. I would like to express my gratitude to my colleagues on the panel – Mr Peter Noonan, Dr Helen Nugent AO and Mr Bill Scales AO – and to the secretariat, in particular Ms Anne Baly who led the group. We have all been conscious of the importance of producing a comprehensive response to our terms of reference which would allow you and your government time to consider the changes you wish to make to the policy framework for tertiary education in 2010.

Brady, M. (1992). Ethnography and understandings of Aboriginal drinking. *Journal of Drug Issues, 22*(3), 699-712.

Discusses the uses of alcohol, meanings attached to its consumption by Australian Aborigines, and the existence or otherwise of social controls. Qualitative and ethnographic accounts of Aboriginal drinking focus on the social meanings and uses of alcohol within particular groups. Such studies examine the social milieu within which drinking, sometimes excessive, occurs without disapprobation. The author outlines the work of Australian social analysts of Aboriginal drinking who have documented the process of learning how to drink, the uses of drinking as a marker of equality, sociability and in exchanges, and the beliefs and meanings attached to alcohol use among Aboriginal people. Through such approaches, the persistence of dysfunctional styles of drinking among certain groups is understood.

Brady, W. (1997). Indigenous Australian Education and Globalisation. *International Review of Education, 43*(5-6), 413-422. Retrieved from
http://www.springerlink.com/content/n7464733g5741741/fulltext.pdf

This article focuses on the impact of colonisation and its associated impact on Indigenous teaching and learning. Western European institutions have dominated Indigenous ways of knowing and in Australia this has led to barriers which restrict the participation of Aboriginal people in education systems. Globally Indigenous people are attempting to bring into the introduced educational systems culturally appropriate teaching and learning practices so that a more holistic approach to education can become the norm rather than the exception. The relationship between Indigenous knowledge and western European concepts of knowledge and knowing need to placed in a framework of mutual interaction so that not only do Indigenous people benefit, but so do non-Indigenous educators and students.

Brideson, T. (2004). Moving beyond a 'seasonal work syndrome' in mental health: Service responsibilities for Aboriginal and Torres Strait Islander populations. *Australian e-Journal for the Advancement of Mental Health, 3*(3).

Seasonal work syndrome is defined in this editorial, and the author suggests that the essential feature of the syndrome for the Aboriginal mental health workforce is a prominent undervaluing of a meaningful contribution that is judged to be due to the direct effect of systemic adaptability. This combined with a limited commitment in mental health services to improve Aboriginal mental health causes the syndrome. Issues that arise for Aboriginal mental health workers are discussed, and the author concludes that the industry as a whole must address the issue if Aboriginal health workers are to truly feel welcomed contributors in the mental health field.

Brideson, T., & Kanowski, L. (2004). The struggle for systematic 'adulthood' for Aboriginal Mental Health in the mainstream: The Djirruwang Aboriginal and Torres Strait Islander Mental Health Program. *Australian e-Journal for the Advancement of Mental Health, 3*(3).

> The title of this paper refers to issues of growth, development and maturity in Aboriginal Mental Health as it emerges as a specialised profession in the mainstream mental health system. The paper raises many challenges to the existing mental health structures. It asks a number of key questions regarding the professional status of Aboriginal Mental Health Professionals operating in the mainstream mental health industry. The paper describes the approach the Djirruwang Aboriginal and Torres Strait Islander Mental Health Program is taking to ensure that its students graduate with all the necessary skills, attitudes, knowledge and values to be effective professionals in their own right. It highlights the collaboration required by the mental health industry to ensure that the entire mental health workforce and the services in which they operate create a supportive environment for the development of the Aboriginal and Torres Strait Islander mental health workforce. Finally it seeks the support of the mental health industry to move towards systematic adulthood with respect to 1) the professional recognition of students and graduates of the program, and 2) the need for professional organisations, and service management and staff to take responsibility in their responses to Aboriginal mental health issues. The need to effectively deal with the above workforce issues is based on the evidence that Aboriginal and Torres Strait Islander people suffer from higher levels of emotional distress and possible mental illness than that of the wider community. Suicide and self-harm rates are also considerably higher in comparison to that of the broader population (AIHW, 2001). Surely, if there is a higher level of identified need there must also be a higher level of orchestrated effort required.

Briscoe, G. (2003). Protection and segregation: the motive forces in improving Aboriginal health in Queensland, 1920–30. *Counting Health and Identity: a history of Aboriginal health & demography in Western Australia & Queensland, 1900-1940* (chap. 9). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/briscoe_ch9.pdf

> Counting, Health and Identity investigates Indigenous and colonist thinking, ideologies and responses to disease and health, particularly as they manifest in demographic dilemmas in Western Australia and Queensland, from 1900 to 1940.

Briscoe., G. (2004). Afterward. In J. C.Horner (Ed.), *Seeking Racial Justice: An insider's memoir of Aboriginal advancement, assimilation and integration support groups, 1938 to 1978*. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/horner_afterword.pdf

> When Jack and Jean Horner joined the crowd at a public meeting in Sydney Town Hall in Australia in April 1957, they went simply to find out whether Aboriginal people were discriminated against. The meeting launched a historic campaign for Aboriginal rights that culminated in the 1967 referendum to establish Aboriginal citizenship. For the Horner's, it began a lifelong association with the movement for Aboriginal advancement. Part history, part memoir, Seeking Racial Justice is Jack Horner's account of the campaign for Indigenous rights, and his own role as a 'well meaning whitefella'. His story is a fusion of first-hand experience, personal insight, and meticulous detail drawn from his extensive personal archive. He offers an insider's view of the movement's major figures, among them Faith Bandler, Pearl Gibbs, Bert Groves and Gordon Bryant, and the ideological transition from the belief in assimilation, to integration, to self-determination. It tells of the growing voice of Aboriginal people within the movement, and the vexed and painful issue of the declining role of 'whitefellas'. Seeking Racial Justice is both an engaging personal history and an important link in the history of Indigenous affairs. Book review Horner's analysis of the 40 years reveals two pivotal shifts in the story: the ascendance of black leadership in the advancement movement and the ascendance of the self-determination assumption. This unsentimental reflection on some of the motives, shortcomings, and successes FCAATSI leadership from one leader's perspective will be of interest to specialist reading in the US and other postcolonial countries.

Broome, R., & Manning, C. (2006). Political Activism. In *Man of all Tribes: the life of Alick Jackomos* (chap. 9). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/broome_ch9.pdf

> Jackomos learns about political activism, alongside Doug Nicholls, Bill Onus and others.

Bruce, D. G., Baird, M., Saddler, A. H., & Goldswain, P. (1998). A preliminary survey of patients seen by the Kimberley Aged Care Assessment Team. *Australasian Journal on Ageing, 17*(2), 95-97.

> Objectives: To assess whether cognitive or physical impairments are common in indigenous Australians living in the Kimberley. Methods: A retrospective review of the first 119 cases assessed by members of the Kimberley Aged Care Assessment Team. Results: Chronic dementia (40%), at least moderate degrees of physical impairment (55%) and longstanding urinary incontinence (43%) were common in the Aboriginal patients in this series. The Aborigines were on average a decade younger than patients referred to a metropolitan geriatric service. Potentially preventable conditions accounted for impairments in many of these patients. Conclusions: Cognitive and physical impairments are common in elderly aborigines. These problems are seen at an earlier age than in non-indigenous Australians suggesting that risk factors for excess early mortality are also risk factors for chronic disabilities. Health programs aimed at prevention and support of these profoundly disabled people are required.

Bryant, S. (2001). The Five Habits: Building Cross-Cultural Competence in Lawyers. *Clinical Law Review, 8*, 33.

> This article describes a process called "the Habits" that was developed by Professors Bryant and Jean Koh Peters that can be used by lawyers to increase their cross-cultural competence. By outlining and giving examples of the role that culture plays in decision making, communication, problem solving, and rapport building, the article demonstrates the importance of lawyers learning cross-cultural concepts and skills. The article shows how developing the Five Habits increases cross-cultural competence. By describing classroom discussions and exercises used to teach the Habits, the article illustrates methods that clinical teachers can use to have more inclusive classroom conversations while building cross-cultural skills. In the epilogue to the article, Professors Bryant and Peters describe the collaborative process they used to develop the Habits.

Buchan, B. (2005). The empire of political thought: Civilization, savagery and perceptions of Indigenous government. *History of the Human Sciences, 18*(2), 1-22.

> This paper examines the relationship between understandings of Indigenous government and the development of early-modern European, and especially British, political thought. It will be argued that a range of British political thinkers represented Indigenous peoples as being in want of effective government and regular conduct due to the absence of sufficiently developed property relations among them. In particular, British political thinkers framed the 'deficiencies' of Indigenous people by ideas of civilization in which key assumptions connected 'property', 'government', and 'society' as the attainments of civilized polities and societies. Accordingly, Indigenous peoples in Australia and elsewhere were perceived to live in associations (rather than 'societies') bound by custom and tradition (rather than 'government'). The paper will thus identify conceptual connections made between property, polity, and sovereignty in European and British political thought, and argue that such understandings provide a useful resource for understanding colonial attitudes to Indigenous people in Australia down to the present day.

Burbank, V. (1995). Gender hierarchy and adolescent sexuality: The control of female reproduction in an Australian Aboriginal community. *Ethos, 23*(1), 33-46.

> Presents an example of socially uncontrolled adolescent female sexuality in a community of Australian Aborigines. While children are socially appropriated, women's reproductive powers are not. The author views gender as a creation of local social processes, particularly in the interactions between genders. The development of this uncontrolled female adolescent sexuality is attributed to the weakening ideological circumscription of women's behavior, the control of male violence, and the appreciation of motherhood and children.

Butler, K., & Young, A. (2008). *Indigenisation of Curricula - Intent, Initiatives and Implementation.* Paper presented at the AUQF2008 "Quality & Standards in Higher Education: Making a Difference", Canberra, Australia.
http://www.auqa.edu.au/files/auqf/paper/paper_1_paper.pdf

> Indigenous education is a national priority in the Australian Tertiary Education sector. Consistent with this priority, in its 2008 Report on the Audit of the University of Newcastle, the Australian Universities Quality Agency (AUQA) affirmed the University's "desire to expand the Indigenisation of curricula" (AUQA, 2008). In meeting this goal the University recognizes several challenges, including defining "Indigenisation" and what it entails; the limited development of Indigenous pedagogical frameworks in Australia; and the sector-wide shortage of Indigenous academics. This paper examines the University of Newcastle's progress towards our goal of Indigenised curricula by focusing on three inter-related issues: auditing Indigenous content across the University; examining models of good practice; and capacity building staff.

Butler, K., & Young, A. (2008). *Indigenisation of Curricula - Intent, Initiatives and Implementation*. Australian Universities Quality Agency. Retrieved from http://www.auqa.edu.au/files/auqf/paper/paper_1_paper.pdf
This paper examines the University of Newcastle's progress towards our goal of Indigenised curricula by focusing on three inter-related issues: auditing Indigenous content across the University; examining models of good practice; and capacity building staff.

Butterworth, I. P., J. (2005). *Engaging Communities in Participation: Participation for What? For Whom? By Whom? And How?* Paper presented at the Australian Universities Quality Forum, Sydney, Australia. Retrieved from http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/session_f4.pdf
This paper presents a theoretical frame and process that may be used to clarify purpose inherent in community engagement activities and strategies, and to evaluate progress against these criteria. Participation, empowerment and civic governance are themes of research and practice embraced by disciplines as diverse as health promotion, community psychology, community development and urban planning. Workshop participants were encouraged to reflect on their own practice in light of the theoretical models developed in these disciplines. In this way, the workshop helped promote understanding of the need – and opportunity – to develop interdisciplinary approaches to conceptualising, implementing and evaluating university-community engagement initiatives.

Byram, M., & Nichols, A. (2001). *Developing intercultural competence in practice*. Great Britian: Cromwell Press Ltd. Retrieved from http://books.google.com.au/books?id=OWG8V1XlhloC&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false
This book fits with several aims of the book series Language, Intercultural communication, and education notably to provide studies of culture acquisition in pedagogical surroundings and to show how language teaching and learning can be structured and their methods developed.

Cadzow, A. A. (n.d.). *NSW Aboriginal Education Timeline 1788–2007*. Board of Studies NSW. Retrieved from http://ab-ed.boardofstudies.nsw.edu.au/files/timeline1788-2007.pdf
This timeline briefly outlines some turning points and events in NSW institutional Aboriginal education from 1788 to 2007.

Cadzow, A. (2008). *Suggestions for researching Aboriginal education and schools*. Board of Studies NSW. Retrieved from http://ab-ed.boardofstudies.nsw.edu.au/files/2008329d-researching-guide-feb10-200.pdf
There is no single method for researching Aboriginal educational history, but here are some ideas for starting.

Calma, T. (2006, September). *What does Australia need to do for cultural competence to flourish?* Australian Human Rights Commission. Retrieved March 28, 2011, from http://www.hreoc.gov.au/about/media/speeches/race/2006/cultural_competencies_conference.html
Speech by Tom Calma, National Race Discrimination Commissioner & Aboriginal & Torres Strait Islander Social Justice Commissioner to the Cultural Competencies Conference 8 September, 2006.

Campinha-Bacote, J. (2002). The process of cultural competence in the delivery of healthcare services: A model of care. *Journal of Transcultural Nursing, 13*(3), 18.
"The Process of Cultural Competence in the Delivery of Healthcare Services," is a culturally consciously model of care that defines cultural competence as "the process in which the healthcare professional continually strives to achieve the ability and availability to effectively work within the cultural context of a client" (family, individual or community). It is a process of becoming culturally competent, not being culturally competent. This model of cultural competence views cultural awareness, cultural knowledge, cultural skill, cultural encounters and cultural desire as the five constructs of cultural competence. Cultural awareness is defined as the process of conducting self-examination of one's own biases towards other cultures and the in-depth exploration of one's cultural and professional background. Cultural awareness also involves being aware of the existence of documented racism and other "isms" in healthcare delivery. Cultural knowledge is defined as the process in which the healthcare professional seeks and obtains a sound educational base about culturally diverse groups. In acquiring this knowledge, healthcare professionals

must focus on the integration of three specific issues: health-related beliefs practices and cultural values; disease incidence and prevalence (Lavizzo-Mourey, 1996). Cultural skill is the ability to conduct a cultural assessment to collect relevant cultural data regarding the client's presenting problem as well as accurately conducting a culturally-based physical assessment. Cultural encounters is the process which encourages the healthcare professional to directly engage in face-to-face cultural interactions and other types of encounters with clients from culturally diverse backgrounds in order to modify existing beliefs about a cultural group and to prevent possible stereotyping. Cultural desire is the motivation of the healthcare professional to "want to" engage in the process of becoming culturally aware, culturally knowledgeable, culturally skilful and seeking cultural encounters; not the "have to." Cultural encounters are the pivotal construct of cultural competence that provides the energy source and foundation for one's journey towards cultural competence.

Capp, K., Deane, F. P., & Lambert, G. (2001). Suicide prevention in Aboriginal communities: Application of community gatekeeper training. *Australian and New Zealand Journal of Public Health, 25*, 315-321.

> Concern over the high rate of suicide among Aboriginal people on the south coast of NSW led to the development of a project aimed at preventing youth suicide in the Aboriginal communities of the Shoalhaven. This paper describes the development, implementation and evaluation of the project.

Carberry, C. (1998). Contesting competency: cultural safety in advanced nursing practice. *Collegian, 5*(4), 9-13.

> A central tenet of the competency approach to nursing education and regulation is that it ensures the safe care of clients and communities with who nurses work. However, the competency approach is problematic in its conception and application to nursing. Incorporation of this framework into advanced practice requires that its limitations are acknowledged so that current interpretations and applications can be challenged and resisted. Through exploring the concept of cultural competence some of the problems associated with the application of the competency approach to professional nursing practice will be exposed. The issues revealed in this exploration prompt the question whether the competency framework is the best way to ensure competent professional practice.

Carbines, D. R., Grieves, M. V., Robb, M. L., & Wyatt, D. T. (2008). *National study into the successful transition of Indigenous children into schools.* Report to the Department of Education, Employment and Workplace Relations. Retrieved from http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/SuccessfulTransition.pdf

> A series of research studies and government reports have highlighted the fact that many Indigenous children do not experience the same success at school as other Australians. Part of the explanation for this has been identified as arising from differences in access to and participation in prior to school education programs (such as preschools). For example, The National Report to Parliament on Indigenous Education and Training 2006 reports that there is a significant gap between the proportion of Indigenous and non-Indigenous students being assessed as ready for entry for school in literacy and numeracy. The Report also indicates that parental involvement and support, inclusion of Indigenous staff members in preschools and providing information to families and communities through local networks have been some of the successful strategies used to increase Indigenous enrolments.

Carey, M. (2008). *Indigenisation, Interdisciplinary and Cultural Competency: Working the Dialogic Space between Indigenous Studies and Other Disciplines at Curtin University.* Paper presented at the Psychology and Indigenous Australians: Teaching, Practice and Theory conference. Retrieved from http://www.unisanet.unisa.edu.au/

> This paper will explore current issues facing the Indigenisation of curriculum process at Curtin University. In so doing, it will focus on two main areas. Firstly, it will explore previous attempts to "Aboriginalise the Curriculum" (1995-1997), and the subsequent critique of this process published by Collard, Walker and Dudgeon (1998). This paper asks whether Cultural Competency addresses the issues raised by these authors. Secondly, in recognition of the fact that Cultural Competency is a paradigm usually incorporated within a discrete discipline, this paper will explore the potential for Cultural Competency to provide a basis for intercultural and interdisciplinary dialogue between faculties. This paper proposes that Cultural Competency provides a productive interstice between Aboriginal studies and other disciplines, and provides a framework whereby the legitimacy and integrity of Indigenous Terms of Reference are protected in the context of other disciplines. In so doing, it has the potential to address the issues raised in previous Indigenisation endeavours.

Carey, M. (2008). *Whitefellas & Wadjulas: Anti-colonial Constructions of the non-aboriginal self.* Doctor of Philosophy.

In this thesis, I argue anti-colonial constructions of non-Aboriginality are constructed in dialogue with Aboriginal people. I conceive non-Aboriginality as a political identity that rejects race and colour as markers for identity. "Non-Aboriginality" enables members of invader/settler societies to articulate support for Aboriginal sovereignty and Aboriginal claims for social justice and human rights.

Caroll, K. (n.d.). A history of Aboriginal Education in NSW. Retrieved from http://www.kaycarroll.org/uploads/3/0/4/6/3046475/aboriginal_history.ppt

PowerPoint resource for teaching Aboriginal history in stages 4 & 5

Carpenter, B., Field, R., & Barnes, M. (2002). *Embedding Indigenous Content and Perspectives Across the Justice Studies Curriculum: Developing A Cooperative Integrated Strategy.* Paper presented at the AARE. http://www.aare.edu.au/02pap/car02109.htm

The School of Justice Studies in the Faculty of Law, QUT is currently involved in a challenging project to embed Indigenous content and perspectives across its curriculum. The challenge is accentuated in that the School currently has no Australian Indigenous full-time teaching staff. This paper discusses the cooperative integrated strategy being developed in the School to facilitate the teaching of Indigenous content and perspective by non-Indigenous academics.

Carrington, K., & Pratt, A. (2003). *How far have we come? Gender disparities in the australian higher education system.* Information, analysis & advice for the parliament, information & research services. Current Issues Brief No. 31 2002–03 Retrieved from http://www.aph.gov.au/library/pubs/cib/2002-03/03cib31.pdf

It is thought that because women now make up approximately half of Australia's university students, and more than half of all staff employed in Australian universities, that gender equity in Australian higher education is no longer an issue which requires attention. This Brief illustrates however, that despite recent gains in women's participation in universities, as both staff and students, significant gender differences remain. This brief also offers some observations about the possible impact of the forthcoming higher education reforms on the gender composition of university students in the future.

Carrizales, T. (2010). Exploring cultural competency within the public affairs curriculum. *Journal of Public Affairs Education, 16(4),* 593-606.

With the increasingly changing demographics of the U.S. population, increased opportunities for an effective public sector arise. The opportunities can be found in new and innovative approaches to the government-citizen relationships, which take into account the cultural diversity of their population. Cultural competency initiatives within the public sector allow for increased effectiveness of the public sector and the public it serves. The following article explores where these opportunities for cultural competency initiatives can be placed within the public affairs curriculum. The article provides a framework for a cultural competency curriculum in public affairs based on four conceptual approaches: knowledge-based, attitude-based, skills-based, and community-based. Cultural competency discourse in academia sets the necessary foundation for future public administrators working in increasingly diverse populations.

Carroll, A., Houghton, S., & Odgers, P. (1998). Volatile solvent use among Western Australian adolescents. *Adolescence, 33*(132), 877-889.

Research which solicited the views of forty high school students in the metropolitan area of Perth, Western Australia, who were self-reported volatile solvent users (VSU) is described in this article which compares Aboriginal and non-Aboriginal users and discusses: socioeconomic status; current volatile solvent use practices; knowledge and awareness of the physical and mental health risks; social dynamics of VSU groups; reputation and VSU; and intervention.

Carter, L. (2004). Thinking differently about cultural diversity: Using postcolonial theory to (re)read science education. *Science Education, 88*(6), 819-836.

This paper makes use of postcolonial theory to think differently about aspects of cultural diversity within science education. It briefly reviews some of the increasing scholarship on cultural diversity, and then describes the genealogy and selected key themes of postcolonial theory. Postcolonial theory as oppositional or deconstructive reading practice is privileged, and its practical application illustrated by using some of these key ideas to (re)read Gloria Snively and John Corsiglia's (2001) article "Discovering indigenous science: implications for science education" and their rejoinder, from the special issue of Science Education (Vol. 85, pp. 6-34) on multiculturalism and science education. While many would regard the expressed

views on diversity, inclusivity, multiculturalism, and sustainability to be just and equitable, postcolonial analysis of the texts reveals subtle and lingering referents that unwittingly work against the very attitudes Snively and Corsiglia (2001) seek to promote. Such postcolonial analyses open up thinking about the material and cultural conditions in which science education is produced, circulated, interpreted, and enacted. They also privilege a unique methodology already prominent in academic inquiry that is yet to be well explored within science education. Finally, I conclude this paper with some general comments regarding postcolonialism and the science education scholarship on cultural diversity. (C) 2004 Wiley Periodicals, Inc.

Catalyst, H. (2010). Cultural competence in Research: An annotated bibliography. Boston: Harvard Medical School. Retrieved from http://www.mfdp.med.harvard.edu/catalyst/.../ Cultural_Competence_Annotated_Bibliography.pdf
Annotated Bibliography by the Program for Cultural Competence in Research Harvard Catalyst. Program for Faculty Development & Diversity.

Cawte, J. (1984). The 'ordinary' dreams of the Yolngu in Arnhem Land. *Australian & New Zealand Journal of Psychiatry, 18*(3), 236-243.
The phenomena of dreams have been accorded significance by all branches of mankind of which there is record. Australian Aborigines in their traditional cultures are no exception, although unfortunately the printed record of their dreams is meagre. This paper reports nine dreams which were volunteered by Arnhem Landers of the present day. The subjects they dreamed about represent a melange of traditional and introduced concerns competing for attention, including lifting a taboo, portents and auguries, a shark attack, a brake failure in a truck, a mysterious light in a cave, a visit from the dead, a disappointing love tryst, a drink problem and the Christian revival movement. The ordinary dreams of Aborigines resemble those of modern Western subjects in aspects such as frequency, duration, clarity of recall, shifts in attention and derailment of the narrative, but they differ from them in being accorded more significance and in being more reflected upon during waking hours. ! In this respect, Aborigines infer a closer connection between the dream and the waking life.

Cawte, J. (1996). Healing and health. *Aboriginal and Islander Health Worker Journal, 20*(2), 24-25.
Professor John Cawte was the founding honorary editor of the Aboriginal and Islander Health Worker Journal. In this article, which appears in the journal's 20th birthday issue, he discusses his long association with Aboriginal health, his support of traditional healers, and the journal's early days. As a practitioner of medical anthropology in the 1960s, he wrote to Margaret Mead, who advised that he study the unique syndromes, now called culture bound syndromes. He recommends that today's nurses become educated in Aboriginal culture, religion and language. He also questions the outcome of the Royal Commission into Aboriginal Deaths in Custody, claiming that an immense amount of money has been spent on the report with little thought for the audience.

Celermajer, D. (1998). A sorry nation? *Arena Magazine, 36*, 35-40.
The impact that the National Inquiry Into the Separation of Aboriginal and Torres Strait Islander Children from the Families has had on Australia and Australians and the question of the apology are addressed in this article which comments on the Inquiry itself and its political context. This is an edited version of a paper presented at a Psychology Department Colloquium at Macquarie University. The Coalition government's attitude to the Inquiry's report 'Bringing them Home' is discussed, focusing on their rejection of the Inquiry's recommendations concerning compensation. It is argued that despite the government's efforts to the contrary, the report has been a success in terms of the objective of raising awareness. Reasons why the report has had such an impact on Australians are identified, highlighting the psychological perspective of the separation of a child from its mother, and the high profile of the issue of child abuse. The notion of the apology as a political strategy is considered in terms of religious traditions and psychotherapeutic and systems theory models.

Centre for Cultural Competence Australia. Retrieved December 9, 2010, from http://www.ccca.com.au/home-page
Cultural competence training offered online with TAFE accredited qualifications.

Centrelink (n.d.). *Indigenous Australians*. Australian Government, Department of Human Services. Retrieved March 21, 2011, from http://www.centrelink.gov.au/internet/internet.nsf/indigenous/index.htm
Centerlink provides a handy list of the links that have information just for Indigenous Australian customers.

Indigenous payments include ABSTUDY to help Indigenous students who are studying. Indigenous programmes include the Centerlink Indigenous Cadetship Programme, Community Development Employment Project, Indigenous Ambassadors Programme, Wage Assistance Card. Indigenous publications include ABSTUDY factsheets and other guides. Indigenous specialist services include Indigenous call centres and Indigenous Specialist Officers.

Chamarette, C. (2000). Terra nullius then and now: Mabo, native title, and reconciliation in 2000. *Australian Psychologist, 35*(2), 167-172.
Terra nullius then and now: Mabo, native title, and reconciliation in 2000.

Chartrand, L. D. (2005). Accommodating Indigenous Legal Traditions.Canada: Indigenous Bar Association.
On March 4, 2005, a one-day Forum was held in Ottawa to dialogue on the proper place of Indigenous legal traditions within the Canadian juridical framework.1 Presenters included Aboriginal and non-Aboriginal legal scholars, practitioners, and Aboriginal leaders from various regions across Canada. The combined knowledge and experience of these presenters demonstrate the solid basis for accommodating Indigenous legal traditions alongside common law and civil law traditions. The theme and substance of this Discussion Paper is based on that shared knowledge, as well as materials and papers presented at the Forum.

Chase, A. (1981). Empty vessels and loud noises: View about Aboriginality today. *Social Alternatives, 2*(2), 23-27.
Empty vessels and loud noises: View about Aboriginality today.

Chenowethm, L., Jeon, Y. H., Goff, M., & Burke, C. (2006). Cultural competency and nursing care: An Australian perspective. *International Nursing Review, 53*(1), 34-40.
Aims: To propose a process that will facilitate cultural competence in Australian nursing practice. Background: Cultural diversity is a prominent feature of the Australian health system and is impacting significantly on nursing care quality. A fictitious, but typical clinical exemplar is profiled that identifies cultural insensitivity in care practices leading to poor quality outcomes for the health consumer and her family. Strategies are proposed that will reverse this practice and promote culturally competent nursing care and that locates overseas qualified nurses in this process. Conclusion: This paper contributes to nursing care quality internationally by articulating strategies to achieve cultural competence in practice. Nurses must pay attention to interpersonal relationships and develop respect for the health consumer's value systems and ways of being, in order to protect their rights and avoid the tendency to stereotype individuals from particular cultures. The expertise of qualified nurses from different cultures can greatly assist this process.

Chiarella, M., Thoms, D., Lau, C., & McInnes, E. (2008). An overview of the competency movement. *Nursing & Midwifery, 15*, 45-53.
The aim of this paper is to examine the purpose and growth of the development of general, advanced and specialist competency standards in nursing and midwifery in Australia. The definitions, content, types, utility and acceptability of competencies are reviewed. This paper also reports the results of a recent survey of nurses and midwives about the uses of competency standards. Challenges in identifying and assessing the impact of competency standards on practice and professional development; reasons for their proliferation and associated shortcomings such as their lack of cultural sensitivity and inability to reflect the complexity of nursing care is also explored. The rationale for this paper is that charting these issues and identifying gaps in the field will assist the further development and refinement of competency frameworks for Australian nursing. The paper concludes by recommending that future research in this area should focus on: (1) formal analysis of the validity and suitability of competency standards in relation to the purposes for which they are designed; (2) the mapping of competency domains, elements and performance criteria to identify similarities and differences in order to provide insight into the nature of both specialist and advanced practice nursing; and (3) a systematic review of the competency literature to ascertain the level of evidence that exists to support the use of competencies in terms of standard setting, safe practice and enhancement of patient outcomes.

Chigeza, P. (2010). Accommodating Indigenous students' cultural resources in science classrooms. *Curriculum Leadershipt, 9*(2).
Within the Australian education community there is widespread agreement that Indigenous perspectives should be incorporated in the curriculum. For example, in April 2008 the Queensland Studies Authority issued a statement acknowledging the importance of understanding, maintaining and promoting the diverse Indigenous languages, and calling for schools and communities to recognise and value local Indigenous knowledge systems (QSA 2008). The author takes two Year 9 science classes, composed entirely of Torres

Strait Islander students, at a school in Far North Queensland. In 2007 and 2008 he introduced elements of Indigenous language and culture into the classes, and conducted a study measuring their impact on students' science learning. The study was reported in a paper presented at the Science, Technology, Engineering and Mathematics (STEM) in Education Conference last November. The present articles summarises sections of that paper.

Chipps, J. A., Simpson, B., & Brysiewicz, P. (2008). The effectiveness of cultural-competence training for Health Professionals in community-based rehabilitation: A systematic review of literature. *Worldviews on evidence-based nursing, Second quarter*, 85-94.

Aims: To find and review studies in which investigators evaluated cultural-competence training in community-based rehabilitation settings; critique study methods, describe clinical outcomes, and make recommendations for future research. Background: A review of the effectiveness of cultural-competence training for health professionals in community-based rehabilitation settings was conducted. Data Sources: Research citations from 1991–2006 in CINAHL, Medline, Pubmed, PsycInfo, SABINET, Cochrane, Google, NEXUS, and unpublished abstracts were searched. Methods: Searching, sifting, abstracting, and assessing quality of relevant studies by three reviewers. Studies were evaluated for sample, design, intervention, threats to validity, and outcomes. A meta-analysis was not conducted because the studies did not address the same research question. Results: Five studies and one systematic review were evaluated. Positive outcomes were reported for most training programs. Reviewed studies generally had small samples and poor design. Conclusions/Implications: The paucity of studies and lack of empirical precision in evaluating effectiveness necessitate future studies that are methodologically rigorous to allow confident recommendations for practice.

Choo, C., & O'Connell, M. (1999). Historical Narrative and Proof of Native Title. *Land, Rights, Laws: Issues of Native Title, 2*(3).

The common law recognition of native title in the High Court's Mabo decision in 1992 and the Commonwealth Native Title Act have transformed the ways in which Indigenous peoples' rights over land may be formally recognised and incorporated within Australian legal and property regimes. The process of implementation has raised a number of crucial issues of concern to native title claimants and other interested parties. This series of papers is designed to contribute to the information and discussion. The report of the historian who is called to prepare and give historical evidence in the native title process depends not only on the representation of 'historical facts' but also on the historian's analysis of these 'facts' and the presentation of an opinion based on this analysis. In this context the expert historian's opinion or voice is part of the process in which there are various agendas and audiences which comprise 'the other'. The professionalism of the historian involves the disciplined shaping of the historical narrative in this particular setting, a process in which the integrity and credibility of the historian are essential. Dr Christine Choo is an historian who has been engaged in the preparation of historical evidence for native title litigation in relation to claims in the Kimberley, Pilbara and Murchison regions of Western Australia. Ms Margaret O'Connell, a graduate of Murdoch University, assisted Christine Choo in research for this paper.

Christensen, P., & Lilley, I. (1997). Indigenous Education in Australia. *The Road Forward? Alternative Assessment for Aboriginal and Torres Strait Islander Students at the Tertiary Level* (chap. 3). Department of Education, Employment and Workplace Relations. Retrieved from http://www.dest.gov.au/archive/highered/eippubs/eip9708/chapter3.htm

Any analysis of Indigenous education, if it is to be worthwhile, needs to examine the historical, social, and cultural factors that have shaped, and continue to shape it. Thus, this chapter begins by providing a historical review of Indigenous education in Australia before examining past and present theoretical approaches to Indigenous education. Each of these analyses is placed within the context of the culture and aspirations of Indigenous people, the history of relations between Aboriginal and non-Aboriginal Australia and the changing face of tertiary education in Australia.

Cieurzo, C., & Keitel, M. (1999). Ethics in qualitative research. *Using qualitative methods in psychology* (63-75).

Examines ethical issues in qualitative methodologies and highlights those issues specific to participant observation and in-depth interviewing. The following topics are discussed: general ethical considerations in qualitative research (the inductive aspect of qualitative methods and taking a holistic and humanistic perspective); ethical issues in qualitative research (recruiting participants, informed consent, confidentiality and anonymity, protection from harm, deception, dual roles: researcher or therapist, interpretation and ownership

Clark, I., & Heydon, T. (2004). Merri Creek Protectorate Station. *A bend in the Yarra* (chap. 5). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/clarkheydon_ch5.pdf

> The Yarra Bend Park marks one of the most important post-contact places in the Melbourne metropolitan area, and is of great significance to Victorian Aboriginal people, particularly the Wurundjeri Aboriginal community. At this site was located the Merri Creek Aboriginal School, the Merri Creek Protectorate Station, the Native Police Corps Headquarters and associated Aboriginal burials. The historical landscape marks one of the most significant post-contact Aboriginal places in the Melbourne metropolitan area. The confluence continued to hold significance to Aboriginal people after the 1840s, linking pre- and post-contact histories and geographies. The place has added importance in the early twenty first century, as Aboriginal and non-Aboriginal Australian address the legacies of our contact past.

Clark, Y. (2000). The construction of Aboriginal identity in people separated from their families, community,and culture: Pieces of a jigsaw. *Australian Psychologist, 35*(2), 150-157.

> Aboriginal history since colonisation has been largely shaped by government policies. The most striking and destructive historical policies directed at Aboriginal people concerned those that advocated the removal of Aboriginal children from their parents and their placement in white foster homes or institutions. This paper reports on interviews with seven Indigenous participants who had been removed from their families and communities early in childhood. The most dramatic psychological impact on those who had been separated from their families and communities was on the development of social identity. Identity was confusing for most participants in this study, particularly during their early socialisation and development. A qualitative analysis of the interviews identified four major themes around which identity was discussed. These were discovering being Aboriginal, deception, affirmation of identity, and multiple identities. Despite their social dislocation from their families and communities, all the participants in the research have sought out, recovered, and/or maintained their Aboriginal identity in various ways.

Clarke, C., Harnett, P., Atkinson, J., & Shochet, I. (1999). Enhancing resilience in indigenous people: the integration of individual, family and community interventions. *Aboriginal and Islander Health Worker Journal, 23*(4), 6-10.

> This paper describes a number of interventions being developed to address the emotional, social and behavioural problems experienced by Aboriginal people in Australia. These are: the We-Al-Li program to help people deal with the impact of transgenerational trauma; and the RAP Indigenous Parenting Program. It is argued that the emotional well being of indigenous people will be enhanced through the integration of interventions targeting the individual, family and community.

Clarke, J., & Orford, A. (1998). Grand Narratives and the Law School Curriculum: Teaching Indigenous Australians and the Law'. *Australian Feminist Law Journal, 11*, 156-172.

> Grand Narratives and the Law School Curriculum: Teaching Indigenous Australians and the Law'(1998).

Coaldrake, P. (2010, 4 August). [Universities Australia and the AQF].

> On 2 August 2010, Universities Australia held a workshop on AQF, TEQSA and related matters. It was attended by some fifty representatives, mostly Vice-Chancellors and Deputy Vice-Chancellors. This letter outlines the areas on which the workshop participants reached consensus. However, the positions outlined here cannot be taken as truly definitive, pending further discussion and resolution by the full Universities Australia membership at its next plenary meeting on 20 September.

Cole, P. M. (2004). Cultural competence now mainstream medicine - Responding to increasing diversity and changing demographics. *Postgraduate Medicine, 116*(6), 51-53.

> When I first wrote on this topic for POSTGRADUATE MEDICINE in a 2002 guest editorial, I began by expressing my sadness, but not surprise, at recent Institute of Medicine findings that racial and ethnic minority patients receive inferior healthcare, even when their income and insurance status are the same as those of white patients.

Collard, K., D'Antoine, H., Eggington, D., Henry, B., Martin, C., & Mooney, G. (2005). 'Mutual' obligation in Indigenous health: Can shared responsibility agreements be truly mutual? *Medical Journal of Australia, 182*(10), 502-504.

> Shared responsibility agreements between the Australian Government and Indigenous communities are based on a concept of mutual obligation but have overtones of paternalism and imposition. The nature and extent of choice in any such agreements need to be established.

Collard, K., Dudgeon, P., Walker, R., & Centre, C. I. R. (1998). *Aboriginalising the Curriculum-a Disciplined Approach?* Perth: Curtin Indigenous Research Centre.
Discussion paper.

Corowa, M., Fielding, S., Smith, A., Smith, B., Hick, R., Bickerstaff, R., Smith, D., Chung, F., Maynard, P. (n.d.). *A Dancer's Journey* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC1).
Aboriginal ballet dancer Damian Smith is a senior principal dancer with the San Francisco Ballet Company and is a celebrity in the United States. But he is a virtual unknown in his own country. Smith longs to show Aboriginal children that being Indigenous should not stop them from being successful.

Corowa, M., Clarke, B., & Clark, L. (2010, August). *Message Stick: Caring For Our Country - Part One* [Television broadcast]. Australia: Australian Broadcasting Corporation. Retrieved from
http://search.informit.com.au/media;dn=TEX20103002612;res=TVNEWS;type=wmv
Connection to the country is the universal touchstone of Indigenous Australians. This week, Message Stick will feature five short films showing Indigenous people at the forefront of protecting and managing Australia's unique natural environment and resources. Caring for our Country is also a Federal Government project that shares these aims.

Cowan, D. T., & Normam, I. (2006). Cultural competence in Nursing: New meanings. *Journal of Transcultural Nursing, 17*(1), 82-88.
Shortages of nurses challenge the provision of health care in developed countries including those in the European Union (EU), but there has been no upward trend in recruitment of nurses from EU countries with a surplus. A remedy is to facilitate migration of nurses around Europe. However, the importance of the concept of cultural competence has been overlooked within EU health care systems. Migrant nurses from EU countries employed in the United Kingdom indicate that they have experienced problems arising from a variety of issues related to cultural diversity. Countries such as the United Kingdom could benefit from introducing enculturation courses for migrant nurses.

Cowlishaw, G. (1999). Black modernity and bureaucratic culture. *Australian Aboriginal Studies, 2*, 15-24.
This paper presents some ethnographic material' and some anthropological insights in response to a question that can be posed as follows: what happened to the eager, young, educated anti-racists who flocked to the Northern Territory to assist in implementing the 'self-determination' policies in the 1970s? This is not a paper about the moral failings of these community workers, teachers, nurses and state officials. On the contrary, good intentions and a sense of dedication are at the core of the self-identity of public servants who put progressive government policies into practice. Nor am I seeking examples of their ignorance, though some errors and ignorance may be identified. The flagellation and self-flagellation commonly meted out to government officials in relation to the failures of such policies is a distraction from understanding the systematic processes at work.' I will begin this analysis with an example of misperception of the old regime by those implementing the new one, and then show how the 1970s legislative and official intrusions into the Territory's race relations were accompanied by more hidden 'cultural' forces which encouraged the fading from view of black culture under the patina of white people's practices.

Crampton, P., Dowell, A., Parkin, C., & Thompson C. (2003). Combating effects of racism through a cultural immersion medical education program. *Academic Medicine, 78*(6), 595-596.
The purpose of this paper is to provide a perspective from New Zealand on the role of medical education in addressing racism in medicine. There is increasing recognition of racism in health care and its adverse effects on the health status of minority populations in many Western countries. New Zealand nursing curricula have introduced the concept of cultural safety as a means of conveying the idea that cultural factors critically influence the relationship between carer and patient. Cultural safety aims to minimize any assault on the patient's cultural identity. However, despite the work of various researchers and educators, there is little to suggest that undergraduate medical curricula pay much attention yet to the impact of racism on medical education and medical practice. The authors describe a cultural immersion program for third-year medical students in New Zealand and discuss some of the strengths and weaknesses of such an approach. The program is believed to have great potential as a method of consciousness raising among medical students to counter the insidious effects of non-conscious inherited racism. Apart from the educational benefits, the program has fostered a strong working relationship between an indigenous health care organization and the

medical school. In general, it is hoped that such programs will help medical educators to engage more actively with the issue of racism and be prepared to experiment with novel approaches to teaching and learning. More specifically, the principles of cultural immersion, informed by the concept of cultural safety, could be adapted to indigenous and minority groups in urban settings to provide medical students with the foundations for a lifelong commitment to practicing medicine in a culturally safe manner.

Craven, R. (1997). Teaching the teachers Indigenous Australian Studies: A national priority! Australian Association for Research in Education. Retrieved from http://www.aare.edu.au/97pap/cravr164.htm

Reconciliation between Indigenous and Non-Indigenous Australians is a critical goal of the Commonwealth Government by the year 2001. Long term reconciliation cannot be achieved and maintained without effective teacher education so that all Australian students can be taught Indigenous Australian Studies appropriately. It is a national disgrace that despite Government reports over a period of 20 years only a few Australian universities have recently introduced core Indigenous Australian Studies as a component of their curricula. To address some of these problems the University of New South Wales has had carriage of a Project of National Significance funded by DEET. This project has produced a framework statement that provides guidelines to assist universities to develop core Indigenous Studies subjects that meet the needs of their Indigenous communities, a sample model of a core studies approach that has been trailed successfully, sample lecture/tutorial notes based on the example model, guidelines for using appropriate terminology, and four teacher-oriented professional development videotapes. This paper provides an overview of the `Teaching the Teachers' project and the example resources produced to support universities to develop core Indigenous Australian Studies subjects in consultation with university indigenous communities.

Craven, R. (1999). *Teaching Aboriginal Studies*. Sydney: Allen & Unwin.

Teaching Aboriginal Studies has been a practical guide for classroom teachers in primary and secondary schools, as well as student teachers, across Australia. Chapters on Aboriginal history and culture, stereotypes and racism, government policies and reconciliation provide essential knowledge for integrating Aboriginal history and culture, issues and perspectives across the curriculum. This second edition of Teaching Aboriginal Studies encompasses developments over the past decade in Aboriginal affairs, Aboriginal education and research. It features a wide range of valuable teaching sources including poetry, images, oral histories, media, and government reports. There are also strategies for teaching Aboriginal Studies in different contexts and the latest research findings. The text is lavishly illustrated with photographs, posters, paintings, prints, ads and cartoons. Teaching Aboriginal Studies is the product of consultation and collaboration across Australia. Remarkable educators and achievers, both Aboriginal and other Australians, tell what teachers need to know and do to help Aboriginal students reach their potential, educate all students about Aboriginal Australia and make this country all that we can be. 'The importance of this book cannot be overestimated. We have been insisting for years that pre-service teachers be required to learn about Aboriginal history, culture and identity, and that it be regarded as integral to qualifying for their education degrees.' Lionel Bamblett, General Manager, Victorian Aboriginal Education Association Inc.

Craven, R. G. (2003). *Can Evaluating Indigenous Students' Aspirations Make a Difference?: Resultsof an Evaluation Study* . Paper presented at the The Australasian Evaluation Society, Auckland. http://www.aes.asn.au/conferences/2003/PAPERS/TH16%20-%20Craven.pdf

This study was commissioned by the Department of Education, Science and Training (DEST). This paper reports on aspects of the quantitative component of the study (Craven, Tucker, Munns, Hinkley, Marsh, and Simpson (in review). The aims of this component of the study were to evaluate: a) Indigenous secondary school students' aspirations; b) the relation of key variables to Indigenous students' aspirations; c) Indigenous students' perceptions of the relevance of their current studies and of further education to achieve their aspirations; d) Indigenous students' preferences for further education in regard to vocational education and higher education; e) the key sources of and quality of career advice Indigenous students have received; f) Indigenous students' perceptions of any barriers they may face in attaining their aspirations; and g) the pattern of results for Indigenous students to results for non-Indigenous students. Indigenous and non-Indigenous secondary students from urban and rural regions completed a survey to ascertain students' self-perceptions pertaining to the study aims. A total of 1686 students (517 Indigenous and 1151 non-Indigenous) from urban and rural regions from 3 Australian States participated in the quantitative component of the study. The primary purpose of this presentation is to report the key results emanating from this evaluation study and to explore the implications of the findings for educational policy and practice.

Crosson, J. C., Deng, W. L., Brazeau, C., Boyd, L., & Soto-Greene, M. (2004). Evaluating the effect of cultural competency training on medical student attitudes. *Family Medicine, 36*(3), 199-203.

Background and Objectives: Developing skills for taking care of patients from a wide variety of backgrounds is a growing area of importance in medical education. Incorporating cultural competency training into undergraduate medical education is an accreditation requirement. Although there are an increasing number of such curricula reported in the literature, there has been little evaluation of their effectiveness. We describe a new undergraduate cultural competency curriculum, the reliability of an instrument for assessing student attitudes in this area, and the effects of our curriculum on student attitudes. Methods: Two introductory clinical medicine courses focused on the importance of providing culturally competent care to all patients. The courses used problem-based learning and a history taking mnemonic to teach students to assess patients' perspectives. The authors verified the reliability of the Health Beliefs Attitudes Survey (HBAS) and used it to determine changes in students' attitudes on issues relating to cultural competency. Results: The HBAS reliably measured four cultural competency concepts. Student attitudes regarding the importance of assessing patient opinions and determining health beliefs improved significantly following the courses. Conclusions: The method used here to teach students cultural competency skills early in medical school positively affects student attitudes on cultural competency issues.

Cruse, B., Stewart, L., & Norman, S. (2005). Livelihood. *Mutton Fish: The surviving culture of Aboriginal people and abalone on the south coast of New South Wales* (pp. 27–32). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/cruse_livelihood.pdf

South coast NSW Koori people living off the sea and the land prior to and during European colonisation, up to early 1900s.

CSIRO Indigenous engagement (n.d.). CSIRO. Retrieved March 22, 2011, from http://www.csiro.au/org/Indigenous.html

CSIRO values the contribution Indigenous knowledge adds to our scientific social research. The section on Science in Indigenous communities topics include: sustainable management of land and seas; Indigenous values in water resource management; fire ecology; Indigenous livelihoods. Topics on Indigenous engagement include: Aboriginal land and sea management in the Top End, Aboriginal wetland burning, eradicating pest ant species; Indigenous socio-economic values and river flows.

Cuellar N.G., B. A. M., Vito K, & de Leon Siantz, M.L. (2008). Cultural Comptence in the Undergradue Nursing Curriculum. *Journal of Professional Nursing, 24*(3), 143-149.

More demands are being put on nursing faculty to incorporate content related to cultural competence in the undergraduate curriculum. Adding more content into an already full curriculum and becoming proficient at teaching cultural competence throughout the curriculum are challenging to nursing faculty. In addition, identifying personal bias to ensure that students are prepared to deliver culturally sensitive care requires a certain amount of self-awareness of personal prejudice. The purpose of this article is to present the implementation of the newly developed Blueprint for Integration of Cultural Competence in the Curriculum (BICCC) into an undergraduate nursing curriculum as a framework for teaching cultural competence in an undergraduate nursing curriculum. This will include defining culture and cultural competence as they relate to teaching, presenting educational standards of cultural competence in accrediting agencies, presenting level objectives for learning cultural competent information, describing a curriculum incorporating cultural competence in an undergraduate nursing program, and providing examples of implementation of cultural competence teaching strategies for nursing faculty.

Cultural competence in governance (n.d.). Centre for Culture, Ethnicity & Health Centre. Retrieved March 24, 2011, from http://www.ceh.org.au

This tip sheet covers one of seven domains used to measure cultural competence. Each domain includes a set of indicators of good practice.

Cultural competence monograph series (n.d.). Compass Point Nonprofit Services. Retrieved March 25, 2011, from http://www.compasspoint.org/content/index.php?pid=19#Ccomp

This series came about as a result of the desire to promote learning and to strengthen effectiveness of both theorists and practitioners in the field of cultural competence and multicultural organizational development in health care. Produced by CompassPoint and supported by a grant from The California Endowment, these three monographs explore a variety of frameworks for organizational development or capacity building and their implications for practice, taking in a number of issues that arise in real world practice.

Cultural Competence Project (n.d.). U.S. Department of Health and Human Services, Health Resources and Services Administration. Retrieved November 26, 2010, from http://www.cultural-competence-project.org/en/about.htm
The cultural competency project is granted by the U.S. Department of Health and Human Services, Health Resources and Services Administration. A culturally competent nursing and health care workforce is needed to promote healthy lifestyle behaviours and choices that will reduce, and ultimately eliminate, health disparities. The focus of the educational offerings will be on the relationship between nurses' cultural competencies and the reduction or elimination of health disparities across the life span from infancy to old age. The University of Michigan-Flint (UM-F) in partnership with Madonna University, and with the support of the Transcultural Nursing Society and other organizations with missions that focus on developing cultural competencies, will provide online and face-to-face educational offerings for nurses to enhance their cognitive, affective, and psychomotor cultural competencies and develop their skills in addressing individuals, groups, and communities that are diverse, with special emphasis on those at risk for health disparities. A series of educational offerings focused on developing cultural competencies using a train-the-trainer model will be provided.

Cultural competency - analyses - individual and institutional (n.d.). University of Michigan Health System. Retrieved March 28, 2011, from http://www.med.umich.edu/multicultural/ccp/iia.htm
Website for the University of Michigan Health system.

Culture, language and health literacy (n.d.). US Department of Health & Human Resources. Retrieved March 28, 2011, from http://www.hrsa.gov/culturalcompetence/index.html
Effective health communication is as important to health care as clinical skill. To improve individual health and build healthy communities, health care providers need to recognize and address the unique culture, language and health literacy of diverse consumers and communities.

Curriculum resources for Indigenous health (n.d.). The Lime Network. Retrieved April 5, 2011, from http://www.limenetwork.net.au/content/curriculum-resources-indigenous-health#2
The CDAMS Indigenous Health Curriculum Framework identified 8 core subject areas key to the learning about the health of Aboriginal and Torres Strait Islander Peoples. These core subject areas are: History; Culture, self and identity; Indigenous societies, cultures and medicines; Population health; Models of health service delivery; Clinical presentation and disease; Communication skills and Working with Indigenous peoples, ethics, protocols and research. Each of these 8 core subject areas has key student learning attributes and outcomes. To help you achieve the key student attributes and outcomes, aid your teaching and enrich your curriculum we have created a list of curriculum resources based on the key subject areas. We are seeking additional resources, so if you have any publications, audio visual materials or websites that you recommend and would like to add to this list please email us using the contact us form. More information about the Indigenous medical workforce is available.

Curtin's Reconciliation plan 2008-2013 (2008). Perth, WA: Curtin University. Retrieved November 26, 2007, from http://planning.curtin.edu.au/local/docs/reconciliation_plan_2008-2013.pdf
The University is dedicated to advancing reconciliation by further promoting an understanding of Indigenous culture and history; implementing strategies to effect the increased participation of Indigenous students and staff; and continuing a commitment to fostering partnerships in Indigenous research and development.

Daly, A., & Smith, D. (1996). Policy challenges of the contemporary socio-economic status of indigenous Australian families. Australian Journal of Social Issues, 31(4), 355-375.
The paper presents an analysis of the economic status of indigenous families relative to other Australian families. An innovative combination of economic analysis of current census data and ethnographic research is used in this paper, and reveals that indigenous families are experiencing substantial and multiple forms of economic burden in comparison to other Australian families, and display significantly different characteristics. They are more likely to be sole parent families and have on average, a larger number of children and larger households. The adults are younger, have lower levels of education and are less likely to be in employment than other Australians. The poor economic position of indigenous sole parents is highlighted, and the economic role of the aged, matrifocal families, young adults and children are considered. The paper concludes by examining the important policy and program implications raised by the

research, and argues the need for an increased focus on the particular socio-economic and locational circumstances of indigenous families. (Journal abstract).

Daniel, J. H., Roysircar, G., Abeles, N., & Boyd, C. (2004). Individual and cultural-diversity competency: Focus on the therapist. *Journal of Clinical Psychology, 60*(7), 755-770.
The Competencies Conference: Future Directions in Education and Credentialing In Professional Psychology was held in Arizona in November 2002. One of the workshops, Individual and Cultural Differences (ICD), focused on racism, homophobia, and ageism. The consensus was that self-awareness and knowledge about the three "isms" are critical components in the education and training of psychologists. This article, authored by four of the workshop attendees, is a review of the current research and theoretical literature. Implications that address both content and context in graduate programs and training sites are presented. This is one of a series of articles published in this issue of the Journal of Clinical Psychology Several other articles that resulted from the Competencies Conference will appear in Professional Psychology. Research and Practice and The Counseling Psychologist. (C) 2004 Wiley Periodicals, Inc.

Datar, J. (2004). *Universities without 'Quality' and Quality without 'Universities'*. Paper presented at the Australian Universities Quality Forum, Adelaide, Australia. Retrieved from http://www.auqa.edu.au/files/publications/auqf2004_proceedings.pdf
Today I will talk about universities and quality. My title is intended to stress that neither is absolute or eternal. Each changes with changing times, needs, and possibilities. What is deemed poor quality at one place and time might be impossibly high quality at another. Quality has the characteristic that Marshall McLuhan alleged was a saying of the Balinese: "We have no art. We do everything as well as we can" (McLuhan, 1967). Quality is thus a very relative thing, changing according to who "we" are, what "everything" actually is, and what technologies and techniques are available for us to do it at all, and hence to do it as well as we can.

Davidson, G. (1995). Cognitive assessment of indigenous Australians: towards a multiaxial model. *Australian Psychologist, 30*(1), 30-34.
Outlines significant developments in psychological theory from 1974 to 1993 that have direct relevance for understanding the cognitive test performance of indigenous Australians. A multiaxial model of cognitive assessment is proposed that is applicable to the assessment of indigenous Australians. Data are drawn on perspectives from indigenous and everyday theories of intelligence, advances in cognitive psychology, and multiaxial models of mental assessment.

Davidson, G. (2003, June). Indigenous health and mental health: APS monitors policy changes. *InPsych*.
Indigenous health and mental health: APS monitors policy changes and refers to recent policy changes and other official documents.

Davidson, G., Sanson, A., & Gridley, H. (2000). Australian psychology and Australia's Indigenous people: Existing and emerging narratives. *Australian Psychologist, 35*, 92-99.
This brief overview of psychological research with Indigenous people of Australia attempts to apprehend the broad, underlying narratives of previous research in terms of its sociopolitical aims. It then considers the debate about whether the moral precept of social responsibility is compatible with scientific values that underpin psychological research, and argues that a socially responsible psychology is one that engages in self-reflection on its biases and prejudices, methodologies, and systems of ethics. Each of these self-reflective goals is analysed in turn, with a view to establishing dialogue between non-indigenous researchers and practitioners and Indigenous people about the role a socially responsible psychology might have in contemporary Indigenous society.

Day, A., Nakata, M. N., & Howells, K. (2008). *Anger and indigenous men : understanding and responding to violent behaviour*. Leichhardt, N.S.W.: Federation Press.
"This book is for social work and criminal justice practitioners who wish to develop culturally appropriate and effective programs for reducing anger-related violence perpetrated by indigenous men. It places cultural context at the heart of any intervention, broadening the focus from problematic behaviour to a more holistic notion of well-being."--Provided by publisher.

Day, W. B. (1994). No turning back. *In Bunji : a story of the Gwalwa Daraniki Movement/Bill Day* (chap. 4). Canberra Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/day_ch4.pdf
Gwalwa Daraniki Association - History.

de Crespigny, C., Grbich, C., & Watson, J. (1998). Older Aboriginal women's experiences of medications in urban South Australia. *Australian Journal of Primary Health Interchange, 4*(4), 6-17.
Older women are more likely to live alone in poverty than others in the community. They are also likely to maintain their independence well into older life. Recent Australian research into women's health issues has not investigated older women's direct experiences associated with their medication use, or any related interactions with health professionals such as general practitioners, pharmacists or registered nurses. This is despite significant funding, policy and research in most other areas of women's health in the 1990s. Similarly, the medication experiences of older Aboriginal women have been neglected. This paper reports on a cohort of older Aboriginal women (N-10) from a recent South Australian qualitative study into medication use of diverse groups of older women (N-142). In-depth, semi-structured, face to face interviews were conducted, predominantly in participants' suburban homes, and in community settings. Thematic analysis of the data was undertaken, and comparisons were made with other cohorts in the overall study. Results showed that the experiences and perspectives of the urban Aboriginal women highlighted their connectedness with family, services and community, and that this was largely due to their access to particular Aboriginal services, and to indigenous cultural affiliations and practices. Despite their connectedness, and regular contact with general practitioners and pharmacists, there were significant deficits in their knowledge and skills in managing their medication. It became clear that there is urgent need for culturally safe medication information, education and support for older Aboriginal women. There is also an urgent need for better education, training and support of all health workers who have critical roles and responsibilities in assisting this group in the community.

Dean, R. (2010). Education the key to equality. *The Sydney Morning Herald.* Retrieved from http://www.smh.com.au/opinion/society-and-culture/education-the-key-to-equality-20100117-me8l.html
Opinion piece by Dr. Robert Dean, a barrister and former Liberal member of the Victorian Parliament.

Department of Child Safety (n.d.). Cultural competence resource guide. *Out of home Care Services, Licensing Manual, Version 1.*
This resource guide provides practical examples of what might constitute culturally competent practice when considering the Department of Child Safety service standards

Department of Education (1997, July). A programme for the transformation of Higher Education (Education Draft White Paper 3). Pretoria: Author. Retrieved March 25, 2011, from http://www.info.gov.za/whitepapers/1997/education3.htm
The release of the Education White Paper 3 - A Programme for Higher Education Transformation, is the culmination of a wide -ranging and extensive process of investigation and consultation that was initiated with the establishment of the National Commission on Higher Education (NCHE) in February 1995 by President Mandela, and the subsequent release of the Green Paper on Higher Education in December 1996 and the Draft White Paper on Higher Education in April 1997.

Department of Education, Employment and Workplace Relations (2008). A Study of Best Practice in the Teaching of Indigenous Culture in Australian Schools. Retrieved March 29, 2011, from http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/StudyBestPracticeTeaching.pdf
A Study of Best Practice in the Teaching of Indigenous Culture in Australian Schools was commissioned by the former Commonwealth Department of Education, Science and Training (DEST) to research current effective practice in the teaching of Indigenous culture in Australian schools in the formal years of schooling including the relationship with the teaching of Indigenous history and the curriculum framework being developed for the study of Australian History. In this context the term "Indigenous" refers to the Australian Aboriginal peoples and Torres Strait Islanders and the use of the word "culture" and "language" recognises that there are a diversity of Indigenous cultures and languages.

Department of Education, Employment & Workplace Relations (2009). *Students 2009 statistics*. Retrieved March 28, 2011, from http://www.deewr.gov.au/ HigherEducation/Publications/HEStatistics/Publications/Pages/Students.aspx
Department of Education, Employment & Workplace Relations website outlining students statistics for 2009.

Department of Health (2005). *A Cultural Competence Guide for Primary Health Care Professionals in Nova Scotia*. Halifax, Nova Scotia: Author. Retrieved March 25, 2011, from http://www.healthteamnovascotia.ca/cultural_competence/Cultural_Competence_ guide_for_Primary_Health_Care_Professionals.pdf
This guide includes tools and resources to assist primary health care professionals in providing culturally competent health care. Culture is a broad term used in reference to a wide variety of groups. In order to respectfully and effectively address health needs and issues related to race, ethnicity and language, the focus of this guide is on these elements of culture.

Directory of Commonwealth Government Indigenous Research 2007-2008 (2007). Retrieved March 25, 2011, from http://www.fahcsia.gov.au/sa/indigenous/pubs/evaluation/Pages/ directory_cgir_2007_2008.aspx
The purpose of the directory is to provide readers with a ready reference to, and better understanding of, the research work that has been done, and is taking place, on Indigenous programs and future research, on behalf of the Australian Government.

Disability within the Indigenous community. (2011, March 25). *Indigenous Disability* (chap. 9). Australian Government Productivity Commission. Retrieved April 5, 2011, from http://www.pc.gov.au/__data/assets/pdf_file/0018/106371/12-chapter9.pdf
Indigenous Australians have high rates of disability but access relatively few services or supports. The consequences of this are compounded by broad socio-economic disadvantage and the geographical isolation that many Indigenous Australians experience. This chapter highlights the importance of addressing 9.2 Disability Care and support, Indigenous disability, and provides a starting point for developing a strategy to best support Indigenous Australians under the NDIS. It does so by examining the extent and nature of Indigenous disability (section 9.1), some of factors underlying Indigenous rates of disability and preventing the uptake of existing supports (section 9.2) and some of the options available to the NDIA in response to this challenge(section 9.3).

Dockery, A. M. (2010). Culture and wellbeing: The case of Indigenous Australians. Centre for Labour Market Research: Curtin Business School, Curtin University of Technology.
A recurring theme in the debate surrounding Indigenous affairs in Australia is a tension between maintenance of Indigenous culture and the achievement of 'equity' in socioeconomic outcomes: essentially 'self-determination' versus 'assimilation'. Implicit in this tension is the view that attachment to traditional culture and lifestyles is a hindrance to the achievement of 'mainstream' economic goals. This paper argues the need for a renewed focus on the wellbeing of Indigenous Australians, and for empirical evidence on the link between culture and socio-economic wellbeing instead of ideological debate. Using data from National Aboriginal and Torres Strait Islander Social Survey, a strong attachment to traditional culture is found to enhance outcomes across a range of socioeconomic indicators. This suggests Indigenous culture should be viewed a potential part of the solution to Indigenous disadvantage in Australia, and not as part of the problem.

Documenting a democracy (n.d.). National Archives of Australia. Retrieved April 5, 2011, from http://www.foundingdocs.gov.au/
The National Archives of Australia presents 110 key documents that are the foundation of our nation.

Dodson, M. (1997). National Inquiry into the separation of Aboriginal and Torres Strait Islander Children from their Families, Report Launch Speech, Australian Reconciliation Convention. *Human Rights and Equal Opportunity Commission, Melbourne.* Retrieved April 5, 2011, from http://www.hreoc.gov.au/about/media/speeches/social_justice/ stolen_generation_launch.html
Speech by Michael Dodson, Australian Reconciliation Convention, Melbourne, 26 May 1997.

Dodson, M. (2000). *Mick Dodson at Corroboree 2000, On Encounter.* Retrieved April 5, 2011, from http://www.austlii.edu.au/au/orgs/car/media/Dr%20Mick%20Dodson.htm
Dr. Mick Dodson. Chairperson. Australian Institute of Aboriginal and Torres Strait Islander Studies Unit. Inspirational Speech

Dooley, A. H. (2007). Thematic Analysis: The role of Academic Boards in University governance. *AUQA Occasional Publications.* Retrieved from http://www.auqa.edu.au/files/publications/academic%20boards_%20final_website.pdf
The Academic Senate or Board is a traditional feature of universities in Australia and many other countries, the embodiment of bicameral governance, but the continued relevance and even existence of the Academic Board is under challenge. Academic Boards have multifaceted responsibilities and questions can be asked over the extent to which academic boards, as currently constituted, are able to perform their quality assurance functions effectively. As I and others have noted, the Board's role in academic quality assurance is often taken for granted or blurred by the presence of new structures for academic quality assurance.

Doyle, L., & Hill, R. (2008). Our Children, Our Future - achieving improved primary and secondary education outcomes for Indigenous students: an overview of investment opportunities and approaches. Retrieved from https://www.amp.com.au/wps/amp/au/FileProxy?vigurl=%2Fvgn-ext-templating%2FfileMetadataInterface%3Fids%3De0842bef78fc2210VgnVCM10000083d20d0aRCRD
The report 'Our Children, Our Future - Achieving Improved Primary and Secondary Education Outcomes for Indigenous Students' outlines eight interventions aimed at improving the educational outcomes of Indigenous children and young people, highlighting the role that can be played by the philanthropic sector. 'Our Children, Our Future' provides an overview of current Indigenous education challenges and outcomes, and the impact these have on Indigenous students' opportunities to access post-secondary qualifications and employment. It identifies the key underlying factors that contribute to this state of affairs, including the social, community and home contexts in which students participate, and their own personal life experience. The authors provide a framework for making philanthropic investments that will produce sustainable outcomes, identifying 8 interventions:
- Holistic school approach
- Tailored curriculum
- Appropriate staff training
- Holistic student support
- Student and parental engagement
- Intensive learning support
- School-based vocational training and development
- Scholarships
- Case studies for each intervention category are provided, along with key success factors to assist philanthropic investors to assess the effectiveness of individual intervention programs.

Drew, J., & Harney, B. (2004). A Wardaman creation story by Bill Harney. *Australian Aboriginal Studies, 2,* 90-97.
This paper is collaboration between the writer and the storyteller. Since Bill Harney gave his perceptions on tape and video recordings, the language usage largely follows his telling of the story. Bill is the senior Aboriginal elder of the Wardaman people from west of Katherine in the Victoria River District of Australia's Northern Territory. He gives his creation story to provide his people with an understanding of the images that were put on the rock by the ancestors.

Drysdale., M., & Ellender, I. (2009). Indigenous Cultural Awareness/Cultural Safety Training for Health Professionals. Monash University, Department of Rural & Indigenous Health. Retrieved March 28, 2011, from http://search.monash.edu/?cx=001621737867968046729%3Ansl4i5alcty&cof=FORID%3A11&q=Marlene+Drysdale+%0BIsabel+Ellender&sa=Find#1028
PowerPoint resource on Indigenous Cultural Awareness / Cultural Safety Training for Health Professionals. February 2009

Dudgeon, P., & Pickett, H. (2000). Psychology and reconciliation: Australian perspectives. *Australian Psychologist, 35*(2), 82 - 87.

> Australia is engaged in the process of reconciliation. In this paper we argue that psychology has a key role to play in the process, and outline a position on psychology and reconciliation. We begin with and overview of reconciliation and by identifying the some of the factors that have impeded psychology's involvement with Indigenous people. We argue that recent developments in psychology, such as the rise of narrative and critical psychology, along with the Indigenous Mental Health Movement, have encouraged the development of specific psychologies aimed at decolonisation, empowerment, and social transformation. We suggest that critical awareness and cultural competence within a social justice framework are key elements of a psychology committed to reconciliation.

Dudgeon, P., & Fielder, J. (2006). Third spaces within tertiary places: Indigenous Australian studies. *Journal of Community & Applied Social Psychology, 16*(5), 396-409.

> This paper explores the notion of decolonisation by outlining the way in which Indigenous Australians are creating space within tertiary institutions as part of a broader project of cultural renaissance. We explore what creating a space means in terms of de Certeau's distinction between place and space, and also Bhabha's notion of the third space. We examine two instances of creating space. Firstly, we outline the general way in which Indigenist intellectuals have opened up space within the western domain of academia in Australia. Secondly, we refer to a specific Indigenous studies programme as a constructivist, process-oriented approach to teaching and learning at Curtin University of Technology in Western Australia. While little direct reference is made to psychology in this paper, we suggest that third spaces are created as ways of thinking and doing, as social and psychological, connected to individual agency and political action as part of making space within everyday institutional life.

Dudgeon, P., Garvey, D., & Pickett, H. (2000). Working with Indigenous Australians: A handbook for psychologists. *Perth, WA: Gunada Press, Curtin Indigenous Research Centre, Curtin University of Technology.*

> A practical guide for psychologists and associated mental health professionals which addresses the practical issues of working in Indigenous settings and with Indigenous people in urban, rural and remote environments. Covers individual, family and community approaches and describes appropriate models of intervention.

Dunbar, T., & Scrimgeour, M. (2009). *Cultural competence in Aboriginal education service delivery in Australia: Some lessons from the Aboriginal health service sector*: Paper presented at the AARE International Education Research Conference Canberra. Retrieved from http://www.aare.edu.au/09pap/scr091593.pdf

> The increasingly multicultural profile of the Australian population positions the development of cultural competence within education institutions and in the professional practice of educators as an important consideration. If positive change is to be achieved in the education field then some hard questions need to be answered. It is important to know how organisations identify and support sustainable changes to staff behaviours in multilingual and multicultural service delivery contexts. It is also necessary to know what is needed to prepare human service professionals for working with diverse communities. This paper explores these questions and sets out to establish a case for government, universities, Aboriginal and other minority group communities to work together to develop sustainable strategies, systems and curricula in a joint endeavour to dramatically improve the cultural competence levels of education and other human service professionals. Recent research and innovations involving the development of codes of practice and guidelines for the development of cultural competence, cultural security and cultural safety within the Aboriginal health field in Australia provide potentially useful guidance for those concerned with implementing similar interventions in the field of Aboriginal education. In particular, we will draw on findings from a recent large scale study in the Northern Territory which looked at aspects of a cultural security framework being operationalised within the health service sector. This qualitative study involved a broad cross-section of Aboriginal community members and service providers in the Northern Territory. The findings indicate that the litmus test as to whether a place is considered culturally safe is borne out by the people who use the service, who are in the less powerful position, who are from a different cultural background, and who define health and wellbeing in different ways. We will also describe an intervention in place at the University of South Australia that aims to engender cultural competency with respect to working effectively with Aboriginal peoples. Key elements of this intervention include attention to individual cultural competency through the development of appropriate awareness, attitudes, knowledge, and skills across all undergraduate and post graduate programs. In terms of developing a program for action within the education field we suggest that local level community input is essential to the development of

collaborative models of education and training that will effectively prepare education service providers to work with Aboriginal and other minority group members in culturally competent ways.

Dunne, E. (2000). Consultation, rapport, and collaboration: Essential preliminary stages in research with urban Aboriginal groups. *Australian Journal of Primary Health - Interchange, 6*(1), 6-14.

Durie, M. (2004). An Indigenous model of health promotion. *Health Promotion Journal of Australia, 15*(3), 181-185.
Issue addressed: For health promotion to be useful to Indigenous peoples it should be consistent with their values, attitudes and aspirations. Methods: Using a combination of Mäori world views and health perspectives as well as findings from public health and health impact studies, an Indigenous model of health promotion has been developed in New Zealand. By incorporating the symbolism of a constellation of stars, the Southern Cross (Te Pae Mahutonga), the model adopts an Indigenous icon to increase understanding and to convey a greater sense of relevance. Results: Four key areas for health ('ora') are proposed in the model, each representing one of the central Southern Cross stars. Waiora refers to the natural environment and environmental protection; Mauri Ora is about cultural identity and access to the Mäori world; Toiora includes well-being and healthy lifestyles; and Whaiora encompasses full participation in the wider society. The two pointer stars symbolise capacities that are needed to make progress: effective leadership (Nga Manukura) and autonomy (Mana Whakahaere).

Durie, M. (2009). *Towards Social Cohesion: The Indigenisation of Higher Education in New Zealand*. Paper presented at the How far are Universities changing & shaping our world, Vice-Chancellor's Forum, Kuala Lumpur, Malaysia.
http://www.nzvcc.ac.nz/files/aper_for_ACU_Forum_-_Towards_Social_Cohesion.pdf
Since 1999 indigenous participation in tertiary education in New Zealand has been transformed. From a position of relative exclusion, multiple levels of Māori participation have evolved reflected in the curriculum, the student body, the academic workforce, tertiary education policy, the establishment of tribal tertiary education institutions, and indigenous research. The impacts of the transformation have not only been apparent in educational institutions but have also been evident across society, especially in relationship to Māori capability in the professions, a greater understanding between Māori and other New Zealanders, and a stronger sense of shared nationhood. A conclusion is that universities have the potential to demonstrate social cohesion and also to prepare graduates for leadership roles in promoting a society that can model inclusiveness without demanding assimilation.

Dyck, M. (1996). Cognitive assessment in a multicultural society: Comment on Davidson. *Australian Psychologist, 31*(1), 66-69.
G. Davidson proposed a multiaxial model of cognitive assessment that could be used to assess indigenous Australians. In this comment, the author does not question whether Davidson's model might be an effective way of gaining important information about a person's cognitive functioning, but does question the appropriateness and the necessity of developing an assessment model specifically for indigenous Australians. He further argues that such a racially specific approach to assessment is based on inappropriate racial stereotyping, a confounding of cultural (categorical) variables with individual differences (continuous) variables, and a misrepresentation of evidence on cultural bias in cognitive abilities tests. In the context of a multicultural society, it is essential to recognise that psychological inferences about an individual must be based on an assessment process that is designed to gain knowledge of the individual as an individual.

EACEA. (2011). *Adults in Formal Education: Policies & practices in Europe*. Brussels: Eurydice.
The Action Plan on Adult Learning ran until the end of 2010 and the Commission intends to propose a new Action Plan in the course of 2011. It is therefore an appropriate time to look back at the Action Plan and its priorities and analyse how different European countries addressed the challenges. In this context, I am very pleased to present this Eurydice report on adult education and training.

Eades, S. (2000). Reconciliation, social equity and Indigenous health: A call for symbolic and material change (Editorial). *Medical Journal of Australia, 172*(10), 468-469.
Reconciliation, social equity and Indigenous health: A call for symbolic and material change (Editorial)

Educational Support Programs for Indigenous Australians (n.d.). University of New South Wales. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=2762
Nura Gili Indigenous Programs at the University of New South Wales (UNSW) provides pathways to

learning opportunities that embrace Indigenous knowledge, culture and histories, see the website: http://www.nuragili.unsw.edu.au. Nura Gili encourages self-empowerment within an inspiring and supportive environment that celebrates learning, diversity and the achievement of social justice. To achieve this vision, Nura Gili strives for excellence in educational services. Nura Gili works towards assuring participation and access to all the programs it offers. The staff and students at Nura Gili Indigenous Programs Centre support community outreach programs to actively spread the message of the availability of tertiary studies. Staff and students also work to promote the centrality of arts, culture and heritage for Aboriginal and Torres Strait Islander Peoples, throughout UNSW and the wider community.

Eijck, M., & Roth, W.-M. (2007). Keeping the local local: Recalibrating the status of science and traditional ecological knowledge (TEK) in education. *Science Education, 91*(6), 926-947.
The debate on the status of traditional ecological knowledge (TEK) in science curricula is currently centered on a juxtaposition of two incompatible frameworks: multiculturalism and universalism. The aim of this paper is to establish a framework that overcomes this opposition between multiculturalism and universalism in science education, so that they become but one-sided expressions of an integrated unit. To be able to do so, we abandon the concept of truth. Instead, we adopt a contemporary epistemology that (a) entails both the cultural and material aspects of human, intersubjective reality; (b) concerns the usefulness of knowledge; and (c) highlights the dynamic, heterogeneous, and plural nature of products of human being and understanding. Drawing on narratives of scientists and aboriginal people explaining a comparable natural phenomenon (a salmon run), we show that both TEK and scientific knowledge, though simultaneously available, are incommensurable and irreducible to each other, as are the different processes of knowledge construction/evolution inherent to the constituting artifacts. Drawing on social studies of science, we point out that the transcendent nature of scientific knowledge implies absence of local heterogeneity, dynamic, and plurality making it useless in local contexts other than itself. We discuss the educational implications of this recalibration.

El-Ayoubi, M. (2007-08). Inclusive Pedagogies: the development and delivery of Australian Indigenous curricula in higher education [online]. *3*, 33-48. Retrieved from http://www2.glos.ac.uk/offload/tli/lets/lathe/issue3/articles/ayoubi.pdf
The construction of Indigenous knowledge within a western framework has been important in translating Indigenous issues and knowledge to mainstream Australia via educational systems. However, the production of Indigenous curricula is often essentialised and framed within binary locations, reliving traditional processes of assimilation and denying cultural identity and the diversity of student experience. This is because dominant educational frameworks intrude, through representation, reproduction and recontextualisation, Indigenous knowledge and identity. As a consequence, the development of genuine, alternative Indigenous curricula and pedagogy are inhibited. This paper explores the important role of inclusive curricula in supporting alternative processes of knowledge production and pluralistic approaches where the emphasis is on enhancement of active learning through collaboration and consultation. Inclusivity in the classroom recognises the diverse needs of learners, offers a range of teaching, learning and assessment approaches, and incorporates Indigenous knowledge systems through authentic learning experience that draws on Indigenous and non-Indigenous voices and knowledge frameworks. The paper also highlights the need to refigure constructions of difference and identity so as to provide meaningful mapping to support the development of content, assessment, methodology and delivery to integrate western and Indigenous frameworks within higher education curricula. This approach presents the opportunity to rethink pedagogic practices, to present diverse perspectives and contexts so as not to restrict or hinder the development of Indigenous curricula and pedagogy.

Eley, D., Hunter, K., Young, L., Baker, P., Hunter, E., & Hannah, D. (2006). Tools and methodologies for investigating the mental health needs of indigenous patients: it's about communication. *Australian Psychiatry, 14*(1), 33-37.
Objective: To undertake a needs analysis to determine the quality and effectiveness of current mental health services to Indigenous patients within a health district of Southern Queensland. The present study focused on identifying gaps in the service provision for Indigenous patients. Tools and methodologies were developed to achieve this. Method: Before commencement of the needs analysis, a review of related national projects was completed. The needs analysis entailed the development and distribution of two separate questionnaires. A major priority of the questionnaire for Indigenous patients was ensuring that effective communication and cultural respect was achieved. A steering committee of both Indigenous and non-Indigenous experts collaborated on this. The second questionnaire was for employees of the mental health service. Both questionnaires were designed to provide a balanced perspective of current mental health service needs for Indigenous people within the mental health service. Results: The predominant issue

that emerged and underpinned all the results was communication. Conclusions: The present study has developed and used procedures for undertaking research involving Indigenous people. It has shown the importance of involving Indigenous people to help ensure successful communication, compliance and cooperation by Indigenous mental health patients.

Elliott, A. (2009). *Growing-Our-Own – Interfacing AUQA's Audit Report, University Policies and the Bradley Report.* Paper presented at the AUQF2009: Internal & External Quality Assurance: Tensions & Synergies Alice Springs, Australia. http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.147.6337&rep=rep1&type=pdf #page=88
In 2005, the Australian Universities Quality Agency undertook a quality audit of Charles Darwin University. Its recommendations for improving the university's community engagement in remote regions have informed the delivery, objectives and pedagogic underpinnings of Growing-Our- Own, an initial teacher education program. Developed jointly in 2008 by Charles Darwin University and Catholic Education Northern Territory, Growing-Our-Own educates to teacher qualification level, teacher assistants who live and work in remote Indigenous Catholic Community Schools of the Northern Territory. The purpose of this paper is to demonstrate how the university and school authority partnership has combined the external recommendations of AUQA's Audit Report with the university's internally audited policies to synergise two-way community engagement with remote Indigenous schools. Growing-Our-Own was developed to address serious issues facing Indigenous education, particularly workforce capacity, succession planning and standards. These issues are summarised as a background to the paper. External and internal measures to ensure the program's quality are identified and discussed within its pedagogical paradigm. In conclusion, the extent to which Growing-Our-Own affirms aspects of the Review of Australian Higher Education: Final Report (Bradley Report, December, 2008) are considered, and the wider implications of this are discussed.

Elliott, K. M., Hall, M.C., & Meng, J. (2008). Student Technology Readiness And Its Impact On Cultural Competency. *College Teaching Methods and Styles Journal, 4*(6), 11-21.
The creation of an effective learning environment requires cultural competency – the ability to interact effectively with people of different cultures. Cultural competency means knowing and understanding the people that you serve. This study compares American and Chinese student's readiness and willingness to use innovative technology by assessing their technology readiness through the use of the Technology Readiness Index (Parasuraman, 2000). The findings show that Chinese students exhibit higher levels of discomfort and insecurity, and lower levels of optimism and innovativeness with regard to using new technology. Implications for cross-cultural technology-based learning environments are also provided.

Elliott, M., Sandeman, P., & Winchester, H. (2005). *Embedding Community Engagement: Northern Adelaide and The University of South Australia.* Paper presented at the Australian Universities Quality Forum Sydney, Australia. Retrieved from http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/session_b1.pdf
The University of South Australia's Northern Adelaide Partnerships (UNAP) program is a highly commended example of successful community engagement. The program received an AUQA commendation in 2004. In the same year, the Peer Mentoring program in which UNAP is involved won an institutional award in the Australian Awards for University Teaching, and the Pathway for Adult Learners program, called UniSAPAL, won the Chancellor's Award for Community Service. Projects supported by UNAP have gained significant funding from ARC Linkage and Sustainable Regions grants. This paper will describe how UNAP came into being, its role in the University and the community and its performance viewed from three perspectives.

Elliott-Farrelly, T. (2004). Australian Aboriginal suicide: The need for an Aboriginal suicidology. *Australian e-Journal for the Advancement of Mental Health, 3*(3).
This article examines suicide among Australian Aboriginal peoples, and reviews current directions in suicide prevention. A particular focus is on the apparent differences discovered by other researchers in suicidal behaviour, risk factors, response to prevention programs, as well as cultures, customs and beliefs between the Aboriginal and non-Aboriginal population, and between different Aboriginal communities and groups. Despite evidence of such differences, Aboriginal suicide continues to be addressed under the same framework as the general population by national suicide prevention strategies. Also, many Aboriginal suicide prevention initiatives continue to be adapted from existing non-Aboriginal models, which are based on non-Aboriginal understandings of suicide, health and healthcare. The evidence is reviewed in the context of the argument for an Aboriginal suicidology that is separate to the current mainstream suicidology, which

could have the potential to better inform the development and future direction of more effective and appropriate Australian Aboriginal suicide prevention initiatives.

Embedding the Development of Intercultural Competence in Business Education CG6-37 (2009). Retrieved April 5, 2011, from http://www.altc.edu.au/project-embedding-development-intercultural-sydney-2006

> This collaborative project sought to embed the development of intercultural competence in business higher education. Intercultural competence is a dynamic, ongoing, interactive self reflective learning process that transforms attitudes, skills and knowledge for effective communication and interaction across cultures and contexts. Graduates need to successfully interact in increasingly global and multicultural work environments, while current students and staff also need intercultural communication skills to operate in their increasingly diverse cohorts. The project developed frameworks for embedding intercultural competence relating to leadership and communities of practice, curriculum policies and procedures, and resources. Engagement with stakeholders played a strong role in formative evaluation and ongoing dissemination, as well as guiding contextually relevant development. A major conclusion was that the provision of resources needs to be matched with the development of leadership and communities of practice to ensure a sustainable improvement in embedding processes. Other project outcomes included a series of 20 learning activities that can be used to raise awareness and further develop understanding of intercultural competence, and resources for facilitating learner autonomy.

Ethnic Communities' Council of Victoria (2006). *Cultural competence: Guidelines & protocols*. Victoria: Author. Retrieved April 5, 2011, from http://eccv.org.au/library/doc/CulturalCompetenceGuidelinesandProtocols.pdf

> This document provides information and guidelines on cultural competence for anyone seeking to foster constructive interactions between members of different cultures. The combination of Indigenous populations and history of immigration in Australia have meant that multiculturalism and cultural diversity are an integral component of Australian society. In 2001, the Australian census showed that Australian people speak over 200 languages, including the more than 60 languages spoken by Aboriginal and Torres Strait Islander Australians (ABS 2001). In the same year 16% of the total Australian population, some 2.8 million people, were found to speak a language other than English at home (ABS 2001). By 2004, the number of overseas born Australians stood at 4.5 million people, a figure representing almost one quarter (24%) of the Australian population (ABS 2004). In a country with high levels of cultural and linguistic diversity it is not surprising that there are many applications for cultural competence. Cultural competence is extremely important for any individual or organisation wishing to operate professionally and effectively in a multicultural context.

Ethnomathematics in Australia. Retrieved December 8, 2010, from http://www1.aiatsis.gov.au/exhibitions/ethnomathmatics/ethno_contents.htm

> PDF articles relating to Indigenous persons and the study of mathematics.

External review of AUQA 2005/06 Statement from the Board of the Australian Universities Quality Agency (2006). Retrieved March 8, 2011, from http://www.auqa.edu.au/aboutauqa/externalreview/statement_from_the_AUQA_boarStatement

> Statement from the Board of the Australian Universities Quality Agency External Review of AUQA 2005/6

Ewan, C. (2009). Learning & Teaching in Australian Universities: A thematic analysis of Cycle 1 AUQA Audits. Retrieved from http://www.auqa.edu.au/files/publications/learning_and_teaching.pdf

> This thematic study covers all 43 institutional reports prepared by the Australian Universities Quality Agency in the first round of institutional quality audits from October 2002 to November 2007 (see Appendix 1). Most, but not all, of these audits were of universities and the title of the publication uses the term 'universities' as reflecting the source of most of the comments below. Specifically this study:
> * identifies structures and mechanisms deployed by institutions to oversee curriculum design and review, assessment and academic benchmarking
> * highlights collegial and management processes demonstrated as achieving, or being required to achieve, effective outcomes in these areas, and
> * summarises sector-wide policies and practices in these areas.

Face the Facts: Some Questions and Answers about Indigenous Peoples, Migrants and Refugees and Asylum Seekers (2008). Australian Human Rights CommissionRetrieved December 8, 2010, from http://www.humanrights.gov.au/racial_discrimination/face_facts/
Face the Facts draws on primary research information from a variety of sources, including laws made by the Australian Parliament, government policies, academic research and statistics gathered by the Australian Bureau of Statistics including the 2006 Census data. The factual information gathered here, from various sources, provides a reliable snapshot of some aspects of the social realities of Australia.

Facts Sheet: Education issues (2010). State Library of South Australia. Retrieved April 5, 2011, from http://www.slsa.sa.gov.au/site/page.cfm?c=4020
This Factsheet provides a guide to materials relating to current and historical issues facing Aboriginal people in the Australian education system. It was updated by Library staff in 2009. It comprises selected books, archival material, periodical articles and online resources held by or available within the State Library. Material since 2009 can be found in the Library catalogue and various databases. Not all material listed here is on open access, and some material will need to be retrieved from storage.

Facts Sheet 2. Indigenous-Australian Studies: An Integral Part of Education. National Indigenous Postgraduate Association Aboriginal Corporation. Retrieved April 3, 2011, from http://www.nipaac.edu.au/Fact2_IndigenousStudies.pdf
Information about Australian universities efforts to embed Indigenous-Australian perspectives across the curriculum.

Fahy, P. (2007). The occurrence and character of stories and story-telling in a computer conference. *28*(1), 45-63.
Constructivist views of online interaction often refer to the power of stories and the role of storytelling in the sharing and construction of knowledge, and the creation of learning communities. No empirical evidence of the presence or character of stories in online conferences has been systematically reported, however. This study describes the occurrence of stories in a computer-mediated communication (CMC) transcript generated by experienced online communicators (graduate students), in relation to some of the expectations of a constructivist view of narrative in online interaction, and in contrast with a historical model for describing face-to-face interaction (Bales, 1950). Findings include the observation that, while stories occurred in about one posting in five, students used stories markedly more often than the instructor-moderator; stories tended to be descriptive, rather than analytic, advisory, or hortatory; gender was not an issue in story use; and both story and non-story postings were highly group-supportive, providing information and answers to questions, and avoiding negative social interactions (a finding noted previously in moderated, academic conferences).

Falender, C. A., & Shafranske, E. P. (2007). Competence in competency-based supervision practice: Construct & application. *Professional Psychology: Research & Practice, 38*(3), 232-240.
Providing competent clinical supervision is challenging for the practitioner both in determining supervisee competencies and in conducting the corresponding supervision. Competence, an ethical principle that informs the practice of psychology, refers to requisite knowledge, skills, and values for effective performance. Similar to other health care professions, psychology is increasingly moving towards competency-based approaches in education, training, and performance appraisal. In this article, the authors review perspectives on competence as a construct and define competency-based clinical supervision, with particular attention to the nature of ethical, legal, contextual, and practice issues that arise from the establishment of a standard of competency-based supervision practice. The authors conclude with a discussion of challenges faced in clinical supervision and recommendations for best practices.

Falender, C. A., Shafranske, E. P. (2004). *Clinical supervision: A competency-based approach*. Retrieved from http://www.apa.org/pubs/books/4317045.aspx
Clinical Supervision: A Competency-Based Approach is a comprehensive, up-to-date scholarly resource for training and supervising mental health practitioners. Supervision has for years been central to training psychologists and other mental health professionals in clinical settings, and in that time supervisors have worked with little or no framework or guidance. Supervisors need no longer tolerate this state of affairs: This presentation of theory and research is tailored to contemporary practice and training requirements with an emphasis on the identification and development of specific competencies in both trainees and their supervisors. This book guides readers through a science-informed process of supervision that clearly delineates the competencies required for good practice. The authors have geared this integrative approach

to mental health professionals who currently provide supervision in academic, training, and treatment settings as well as to students and practitioners who are studying the supervision research and theory for the first time. Clinical Supervision provides guidance on both clinical and supervisory competencies and accounts for recent legislative initiatives mandating training in supervision. This will be the standard resource on supervisory and clinical competence for many years to come.

Farrelly, T., & Lumby, B. (2009). A Best Practice Approach to Cultural Competence Training. *Aboriginal and Islander Health Worker Journal, 33*(5), 14-22.
> The findings of a review to evaluate the best practice approach to Cultural Competence Training (CCT) is discussed. The key issues to be kept in mind with regards to CCT are highlighted.

Fasoli, L., & Frawley, J. (n.d.). The Institutional Leadership Paradigm project: Improving institutional leadership for Indigenous outcomes. *A Journal of Australian Indigenous Issues*, 13.
> This special edition of Ngoonjook (34) has been peer reviewed and reports on a three-year, international participatory action research study: An Institutional Leadership Paradigm: transforming practices, structures and conditions in Indigenous higher education.

Ferguson, J. (2008). Culture and country: Improving Aboriginal health. *Issues, 83*, 4-7.
> The article focuses on the continuing health problems among various aboriginal people in Australia and the need to take actions to resolve such problems. Through a random sampling of these people, it says that unlike the healthy lifestyle of aboriginal peoples in early history of their contact with European settlers, these people would likely to show such a very depressing statistics when it comes to their health. Findings show that their life expectancy is just around 17 years or less than non-Aboriginal Australians, there is a significant incidence of obesity, and a high incidence of type 2 diabetes. It notes that though it may be hard to determine the causes of these problems, the government should take actions to make life sustainable and provide sustainable livelihood.

Fidler, R. (2010, March). In conversation with Warren Mundine. Retrieved from http://www.abc.net.au/local/stories/2010/03/19/2850702.htm?site=brisbane&microsite=conversations&section=latest
> Warren Mundine was born into an exceptional family, the ninth of eleven children raised in a home where Catholic and traditional Aboriginal practices were part of everyday life. His father and mother were both unusually determined people who fought hard for their children to get the best possible education. Warren has brought the example of his parents' work ethic to become a champion of Aboriginal enterprise, and was the first Indigenous Australian to serve as national president of the Australian Labor Party, succeeding Barry Jones in 2006. He is now CEO of NTSCORP.

Firebrace, S., Hammond, M., Bell, P., Mathison, P., Watson, A., & Hurley, B. (2001). Improving Koori access to Darebin Community Health Services. *Australian Journal of Primary Health, 7*, 120-123.
> While Koori Liaison positions have existed in tertiary health settings in Victoria for some time, the employment of a Koori worker in a broad-based primary health care service is a relatively new initiative. The advantages of locating a Koori access worker in a community health service are numerous: the worker is well positioned to work very closely with the local Koori community at a grass-roots level, with multi-disciplinary health professionals within the organisation, and also with external agencies, both Aboriginal and non-Aboriginal. The role of the access worker is to advocate for improved Koori access to Darebin Community Health services, local health and welfare agencies and local general practitioners. An early emphasis of the position was to establish a strong relationship with the local Koori community and to build effective working relationships with and referral pathways to healthcare providers.

First Australians: Cultural Awareness Challenge. Diversity Consulting. Retrieved March 8, 2011, from http://www.diversityconsultingcompany.com/services_firstaus.html
> Workshop by Diversity Consulting. The workshop uses a multimedia approach to learning, integrating music, imagery and video with Diversity Consulting's highly engaging and interactive Diversity Challenge – a tool that has taken learning and development to a new level both locally and globally. This unique training methodology challenges teams through the use of custom-designed scenarios created to confront misconceptions, illuminate facts and build best practice skills to foster inclusion.

First Nation Accreditation Board. World Indigenous Nations Higher Education accreditation: A comparison. Prepared for the National Association of Indigenous Institutes of Higher Learning November 2007 (2007). Retrieved March 25, 2011, from http://www.bluequills.ca/Documents/FNABWINHECsummarydoc.pdf

First Nation Legal Studies at British Columbia USA. Retrieved November 25, 2010, from http://www.law.ubc.ca/fnations/
The Faculty of Law is a leader in First Nations legal education in North America. Since 1975, hundreds of Aboriginal students have graduated from the Faculty of Law. Many of these graduates are now leaders who have helped to redefine First Nations legal issues in Canada.

Fitzgerald, M. H., Mullavey-O'Byrne, C., & Clemson, L. (1997). Cultural issues from practice. *Australian Occupational Therapy Journal, 44*(1-21).
This paper addresses cultural issues in occupational therapy practice through a review of the occupational therapy and culture literature and a brief exploration of key issues highlighted in analyses of discussions and critical incidents in transcripts of interviews with 86 occupational therapists. The data, collected in conjunction with the Intercultural Interaction Project, highlights seven important categories of issues from the perspective of therapists: (i) professional values; (ii) family roles and responsibilities; (iii) communication; (iv) social behaviours; (v) gender; (vi) 'sick' role; and (vii) explanatory models. The importance of the therapist's personal and professional values stands out even more strongly in our data than in the occupational therapy literature. This suggests that increased awareness of personal and professional values is one of the most critical issues for the development of culturally competent practitioners and satisfying, successful intercultural interactions. Our work suggests that the development of cultural competency based on issues associated with actual events is 'best practice' for addressing the needs of all clients and practitioners.

Foley, D. (2003). An Examination of Indigenous Australian Entrepreneurs. *Journal of Developmental Entrepreneurship, 8*(2), 133-151.
There is little published literature available on urban contemporary Indigenous entrepreneurs in Australia. The paper defines the Indigenous Australian entrepreneur and provides an insight into the contemporary environment in which these entrepreneurs operate.

Fozdar, F., Wilding, R., & Hawkins, M. (2009). *Race and ethnic relations*. Melbourne: Oxford University Press.
Race and Ethnic Relations brings together theoretical and substantive issues on race, migration and multiculturalism and places them in an Australian context. Divided into three sections this text covers a broad scope of issues and theory, combining insights from traditional sociological theory, as well as anthropological and social psychology approaches. The first section focuses on outlining the development of theorising around the concepts of race and ethnicity, and the ways in which these have been used to understand inter-group relations. The second focuses on the Australian context, covering the history of Australian settlement, policy and legislation associated with migration, citizenship and discrimination, indigeneity and non-indigeneity, and refugees and asylum seekers. And the final section explores recent and challenging issues such as critical whiteness studies, the intersection of race and ethnicity with religion and anti-racism.

Fraser, C. O., & Islam, M. R. (2000). Social identification and political preferences for One Nation: the role of symbolic racism. *Australian Journal of Psychology, 52*(3), 131-137.
The relationship between measures of racial prejudice and support for Pauline Hanson's One Nation Party was examined in two postal surveys based on a random sample of names from electoral rolls covering the McMillan electorate (a marginal rural Victorian seat). Support for Pauline Hanson and likelihood of voting for One Nation were strongly related to a scale measuring an Australian version of the construct of symbolic racism, and were moderately related to a measure of blatant, old-fashioned racism. Symbolic racism is defined as the use of affective responses and beliefs that are well accepted within a dominant majority racial group as justifying its advantaged position. Symbolic racism was strongly related to a measure of relational orientation, reflecting concern over the relative position of one's own and other racial groups. This suggests that symbolic racism beliefs may be motivated by social identity processes, where white European Australians regard their culture as the real, mainstream Australian culture, and resent special concessions to groups such as Aborigines and Asian migrants, whom they exclude from their narrow self-identity as Australians.

Framework for measuring wellbeing: Aboriginal and Torres Strait Islander peoples (2010). Retrieved March 22, 2011, from http://www.abs.gov.au/AUSSTATS/abs@.nsf/Lookup/4703.0Main+Features12010? This publication describes a framework developed by the Australian Bureau of Statistics (ABS), in conjunction with stakeholders, to measure the wellbeing of Australia's Aboriginal and Torres Strait Islander peoples. The framework attempts to provide a holistic approach to the mapping of statistics about the wellbeing of Indigenous Australians. It is presented as a broad level document, balanced across selected themes or 'domains'. It will be used to guide the development of ABS Indigenous statistics, by providing an organisational structure to aid the identification of data gaps and areas for statistical improvements.

Frederick, H. H., & Foley, D. (2006). Indigenous Populations as Disadvantaged Entrepreneurs in Australia and New Zealand. *The International Indigenous Journal of Entrepreneurship, Advancement, Strategy and Education*. Retrieved from http://www.indigenousjournal.com/IIJEASVolIIIss2Frederick.pdf The term "Indigenous peoples" has no universal definition. But most definitions encompass cultural groups that have an historical continuity with a region before its colonisation and who have lived largely independent or isolated from the influence of the larger nation-state. These are people who have maintained (at least in part) their distinct linguistic, cultural and social / organisational characteristics. Characteristics common across many Indigenous groups include reliance upon subsistence-based production and a predominantly non-urbanised society. Indigenous societies are found in every inhabited climate zone and continent and are embracing entrepreneurship along with the rest of the world. Everywhere they suffer from chronic poverty, lower education levels, and poor health. The "First Wave" of direct economic assistance produced only mixed results since these programs often only tried to heal the symptoms and disregarded the cause of Indigenous social and economic dysfunction. What some now refer to as the "Second Wave" of assistance is a activist process where the efforts of Indigenous people themselves are concentrated to improve their social and economic position through entrepreneurial enterprise (Peredo, Anderson, Galbraith, Honig, & Dana, 2004).

Fredericks, B. (2009). *Moving from Awareness to Knowing, Understanding, Speaking and Doing: Indigenous Women Academics in Higher Education*. Paper presented at the National Tertiary Education Union's National Women's Conference, South Melbourne. Address by Bronwyn Fredericks to the National Tertiary Education Union's National Women's Conference, 2009.

Freeman, M., Sykes, C., Chamberlain, Leask, B., Ramburuth, P., Simpson, L., & Treleaven, L. (n.d.). Developing intercultural competence in Australian Business Higher Education: A literature review. Retrieved from http://sandbox.altcexchange.edu.au/system/files/Freeman%20et%20al%20Intercutltural%20Competence%20JMP.pdf Purpose – The purpose of this paper is to provide a succinct and up-to-date review of research that is relevant to the identification and development of intercultural competencies in business higher education. Design/methodology/approach – The paper reviews selected research literature. Findings – We provide an overview of the intercultural competence literature and its potential for effective development within business faculties. Research limitations/implications – The paper has an explicit focus on business higher education. Practical implications – The paper provides a timely synthesis of intercultural competence that supports the development of this capability in students and staff within business higher education, thereby contributing to intercultural development in business and organisations more generally Originality/value – The paper provides a synthesis of the effective development of intercultural competence for the business higher education discipline.

Freeman, M., Treleaven, L., Ramburuth, P., Leask, B., Caulfield, N., Simpson, L., Ridings, S., & Sykes, C. (2009). Embedding the development of intercultural competence in Business education. Australian Learning & Teaching Council. The purpose of this collaborative project was to embed the development of intercultural competence in business higher education. This is important because business professionals need to be able to successfully interact in increasingly global and multicultural work environments. Current students (and staff) also need intercultural communication skills since business cohorts are increasingly diverse and challenges have been reported in student interactions.

Frontier Education (1998). ABC. Retrieved April 5, 2011, from
http://www.abc.net.au/frontier/education/enemres.htm
Resources covering the early years of European settlement 1788-1830, reform and massacre 1830-1860, Assimilation and the stolen generations 1860-1938 & sources of history.

Fung, K., Andermann, L., Zaretsky, A., & Lo, H. T. (2008). An integrative approach to cultural competence in the psychiatric curriculum. *Academic Psychiatry, 32*(4), 272.
As it is increasingly recognized that cultural competence is an essential quality for any practicing psychiatrist, postgraduate psychiatry training programs need to incorporate cultural competence training into their curricula. This article documents the unique approach to resident cultural competence training being developed in the Department of Psychiatry at the University of Toronto, which has the largest residency training program in North America and is situated in an ethnically diverse city and country.

Furler, J. (2010). Mental health: Cultural competence. *Australian Family Physician, 39*(4).
This article discusses the way each patient's culture interacts with other important contexts of clinical practice to shape how depression is understood and managed.

Gaffney, E. (1989). *Somebody Now: The Autobiography of Ellie Gaffney, a Woman of Torres Strait*. Retrieved from http://lryb.aiatsis.gov.au/PDFs/gaffney_wholebook.pdf
The Autobiography of Ellie Gaffney, a Woman of Torres Strait.

Gaikwad, J., Khanna, V., Vemulpad, S., Jamie, J., Kohen, J., & Shoba Ranganathan, S. (2008). CMKb: A web-based prototype for integrating Australian Aboriginal customary medicinal plant knowledge. *BMC Bioinformatics, 9*(12 Suppl:S25).
The customary medicinal plant knowledge possessed by the Australian Aboriginal people is a significant resource. Published information on it is scattered throughout the literature, in heterogeneous data formats, and is scattered among various Aboriginal communities across Australia, due to a multiplicity of languages. This ancient knowledge is at risk due to loss of biodiversity, cultural impact and the demise of many of its custodians. The Customary Medicinal Knowledgebase (CMKb) has been developed as an integrated multidisciplinary resource, to document, conserve and disseminate this knowledge.

Gale, T. (2010). *Putting social inclusion in its place: Three principles for pedagogic work*. Paper presented at the Keynote Address to the Pathways 10 Conference: 'Creating Space for People with Disabilities in Tertiary Education', Southbank Institute of Technology, Brisbane. Retrieved from http://www.equity101.info/files/Gale_Putting%20social%20inclusion%20in%20its%20place_2%20Dec%202010.pdf
In this paper I want to make the case for creating spaces in tertiary education for marginalised Australians. And I want to distinguish this from creating places for them. The reason for focusing on the first rather than the second is that I think we have been better at creating places than spaces for students from equity groups, although our track record in relation to their place in tertiary education is not very good either.

Gardiner, G. (2003). Running for country: Australian print media representation of indigenous athletes in the 27th Olympiad. *Journal of Sport and Social Issues, 27*(3), 233.
This article examines the ways in which Australian mainstream print media represented indigenous athletes in the period of the 27th Olympiad, including at Sydney 2000. Australian mainstream media has held an apparent fascination with promoting indigenous athletes as the face of the Olympic Games and national unity and as one of the principal means by which the Games were promoted to a national and international audience. The article specifically attempts to unravel the complexities of the developing media discourse surrounding two key indigenous athletes, Nova Peris-Kneebone and Cathy Freeman, principally concentrating on issues of race and racial representation, and the depiction of indigenous running. Although there were some significant developments, issues of indigenous identity continued to be presented within, and confined by, the discourse of national unity.

Gardner, G., Dunn, S., Carryer, J., & Gardner, A. (2006). Competency & Capability: Imperative for Nurse Practitioner Education. *Australian Journal of Advanced Nursing, 24*(1), 8-14.
Objective: The objective of this study was to conduct research to inform the development of standards for nurse practitioner education in Australia and New Zealand and to contribute to the international debate on nurse practitioner practice.

Garvey, D. C. (2000). A response to the Australian Psychological Society discussion paper on suicide. *Australian Psychologist, 35*(1), 32-35.
Comments on the article of A. Graham et al. concerning suicide and intentional self-injury, particularly in Australia. This response reinforces the call for ongoing and appropriate psychological involvement with indigenous Australians. The sensitive nature of suicide for many indigenous people and their communities shows the need to establish good working relationships as a precursor to research, clinical, and preventative involvement

Gawaian Bodkin-Andrews, Rhonda G. Craven, & Andrew, J. M. (2006). *Perceived Discrimination and Indigenous Australian Students' School Related Attitudes.* Retrieved from http://www.self.ox.ac.uk/Conferences/2006/Bodkin-Andrews3.pdf
In the formulation and analysis of the recently developed Personal/Group Discrimination Scale (PGDS), Bodkin-Andrews, Craven, Marsh, and Martin (2005) identified a strong perceived discrimination scale that accurately assessed subjective perceptions of discrimination targeting the individual and perceived discrimination emanating from the wider Australian community. Considering the original analysis was limited to a multicultural sample of first year psychology students, this paper extends on the original findings of Bodkin-Andrews et al. by applying the PGDS to a sample of Indigenous secondary students. The relations of perceived discrimination to a number of important academic outcome variables is also be assessed. The results indicate that perceived discrimination is an important construct whose structure and impact must be understood for Indigenous students if equitable schooling outcomes are to be achieved.

Generation One. (n.d.). Retrieved December 8, 2010, from http://generationone.org.au/
GenerationOne is a movement to bring All Australians together to end the disparity between *Indigenous and non-Indigenous Australians in one generation - our generation.*

Get the facts: Know your rights: Discrimination and Aboriginal and Torres Strait Islander Women. (n.d.). Australian Human rights Commission. Retrieved March 22, 2011, from http://www.hreoc.gov.au/sex_discrimination/publication/get_the_facts/index.html
Information for Indigenous women about discrimination and their rights.

Gergen, K., Gulerce, A., Lock, A., & Misra, G. (1996). Psychological science in cultural context. *American Psychologist, 51*(5), 496-503.
When one understands psychological science to be a by product of the Western tradition, fashioned by particular cultural and historical conditions, the door is opened to a fresh consideration of the practice of psychology in the global context. By using examples from experiences in Turkey, New Zealand, and India, the reader is sensitized first to the problems inherent in the unreflective exportation of Western psychology. To presume Western concepts of the mind, along with its methods of study, not only lends itself to research of little relevance to other cultures, but disregards and undermines alternate cultural traditions. Against these tendencies toward a univocal science, the authors argue for a multicultural psychology--one that celebrates the rich multiplicity of indigenous conceptualizations of the person along with varying means of acquiring knowledge. To realize such a psychology, new forms of dialogue must be sought and the sharing made relevant to ongoing challenges of practical cultural significance. For the psychological sciences, cultural processes have

Gilbert, S. (2005). Never forgotten. In A. Cole, V. Haskins & F. Paisley (Eds.), *Uncommon Ground: White women in Aboriginal history* (Chap. 5). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/cole_ch5.pdf
The activism of Pearl Gibbs (Gambanyi) from the 1920s to the 1980s.

Giroux, H. A. (1997). Rewriting the discourse of racial identity: Towards a pedagogy and politics of whiteness. *Harvard Educational Review, 67*(2), 1-24.
Giroux places the study of Whiteness in a historical context, recognizing the various modes in which racial identity has been used by conservative ideologues and critical scholars who seek to expand the discussion of race and power.

Glover, M., Dudgeon, P., & Huygens, I. (2005). Colonization and racismCommunity psychology: In pursuit of liberation and wellbeing (pp. 330–347). Retrieved from http://www.education.miami.edu/isaac/public_web/chapsixteen.htm
Chapter 16 - In this chapter an Australian Aboriginal woman and a Māori and a Pakeha New Zealander draw on their life experiences and their work as psychologists to discuss colonisation, racism and

decolonisation. Concepts essential to the pursuit of well-being and liberation for communities affected by colonisation, such as self-determination and social justice, are explained and discussed. Case stories describe practical ways in which decolonisation is being pursued in Australia and New Zealand. The authors discuss emerging issues and suggest ways in which psychologists can support decolonisation and indigenous self-determination.

Gold Coast City Council – Submission to the Australian Higher Education Review, July 2008. Retrieved March 29, 2011, from http://www.deewr.gov.au/HigherEducation/Review/ .../Submissions2008/131GoldCoastCityCouncilsub.pdf
Gold Coast City Council submission to the Australian Higher Education Review, July 2008.

Goldney, R., & Tatz, C. (2002). Is Aboriginal suicide different?: a commentary on the work of Colin Tatz [Plus rejoinder by Colin Tatz.]. *Psychiatry, Psychology and Law, 9*(2), 257-261.
This commentary discusses a recently published book, Colin Tatz's 'Aboriginal suicide is different'. The book is based on a report to the Criminology Research Council which is available at www/crc/reports/tatz/index.html. The commentator considers that Tatz's work rejects many hard won findings in the scientific study of suicidal behaviour, including the association with mental disorder, and therefore does not advance our understanding of suicide, be it Aboriginal or non Aboriginal. Any rejection of the association of mental disorder with those who die as a consequence of suicide simply ignores compelling cross cultural evidence. While the book is a poignant and powerful reminder of Aboriginal suffering, its viewpoint is polemical and lacks scientific objectivity.

Gomersall, M., Davidson, G., & Ho, R. (2000). Factors affecting acceptance of Aboriginal reconciliation amongst non-Indigenous Australians. *Australian Psychologist, 35*(2), 118-127.
Non-indigenous Australians (n = 282) drawn from high school, TAFE, and university completed a questionnaire measuring levels of in-group identification; judgements about the legitimacy, stability, and flexibility of Indigenous people's social position; perceived threats of reconciliation to their personal security and social acceptance; and support for the general aims, specific objectives, and overall work of the Council for Aboriginal Reconciliation. Results of the descriptive analysis suggested that respondents were mainly supportive of the reconciliation process. Results of a confirmatory factor analysis indicated that the latent factors in the path model, which were drawn from social identity theory and the Council's aims and objectives, were reliably represented by the measurement variables. Path analysis using structural equation modelling indicated that level of ingroup identification reliably predicted judgements about group positioning, which subsequently predicted support for the Council's specific objectives and work overall. Endorsement of the Council's general aims and perceived low self-threat did not translate into support for the Council's specific objectives and overall work. The implications for promotion of reconciliation amongst non-indigenous Australians are discussed.

Gordon, S. (2005, 6-8 July). Engaging Aboriginal Communities – Doing Things Differently. *Australian Universities Quality Forum*. Retrieved April 5, 2011, from http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/gordon.pdf
Address by Dr Sue Gordon AM, Magistrate at the 2005 conference.

GradStats: Employment and Salary Outcomes of Recent Higher Education Graduates [No. 15] (2010, December). Retrieved March 25, 2011, from http://www.graduatecareers.com.au/ucm/groups/content/documents/document/gca00154 3.pdf
Employment and salary outcomes of recent higher education graduates.

Gray, D., Haines, B., & Watts, S. (2004). *Alcohol & other drug education & training for Indigenous Workers: A Literature review.* Retrieved from http://ndri.curtin.edu.au/local/docs/pdf/publications/T132.pdf
This review was written as part of the project 'Developing resources to enhance the education and training of Aboriginal and Torres Strait Islander workers in the illicit drug field'. The authors wish to acknowledge the support of their respective organisations: the National Drug Research Institute and the Aboriginal Drug and Alcohol Council (SA) Inc.

Grbich, C. (1999). *Qualitative research in health*. London: Sage Publications Thousand Oaks.
Offers a practical introduction to the main theories and methods of qualitative research for the health sciences. The book covers the range of methods, including ethnography, phenomenology, grounded theory, biography, action research, historical research, discourse analysis and more.

Green, M., & Sonn, C. (2005). Examining discourses of whiteness and the potential for reconciliation. *Journal of Community & Applied Social Psychology, 15*(6), 478-492.
The aim of this paper is to explore how examining discourses of whiteness can contribute to an anti-racism that does not simply reduce racism to problems located with the 'other' or focus on the benefits of anti-racism for the dominant group. We discuss how by examining discursive negotiations at the micro level we are able to critique dominance and privilege at the macro level. To illustrate this we use the findings from a discourse analysis (Henriques, Hollway, Urwin, Venn, & Walkerdine, 1998)of discussions with white Australians about their involvement in Reconciliation. In particular, we identify spaces for the examination and critique of whiteness within white Australians' discursive negotiations of Reconciliation. We also discuss how engagement with Indigenous knowledges is a necessary part of the critique of whiteness.

Green, M., & Sonn, C. (2006). Problematising the discourses of the dominant: Whiteness and reconciliation. *Journal of Community & Applied Social Psychology, 16*(5), 1-29.
This article investigates how underlying forms of power can affect the political actions of those in the dominant group, in this case white Australians. To do this we identify connections between the discourses used by white Australians involved in Reconciliation, the power and privilege of whiteness in Australia, and participants' understandings and actions towards Reconciliation. Using Parker's (1992) approach to discourse analysis, four discourses were identified from interviews and focus groups with white Australians involved in Reconciliation. These were labelled 'indigenous project', 'institutional change', 'challenging racism', and 'bringing them together'. We argue that understanding the power relations that underlie the political actions of those in dominant positions is critical to ensuring the goals of anti-racism are achieved. Discourse analysis may allow us to gain a deeper understanding of the power and the potential impacts that may flow from particular positions and how power may be made more visible to the dominant group.

Gridley, H., Davidson, G., Dudgeon, P., Pickett, H., & Sanson, A. (2000). The Australian Psychological Society and Australia's Indigenous people: a decade of action. *Australian Psychologist, 35*(2), 88-91.
This paper highlights the achievements of the past decade, together with the shortcomings and future needs, of the Australian Psychological Society (APS) in addressing its social and professional responsibilities towards Australia's Indigenous peoples. A selective chronology of events and initiatives since the 1988 International Congress in Psychology in Sydney is presented and critically examined. Reference is made to parallel national and international developments by Indigenous peoples in reclaiming direction, control, and appropriate partnership in their own mental health issues. The establishment of the APS Interest Group on Aboriginal Issues, Aboriginal People and Psychology represents one such partnership. While psychology's response to the reflection and reconciliation processes underway in Australian society in recent years might be described as sluggish, the accomplishments of the last decade provide a solid foundation for the development of culturally inclusive systems of education, training, and professional service delivery.

Griffith University (n.d.). Indigenous Jurisprudence Research Program. Retrieved 25 November, 2010, from http://www.griffith.edu.au/law/socio-legal-research-centre/research/indigenous-jurisprudence-research-program

Grote, E. (2008). Principles and Practices of Cultural Competency: A review of the Literature. *Prepared for IHEAC.*
This paper explores the principles and practices of cultural competency which are currently being adopted in some of Australia's leading tertiary institutions. By developing curriculum and pedagogical frameworks to educate and train students to begin their journey of becoming culturally competent service providers, the model aims to prepare a future workforce that can begin to address the disparities in the access to services which continue to negatively impact upon the health and general wellbeing of Australian Indigenous peoples.

Gruen, R., & Yee, T. (2005). Dreamtime and awakenings: Facing realities of remote area Aboriginal health. *Medical Journal of Australia, 182*(10), 538-540.
Dreamtime and awakenings: Facing realities of remote area Aboriginal health.

Gunstone, A. (2004). *The formal Australian Reconciliation Process 1991–2000. Paper prepared for the National Reconciliation Planning Workshop Old Parliament House, Canberra 30-31 May 2005*. Retrieved from http://www.uniya.org/research/reconciliation_gunstone.pdf
In this paper, I briefly analyse this ten-year formal Australian reconciliation process. Firstly, I discuss the success or otherwise of the broad goals of reconciliation. Secondly, I explore several interrelated factors that impacted upon the reconciliation process.

Gunstone, A. (2008). Australian university approaches to Indigenous policy. *Australian Journal of Indigenous Education, 37*(2008), Supplement103-108.
In this paper, the author discusses several key issues - governance, employment, research, culture, anti-racism policies, curriculum, student support and student success - that are critically important in enabling universities to meet the educational needs of Indigenous peoples. He also analyses a representative sample of Australian universities and argue that Australian universities have generally failed to adequately address these key issues. Further, the author compares this study to a similar study that he conducted in 2000 and analyses any similarities and differences between the two studies. [Author abstract]

Haagen, C. (1995). Community Play. *Bush toys Aboriginal children at play* (chap. 7). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/haagen_ch7.pdf
Children's traditional games and group sports.

Hagan, R., & Hijser, H. (2008). *Are the sciences Indigenisable? Of course they are!* Paper presented at the In: 2nd Annual Psychology and Indigenous Australians: Teaching, Practice and Theory Conference, 14-15 July 2008, Adelaide, Australia. Retrieved from http://eprints.usq.edu.au/5135/1/Hagan_Huijser_VoR.pdf
When embarking on an Indigenising the curriculum project across all faculties, a number of barriers need to be overcome. Some of these are systemic in that such a project is often seen as desirable by university hierarchies, but is rarely backed up by adequate resources to make a serious impact. In other words, mere lip service tends to be paid to Indigenising the curriculum, which manifests itself in the employment of a single Indigenous academic, often on a contract basis, to take on this enormous task. The second barrier is more subtle, and relates to a strong perception that such a project lends itself more to some faculties and disciplines than others. This perception is based on deeply ingrained stereotypes about what constitutes 'Indigenous issues'. Within such perceptions, Arts is seen as 'naturally' more open to Indigenising its curriculum, because of the 'cultural component', while it is often seen as irrelevant to for example the sciences. This paper will address both these barriers and discuss how they are interlinked and reinforce each other, while arguing that Indigenising the curriculum requires a systemic and ongoing commitment to be truly effective.

Hains, A. H., Lynch, E.W., & Winton P.J. (2000). Moving towards cross-cultural competence in lifelong personnel development: A review of literature. Retrieved February 22, 2011, from http://clas.uiuc.edu/techreport/tech3.html
The preparation of a diverse workforce encompasses the many fields that are part of the early childhood and early intervention systems. Broadly defined, the early childhood workforce includes the child care community, Head Start, and paraprofessionals who serve families through community-based programs and are likely to reflect the background, race, and ethnicity of the children and families served (NAEYC, 1996). In early intervention, individuals from the 12 key disciplines (audiology, family therapy, nursing, nutrition, medicine, occupational therapy, orientation and mobility, physical therapy, psychology, social work, special education, speech and language pathology) deliver services. The population of early interventionists defined as the focus of this chapter suggest that they do not reflect the cultural and linguistic diversity of the population they serve (Christensen, 1992). For example, professional organizations such as the Division for Early Childhood (DEC), the American Occupational Therapy Association (AOTA), and the American Speech and Hearing Association (ASHA) show that their members are primarily white and female (DEC, 1997a; AOTA, 1996; ASHA, 1995a, 1995b). This chapter will (a) describe the current status of cultural and linguistic diversity in the early intervention workforce, (b) discuss the issues of preparing a diverse workforce from an individual, program, and systems level, and (c) recommend practices and strategies.

Hall, R. A. (1995). Defending Australia. In *Fighters from the fringe* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/hall_ch1.pdf
Based on interviews with six Aborigines and Torres Strait Islanders who served in WWII, this study reviews the history of Aboriginal and Islander involvement in the war, as well as recounting the individual wartime experiences of the interviewees who include Oodgeroo Noonuccal, who served as a wireless operator, and Leonard Waters, a former fighter pilot. Includes a bibliography and an index. The author is executive director of the Australian Defence Studies Centre, University College, Australian Defence Force Academy. His other publications include 'The Black Diggers.

Halloran, M. (2004). Cultural maintenance and trauma in Indigenous Australia. *E Law, 11*(4), (e-journal).
Because the colonization has really done a number on us, it's hard to undo the mind-set.' There is compelling evidence from a broad range of indicators to demonstrate that the indigenous peoples of the world experience a state of living and health that is well below acceptable standards. In most cases where this situation exists, the cause is attributed to the impact of Western colonization and its ongoing effects. Although such a view is clearly justified, the history, complexity and prevalence of negative experiences suffered by Indigenous people deserve deeper attention and analysis. The aim of this paper is to put forward one such analysis, which relies upon the notions of cultural maintenance and cultural trauma. First, I will introduce ideas about the nature of cultural maintenance and trauma, and then apply these to an analysis of the historical and contemporary experiences of Indigenous Australians.

Hanlon, M., Blackbourn, L, & Shtayer, N. (2008). *Evaluating the quality of University engagement with Industry*. Paper presented at the AUQF2008 "Quality & Standards in Higher Education: Making a Difference". Canberra, Australia. Retrieved from http://www.auqa.edu.au/auqf/pastfora/2008/program/papers/d10.pdf
Effective evaluation of the quality of an institution's external engagement is dependent on a clearly articulated strategy, clearly identified communities of interest, and consensus on measurable performance indicators to be used for normative and summative evaluation of the strategy's effectiveness. Whilst many institutions are making progress with the first two of these dependencies, in line with their stated missions and communities of interest, the third, measurement, is proving to be more elusive. A broad community of interest for Australian universities is "industry", encompassing business, government and the professions. Using UTS as a 'work in progress' case study, this paper considers the expectations of both industry and universities with regard to engagement and presents an approach to evaluating engagement with industry.

Hardy, J., Miller, M., Stewart, A., & Lewin, B. (1998). *Creative educational strategies to facilitate nurses' knowledge of Aboriginal health issues*. Retrieved from http://www.ascilite.org.au/aset-archives/confs/edtech98/pubs/articles/hardy.html
The indigenous people of Australia are regarded as being disadvantaged across all social and economic indicators. The poor health status of Aboriginal people is well recognised, and that Aboriginal health is not limited to the physical wellbeing of the individual but relates to the social, emotional and cultural well being of the whole community. Nurses work with Aboriginal people in a variety of settings and are one group within the healthcare sector who can make a significant contribution to the delivery of health care. It is essential that nurses be appropriately educated to understand and have an appreciation of the culture and special needs of indigenous Australians. Australian Catholic University, funded by the Commonwealth Department of Aboriginal and Torres Strait Islander Health and Family Services, is conducting an educational project to develop, implement and evaluate educational units on indigenous health issues. This course of study is for inclusion in undergraduate and postgraduate nursing courses. The project team members are from several locations across three states, making use of technologies such as teleconference, video conference and email to facilitate communication. Indigenous Health course materials are being developed for traditional and flexible delivery modes. Flexible delivery modes incorporate the World Wide Web Internet and CD-ROM. FrontPage and toolbox are being used in the development of the project. Student learning is being facilitated through traditional and/or electronic teaching strategies. The learning experience involves students undertaking field placements in urban, rural or remote aboriginal communities. Pre-test and pos-test questionnaires and focus group interviews provide the data to measure learning outcomes and technical value of the educational strategy.

Harper, M. G. (2008). *Evaluation of the Antecedents of cultural competence.* Doctor of Philosophy. Orlando, Florida: University of Central Florida.
The threefold purpose of this research is to identify the essential antecedents of cultural competence as identified by international nurse researchers, to compare the content of the extant cultural competence

instruments to these antecedents and to potentially identify gaps in their conceptualization. A secondary aim of this research is to initiate validation of Harper's model of ethical multiculturalism.

Harris, S. (1990). Curriculum design. Two-way Aboriginal schooling. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/harris_ch7.pdf
In this timely book, Stephen Harris explores the theoretical concept of bicultural schooling and its practical implications of current models of bilingual education in dealing with the fundamental dilemma of Aboriginal schooling - that academic success in the Western school system could seriously undermine Aboriginal identity. The theme of the book is the role of schools in the survival of numerically small cultures. This study is not intended to be a recipe for successful schools or a blue print for curriculum development, but a catalyst for further discussion and debate among all those involved in Aboriginal education.

Harris, S., & Malin, M. (1994). Aboriginal children students in urban classrooms. *Issues in Educational Research, 4*(1), 19-26.
In this essay I examine the situation of Aboriginal children in urban schools, the reasons why these children are not achieving in a mainstream education system, and how to avoid the "marginalisation" and "invisibility" that occurs in urban classrooms. In doing so I explore the inequalities of the Australian education system and why the education system is failing to cater for Aboriginal children. I also comment on the cultural backgrounds of Aboriginals as compared to that of mainstream Australians, and how unawareness of this on the part of educators can affect and severely retard the learning abilities of the Aboriginal child. Finally, I analyse Government policy in an effort to find solutions for problems that, in spite of countless recommendations being given to governments over the years and these problems being acknowledged by governments of both denominations, the changes to the education systems have been slow in coming.

Hauser, V., Howlett, C., & Matthews, C. (2009). The place of Indigenous knowledge in tertiary science education : a case study of Canadian practices in indigenising the curriculum. *Australian Journal of Indigenous Education, 38*(Supplement), 46-57.
In Australia, indigenising the curriculum is increasingly acknowledged as a possible avenue for addressing Indigenous under-representation in tertiary science education in a culturally appropriate and relevant manner. While no Australian university has implemented such a program, there is much to be learnt about the inherent complexities of indigenising curriculum before it is pursued. In Canada, however, innovative university programs have been implemented that imbed Indigenous knowledge into the curriculum. This article details key findings from research that sought to learn from Canadian practices in indigenising tertiary science curriculum, by exploring the practices and experiences of two Canadian programs: Trent University's Indigenous Environmental Studies program, and Cape Breton University's Integrative Science program. [Author abstract]

Heather, G., Graham, D., Patricia, D., Harry, P., & Ann, S. (2000). The Australian Psychological Society and Australia's indigenous people: A decade of action. *Australian Psychologist, 35*(2), 88-91.
This paper highlights the achievements of the past decade, together with the shortcomings and future needs, of the Australian Psychological Society (APS) in addressing its social and professional responsibilities towards Australia's Indigenous peoples. A selective chronology of events and initiatives since the 1988 International Congress in Psychology in Sydney is presented and critically examined. Reference is made to parallel national and international developments by Indigenous peoples in reclaiming direction, control, and appropriate partnership in their own mental health issues. The establishment of the APS Interest Group on Aboriginal Issues, Aboriginal People and Psychology represents one such partnership. While psychology's response to the reflection and reconciliation processes underway in Australian society in recent years might be described as sluggish, the accomplishments of the last decade provide a solid foundation for the development of culturally inclusive systems of education, training, and professional service delivery.

Heiss, A. (2002). Writing about Indigenous Australia some issues to consider and protocols to follow: a discussion paper. *Southerly, 2,* 197-205.
For some non-Indigenous writers working in the area, their case for doing so gains credibility as they are seen to be providing a voice (however indirectly) to Aboriginal Australia. However, this attitude is unacceptable to many Indigenous writers who are tired of competing with white writers for the opportunity to write and be published in the area that is particularly and specifically related to their lives that of the Aboriginal experience. This paper explores the issues and develops some practical outcomes for Indigenous and non-Indigenous writers, editors and publishers.

Hemming, P. (2011, April 4). Teachers' notes. The Little Red Yellow Black Book: An introduction to Indigenous Australia. Retrieved from http://lryb.aiatsis.gov.au/PDFs/LRYB%20Teachers'%20Notes.pdf
The Little Red, Yellow, Black Book: An introduction to Indigenous Australia was developed by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), the world's premier institution for information about Australia's Aboriginal and Torres Strait Islander peoples. Author Bruce Pascoe and AIATSIS created the content. The information within this invaluable guide to Indigenous history and contemporary culture has been reviewed by a range of leading research and teaching academics. The book provides an entry-point to Indigenous culture and history for everyone: adults who want to learn what they weren't taught at school, migrants, tourists, trainers, institutions and departments and schools. When used as a teaching resource, the book introduces almost all areas required for study in secondary Indigenous Studies curricula throughout Australia, as well as large parts of Australian History and SOSE. The Little Red Yellow Black website provides further information about each theme, as well as free downloads of print and audiovisual materials and other links and resources.

Henderson, R., Simmons, D., Bourke, L., & Muir, J. (2002). Development of guidelines for non-Indigenous people undertaking research among the Indigenous population of north-east Victoria. *MJA, 176*(20th May), 482-485.
The Department of Rural Health, University of Melbourne, has developed a framework for conducting research in partnership with indigenous communities.

Henty-Gebert, C. (2005). News of the War. In *Paint Me Black: Memories of Croker Island and other journeys* (pp. 12–20). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/henty-g_newsofwar.pdf
Account of mission life on Croker Island during the Second World War.

Herbert, J. (2003). *Is success a matter of choice*. RMIT University.
Exploring Indigenous Australian notions of success within the context of the Australian university

Hermeston, W. (2005). Telling you our story: How apology and action relate to health and social problems in Aboriginal and Torres Strait Islander communities. *Medical Journal of Australia, 183*(9), 479-481.
Telling you our story: How apology and action relate to health and social problems in Aboriginal and Torres Strait Islander communities.

Heiss, A. (2003). Indigenous discourse. In A. Heiss (Ed.), *Dhuulu-Yala, To talk straight* (chap. 3). Canberra: Aboriginal Studies Press. Retrieved July 26, 2011 from; http://lryb.aiatsis.gov.au/PDFs/heiss_ch3.pdf
Discusses what Aboriginal writing is, and isn't, how it functions and the ways it's represented.

Hickling-Hudson, A., & Ahlquist, R. (2003). Contesting the Curriculum in the Schooling of Indigenous Children in Australia and the United States: From Eurocentrism to Culturally Powerful Pedagogies. *Comparative Education Review, 47*(1), 64-89.
Case studies of Eurocentric versus culturally relevant educational practices with Indigenous students were carried out in four Australian and U.S. schools that were mainstream or community-controlled schools. Comparisons focus on colonial versus postcolonial perspectives on curriculum content, the dilemma of unsuitable high-stakes assessments linked to monocultural mainstream standards, the teaching of Indigenous languages and cultures, and needs for teacher education. (SV)

Higgins, D. J. (2010). Community development approaches to safety and wellbeing of Indigenous children. *Closing the gap clearinghouse*, from http://www.aihw.gov.au/closingthegap/documents/resource_sheets/ctgc-rs01.pdf
A resource sheet produced for the Closing the Gap Clearinghouse. What works and what doesn't.

Hinkson, M. (2005). New media projects at Yuendumu: Towards a history and analysis of intercultural engagement. In L. Taylor, G. K. Ward, G. Henderson, R. Davis & L. A. Wallis (Eds.), *The Power of Knowledge, The Resonance of Tradition* (chap. 11). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/taylor_ch11.pdf
Discusses the federal government's project to establish Aboriginal broadcasting services, 1970 to 1979.

History of Indigenous education australia. (n.d.). Retrieved from http://www.google.com.au/search?q=history+of+Indigenous+education+australia&hl=en&rlz=1T4ADBR_enAU267AU274&prmd=ivns&tbs=tl:1&tbo=u&ei=dpqCTcHcFlHvcLroilwD&sa=X&oi=timeline_result&ct=title&resnum=11&ved=0CEsQ5wlwCg
Timeline with embedded links to resources from Google search history of Indigenous education Australia

Holmes, D., Murray, S., Perron, A., & Rail, G. (2006). Deconstructing the evidence-based discourse in health sciences: truth, power and fascism. *International Journal of Evidence Based Healthcare, 4*(3), 180.
Drawing on the work of the late French philosophers Deleuze and Guattari, the objective of this paper is to demonstrate that the evidence-based movement in the health sciences is outrageously exclusionary and dangerously normative with regards to scientific knowledge. As such, we assert that the evidence-based movement in health sciences constitutes a good example of microfascism at play in the contemporary scientific arena. The philosophical work of Deleuze and Guattari proves to be useful in showing how health sciences are colonised (territorialised) by an all-encompassing scientific research paradigm – that of post-positivism – but also and foremost in showing the process by which a dominant ideology comes to exclude alternative forms of knowledge, therefore acting as a fascist structure. The Cochrane Group, among others, has created a hierarchy that has been endorsed by many academic institutions, and that serves to (re)produce the exclusion of certain forms of research. Because 'regimes of truth' such as the evidence-based movement currently enjoy a privileged status, scholars have not only a scientific duty, but also an ethical obligation to deconstruct these regimes of power.

Hoppers, C. (2002). *Indigenous knowledge and the integration of knowledge systems: Towards a philosophy of articulation*. South Africa: New Africa Books.

Host, K., Reporter, K., & Singer, C. (2010). Living Black: The return of Casey Donovan [Television broadcast]. Australia: Special Broadcasting Service (SBS). Retrieved from http://search.informit.com.au/media;dn=TEX20103401505;res=TVNEWS;type=wmv
Six years ago, Casey Donovan became Australia's hottest singing sensation when she won Australian Idol. But ever since, Donovan has shied away from the public eye. Now, she has a new single, a new tour, and three Deadly Award nominations. Living Black tracks her journey.

Hovane, V. E. (2003). Cross-cultural training and the pursuit of cultural competency for working with Aboriginal people: An Aboriginal perspective. *Australian Journal of Psychology, 55*, 186-186.
Non-Aboriginal people are required to work with Aboriginal people on an ongoing basis in a variety of ways and settings. As a result, a number of 'crosscultural' training packages have been developed to provide these workers with some level of 'cultural competence' for working with Aboriginal people. This paper presents a critical Aboriginal perspective about the pursuit of cultural competence via typical crosscultural training approaches. It examines how the concepts of 'crosscultural' training and 'cultural competency' are used and discusses some of the potential consequences about perceptions of competency and how these impact on subsequent interactions with Aboriginal people. Finally, this paper suggests an alternative model for attaining competency for working with Aboriginal people that is grounded in individual self-awareness and understanding the social position of workers in relation to Aboriginal peoples' cultures and realities in contemporary Australian society. [ABSTRACT FROM AUTHOR]

Huggins, R., & Huggins, J. (2005). *The old rugged cross. Auntie Rita* (chap. 8). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/huggins_ch8.pdf
'Most people call me Auntie Rita, whites as well as Aboriginal people. Auntie is a term of respect of our older women folk. You don't have to be blood-related or anything. Everyone is kin. That's a beautiful thing because in this way no one is ever truly alone, they always have someone they can turn to.' Rita Huggins told her memories to her daughter Jackie, and some of their conversation is in this book. We witness their

intimacy, their similarities and their differences, the 'fighting with their tongues'. Two voices, two views on a shared life.

Human rights and equal opportunity commission (2007). Us Taken- away kids: Commemorating the 10th Anniversary of the Bringing them home report. Retrieved March 29, 2011, from http://www.hreoc.gov.au/bth/taken/us_taken_away2007.pdf
To commemorate the 10th anniversary of the publication of the Bringing them home report, it is fitting that we should look to those whose stories of removal formed the basis of the report and its recommendations. With this in mind, the Human Rights and Equal Opportunity Commission invited Indigenous peoples across Australia to tell us their experiences of removal, their thoughts ten years on from the Inquiry and their hopes for the future. The poetry, stories and artwork featured in Us Taken-Away Kids are the fruits of this invitation.

Humphery, K. (2000). Indigenous health and western research. *Vic Health Koori Health Research & Community development Unit. Discussion Paper 2*. Retrieved from http://www.ahmrc.org.au/.../1%20Background/Indigenous%20health%20and%20western%20research.pdf
This paper documents and discusses the conduct and process of Australian Indigenous health research and its reform over the past two decades. It maps out what both Indigenous and non-indigenous writers have argued in their endeavour to raise questions about the methods, process, priorities, ethics, use and usage of the now large and ever increasing body of work inquiring into Aboriginal and Torres Strait Islander health issues. The paper also explores the degree to which transformations in the processes of undertaking Indigenous health research have occurred.

Humphery, K. (2001). Dirty questions: Indigenous health and 'Western research'. *Australian and New Zealand Journal of Public Health, 25*(3), 197-202.
This paper explores both Indigenous and non-indigenous critiques of ·Western· research frameworks in an Aboriginal health context. It also discusses the 'reform' of Aboriginal health research practices since the 1980s, particularly in relation to the development of ethical guidelines.

Hunt, J., Smith, D., Garling, S., & Sanders, S. (Eds.). (2008). *Contested Governance: Culture, power and institutions in Indigenous Australia*. Retrieved from http://epress.anu.edu.au/caepr_series/no_29/pdf_instructions.html
This ethnographic case study research demonstrates that Indigenous and non-Indigenous governance systems are intercultural in respect to issues of power, authority, institutions and relationships. It documents the intended and unintended consequences, beneficial and negative, arising for both Indigenous and non-Indigenous Australians from the realities of contested governance. The findings suggest that the facilitation of effective, legitimate governance should be a policy, funding and institutional imperative for all Australian governments. This research was conducted under an Australian Research Council Linkage Project, with Reconciliation Australia as Industry Partner.

Hunt, L., Peach, N., Lovegrove, B., & Baker, G. (2007). *Evolution & renewal in Quality Assurance: The student learning journey A holistic approach to Quality Assurance in Learning & Teaching in Higher Education*. Paper presented at the AUQF2007 "Evolution and Renewal in Quality Assurance", Hobart, Tasmania. Retrieved from http://www.auqa.edu.au/auqf/pastfora/2007/program/papers/a4.pdf
This case study describes the evolution and renewal of quality and planning processes at the University of Southern Queensland (USQ) within the context of nation-wide initiatives to enhance the quality of learning and teaching in Australian universities. It describes USQ's newly adopted 'student learning journey' planning framework and shows how it is influencing the development of process-driven, quality improvement at USQ. It describes how this renewed approach to planning cuts across organisational silos to focus on the university's services to students. Context matters in a planning approach based on students' learning journeys. As a consequence, new processes lead to a breakdown in traditional barriers between academic and administrative organisational structures as all sectors of the university work together to ensure that administrative processes maximise students' opportunities for learning. This risks challenging traditional notions of academic cultures in universities. This point is addressed in the paper along with a summary of initial outcomes for students and a critique leading to a brief discussion of future directions.

Hunter, B. H., & Schwab, R. G. (2003). Practical reconciliation and continuing disadvantage in Indigenous education. *The Drawing Board: An Australian Review of Public Affairs, 4*(2), 83-98.

> The Howard Government has made 'practical reconciliation' a cornerstone of its Indigenous affairs policy. If practical reconciliation is a reality, then we should find some evidence of a convergence in the economic and educational status of Indigenous and other Australians, especially in the last inter-censal period. The main finding of our research, however, is that while there have been some absolute improvements in Indigenous educational attainment over the period 1986 to 2001, gains are less evident when measured relative to non-Indigenous attainment. By any measure, Indigenous Australians remain severely disadvantaged, and poor educational attainment is the key barrier to sustainable improvements in their socioeconomic status.

Hunter, E. (2004). Commonality, difference and confusion: Changing constructions of Indigenous mental health. *Australian e-Journal for the Advancement of Mental Health, 3*(3).

> Commonality, difference and confusion: Changing constructions of Indigenous mental health.

Indrani Ganguly (1999). Cultural safety and work practice. *Australian and New Zealand Journal of Public Health, 23*(5), 552-553.

> Robyn Williams' paper,' 'Cultural safety: what does it mean for our work practice?' is an interesting and relevant piece of work. However, it is based on a simplistic binary model which is inadequate to deal with the complexity of contemporary Australian society.

Indigenous (n.d.). Department of Education, Employment and Workplace Relations. Retrieved March 22, 2011, from http://www.deewr.gov.au/Indigenous/Pages/default.aspx

> This web site contains information about what DEEWR is doing to Close the Gap targets as well as outlining the programs, initiatives and services available to help improve the lives of Indigenous Australians. It also provides information for Indigenous Australians interested in working in the Department. There are sections of the site for Early Childhood, Schooling, Higher Education, Indigenous Skills, Indigenous Youth, Employment and Business, and Indigenous resources for each sector.

Indigenous Australian Aboriginal culture (n.d.). Creative Spirits. Retrieved April 4, 2011, from http://www.creativespirits.info/index.html

> Website created by Jens-Uwe Korff that includes information about Indigenous culture, art, health, history and land as well as resources.

Indigenous Cultural Competency for Business (n.d.). The University of Newcastle Australia. Retrieved March 25, 2011, from http://www.newcastle.edu.au/institute/wollotuka/indigenous-online-resources/indigenous-cultural-competency/indigenous-cultural-competency-for-business/

> The existing Newcastle Business School initiatives are a microcosm of the Universities general profile for the curriculum inclusions that encourage Aboriginal and Torres Strait Islander cultural competency. Disciplines such as Tourism have significant content embedded and indeed there is a professional expectation that Indigenous issues will be included in their degree programs. Other disciplines such as Politics and Business identify minimal inclusion, but acknowledge the potential for greater engagement.

Indigenous Cultural Competency in Australian Universities Project (n.d.). Retrieved November 23, 2010, from http://www2.uniaus.edu.au/content.asp?page=/policies_programs/indigenous/index1.htm

> The Project will run from July 2009 to April 2011. It will involve a number of pilots of Indigenous cultural competency activities in Australian universities, leading to the production and endorsement of a national best practice framework for implementing Indigenous cultural competency across the university sector.

Indigenous education. (n.d.). Retrieved April 5, 2011, from http://www.schoolresources.com.au/indigenous_education

> Welcome to School Resources a directory for schools and other education providers to source industry suppliers. Principals, teachers and administrative staff can all view the directory to find suppliers.

Indigenous education (n.d.). Australian Government. Retrieved April 5, 2011, from
http://australia.gov.au/topics/education-and-training/indigenous-education
Links to various government departments and resources related to Indigenous education.

Indigenous education (n.d.). Education Network Australia. Retrieved April 5, 2011, from
http://www.edna.edu.au/edna/go/schooled/school_theme_pages/indigenousaustralians
This theme page presents a collection of resources useful for teachers and students studying Indigenous Australians and Indigenous culture.

Indigenous education - Everybody's Business: Implications for teacher education, a report of the Working Party on Indigenous Studies in Teacher Education (2004). Retrieved April 3, 2011, from http://www.btr.qld.edu.au
The Board of Teacher Registration's Professional Standards for Graduates and Guidelines for Preservice Teacher Education Programs are published to assist teacher education institutions to develop programs acceptable for teacher registration purposes in Queensland. These standards and guidelines are supplemented by a range of reports in key areas such as Indigenous education. It was decided in 2003 to update the area of Indigenous studies in teacher education. The Board's previous focus on Indigenous education had involved coordinating the 1993 'Yatha' Conference and publishing a report of the conference proceedings. 'Yatha' – an Aboriginal word meaning 'coming together to discuss' – had provided opportunities to share understandings about Aboriginal and Torres Strait Islander cultures and to talk about their place in teacher education (see Appendix 1). A decade on, the Board's 2003-2004 project to update Indigenous studies in teacher education draws on the understandings gained through the 'Yatha' process and re-examines Indigenous education and its implications for teacher education in the light of movements in research, policy and practice.

Indigenous education: Helping Indigenous Students to Achieve Success (n.d.). The University of Newcastle Australia. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=879
The University of Newcastle is committed to equal partnerships with Indigenous people that produce genuine outcomes in education and research and has made Indigenous collaboration a priority for 2007 to 2011. The goal of the Wollotuka School of Aboriginal Studies http://www.newcastle.edu.au/school/aboriginal-studies/index.html is to provide an environment that nurtures the unique cultures of Aboriginal and Torres Strait Islander peoples and that ensures the growth of knowledge and awareness for all Australians. The University aims to support high quality undergraduate and postgraduate teaching and learning experiences for Indigenous students, and the development of internationally recognised Indigenous researchers and research outcomes.

Indigenous education resources (2011). The Learning Place, Department of Education & Training, QLD. Retrieved April 5, 2011, from
http://learningplace.com.au/deliver/content.asp?pid=43935
Links to multiple teaching resources.

Indigenous education resource update (2009). Australian Government, Dare to Lead & What works: The work program. Retrieved April 5, 2011, from
http://www.ncsonline.com.au/newsletters/id/11
The Indigenous Education Resource Update is a comprehensive regular email newsletter about emerging resources in Indigenous education. It details nationally appropriate resources, their availability, a brief description of content and utility, and a hyperlink to the resource.

Indigenous Education Strategy (n.d.). Charles Sturt University. Retrieved November 26 , 2010, from http://www.csu.edu.au/faculty/educat/cfis/docs/csu-indigenous-education-strategy.pdf
In September 2008, the Charles Sturt University Academic Senate endorsed the CSU Indigenous Education Strategy to be implemented from 2009. The CSU Indigenous Education Strategy and its 36 recommendations provide a comprehensive whole-of-institution framework for engagement with Indigenous communities and the positioning of CSU as a lead provider of Indigenous education, research, and the cultural competence training of professionals of the future.

Indigenous education video clips (n.d.). Retrieved April 5, 2011, from
http://www.google.com.au/search?hl=en&rlz=1T4ADBR_enAU267AU274&tbs=vid:1&q=in
digenous+education&revid=1139245320&sa=X&ei=qL6CTZKYMcG3ce3ZkY8D&ved=0C
EgQ1QIoADhu
Video clips on Indigenous education from a google video search.

Indigenous governance systems in Asia (2007) Submission by the Asia Indigenous Peoples' Pact
(AIPP) Foundation to the study by the Expert Mechanism on the Rights of Indigenous
peoples' entitled "Indigenous Peoples & Right to participate in decision-making". Retrieved
March 28, 2011, from
http://www2.ohchr.org/english/issues/indigenous/ExpertMechanism/.../AIPP.doc
Submission by the Asia Indigenous Peoples' Pact (AIPP) Foundation to the study by the Expert Mechanism
on the Rights of Indigenous Peoples entitled "Indigenous Peoples and Right to Participate in Decision-
Making".

Indigenous governance toolkit (n.d.). Reconciliation Australia. Retrieved March 28, 2011, from
http://www.reconciliation.org.au/governance
The toolkit is an online resource developed to assist individuals, organisations, communities and enterprises
in improving their governance. From the basics of governance like rules and regulations to examples of
ideas that work from other organisations, the Toolkit aims to provide useful guidance and information. You
can use the toolkit to answer quick questions you might have about Indigenous governance, or go through
it like a text-book - it's up to you.

Indigenious higher education advisory council (2007). *Ngapartji Ngapartji ~ Yerra: Stronger
Futures.* Report of the 3rd Annual IHEAC Conference. Retrieved March 25, 2011, from
http://www.deewr.gov.au/Indigenous/HigherEducation/Programs/IHEAC/Documents/Ngapa
rtjiNgapartji.pdf
Report of the 3rd IHEAC Annual Conference. The 2007 Conference marked a critical step forward in
Indigenous higher education and culminated in a commitment from Universities Australia to work in
partnership with IHEAC to transform our sector. IHEAC shares the Australian Government's commitment
to closing the gap of Indigenous disadvantage and is pleased to provide key policy strategies from the
Conference which will contribute to closing the present gaps in Indigenous participation in higher
education. The key focus of IHEAC's work for the next year will be to take forward the key outcomes of
the Conference which include:
- The development and implementation of a National Indigenous University Workforce Strategy;
- The establishment of an Indigenous Centre of Research Excellence;
- The establishment of an Indigenous Research Budget;
- The development of an Indigenous Learned Academy;
- The introduction of an Indigenous cultural competence as a graduate attribute; and
- An increase in Indigenous Higher Education funding.

Indigenous Higher Education Advisory Council (n.d.). Submissions prepared by the current
Council: Submission to the Strengthening the AQF Consultation Paper, July 2010.
Retrieved March 28, 2011, from http://www.deewr.gov.au/Indigenous/HigherEducation/
Programs/IHEAC/Pages/Home.aspx
Recommendations: The Indigenous Higher Education Advisory Council recommends the following
amendments to documents provided for comment as part of the Strengthening the AQF Consultation
Paper, July 2010: 1. references to cultural competency and cultural knowledge be included in the Draft
AQF Generic Skills Policy; and 2. references to cultural competency and cultural knowledge be included in
the and Draft AQF Glossary of Terminology.

Indigenous Peoples (n.d.). Australian Government. Retrieved December 8, 2010, from
http://www.australia.gov.au/people/indigenous-peoples
The australia.gov.au website is your connection with government in Australia. It links to information and
services on around 900 Australian Government websites as well as selected state and territory resources.
Australia.gov.au also searches over four million web pages from Australian, State and Territory
Governments.

Indigenous Portal (n.d.). Australian Government. Retrieved December 8, 2010, from
http://www.indigenous.gov.au/
The Indigenous portal provides you with up to date information on programs and services for Aboriginal and Torres Strait Islander people.

Indigenous Education Publications and Resources (n.d.). Department of Education, Employment & Workplace Relations. Retrieved March 22, 2011, from
http://www.dest.gov.au/sectors/indigenous_education/publications_resources/
This Department of Education Science and Training web page contains links to DEST publications and resources for the Indigenous education sector.

Indigenous Statistics (n.d.). Australian Bureau of Statistics. Retrieved December 8, 2010, from
http://www.abs.gov.au/websitedbs/c311215.nsf/20564c23f3183fd
aca25672100813ef1/0179c2b24398e077ca2570a8000945d2!OpenDocument
Aboriginal and Torres Strait Islander peoples live in all parts of Australia, from the large cities to small country towns and very remote communities. They speak a multitude of languages and belong to hundreds of distinct descent groups. Commonly, however, many of Australia's Indigenous people experience conditions of economic and social disadvantage. There has been recent renewed focus on monitoring progress in reducing Aboriginal and Torres Strait Islander disadvantage, and the ABS is committed to improving the quality and comprehensiveness of data to assist governments to report against such indicator developments. This theme page provides links to: ABS statistics on Aboriginal and Torres Strait Islander peoples; reference material to assist with understanding and using Aboriginal and Torres Strait Islander Statistics; other relevant sources and contacts.

Indigenous studies (n.d.). Griffith University. Retrieved from
http://subjectguides.griffith.edu.au/content.php?pid=181290&sid=1524572
Listing of key journal database for Indigenous content for Indigenous studies programs and courses as listed by Griffith University.

Indigenous support & initatives (n.d.). Charles Darwin University. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=2337
Charles Darwin University (CDU) has goals for both the shorter and the intermediate term, for more information see the website: http://www.cdu.edu.au/strategicdirections/goals.html.
Several of these make specific reference to Indigenous outcomes as follows.
To be:
- recognised as the people's university in the Northern Territory, as a cultural and intellectual asset, a unified institution delivering quality VET and Higher Education programs
- causing overseas players to take notice, particularly those from centres of excellence in tropical or desert issues or the interplay between indigenous and Western cultures.
To be in the intermediate term:
- providing the Territory with skilled graduates from both VET and Higher Education able to translate their learning into practice in cross-cultural environments
- having an Indigenous vocational and higher education load nearing parity with population proportion.
These goals are made operational through the Community and Access Operational Priorities Plan http://www.cdu.edu.au/communityandaccess/operationalpriorities05-06.html, which states (again in part) that the University will:
- engage Indigenous communities to ensure Indigenous perspectives guide the design, access, delivery and evaluation of programs
- provide customised access to its programs and services for target equity groups
- understand and strive to meet the tertiary education and research needs of all cultures within its community.

Informed. (2008). Physician update: Cultural Competency. Retrieved from
http://culturalmeded.stanford.edu/.../INFORMED%20NJCC-Final.pdf
Recently the New Jersey Board of Medical Examiners mandated that every licensed physician complete a six (6) hour CME requirement for Cultural Competency during the current licensure period. There are specific guidelines regarding the course content, type of CME hours and other that is delineated in NJAC 13:35-6.25. This one-time requirement must be fulfilled by July 31, 2009.This CME activity meets the guidelines and provides you with the full six (6) hours of AMA PRA Category 1 CreditTM or equivalent

necessary to fulfil this requirement. Just follow the instructions, read the monograph; complete the self-assessment/evaluation and provide us your information over the phone, fax, internet or via mail.

Institute of Koorie Education's (IKE) Community-based learning model (n.d.). Deakin University. Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=2402
Deakin University has three core commitments that shape its distinctive position in higher education in Australia. In pursuing its mission and goal, Deakin University takes account of its core commitments to: rural and regional engagement, continuing education and life-long learning, and equity and access for individual and groups who might not otherwise enjoy the benefits that flow from participation in higher education. The Institute of Koorie Education (IKE) is a significant demonstration of Deakin University's commitment to equity and access, for more information see the website: http://www.deakin.edu.au/ike/

Invasion or colonisation? Story (2008). Speak soft, speak sure. Retrieved March 29, 2011, from http://www.curriculumsupport.education.nsw.gov.au/speak/aboriginal/story.htm
Resources developed to support Indigenous curriculum by the NSW Department of Education.

Irving, F. (2005). *Pathways, Policy and Practice in Indigenous Education*. Paper presented at the AARE conference, Parramatta. Retrieved from http://www.aare.edu.au/05pap/irv05625.pdf
During the Whitlam Government years, Australia engaged with social issues related to Indigenous rights. The relationship between Indigenous and non-Indigenous Australians underwent further scrutiny during the Commonwealth-mandated period of Aboriginal Reconciliation, 1994- 2000. Disturbing facts emerged concerning the relative degrees of disadvantage experienced by many Indigenous Australians compared to the non-Indigenous population, together with contributing social and historical sources grounded in the politics of governance and exclusion. Key reports on the well-being of the Indigenous population point to the role of education in the formation of social identity. They highlight the need for non-Indigenous people to learn about the shared history, thus promoting an inclusive future that respects and values Indigenous culture and heritage. Education needs to reflect aspirations for Indigenous self-determination within the life of the nation. Policy-making about Indigenous education is set within the current discourses of evolving national identity, citizenship and cultural pluralism, supported by anti-discrimination legislation and international conventions on human rights. Yet some inherent challenges may be predicted in the implementation of Indigenous education policy, occurring at the personal, interpersonal and organisational levels. These challenges, together with some creative solutions, will be discussed.

Issues and Options for revisions to the Tri-Council Policy Statement on Ethical Conduct of Research Involving Humans (TCPS): Section 6: Research Involving Aboriginal Peoples (2008). Aboriginal Research Ethics Initiative of the Interagency Advisory Panel on Research Ethics (PRE). Retrieved April 5, 2011, from http://www.pre.ethics.gc.ca/eng/archives/policy-politique/reports-rapports/riap-rapa/
Report prepared with the Assistance of PRE's Technical Advisory Committee on Aboriginal Research (PRE-TACAR) and the Guiding Consortium for the Development of TCPS Guidelines for Research Involving Aboriginal Peoples. The paper is a report to the Interagency Advisory Panel on Research Ethics (PRE) based on the work of various committees under PRE's Aboriginal Research Ethics Initiative (AREI). It will inform further deliberations by PRE on ethics of research involving Aboriginal peoples. Comments on this report and recommendations contained herein will assist PRE in drafting revisions to the TCPS, including the current Section 6. This paper seeks to;
- To set out the context of ethics in research involving Aboriginal peoples, communities and individuals;
- To identify prospective revisions to Section 6 of the Tri-Council Policy Statement; Ethical Conduct for Research Involving Humans (TCPS);
- To build on existing guidelines as appropriate, including current provisions of the TCPS and Canadian Institutes of Health Research (CIHR) Guidelines for Health Research Involving Aboriginal People (2007);
- To clarify the application of the TCPS in relation to parallel codes of ethics, including codes and protocols adopted by Aboriginal organizations and communities.

Jackson, S. (2006). Compartmentalising Culture: the articulation and consideration of Indigenous values in water resource management. *Australian Geographer, 37*(1), 19-31.
Social values are receiving increased attention in natural resource management policy and practice, and the notion of cultural values has recently emerged, particularly in relation to water resources. Philosophers,

environmental policy analysts and others with an interest in environmental valuation have critically analysed value concepts and theories. A popular focus is the character of value construed as either an intrinsic or utilitarian concept. This paper focuses on the treatment of Indigenous values in contemporary water resource management.

James, R., Bexley, E., Anderson, A., Devlin, M., Garnett, R., Marginson, S., & Maxwell, L. (2008). Participation and equity: a review of the participation in higher education of people from low socioeconomic backgrounds and Indigenous people. Retrieved April 5, 2011, from http://www.universitiesaustralia.edu.au/page/submissions---reports/commissioned-studies/participation-and-equity/

Participation and equity: a review of the participation in higher education of people from low socioeconomic backgrounds and Indigenous people. Prepared for Universities Australia by the Centre for the Study of Higher Education University of Melbourne March 2008.

Universities Australia commissioned the Centre for the Study of Higher Education at The University of Melbourne to review available literature and data relating to the participation and success of people from low socioeconomic status (SES) backgrounds and Indigenous people in Australian higher education, in both urban and rural/remote areas. The purpose of the report was to shed light on the factors associated with the persistent underrepresentation of low SES people and Indigenous people in Australian universities, with a view to informing policies and strategies for improvement. The report includes a summary of barriers and inhibiting factors as well as suggestions for possible ways of defining and measuring socioeconomic status for higher education purposes. It also contains a broadbrush summary of the equity activities and initiatives currently undertaken by Australian universities, and a summary of equity policies, programs and trends in selected nations, in particular United Kingdom, USA and Canada. Universities Australia subsequently released an action plan outlining steps that can be taken to improve equity and participation of students within the current policy framework, as well as research aimed at supporting better evidence-based policy initiatives. The associated media release summarises the action plan.

Jerry Anau, Gibuma, C., & Gibuma, M. (n.d.). Boigu: Our History and culture Trading Westwards. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/boigu_tradwest.pdf

Describes traditional monsoon season trading with the Papuan villages of Buzi, Thoez and Bera.

Jirwe, M. (2008). *Cultural competence in Nursing*. Stockholm, Sweden: Karolinska Institute.

The overall aim of this thesis is to explore, analyse and clarify how cultural competence is understood. This is explored from the perspectives of nurses, nursing students, nurse educators, and nurse researchers in relation to the Swedish care system.

John & Ros Moriarty (n.d.). [Television boradcast]. Australia: Austarlian Broadcasting Corporation (ABC). Retrieved April 5, 2011, from http://search.informit.com.au/search;rs=1;rec=15;action=showCompleteRec

John and Ros Moriarty have lived lives full of passion. But their own story has had more than a few bumps along the way. John became the first Indigenous person to represent the Australian football team, the Socceroos, but he and his wife are most famous, as founders of the Balarinji Design Studio, for painting two Qantas jets with Aboriginal motifs. John is also a long-time advocate for Indigenous rights and Indigenous arts.

Johnson, Y. M., & Munch, S. (2009). Fundamental contradictions in cultural competence. *Social Work, 54*(3), 220-231.

Cultural competence (CC) is considered highly relevant to social work practice with clients belonging to ethnic and racial minority groups, as the burgeoning literature and creation of practice standards on CC attest. However, examination of the conceptual underpinnings of CC reveals several major anomalies. The authors argue that several aspects of CC contradict central social work concepts or are at odds with current, standard social work practice. These contradictions extend to the epistemological foundations of CC and the rights and dignity of the individual. To further stress the conceptual tensions at the heart of CC, the authors incorporate recent philosophical work addressing collective identities and group rights. The question of whether culturally competent practice is achievable is also addressed. The authors urge academicians and practitioners to thoroughly examine the theoretical and ethical bases of CC because of their highly important ramifications for social work practice.

Jones, G. (2006). A Dreaming, a sauntering: re-imagining critical paradigms. *Journal of the Association for the Study of Australian Literature, 5*(0), 11.

Franz Kafka asserted that ''writing is an observation which is also an act'' (qtd. in Blanchot, Space of Literature 73). All our forms of writing and text contribute to cultural meaning-making: the counterfactual virtuality of the novel, the charged concision of the poem, the modest, perhaps halting, confessions of an oral tale—these resource us as profoundly as theoretical disquisition and philosophical inquiry. Maurice Blanchot, commenting on Kafka, suggests that the belief that writing is an observation which is also an act is a form of confidence, almost metaphysical confidence, in the face of bureaucratic phantasms and desolating injustice. It is, in Blanchot's words, ''fidelity to the work's demands, the demands of grief'' (Space 75). There is a solemnity to this statement that is very compelling: it suggests that all writing, in a sense, is an assertion against loss, a wish to commit to the figure, or figuration, what seems otherwise assigned to wordless compliance or surrender. Yet the work's demand here implicates or assumes a kind of redemptive drive, a promise of reparation within words themselves. I hope modestly to affirm this promise by the end of my paper.

Jorgensen, R., Grootenboer, P., & Sullivan, P. (n.d.). Good learning = A good life: Mathematics transformation in remote Indigenous communities. *Australian Journal of Social Issues, 45*(1).

The performance of Australian Indigenous learners is a national concern. The federal government has recognised that health and education are keys to closing the gap between the achievement of Indigenous and non-Indigenous people and has made health and education a national priority. Through its 'Closing the Gap' initiative, the Rudd government is allocating significant amounts of money to redress the poor health and education among Indigenous Australians. In this paper, we discuss an innovation in education that is being implemented in a cluster of remote communities in Western Australia. The innovation draws on international research that has positively affected mathematics learning, particularly among students who are traditionally excluded from formal schooling. While the research is innovative, the mechanisms that may be the most effectual in bringing about strong mathematical learning for Indigenous Australians are unknown.

Ka'ai, T. M. *Indigenising the Academy: Indigenous Scholars as Agents of Change*. Paper presented at the World Indigenous Peoples' Conference on Education, 2005:Leadership, Hamilton. http://eprintstetumu.otago.ac.nz/7/01/Kaai_Indigenising_the_Academy.pdf

'Indigenising the academy' is becoming an axiom among Indigenous intellectuals in critiquing their position within the western academic world. Native Studies in North America, Saami Studies in Norway, Māori Studies in Aotearoa/New Zealand, Hawaiian Studies in Hawai'i and Aboriginal Studies in Australia are examples of educational initiatives within the academy for the recovery and transmission of Indigenous knowledge. Yet often, these disciplines struggle for acceptance within their sector due to the lack of recognition of the status of Indigenous peoples. This is manifested in either a lack of resourcing, a lack of representation in senior management or from being located on the periphery of their respective institutions. Hence, the role of the Indigenous scholar is to make the academy responsive to Indigenous educational initiatives and aspirations while sustaining the respect of their communities.

Karmel, P. (2003). Higher education at the crossroads: Response to an Australian ministerial discussion paper. *Higher Education, 45*(1), 1-18.

The Commonwealth Government should move to the funding of undergraduate courses for Australian students through the students rather than by way of direct grants to institutions. An independent coordinating body should be re-established to report on the higher education sector, advise the Commonwealth and administer Commonwealth higher education programs. Public funding of under graduate education and research training should be decentralised through a system of scholarships. Undergraduate scholarship holders should pay charges determined by universities under HECS (Higher Education Contribution Scheme) arrangements. HECS arrangements also should apply to full fee paying undergraduates and PELS (Postgraduate Education Loan Scheme) arrangements to full fee paying research students. Institutional research funding should be on a disciplinary basis, taking account of the volume and quality of outputs.

Keeffe, K. (2003). Deaths in custody. *Paddy's Road: Life stories of Patrick Dodson* (chap. 11). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/keeffe_ch11.pdf

An interview with Pat Dodson.

Keen, I., & Australian Institute of Aboriginal Studies (Eds.). (1988). *They don't speak an Aboriginal language, or do they?* Canberra: Aboriginal Studies Press for Australian Institute of Aboriginal Studies.
Aboriginal Australians - Social conditions, Economic conditions, Social life and customs.

Keenan, T. (2009). *Indigenous Education and Social Policy Development in NSW.* Paper presented at the Australian Social Policy Conference: An Inclusive Society? Practicalities and Possibilities, 8-10 July 2009, Sydney.
http://www.sprc.unsw.edu.au/media/File/Paper281.pdf
This paper discusses the historical context of the NSW AECG and the NSW Aboriginal Education Policy, and emphasises the need for culturally inclusive policies with relevant policy implementation strategies. It also highlights the relationship between Indigenous educational disadvantage and colonisation, demonstrating the need for dominant educational frameworks to be inclusive of Indigenous ways of knowing, being and doing.

Kelaher, M., Baigrie, N., Manderson, L., Moore, L., Shanoon, C., & Williams, G. (1998). Community perceptions of health, illness and care: Identifying issues for Indigenous communities. *Women and Health 28*(41-61).
Community meetings, interviews with key informants, and focus groups were used to document major health concerns and problems among Indigenous women in Queensland, as part of the Australian Longitudinal Study on Women's Health. In this article, we analyze understandings of a community as used in Australian health research and among Indigenous women. We then examine health issues as identified and experienced by women and explore the gaps that exist between community concerns, individual health status, and service delivery.

Kenny, M. (1999). A place for memory: The interface between the individual and collective history. *Comparative Studies in Society & History, 41*(3), 420-437.
Focuses on the social processes that collectivizes personal memory and instantiates collective memory through autobiographical recollection. Social and cultural factors that affect recollection; Laws governing social memory; Historical memory of Australian aborigines; Intellectual roots of the survivor syndrome concept; Social consequences of Indian Residential chool experience in Canada.

Kidd, R. (2006). The Deal. *Trustees on Trial: Recovering the stolen wages* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/kidd_ch1.pdf
Community and individual reactions to the Parliamentary decision to return wages, and the organisations and processes responsible for this decision.

King, M. A., Sims, A., & Osher, D. (n.d.). How is Cultural Competence integrated into education. Centre for effective collaboration and practice. Retrieved from http://cecp.air.org/cultural/Q_integrated.htm
The goal of this section of our website is to provide a brief conceptual background for cultural competence, and to illustrate the elements of cultural competence in programs serving children with or at risk of developing serious emotional disturbance.

Kinsman, R. A. (2010). Cultural competence: Nursing in a multicultural society. *Nursing for women's health, 14*(1), 51-60.
We are living in an increasingly multicultural society. In 2006, one-third of the nearly 300 million people in the United States were identified as visible minorities, with the largest group (14.7 percent) being Hispanic (U.S. Census Bureau, 2006). In Canada, numbers of immigrants are growing at five times the rate of the general population, and census data reflect more than 200 ethnic groups (Statistics Canada, 2006). If nurses are to meet the needs of such an ethnically diverse population, they must be culturally sensitive, appreciative of differing health beliefs and practices and flexible in the way they approach health care. It is not realistic or appropriate to expect that explaining the North American way will result in other groups letting go of their cultural practices and accepting that ours is the right way. When we imply or assume that our values, beliefs, practices and behaviours are superior to others, we are displaying ethnocentrism. Imposing those views on others is a cultural imposition and compromises effective health care (Aponte, 2009). It is we who must adapt, expand and learn. We must learn cultural competence.

Kirby, D. (2009). Cultural connections & educational sucess: Riverina Region NSW Australia Aboriginal Education Team. Retrieved from http://www.cdesign.com.au/proceedings_niec2009/.../Rudd_Thelmerie.pdf PowerPoint resource.

Koolmatrie, J., & Williams, R. (2000). Unresolved grief and the removal of Indigenous Australian children. *Australian Psychologist, 35*(2), 158-168.
This paper considers the usefulness of theory and practice in mainstream psychology in relation to the experiences of Indigenous people directly affected by the practice of child removal. It consists of an interview in which one of the authors, Joyleen Koolmatrie, an Indigenous psychologist, reflects on her work with Indigenous people affected by the removal, including a description of her workshops, which have been conducted throughout Australia, and a reflection by the authors on the approaches to the management of unresolved grief contained in the clinical literature. Key points arising in the paper concern the necessity for psychological theories of grief and grieving to open out to include consideration of socio-political and inter-group aspects of loss, and the significance of the identity of the mental health professional who seeks to work with Indigenous people affected by the removal. It is considered preferable that such professionals should themselves be Indigenous since this minimises the risk of re-enactment of the initial trauma and structured oppression within the therapeutic setting.

Kopala, M., & Suzuki, L. (1999). *Using qualitative methods in psychology.* London: Thousand Oaks.
This book's title, Using Qualitative Methods in Psychology, makes one think of many and different things. First, methods of any kind are, of course, the cornerstones of research. As such, they must be suitable to the researchers' aims. Second, there is the question of the use of methods in psychological therapy. Methods used for therapeutic purpose must be in line with the needs of the individuals and groups that a therapist tries to help. Third, there is what I would like to call the theoretical and scientific angle of methods and methods theory. Within this field, we have topics such as the origins and development of methods and the philosophical bases of various methodologies. Does method always have to be based on theory? Not necessarily, since a method may simply be based on experience. In psychology, however, this is a rarity. As a science, psychology has primarily relied on methods that are based on theories, which are in turn based on different philosophical schools. For a long time, psychological science was split up into the two main fields of qualitative and quantitative approaches. That is still true today, but time has healed many of the 'wounds' that resulted from the often heated debates between the two camps. In our times, we see that the two approaches have tended towards fusion rather than more fission. Psychological science and practice has been strengthened by the developments that resulted from this process.

Kowal, E. (2006). Mutual obligation and Indigenous health: Thinking through incentives and obligations. *Medical Journal of Australia, 184*(6), 292-293.
As shared responsibility agreements between Indigenous communities and the Australian Government become more prevalent, where their goal is health improvement we need to consider whether the rewards and obligatory behaviours are acceptable, whether communities have real freedom of choice, whether the arrangements can be implemented and evaluated, and whether they will improve health.

Krause, K.-L. D. (2005). Serious thoughts about dropping out in first year: Trends, patterns and implications for higher education [online]. *Studies in Learning, Evaluation, Innovation and Development, 3*(3), 55-68. Retrieved from http://hdl.handle.net/10072/15410
Student attrition has become the focus of significant research activity in Australia over the past decade. To some extent this focus has been by driven by national policy imperatives to reduce student attrition, but other drivers include a growing concern about the quality of the student experience in the context of an increasingly 'marketised' and highly competitive higher education sector. This paper reports on data drawn from the national study of the first year experience in Australian universities. It examines the characteristics of first year undergraduates who seriously consider dropping out of university during their first year. Implications for policy and practice are discussed by way of conclusion.

Krieg, A. (2006). Aboriginal incarceration: Health and social impacts. *Medical Journal of Australia, 184*(10), 534-536.
Incarceration has major health implications. There is increasing evidence that many people in prison are there as a direct consequence of the shortfall in appropriate community-based health and social services, most notably in the areas of housing, mental health and wellbeing, substance use, disability, and family violence.1-3 The most comprehensive study of prisoner health in Australia to date, the New South Wales

Inmate Health Survey, identified that two-thirds of inmates had substance use concerns and more than 74% had mental health issues in the preceding 12 months.2,3 Currently, Aboriginal prisoners represent 22% of the total Australian prisoner population, the highest proportion in 10 years.

Lawrence, D., & Reeves Lawrence, H. (2004). Torres Strait: The Region and its People. *Woven Histories, Dancing Lives: Torres Strait Islander Identity, Culture and History* (pp. 15-29). Canberra, ACT: Aboriginal Studies Press.

'Woven Histories, Dancing Lives' is a collection of essays that communicates the unique histories and cultures of Torres Strait Islanders to a broad audience. Not only have Islanders long absorbed the cultural influences from two surrounding landmasses and, more recently, negotiated the development of two nations in the region, their lives have been transformed by 150 years of immigration and new economic and political conditions. In this collection readers will discover the remarkable cultural diversity that has emerged out of this history. The contributors offer new reflections on inter-ethnic relationships, identity concerns, gender relations and the political struggles of Islanders. As a scholarly resource, this collection of high-quality essays is empirically rich and theoretically innovative. As a creative endeavour, it embraces Islander and non-Islander visions of society and history. As a critical challenge, it contains insights that can be brought to bear upon fundamental issues regarding the place of Indigenous people in an Australia still profoundly uncertain of its relationship to, and recognition of, its Indigenous peoples.

Lawrence, J. (2003). *The 'deficit-discourse' shift: university teachers and their role in helping first year students persevere and succeed in the new university culture*. Paper presented at the In: 6th Pacific Rim First Year in Higher Education Conference: Changing Agendas 'Te Ao Hurihuri', 8-10 July 2002, Christchurch, New Zealand. Retrieved from http://eprints.usq.edu.au/5471/

This paper argues that the increasing participation and diversity of the student body challenges traditional approaches to university teaching as well as the assumptions of deficit which may under pin them. A more helpful approach involves a 'deficit-discourse' shift. By reconceptualising the contemporary university as a new and unfamiliar culture, this shift identifies the potency and applicability of the role of discourses in the university context. Transition is then re-theorised as a process of gaining a familiarity with the new culture's multiple discourses. The 'deficit-discourse' shift questions the 'sink or swim' approach to diversity as well as the blame attached to failing students. It also challenges the understanding that academics have little role in, as well as little responsibility for, their students' retention and ultimate success. It establishes the notion, conversely, that academics can make the difference, helping to facilitate their students' perseverance and success in the new university culture.

Learning and Teaching Academic Standards Arts, Social Sciences and Humanities Draft Geography Standards Statement Consultation Paper (2010): ALTC.

Invitation to comment on the Consultation Paper on Learning and Teaching Academic Standards Arts, Social Sciences and Humanities Draft Geography Standards.

Learning & Teaching Academic Standards Project (2011). Retrieved March, 8 2011, from http://www.altc.edu.au/standards/overview

LeCouteur, A., & Augoustinos, M. (2001). Apologising to the Stolen Generation: Argument, rhetoric and identity in public reasoning. *Australian Psychologist, 36*, 51-61.

Since the appearance of the Bringing Them Home report in 1997, text and talk about the appropriateness of a national apology for the past practices of forcible removal of Indigenous children from their families and communities have appeared on a regular basis in national and local print media, on television and radio, In organised community meetings, and also in everyday discussions between ordinary people. This paper employs a critical discursive approach to analyse the ways in which common argumentative forms, discursive practices, and rhetorical devices were deployed in 104 emailed comments to a newspaper website that either denied or asserted the appropriateness of a national apology. Our analysis emphasises the constructive nature of discourse: the ways in which discursive practices constitute objects and events in particular ways and with particular consequences. Specifically, we identify a number of rhetorically self-sufficient arguments that were deployed in these texts, as well as focusing on the strategic management of stake and interest, and the construction of membership categories and entitlements. The analysis is located within the discursive literature on ''race'' and racism, and serves, more generally, to illustrate the ways in which issues of identity underpin broader cultural and political debates about ''nationhood'', ''race'', and ''ethnicity''.

Lemke, L., & Skov, S. (n.d.). *Stateline: Deadly Drinking in the NT* [Television broadcast]. NT: Australian Broadcasting corporation. Retrieved from http://search.informit.com.au/media;dn=TEF20103000498;res=TVNEWS;type=wmv
Synopsis: Laetitia Lemke interviews Steven Skov about a new report into the massive levels of alcohol consumption in the Northern Territory.

Lertzman, D., & Vredenburg, H. (2005). Indigenous peoples, resource extraction and sustainable development: An ethical approach. *Journal of Business Ethics, 56*(3), 239-254.
Resource extraction companies worldwide are involved with Indigenous peoples. Historically these interactions have been antagonistic, yet there is a growing public expectation for improved ethical performance of resource industries to engage with Indigenous peoples. (Crawley and Sinclair, Journal of Business Ethics 45, 361-373 (2003)) proposed an ethical model for human resource practices with Indigenous peoples in Australian mining companies. This paper expands on this work by re-framing the discussion within the context of sustainable development, extending it to Canada, and generalizing to other resource industries. We argue that it is unethical to sacrifice the viability of Indigenous cultures for industrial resource extraction; it is ethical to engage with indigenous peoples in a manner consistent with their wishes and needs as they perceive them. We apply these ideas to a case study in the coastal temperate rainforest of Clayoquot Sound, British Columbia, Canada. In this case a scientific panel comprised of Nuu-Chah-Nulth elders, forest scientists and management professionals, achieved full consensus on developing sustainable forest practice standards by drawing equally on Indigenous traditional ecological knowledge and Western science in the context of one of the most heated and protracted environmental conflicts in Canadian history. The resulting sustainable forest practice standards were later adopted by leading forestry firms operating on the coast. Our analysis of this scientific panel's success provides the basis for advancing an ethical approach to sustainable development with Indigenous peoples. This ethical approach is applicable to companies working in natural resource industries where the territories of Indigenous peoples are involved.

Living Black (2008) *Spotlight on Megan Davis* [Television broadcast]. Australia: Special Broadcasting Service (SBS).
Meet Megan Davis, a lawyer at the Indigenous Law Centre who is currently completing her PhD

Living Black (2009) *Frank Bowie* [Television broadcast]. Australia: Special Broadcasting Service (SBS).
Frank Bowie is a police officer bridging the divide between police and Indigenous communities.

Living Black (2008) *Indigenous Sheriffs* [Television broadcast]. Australia: Special Broadcasting Service (SBS).
With Indigenous people over-represented in Australia jails, it isn't surprising that many Aboriginal and Torres Strait Islander people grow up fearing law enforcement.

Living Black (2008) *The problem of indigenous housing* [Television broadcast]. Australia: Special Broadcasting Service (SBS). Retrieved from http://search.informit.com.au/media;dn=TEX20103201699;res=TVNEWS;type=wmv
The Federal Government's Indigenous housing program has been constantly under scrutiny. The scheme promises to deliver 750 houses to remote Aboriginal communities in the Northern Territory by 2013. But high costs, lengthy delays and excessive red tape have drawn widepsread criticism. Living Black visits the Tiwi Islands to check on the program's progress. The panel of experts then give their opinions of the scheme.

Living Knowledge: Indigenous Knowledge in Science Education (n.d.). Australian National University. Retrieved December 8, 2010, from http://livingknowledge.anu.edu.au/index.htm
Welcome to the Living Knowledge website. This site is part of a three year Australian Research Council (ARC) research project Indigenous knowledge and Western science pedagogy: a comparative approach. The project aims to determine the most effective ways of incorporating Indigenous knowledge within the NSW secondary school science curricula.

Long, M., Frigo, T., & Batten, M. (1998). *The school to work transition of Indigenous Australians : review of the literature and statistical analysis*. DEETYA Task Force on School to Work Transition for Indigenous Australians, Education, Training and Youth Affairs. Retrieved from http://www.dest.gov.au/sectors/indigenous_education/publications _resources/profiles/school_work_transition_indigenous_australians.htm

This report was commissioned by the Task Force on School to Work Transition for Indigenous Australians in the Department of Employment, Education, Training and Youth Affairs. The Task Force was established to examine issues of access to Departmental programs and services for young Indigenous people moving from school to work and to consider ways in which programs and policies could be enhanced to assist clients in overcoming barriers to education and employment. The report describes the current situation in terms of the pathways for Indigenous young people and their participation in relevant DEETYA programs. The report identifies barriers to successful transition from school to work, including forms of teaching, curriculum and assessment which pose greater educational challenges for Indigenous youth, as well as broader social issues such as racism, poverty, poor health, remote location, incarceration and an absence of employment opportunities. It highlights the need for improvements in educational outcomes as the key to improved results in the labour market. It provides an overview of the common features associated with successful transitions and programs as well as some systemic weaknesses inhibiting success. It reviews a range of statistical data and provides valuable insights into education and labour market participation rates for Indigenous and non-indigenous populations of young people moving from school to work. It also discusses educational attainment levels of both groups and demonstrates their direct correlation with employment rates, highlighting the significance of issues reviewed by the Task Force.

Loos, N. (2007). The Golden Age of Missions 1900-1950. *White Christ Black Cross: The Emergence of a Black Church* (pp. 58-72). Canberra, A.C.T.: Aboriginal Studies Press.

Paternalism, Dioceses, Anglican Church of Australia -- History, Aboriginal Australians -- Cultural assimilation -- History, Anglican Church of Australia. Australian Board of Missions

Lumby, B. (2010). 'Closing the Gap' through cultural competence. Retrieved February 22, 2011, from http://www.ccca.com.au

Like many of us, CCCA believes the first step to closing the gap is through education. Indigenous Research and Development professionals, Bronwyn Lumby and Dr Terri Farrelly, have developed a series of online, accredited, competency-based cultural training courses which help non-Indigenous Australians increase their understanding of Indigenous cultures. Bronwyn is a descendant of the Nukunnu people from South Australia but lives in the Illawarra in NSW. She has lectured in Aboriginal Studies and Cultural Diversity and been involved in Indigenous health since 2001. In 2005 Bronwyn and Terri started an Indigenous Research and Development Consultancy – The Echidna Group. Bronwyn and Terri have worked on the concept of cultural competence and explain the difference between Cultural Awareness and Cultural Competence:

Mackean, T., Mokak, R., Carmichael, A., Phillips, G., Prideaux, D., & Walters, T. (2007). Reform in Australian medical schools: a collaborative approach to realising Indigenous health potential. *Medical Journal of Australia, 186*(10), 544. Retrieved from http://www.mja.com.au/public/issues/186_10_210507/mac10401_fm.html

The Australian medical education system is at a critical juncture in relation to what and how it delivers for Aboriginal and Torres Strait Islander health. Since 2004, three key organisations concerned with medical education have worked to provide a toolkit for implementation of sustainable reform within medical schools. The aim is a medical workforce trained in Indigenous health, and more Aboriginal and Torres Strait Islander doctors, leading to better health for Australia's Indigenous peoples.

Majellan Health Care Services (n.d.). Magellan Cultural Competency Resource Kit. Retrieved from https://www.magellanprovider.com/.../culturalcompetency/resourcekit.pdf

Magellan Cultural Competency Resource Kit developed by Magellan Health Services.

Manu'atu, L., & Kepa, M. (2002, November 22-24). *Toward Conceptualising Cultural Diversity: An Indigenous Critique*. Paper presented at the Joint conference, School of Māori & Pacific Development & International Centre for Cultural Studies, Hamilton, New Zealand.

This paper, written from the perspectives of indigenous Māori and Tongan researchers, critiques the Auckland Secondary Schools Principals Association's (ASSPA) perspective that culture disrupts students' schooling. It discusses the relations of schooling to the cultural and political forces inside and outside of school; the relations of indigenous students to their own community and environment. It examines how the

ASSPA protects and supports the relationship of schools in shaping culture and politics and how the ASSPA and schooling can be infused with new insights, perspectives, philosophies, and approaches through practices that traverse cultural and political relationships. The paper presents a theoretical framework called "Po Talanoa," which is empowering and gratifying to indigenous people because it does not limit their capacity to understand the complexity and richness of the indigenous cultural milieu. The framework facilitates understanding of the relationships of schooling in promoting and hindering the development of internal strength, feeling at home within the educational environment, and transforming cultural and political relationships that reflect ideas, perspectives, interests, and activities of the ASSPA. The paper asserts that schooling is a political act and that schooling should be a partnership in which both the school and the indigenous peoples are aware and proud of their language and cultural practices. (SM)

Māori@Massey strategy (n.d.). Massey University New Zealand. Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=1488

In order to contribute to wider societal goals, universities need to address the educational and developmental aspirations of indigenous peoples. That aim is endorsed in the Māori@Massey Strategy, which provides a framework for considering the relationship of universities with indigenous populations. Embedded in the Māori@Massey Strategy are key pathways for achieving the best possible gains for Māori and for marking out a distinctive role for Massey as a contributor to Māori tertiary education. Six broad aims of the strategy are identified:

- the enhancement of Māori academic capacity
- expansion of the Māori professional workforce
- collaboration with Māori in the creation of new knowledge
- informing cultural, social, economic and ecological policies
- promotion of Māori language as a spoken language
- direct participation in ventures linked to positive Māori development.

Mapping the Development of Cultural Competence (n.d.). Charles Sturt University. Retrieved November 26, 2010, from http://www.csu.edu.au/division/landt/indigenous-curriculum/cultural-competence/mapping-competence.htm

Combining the six steps below with the six stages of Wells's (2000) cultural competence continuum produces a matrix which can be used to guide the development of cultural competence.

Marks, G. N. (2007). Completing university: Characteristics & outcomes of completing & non-completing students. *Longitudinal Surveys of Australian Youth*. The Australian Council for Educational Research Ltd.

This report examines the factors that influence course completion by young Australians who commence university. It also documents the labour market outcomes of those who enrol at a university but who leave before obtaining a qualification.

Mark, H. (2008). Australian Biography, A series that profiles some of the most extraordinary Australians of our time [Issue 11], May O'Brien: Teachers notes. Film Australia. Retrieved March 31, 2011, from http://www.filmaust.com.au/australianbio11/AUSbio11-TN_MO.pdf

This program is an episode of Australian Biography (Series 11) produced under the National Interest Program of Film Australia. This well-established series profiles some of the most extraordinary Australians of our time. Many have had a major impact on the nation's cultural, political and social life. All are remarkable and inspiring people who have reached a stage in their lives where they can look back and reflect. Through revealing in-depth interviews, they share their stories - of beginnings and challenges, landmarks and turning points. In so doing, they provide us with an invaluable archival record and a unique perspective on the roads we, as a country, have travelled.

Matthews, S., Howard, P., & Perry, B. (2003). Working together to enhance Australian Aboriginal students' mathematics learning.Proceedings of the 26 th Annual Conference of the Mathematics Education Research Group of Australasia (MERGA 26). Geelong: Deakin University. Retrieved from http://www.merga.net.au/documents/Keynote_MatthewsEtAl.pdf

This paper focuses on the social justice imperative to bring about improved mathematical learning outcomes for Aboriginal students. It provides comment whereby mathematics educators can appreciate more fully the context in which many Aboriginal students learn mathematics. Further, the paper reports on five mathematics education case study projects initiated by educational systems working collaboratively with

Aboriginal communities. It examines each program using seven constructs: social justice; empowerment; engagement; reconciliation; self-determination; connectedness; and relevance. As an outcome, possible roles and responsibilities of mathematics educators for working collaboratively with Aboriginal communities to provide appropriate mathematics pedagogy for Aboriginal students are identified.

Maynard, J. (2007). Political MobilisationFight for Liberty and Freedom. In *The origins of Australian Aboriginal activism* (chap. 4). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/maynard_ch4.pdf
John Maynard has made a major contribution to Australian historiography. He has brought to life several major figures of the 1920s and has discovered much hitherto unknown material about Aboriginal politics. Interpretations can never be the same again.

Maynard, J. (2007). Circles in the Sand: An Indigenous Framework of Historical Practice. *The Australian Journal of Indigenous Education, 36*(Supplementary), 117-120.
This paper seeks to identify and explore the differences of Indigenous approaches to historical practice. Why is history so important to Indigenous Australia? History is of crucial importance across the full spectrum of Indigenous understanding and knowledge. History belongs to all cultures and they have differing means of recording and recalling it. In essence, the paper explores the undercurrents of Australian history and the absence for so long of an Aboriginal place in that history, and the process over the past 40 years in correcting that imbalance. During the 1960s and 1970s the Aboriginal place in Australian history for so long erased, overlooked or ignored was suddenly a topic worthy of wider attention and importance. But despite all that has been published since, we have not realistically even touched the surface of what is buried within both the archives and oral memory. And quite clearly what has been recovered remains largely embedded within a white viewpoint of the past.

Maynard, J. (2007). Introduction. In *Fight for Liberty and Freedom: The origins of Australian Aboriginal activism*. Canberra: Aboriginal Studies Press. Retrieved from http://www.aiatsis.gov.au/asp/docs/Contents%20Sample%20Chaps%20Index/maynard/MaynardIntroduction.pdf
The Australian Aboriginal Progressive Association (AAPA), begun in 1924, is little heard of today, but today's Aboriginal political movement is drawn from these roots. In this passionate exploration of the life of founder, Fred Maynard, John Maynard reveals the commitment and sacrifices made by these Aboriginal heroes. Decades earlier than is commonly understood, Aboriginal people organised street rallies and held well-publicised regional and metropolitan meetings. The AAPA showed incredible aptitude in using newspaper coverage, letter writing and petitions, and collaborated with the international black movement through Maynard's connections with Marcus Garvey, first president of the Universal Negro Improvement Association (UNIA). The AAPA's demands resonate today: Aboriginal rights to land, preventing Aboriginal children being taken from their families, and defending a distinct Aboriginal cultural identity.

McClure, D. (2008). *An Exploration of Teachers' Knowledge About Aspects of Australian Indigenous History and their Attitude to Reconciliation*. Australian Catholic University. Retrieved from http://dlibrary.acu.edu.au/digitaltheses/public/adt-acuvp244.20012011/index.html
In contemporary Australian society the term Reconciliation refers to the process by which the Indigenous and wider Australian communities strive to improve relations with each other. It seeks to do this by recognizing past wrongdoings, addressing the disadvantage faced by Indigenous people today, whilst working together as Indigenous and non-Indigenous Australians for a better future (Council for Aboriginal Reconciliation, 1993a,b,g). Education is seen to play an important role in the advancement of this process. This is evident in the policy documents of Australian education departments (Brisbane Catholic Education, 2006; Department of Education, science and Training, 1999; Education Queensland, 2000) and the observed level of support for Reconciliation in the educational community (Burridge, 2006). It is apparent that Reconciliation is a key issue for teachers in modern Australia. This is particularly the case for teachers in Catholic schools. Catholic school teachers are required to model gospel values, one of which is the notion of reconciliation, embodied in the sacramental rite bearing the same name. Although the theological and secular meanings of this term have some similarities there are significant tensions between "Christian" reconciliation and reconciliation in the broader Australian context. The importance of Reconciliation between Indigenous and non-Indigenous Australians to Catholic school teachers is articulated in the National Catholic Education Commission's Statement: Educating for Truth, Justice, and Reconciliation (1998). This document makes a strong commitment to support and encourage educators in the Catholic community to journey with Indigenous Australians and work towards reconciliation through education.

Teachers in Catholic primary schools are the interface between Reconciliation, the Catholic ethos, and students. The attitude of these teachers towards this process will have a significant bearing on how it is addressed in the school setting. The National Catholic Education Commission (1998) regards a positive and productive approach to Reconciliation is dependent on an appreciation of Indigenous Australian history. It is this link between knowledge of Indigenous Australian history and attitude towards Reconciliation that is the principle focus of this study. This investigation tested the hypothesis that teachers' knowledge of Indigenous history impacts positively on their attitude towards Reconciliation. In testing this hypothesis data on these constructs were collected via an attitude inventory and a history test, presented in questionnaire format. These research instruments were developed specifically for this investigation and administered to 100 staff from 11 Brisbane Catholic Education Primary schools. These 11 schools were those that agreed to participate from a sample of 50 schools randomly selected from within the Brisbane Diocese. The participants' scores on each of the instruments were correlated in order to test the research hypothesis and their responses to the attitude survey were subjected to factor analytic techniques to search for underlying patterns in the data. Schools differed significantly in their attitude scores and history test results, however, across the sample it was found that there was a small to moderate positive correlation between a teacher's knowledge of Indigenous history and their attitude towards Reconciliation. Participation in formal training in Indigenous history, Indigenous studies, or cultural awareness was also shown to correlate with a positive attitude towards Reconciliation. With regards to the factor analysis, it was observed that the response patterns of participants to the Attitude survey could be grouped into five broad themes and that the highest level of agreement was observed on items relating to "Recognition of ATSI history in Australian Culture". The latter finding indicates that the teachers sampled considered Indigenous history an important aspect of the Reconciliation process. The correlation between history test results and attitude inventory scores supports the research hypothesis that that teachers' knowledge of Indigenous history impacts positively on their attitude towards Reconciliation. This, coupled with the observation that participation in formal training also impacts favorably on this construct, suggests steps by which teacher attitudes could be improved. These steps could include making in-service training and pre-service units focusing on Indigenous history a compulsory component of teacher education programs.

McConaghy, C. (2000). *Rethinking indigenous education: Culturalism, colonialism and the politics of knowing*. Flaxton, QLD: Post Pressed.

Written as part of the author's PhD studies. Argues that culturalism in relation to Indigenous education can be criticised on moral, conceptual and political grounds and suggests a need for 'postculturalism' within Indigenous education. Topics addressed include scientific culturalism, 'pastoral welfarism' assimilation, cultural relativism and radicalism. Includes bibliography, references and index.

McConaghy, C. (2003). On pedagogy, trauma and difficult memory: Remebering Namatjiri, our beloved. *The Australian Journal of Indigenous Education, 32*, 11-20.

One of the projects engaged in within the text Rethinking Indigenous Education (RIE) (McConaghy, 2000) was an analysis of the colonial regimes that are reproduced within Indigenous education, often despite our emancipatory intentions. Through a detailed critique of the various competitions for epistemic authority in the field, the book explores the structural processes by which certain knowledges are legitimated as "truths" and the material and symbolic effects of these. The focus of the book was on the imagined worlds of various traditions of knowing Indigenous education and their claims to authority. It was a "how" rather than a "who" story that dealt with theoretical assumptions, broad-brush policy and curriculum inquiry and that attempted to avoid the identity politics that had gripped Indigenous education for more than a decade. Importantly the book also suggested that rather than being cumulative, critique is a process that needs to be ongoing, done again and again. This paper, Remembering Namatjira, has sought to move beyond the main projects of RIE, many of them structural in nature, to an analysis of more intimate aspects of Indigenous education. It addresses some of the "who" issues, not in terms of representation politics, who can know and speak what,but in terms of the psychic difficulties that we attach to knowledge in Indigenous education. Whereas RIE drew upon postcolonial and feminist insights, this paper considers the contribution of psychoanalysis to thinking through some of the more intractable issues that remain unexamined or under examined in the field. Among the issues addressed are the fundamental dilemmas around our ambivalences in education; the notion of pedagogical force (and transferences, resistances and obstacles to learning); the work of ethical witnessing; and issues of difficult knowledge, or knowledge and memories that we cannot bear to know. Central to the work of rethinking Indigenous education again, in moving beyond deconstruction, is the process of making meaning out of the ruins of our lovely knowledges (Britzman, 2003), our comfort knowledges, about what should be done in Indigenous education.

McCoy, B. F. (2008). Healers and health.*Holding Men: Kanyirninpa and Aboriginal men's health* (chap. 3). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/mccoy_ch3.pdf
The ways in which indigenous men understand their health and culture are eloquently explored in this evocative examination of Aboriginal life. This accessible meditation uses conversations, stories, and art to demonstrate that kanyirninpa—the cultural value and relationship that has sustained Kimberly desert communities for centuries—may provide hope for change and better health for all. Recognizing vulnerabilities that remain in young indigenous men's lives in a rapidly changing world—sport, substance abuse, and incarceration—this ethnography offers Aboriginal insights into the ways in which kanyirninpa can provide possibilities for lasting improvements to men's health.

Ministerial Council on Education, Employment, Training and Youth Affairs (2007). *Australian Qualifications Framework: Implementation handbook (4th ed.).* Australian Qualifications Framework (AQF) Advisory Board. Retrieved July 26, 2011, from http://www.aqf.edu.au/Portals/0/Documents/Handbook/AQF_Handbook_07.pdf
This Handbook provides a detailed guide for the implementation of the Australian Qualifications Framework. It should be read in conjunction with documents issued by accrediting bodies.

McInerney, D. (2002). *Relationships between motivational goals, sense of self, self-concept, and academic achievement for aboriginal children.* Paper presented at the Annual Meeting of the American Educational Research Association (Seattle, WA, April 10-14, 2001). Retrieved from http://www.eric.ed.gov/PDFS/ED456992.pdf
An individual's school motivation and achievement are products of a complex set of interacting motivational goals, sense of self, and self-concept variables. Motivational goals may be differentially salient to individuals from different cultural backgrounds; and sense of self, including academic self-concept, may vary across cultural groups. This paper examines the nature of Australian Aboriginal students' motivational goals, the nature of their academic self-concepts, and their sense of self within school settings. Also examined are the relationships of these variables to intention to complete further schooling, affect toward school, valuing school, student achievement, and school attendance. The Inventory of School Motivation and the Self Description Questionnaire were administered to 129 Aboriginal and 810 non-Aboriginal students in grades 7-9 in 6 rural and urban schools in New South Wales. The results suggest that Aboriginal students, even in remote locations, were motivated by the same motives and self beliefs as influenced students from non-Aboriginal and largely urban backgrounds. These results tell a positive story about the capacity of Aboriginal children to do well at school given the right sort of motivational school environment and indicate the need for further research into the causes of the relatively poor academic performance and persistence of Aboriginal students.

McKnight, A. H., G.Nielsen, W. (2010). Animated storytelling about ―My Special Place to represent non-Aboriginal preservice teachers' awareness of relatedness to country. In C.H. Steel, M.J. Keppell, P. Gerbic & S. Housego (Eds.), *Curriculum, technology & transformation for an unknown future, Proceedings ascilite Sydney 2010*, (pp. 609-619).
In this study, a group (N=15) of final year non-Aboriginal preservice teachers participated in an elective subject that aimed to raise their awareness about Aboriginal ways of knowing. A vital aspect of the course was developing the preservice teachers' awareness of ―relatedness to country ‖ which is a key belief for Aboriginal people. The non-Aboriginal preservice teachers selected their own special place and then experienced Aboriginal ways of knowing throughout the course and visited local Aboriginal sites to hear and listen to stories shared by an Aboriginal Elder. At the end of the subject, the preservice teachers created their own animated story about their special place. The animation approach used is called ―Slowmation (abbreviated from ―Slow Animation) which is a narrated stop-motion animation that is played slowly, at 2 photos/second, to tell a story. It is a simplified way for preservice teachers to make animations that integrates aspects of claymation, digital storytelling and object animation. To research this approach the preservice teachers were interviewed at the beginning and end of the course as well as submitting their animation for assessment. Data collected revealed that all the preservice teachers were able to make an animated story explaining their relationship to their ―special place' and most developed a deeper understanding of what a relational approach to country means. Getting the preservice teachers to make animated stories helped them to reflect upon their special place and was a creative way to develop their awareness of cultural diversity especially about Aboriginal ways of knowing.

McLaughlin, J., & Whatman, S. (2007). *Embedding indigenous perspectives in university teaching and learning: lessons learnt and possibilities of reforming/decolonising curriculum.* In 4th International Conference on Indigenous Education: Asia/ Pacific, 19-22 July, Vancouver, *Canada.* Retrieved from http://eprints.qut.edu.au/10350/1/10350.pdf

> Embedding Indigenous knowledge in the curriculum continues to challenge traditional western perspectives on Indigenous epistemologies and cultures. This paper will initially discuss experiences of embedding Indigenous perspectives in the curriculum at an Australian university. The project was inspired by the Reconciliation Statement which ensured funding through Teaching and Learning Large Grants. Its successful outcomes included the creation of identified positions for Indigenous academics within faculties, creation of a resource hub of relevant teaching materials and consistent documentation and awareness of Indigenous perspectives through interviews and staff development workshops. The paper concludes by critically interrogating the methodology used to conceptualise Indigenous knowledge in embedding Indigenous perspectives (EIP) in a university curriculum. This paper argues for a thorough curriculum reform if a degree of decolonisation of the western constructed Indigenous knowledge and its living systems are desired.

McLisky, C., & Day, D. (2004). *Black and white science: Encouraging Indigenous Australian students into university science and technology.* Retrieved from http://sydney.edu.au/koori/research/black_white_science.pdf

> This study makes a preliminary assessment of what causes low Indigenous Science and Technology enrolments and graduations at the University of Sydney, and how to increase educational success and career path opportunities for Indigenous scientists. This study found complex cultural, social, economic and institutional issues influencing under-representation especially the prime importance of Indigenous knowledge to communities and the apparent lack of relevance of Science and Technology to Indigenous people. The need for increased targeted marketing of Indigenous access and support at the University was observed.

McLoughlin, C., & Oliver, R. (2000). Designing learning environments for cultural inclusivity: A case study of indigenous online learning at tertiary level. *Australian Journal of Educational Technology, 16*(1), 58-72. Retrieved from http://ascilite.org.au/ajet/ajet16/mcloughlin.html

> Flexible delivery of educational resources must take account of cultural variables and recognise the specific learning needs, preferences and styles of learners. In designing instruction, there may be a tension between the need to ensure access for a diverse student population, while at the same time taking into account the need for localisation to accommodate learners' particular cultures, cognitive styles and preferences. Considering the micro and macro cultural levels of instructional design is therefore essential if appropriate learning environments are to be created. The acceptance, use and impact of WWW sites is affected by the cultural backgrounds, values, needs and preferences of learners. One of the limitations in current instructional design models is that they do not fully contextualise the learning experience, and are themselves the product of particular cultures. The design of Web based instruction is not culturally neutral, but instead is based on the particular epistemologies, learning theories and goal orientations of the designers themselves. Recently, theorists have argued for a cultural dimension in the design process and the need to provide culturally sensitive learning environments. In this paper, we trace the design processes involved in the development of an online learning environment for indigenous Australian learners preparing to enter university, and account for the cultural issues that impacted on creation of learning tasks and styles of communication. The paper argues for cultural localisation, which means incorporating the local values, styles of learning and cognitive preferences of the target population. It also means going beyond surface level design considerations, to achieve culturally inclusive constructivist learning environments. Examples of tasks, activities and forms of online interaction are provided in the context of a bi-cultural model of learning that recognises diversity and different learning needs. It is recommended that when creating WWW based course support sites for cultural inclusivity, systematic attention must be given to particular design guidelines, which include responsiveness to learner needs, community based learning and cultural contextualisation of learning activities.

Mellor, D. (2004). Responses to racism: a taxonomy of coping styles used by Aboriginal Australians. *American Journal of Orthopsychiatry, 74*(1), 56-71.

> The results of a survey into the responses of Aboriginal Australians to racism are reported in this article. After a review of previous taxonomies of responses to racism, discrimination or oppression, the data from a series of interviews on the experience of racism and the emotional and behavioural responses are analysed. The author develops a new taxonomy of coping framed by the following broad categories: to defend the self, to control or contain the reaction, or to confront the racism

Memmott, P. (2000). The Way It Was: Customary Camps and Houses in the Southern Gulf of Carpentaria. In P. Read (Ed.), *Settlement* (chap. 2). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/read_ch2.pdf
> A history of Australian Indigenous housing.

Message Stick (2008). *Talking Stick* [Motion picture]. Australia: Australian Broadcasting Corporation (ABC).
> Message Stick about their careers, and the ever-growing Indigenous film industry.

Message Stick (2008). *2 Live 2 Deadly* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved from http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=TEX20092603704;res=TVNEWS
> From humble beginnings operating out of a terrace house in Redfern twenty years ago, the Aboriginal voice on Sydney radio has struggled to seal its place on the city's airwaves.

Message Stick (2008). *Aboriginal Sportspeople* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
> Aboriginal sports people Marcia Ella-Duncan, Danny Morsu, Bo Della-Cruz discuss their involvement in their respective sports and their communities.

Message Stick (2008). *Improving Education Standards* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved from http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=TEX20092204633;res=TVNEWS
> Improving Education Standards: In tackling the high level of disadvantage affecting so many Indigenous communities in Australia, it's clear that improving education standards is one of the biggest priorities to be addressed.

Message Stick (2008). *Law and Justice* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
> How is Australia to be judged when it's clear that the most vulnerable and disadvantaged group, Indigenous Australians, is also the group most likely to be languishing in our increasingly overcrowded prisons? Three individuals who work tirelessly to break this cycle and bring some sense of hope that positive alternative are within our reach Dennis Eggington who has been the Chief Executive Officer of the Aboriginal Legal Service of Western Australia since 1995.Colleen Murray, the Executive Officer of the Tirkandi Inaburra Cultural and Development Centre which is dedicated to assisting Indigenous boys, aged 12 to 15, who are at risk of becoming caught up in the juvenile justice system.

Message Stick (2008). *Voices from the Cape Part One* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
> In April 2007, the community school in Aurukun invited David Vadiveloo to bring his unique Community Prophets model to engage their students.

Message Stick (2008). *Voices from the Cape Part Two* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC).
> The second part of this series follows the trials and tribulations of a local community school in Aurukun, on Queensland's Cape York Peninsula

Message Stick (2008). *Indigenous Entrepreneurs* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved from http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/documentSummary;dn=TEX20081401118;res=TVNEWS
> Indigenous Entrepreneurs: Corowa talks to Indigenous Australian entrepreneurs former rugby union player Mark Ellis and IBA Chairman Joseph Elu about their business success and the prospects for the Indigenous community to enter into the business world.

Message Stick (2010). *The hidden truth: The story of Frances Bodkin* [Television broadcast]. Australia: Australian Broadcasting Corporation (ABC). Retrieved December, 8 2010, from http://www.abc.net.au/tv/messagestick/stories/s2983831.htm
> Frances Bodkin, known to many as "Aunty Fran" is a 76 year old Harawal woman from the south of Sydney. Despite her age, she works tirelessly to teach traditional Indigenous 'science' and enable a deeper understanding of, and an ability to care for, our natural environment.

Ministerial Council on Education, Employment, Training and Youth Affairs (2001). *Exploring Multiple Pathways for Indigenous Students: Discussion paper*. Retrieved March 22, 2011, from http://www.mceetya.edu.au/verve/_resources/exploringmultiplepathways_file.pdf
> Exploring Multiple Pathways for Indigenous Students, from MCEETYA, is an information paper which looks at the transition for indigenous peoples from primary to secondary schooling, from school to vocational education and to higher education.

Mitchell, J. (2010). *In good faith?: Governing Indigenous Australia through God, charity & Empire 1825-1855*. Retrieved from http://epress.anu.edu.au/good_faith_citation.html
> In the early decades of the 19th century, Indigenous Australians suffered devastating losses at the hands of British colonists, who largely ignored their sovereignty and even their humanity. At the same time, however, a new wave of Christian humanitarians were arriving in the colonies, troubled by Aboriginal suffering and arguing that colonists had obligations towards the people they had dispossessed. These white philanthropists raised questions which have shaped Australian society ever since. Did Indigenous Australians have rights to land, rationing, education and cultural survival? If so, how should these be guaranteed, and what would people have to give up in return? Would charity and paternalism lead to effective government or dismal failure – to a powerful defence of an oppressed people, or to new forms of oppression? In Good Faith? paints a vivid picture of life on Australia's first missions and protectorate stations, examining the tensions between charity and rights, empathy and imperialism, as well as the intimacy, dependence, resentment and obligations that developed between missionary philanthropists and the people they tried to protect and control. In this work, Mitchell brings to life hitherto neglected moments in Australia's history, and traces the origins of dilemmas still present today.

Mooney, J., & Craven, R. G. (2005). *Teaching Aboriginal Studies: Producing Inclusive Australian Citizens*. Retrieved from http://www.aare.edu.au/05pap/moo05315.pdf
> This paper argues that Aboriginal Studies should not merely be 'taught' on the sidelines, but celebrated and incorporated into mainstream teaching. If primary teacher education institutions and departments of education's teaching and learning mission is to produce inclusive Australian citizens, then it can be argued that primary teacher education institutions and likewise schools must incorporate Aboriginal Studies and Aboriginal Studies perspectives. The paper considers the historical factors that have influenced Australia's misunderstanding of Aboriginal people and culture, and the present plight of Aboriginal people in Australia. It examines these historical factors and how these factors have resulted in Aboriginal people and culture being perceived as insubstantial which has led, in some areas, to chronic Aboriginal disadvantage. In the 1970's a cultural resurgence resulted in Aboriginal Studies being taught in schools. However, many primary teacher education institutions have been slow to introduce Aboriginal Studies subjects. This paper presents a rationale for teaching Aboriginal Studies within universities, schools and hence the wider Australian community.

Moran, A. (2002). The psychodynamics of Australian settler-nationalism: Assimilating or reconciling with the Aborigines. *Political Psychology, 23*(4), 667-701.
> Settler-nationalism is a form of nationalism that must face specific cultural dilemmas as a result of the dispossession of indigenous peoples. Since the Second World War, Australia has attempted to come to terms with its past of dispossession and to find ways to incorporate Aborigines within national imaginings, and within the nation itself. This paper argues that there are two modes of settler-nationalism-termed assimilationist and indigenizing-that compete to organize the national reality, including relations between the settler and indigenous populations. Kleinian object relations theory is drawn upon to delineate the emotional structures of the two modes of nationalism. Implications for indigenous rights, in particular for Aboriginal land rights, are examined.

Morawski, J. G. (2005). Reflexivity and the psychologist. *History of the Human Sciences, 18*(4), 77-105.
> Psychologists tend to examine their activities in experimentation with the same objective scientific attitude as they routinely assume in the experimental situation. A few psychologists have stepped outside this

closed epistemic practice to undertake reflexive analysis of the psychologist in the laboratory. Three cases of such critical reflexive analysis are considered to better understand the strategies and consequences of confronting what Steve Woolgar has called 'the horrors of reflexivity'. Reflexive work of William James, Horace Mann Bond, and Saul Rosenzweig are examined: working in the early years of modern experimental psychology these scientists identified limitations in the dominant natural science model of experimentation. Attending to the scientist's own cognitions, social status, and unconscious processes respectively, James, Bond, and Rosenzweig criticized this natural science model and presented methodological and epistemic alternatives. The relative neglect of their constructive observations underscores the resistance to addressing psychology's reflexive dimensions.

Mulholland, E. (2008). *Improving health in East Arnhem Land, Issues 83*.
The article focuses on the need for a collective effort between the Australian federal government and community-controlled services to roll out a major expansion of primary health care services for the Aboriginal people across the Northern Territory. It notes that the government and private sectors should maximize its effort in resolving such problem considering the growing number of aboriginal people who experience various sickness and illness especially in East Arnhem Land. On the other hand, it cites that if the places where these people live are disturbed and damaged, social relationships must also be disturbed and damaged and if social relationships are damaged, people get sick.

Munro, M., Geia, L., Green, D., Dennis, R., & Clay, N. (n.d.). Indigenous Australians training to make sporting history: A group of inspirational Indigenous Australians are training to make sporting history, with the goal of representing their country at the London Olympics [Television Boradcast]. Australia: Seven Network. Retrieved from http://search.informit.com.au/search;rs=1;rec=12;action=showCompleteRec
A group of inspirational Indigenous Australians are training to make sporting history, with the goal of representing their country at the London Olympics. They are looking to win Australia's first gold medal in boxing at an Olympic Games, and now, they have the support of world boxing champion Danny Green.

Nakata, M. (1998). Anthropological texts and Indigenous standpoints. *Australian Aboriginal Studies,* (2), 3-4. Retrieved from http://ezproxy.csu.edu.au/login?url=http://search.informit.com.au/fullText;dn=990707412;res=APAFT
In this article, I present an outline of the Haddon Reports from my standpoint as a Torres Strait Islander. This standpoint attempts to outline the content of what the Cambridge scholars did, sheds some light on the sciences they deployed, and discusses the legacy of their contribution to the current understandings and representations of Torres Strait Islanders today. However, it is the relevance of the Haddon Reports (as an exemplar of knowledge production) to the issue of on Indigenous scholarship that frames the whole article.

Nakata, M. (2002). Indigenous knowledge and the cultural interface: Underlying issues at the intersection of knowledge and information systems. *IFLA journal, 28*(5/6), 281-291.
I am aware as I begin this plenary paper that members of the library profession that are drawn to a presentation slotted under the theme, Indigenous Knowledge, are most likely interested in the systems and issues for managing information in that area.

Nakata, M. (2002). *Some thoughts on the literacy issues in indigenous contexts*. Melbourne: Language Australia.

Nakata, M. (2004). Indigenous Australian studies and higher education. *Australian Institute of Aboriginal and Torres Strait Islander Studies,* The Wentworth Lectures–Unpublished paper.
Lecture given by Professor Nakata. The Wentworth Lectures - 2004

Nakata, M. (2007). The cultural interface. *The Australian Journal of Indigenous Education, 36*, 7–14.
For a while now I have been researching and writing about Australian Indigenous education issues. Like you all, I have seen much good work and learnt much from what is going on across the country and internationally to improve outcomes for Indigenous learners in formal education processes. And still we go on with the struggle and with the limitations that Western sciences and practices place on us in the process. This paper draws together theoretical propositions from the work we have been progressing for the higher education sector over the past decade and to point to some foundational principles that can

help establish some early beginnings with Indigenous education as a discipline in the higher education sector.

Nakata, M. N. (2001). *Indigenous peoples, racism and the United Nations*. Altona, Vic.: Common Ground Publishing.

> The Regional Meeting of Indigenous Peoples on the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance was hosted by the Aboriginal and Torres Strait Islander Commission (ATSIe in Sydney, Australia in February 2001. The meeting, designated a satellite meeting by the United Nations High Commissioner of Human Rights, provided a forum allowing discussion and presentation by Indigenous Peoples from Aotearoa/New Zealand, mainland United States, Hawaii, Canada and Australia on racism and racial discrimination issues that affect Indigenous Peoples in those countries. Indigenous Peoples, Racism and the United Nations preserves a record for those who participated in the Sydney Conference as well as becoming a means to disseminate and canvass both local and international issues of racism and identity in the wider public domain. As well it serves to demystify the role and activities of the United Nations in relation to racism and Indigenous Peoples. This is a book addressing policy makers and politicians, but it is much more than that. It includes a collection of voices telling it 'like it is' for many of the world's Indigenous Peoples. It is a book that should be widely read by non-Indigenous communities as a means of connection with the humanity in us all, and as a call for change.

Nakata, M. N. (2007). Disciplining the Islander in formal education. *Disciplining the savages : savaging the disciplines* (chap. 8). Canberra, ACT: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/nakata_ch8.pdf

> "Martin Nakata, an Torres Strait Islander and indigenous academic, casts a critical gaze on the Cambridge Expedition researchers of the late 1890s. Meticulously analysing the linguistic, physiological, psychological and anthropological testing conducted, he offers an astute critique of the researchers' methodologies and interpretations. He uses these insights to reveal the similar workings of recent knowledge production in Torres Strait education."--cover.

Nakata, M. N., & Langton, M. (2005). *Australian indigenous knowledge and libraries*. Canberra, ACT: Australian Academic & Research Libraries.

> This book is an outcome of the Libraries and Indigenous Knowledge Colloquium held at the State Library of New South Wales in December 2004. The editors have taken advantage of the opportunity provided by the substance and scope of the papers presented at the Colloquium, and the degree of professional interest in the issues associated with Indigenous Knowledge in libraries and archives, to put together an edited collection that is accessible to a wider audience. If it is possible to guide the way readers respond to this collection, then perhaps the first thing the authors would like readers to take away would be an appreciation and understanding of the complexities that professionals must engage with in meeting the needs of Indigenous people and the issues associated with managing Indigenous knowledge. From the Indigenous perspective, we can well understand the profession's desire to have clear prescriptions for practice and practical assistance. However, the path to developing clear and high standards of practice in this area rests on building a strong foundation for understanding what informs the concerns of Indigenous people about the intersection of our knowledge and cultural materials with library and archival systems and practice. This requires a broad sweep across issues of knowledge, culture, history, heritage, law, and information technologies. It requires consideration of articulations between the local/global, the Indigenous/Western, and traditional/contemporary dualities. Most importantly, it requires professional understanding at a level deep enough to generate problem-solving and innovations to practice to overcome the manifold tensions that emerge across all these in a diverse range of situations.

Nakata, M. N., & Northern Territory Library (2006). *Evaluation of the Northern Territory Library's Libraries & Knowledge Centres*. Darwin: Northern Territory Library.

> The Libraries and Knowledge Centres (LKC) concept, as a model for the delivery of relevant and sustainable information services in the Northern Territory, has the potential to be a key infrastructure element for the Northern Territory Government's plans for building capacities in the regions and better futures for all Territorians.

Nancy, E. (2002). *Cultural competence: Ethical & empowered response with discrimination.* California: Institute on Global conflict & cooperation, University of California.

This is the sixth case study in the series Holding These Truths: Empowerment and Recognition in Action. This series presents case studies for a future conflict resolution textbook. It has been successfully piloted with several international classes. Those, who benefit most, stress the importance of carefully studying the introduction. (See Introduction to Conflict Case Studies, Nancy D. Erbe). Because the case study format is intentionally unique, written in an interactive and non-linear workbook style, unlike many introductions, the information provided there is required for understanding the case studies. Readers are encouraged to send comments and critiques directly to the author. Because of the deliberate one-of-a-kind format of the text, detailed page-by-page comments and questions are welcome.

Nappaljari Jones, J., Smith, L., & Briscoe, G. (2006). They used to call it Sandy Blight: Aboriginal health and censorship in Australia. *Australian Aboriginal Studies, 2,* 62-67.

In 1977, a documentary film entitled They used to call it Sandy Blight was produced by independent filmmakers on the National Trachoma and Eye Health Program, a program to survey and treat the eye health of rural Australians, particularly Aborigines and Torres Strait Islanders. The documentary raised awareness of and generated support for Aboriginal health. In this paper we discuss the eye health of Aboriginal peoples prior to and at the time of the documentary and the debate surrounding calls for the film's censorship.

Nash, R. (2006). Embedding Indigenous perspectives in nurse education. *Australian Nursing Journal, 14*(2), 31.

The article highlights a project initiated by the Faculty of Health at Queensland University of Technology in Brisbane for the improvement of cultural competence in its undergraduate education courses. A whole course approach to the development of cultural competence with respect to Aboriginal and Torres Strait islander perspectives was taken by the project according to Robyn Nash, director of undergraduate nursing programs.

Nash, R., Meiklejohn, B., & Sacre, S. (2006). The Yapunyah project: embedding Aboriginal and Torres Strait Islander perspectives in the nursing curriculum. *Contemporary Nurse, 22*(2), 296-316.

The Yapunyah project: embedding Aboriginal and Torres Strait Islander perspectives in the nursing curriculum.

National Aboriginal and Torres Strait Islander social survey, Australia (2010). Australian Bureau of Statistics (2008). Retrieved 8 December, 2010, from http://www.apo.org.au/research/national-aboriginal-and-torres-strait-islander-social-survey-australia

The 2008 National Aboriginal and Torres Strait Islander Social Survey summary booklet is intended for use by Indigenous Engagement Managers while visiting Indigenous Communities. It presents a shorter summary of the results from the 2008 National Aboriginal and Torres Strait Islander Social Survey, on a wide range of topics including population, culture and language, health, education, labour force, housing, family and support networks, children and young adults.

National Aboriginal Health Organisation (n.d.). Retrieved April 5, 2011, from http://www.naho.ca/english/pub_culturalComp.php

Various publications related to cultural competency.

National Association of Social Workers (2007). Indicators for the achievement of the NASW standards for Cultural Competence in social work practice. Retrieved from http://www.naswdc.org/.../NASWCulturalStandardsIndicators2006.pdf

The Indicators for the Achievement of the NASW Standards for Cultural Competence in the Social Work Profession are designed as an extension of the Standards to provide additional guidance on the implementation and realization of culturally competent practice.

National Archives of Australia (2006). *Tracking family : a guide to Aboriginal records relating to the Northern Territory/National Archives of Australia.* Canberra, ACT: National Archives of Australia.

Past state and federal governments followed policies of separating Indigenous children from their families. Children were placed in children's homes or missions run by the government or churches, or, in some

cases, children were fostered or adopted. These arrangements caused pain to those separated and to their families and communities. Two government reports have made recommendations emphasising the importance of making relevant records available to assist children who were separated from their families to discover their identity and to link-up with their families and communities.

National Board of Employment, Education and Training Higher Education Council (1996) *Equality, Diversity and Excellence: Advancing the National Higher Education Equity Framework. Canberra:* Australian Government Publishing Service (AGPS), *1196*, 45.
Equality, Diversity and Excellence: Advancing the National Higher Education Equity Framework.

National Health & Medical Research Council (2005). *Cultural competency in health: A guide for policy, partnerships & participation*. Canberra, A.C.T.: Author. Retrieved April 5, 2011, from http://www.nhmrc.gov.au/publications/synopses/hp25syn.htm
All Australians have the right to access health care that meets their needs. In our culturally and linguistically diverse society, this right can only be upheld if cultural issues are core business at every level of the health system - systemic, organisational, professional and individual. This guide is one step towards this goal, giving a model for cultural competency that can be applied by health systems and organisations to improve health for all.
Governments and health services may be better equipped to tackle Australia's future health issues, including overweight and obesity, if they integrate cultural issues into the planning and delivery of health care and services, business and community groups. The Guide will help policy makers and managers with culturally competent policy and planning at all levels of the health system.
'Cultural Competency in Health' Powerpoint Presentation. The powerpoint presentation is provided for the use of interested individuals and organisations in the delivery of workshops and short courses. It may be used to stimulate discussion about the concept of 'cultural competency', and to facilitate awareness of the NHMRC Guide "Cultural Competency in Health: A guide for policy, partnerships and planning".

National policy framework for Aboriginal & Torres Strait Islander library services & collection. *National & State Libraries Australasia*. Retrieved March 28, 2011, from http://www.nsla.org.au/publications/policies/2007/pdf/NSLA.Policy-20070129-National.Policy.Framework.for.Indigenous.Library.Services.pdf
This policy framework is to guide progressive action across National, State and Territory library institutions in their plans and approaches to Aboriginal and Torres Strait Islander library services and collections.

National report to Parliament on Indigenous education and training (2002). Retrieved April 5, 2011, from http://www.dest.gov.au/schools/publications/2002/nrpiet/full.pdf
This report covers the pre-school, school and post-compulsory education sectors. The results highlight several areas of indigenous education where progress has been made: indigenous children are attending pre-school; more indigenous students are staying longer at school; around one in four indigenous people aged 15-64 are undertaking some form of vocational education and training; and increased proportions of indigenous students are enrolled in Bachelor and higher level courses at universities.

National report to Parliament on Indigenous education and training (2006). Department of Education, Employment & Workplace Relations. Retrieved April 5, 2011, from http://www.dest.gov.au/sectors/indigenous_education/publications_resources/other_publications/National_Report_Parliament_Indigenous_2006.htm#abstract
The National Report to Parliament on Indigenous Education and Training, 2006 tracks progress in Indigenous education and training in 2006 at all levels, from preschool through to higher education. In 2006, the Indigenous Education Program (IEP) provided supplementary funding to almost 200 preschools, schools, vocational and technical education (VET) organisations and education systems, in both the government and non-government sectors. Education providers in receipt of IEP funding report against outcomes in eight priority areas. Four priority areas relate to improving outcomes for Indigenous students – in literacy and numeracy; enrolments; attendance and retention; and in educational outcomes such as the gaining of Year 12 Certificates. Under the heading of Indigenous influence, involvement and presence, progress in the four other priority areas of Indigenous employment; professional development of staff involved in Indigenous education and training; involvement of Indigenous parents and communities in education and training; and culturally inclusive curricula is analysed and discussed. Interspersed through this report is a series of 'features' highlighting the activities of eleven education providers representing all levels of education and a wide range of geographical locations. Their stories give insights into how they are meeting the needs of their communities, what they do best, why they are special, and how they are

achieving good outcomes for their students. In addition, developments in numerous other Australian Government programs that assist Indigenous students are detailed, together with details of expenditure.

National report to Parliament on Indigenous education and training, Department of Education, Science & Training, Australia (2004). Retrieved April 5, 2011, from http://www.dest.gov.au/sectors/indigenous_education/publications_resources/profiles/national_report_indigenous_education_and_training_2004.htm
The National Report to Parliament on Indigenous Education and Training, 2004 tracks progress in Indigenous education and training in 2004 at all levels, from preschool through to higher education, reporting against outcomes in eight priority areas. Four priority areas relate to improving outcomes for Indigenous students in: literacy and numeracy; enrolments; attendance and retention; and in educational outcomes such as the gaining of Year 12 Certificates. Under the heading of Indigenous influence, involvement and presence, is reported progress in the four other priority areas of: Indigenous employment; professional development of staff involved in Indigenous education and training; involvement of Indigenous parents and communities in education and training; and culturally inclusive curricula is analysed and discussed.

National report to Parliament on Indigenous education and training (2006). Department of Education Workplace Training & Workplace Relations. Retrieved April 5, 2011, from http://www.dest.gov.au/NR/rdonlyres/C7CB8111-A9D3-4F54-9028-8484A3817089/24215/2006_NRPReportFINAL_WEB.pdf
This is the sixth in a series of annual reports to Parliament on Indigenous education and training in Australia. Since 2001 these reports have provided evidence of only limited progress in the reduction of gaps in educational outcomes between Indigenous and non-Indigenous Australians. This report makes it patently clear that serious gaps remain in all education sectors and that only increased and sustained efforts will close them.

National review of nursing education: Multicultural nursing education (2001). Commonwealth Department of Education, Science & Training. Retrieved March 28, 2011, from http://www.dest.gov.au/archive/highered/nursing/pubs/multi_cultural/8.htm
Report undertaken by the Commonwealth Department of Education, Science & Training.

Nayar, S., & Tse, S. (2006). Cultural competence and models in mental health: Working with Asian Service Users. *The International Journal of Psychosocial Rehabilitation, 10*(2), 79-87.
The Asian population is one of the fastest growing ethnic groups in New Zealand and this raises questions regarding the ability of the mental health service workforce to respond appropriately to the needs of New Zealand Asian population. This paper provides an overview of key findings from the international and New Zealand literature on the concept of cultural competence and delivery within mental health settings. From this systematic review of literature, the authors present an outline of a ten week education programme seeking to improve the cultural competence of the mental health workforce providing services to the Asian population are summarised.

Nekrassova, N., & Solarte-Vásques, M. C. (n.d.). Cultural Competence: A Fundamental Component of a Successful Higher Education Internationalization Strategy. *Notes on Contributors*.
The aims of the study are to propose further serious research on the strategic implementation of international standards and to demonstrate the need for an interdisciplinary, coherent and cooperative approach. Reports on the transformation of leading European institutions show that adequate support to students and faculty can positively prepare the ground to embrace cultural diversity. Tallinn University of Technology seeks to improve its international relevance working at every organizational level to better be able to meet the highest academic standards, while preserving local values and through cultural awareness, promoting the advantages of a multicultural society. Such an educational approach, assisted with the implementation of conflict management tools, would inspire a method capable of coping with the possible difficulties foreseeable in any planned organizational change. Building cross-cultural competence starts by recognizing and validating foreign and global cultural values, beyond the mere language proficiency training. Emphasis is put on the claim that cultural competence is not acquired through language training alone and that additional knowledge is required to cope with multiculturalism in educational settings, mainly conflict prevention/management skills.

Nelson, A., Allison, H., & Copley, J. (2007). Understanding where we come from: Occupational therapy with urban Indigenous. *Australian Occupational Therapy Journal, 54*(3), 203-214.
This article outlines issues of service provision for Indigenous families in Brisbane, Australia. It presents guidelines for the development of a socially and culturally appropriate occupational therapy service for urban Indigenous children.

Nelson, B. (2002). Higher education at the crossroads: an overview paper. *Canberra*: Department of Education, Science & Training. Retrieved from
http://www.secretariat.unsw.edu.au/acboard/committee_chairs/crossroadskeypoints.pdf

Neuenfeldt, K. (2006). The ongoing debate about women playing didjeridu: How a musical icon can become an instrument of remembering and forgetting. *Australian Aboriginal Studies 1*, 36-43.
An ongoing debate surrounding the use of the didgeridoo is the appropriateness of women playing it. This article explores examples of the quite diverse public discourse on the didgeridoo in Australia (and elsewhere) but also some of the paradoxes informing the debate. The debate is characterised herein as part of a broader process of the construction of social memory via what is remembered or forgotten when the didgeridoo is discussed or used. It is argued that, although gender is one dimension of the debate, there are other pertinent issues that need to be recognised as pivotal.

Ngoonjook : a journal of Australian Indigenous issues: Edition 34 (2010). Retrieved April 5, 2011, from http://batchelorpress.com/books/ngoonjook-34
Articles in this issue:
- Note from the editors by Jacqueline Ottmann and Nereda White
- The Institutional Leadership Paradigm project: improving institutional leadership for Indigenous outcomes by Lyn Fasoli and Jack Frawley
- The Institutional Leadership Paradigm project: an implementation methodology by Tony d'Arbon and Robyn Ober
- Institutional praxis: change and establishing meaningful partnerships with Indigenous peoples by Jacqueline Ottmann
- Institutional engagement with Indigenous communities: the First Nations Partnerships Program and the use of a borderland space by Alan Pence, James P. Anglin and Fran Hunt-Jinnouchi
- Opened and enduring leadership in institutional transformation by Jack Frawley and Nereda White
- Concluding reflections by Jacqueline Ottmann & Lyn Fasoli

Nichol, R. (2008). *Pedagogical Issues Affecting Indigenous Citizenship and Education in Australia and Melanesia*. Paper presented at the A Paper presented to the Social Educators' Association of Australia Biennial Conference, Multidimensional Citizenship Education in a Changing World, University of Newcastle.
http://www.seaa.org.au/media/NICHOL_Pedagogical%20Issues%20Affecting%20Indigenous%20Citizenship%20a.pdf
Culturally appropriate education for people of Indigenous descent is not a privilege; it is a fundamental right. Such an education is also a powerful resource for all educators and all cultures. This paper examines theoretical and pedagogical issues affecting Indigenous education, particularly those raised in my book, Socialization, Land and Citizenship Among Aboriginal Australians: Reconciling Indigenous and Western Forms of Education (The Edwin Mellen Press, New York, 2005). It also draws from comparative dimensions, particularly from Melanesia, acquired during my experiences of teaching and researching in Papua New Guinea and a recent sabbatical in the Department of Anthropology, Durham University, UK. The major objective is to examine issues of education and pedagogy and to suggest forms of reconciliation between the dominant Western or mainstream education and Indigenous forms of education. The work is grounded in ethnographic case studies in Melanesia and Australia, and wide-ranging interaction and consultation with Indigenous people. We can learn a great deal from Indigenous cultures, however their knowledge and methodologies are often ignored or discounted by metropolitan, industrial societies. The presentation and paper lead the participant and reader along an alternative, arguably far more productive and equitable pathway. If you work in education, community development or many related fields, participating in this presentation, reading the paper, and, crucially, putting the recommendations into practice, should lead to a world of greater reconciliation, understanding, inclusive citizenship, peace and productivity. It is argued that if we are to achieve a social and political reconciliation between Indigenous and non-Indigenous citizens there is a clear need for a broad, inclusive and participatory form of citizenship

and civic education, one which acknowledges Indigenous forms of learning and empowers Indigenous communities. The provision of the most appropriate education for Indigenous students is extraordinarily complex and presents an enormous challenge to educators, in Australia and elsewhere. The implications are profound; continued ignorance and arrogance from the dominant cultures will lead to even greater resentment, social alienation, poverty and divisiveness. The presentation and paper explore these issues and concerns in both the broad historical, and more particular localized sense, each informing the other.

Nieto, C. P. (2008). *Cultural Competence and its Influence on the Teaching and Learning of International Students.*

The purpose of this study was to investigate the extent to which one's level of cultural competence impacts the teaching and learning process for both instructors and students at the university level. Specifically, this study examined whether there is a difference in the level of intercultural sensitivity between university instructors and ESL students, whether ESL instructors and non-ESL instructors vary in their levels of intercultural sensitivity, and the extent to which gender impacts cultural competence. Finally, an investigation was conducted to explore the relationships between the instructors' level of intercultural sensitivity and the challenges they face in instructing international students, in addition to the relationship between students' level of intercultural sensitivity and the challenges they face while pursuing a college degree in the United States. A mixed methodology, using Intercultural Sensitivity Scale (Chen & Starosta) found that instructors in this university reported a higher level of intercultural sensitivity than college students at the same institution; a significant difference between ESL instructors and non-ESL instructors in the area of interaction engagement was revealed; and, that females scored higher than males. Finally, while instructors revealed that culture and language were the challenges most faced in teaching international students, those same students did not reveal them to be significant challenges.

Nochajski, S. M., & Matteliano, M. A. (2008). *A Guide to Cultural Competence in the Curriculum: Occupational Therapy.* Retrieved from http://cirrie.buffalo.edu/culture/curriculum/guides/ot.php

This curriculum guide has been prepared by the Center for International Rehabilitation Research Information and Exchange (CIRRIE) under a grant from the National Institute for Disability and Rehabilitation Research. Its purpose is to provide a resource that will assist faculty in occupational therapy programs to integrate cultural competency education throughout their curriculum.

Nolan, W., Hill, B., & Harris, J. (n.d.). *Reconciliation & Social Justice: The Role of Australian Universities in Educating for Change.* Paper presented at the Learning, Teaching & Social justice in Higher Education., Australian Catholic University.

Achieving social justice for Indigenous Australians is crucial to building a knowledgeable and mature society. This paper will discuss the role of Australian Universities in promoting social justice and reconciliation through the provision of professional education which meets the needs of Indigenous Australians whilst equipping non-Indigenous graduates with knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities, and skills to allow them to work effectively in Indigenous contexts. It will explore the policies and strategies being employed at Charles Sturt University for improving the access, participation, retention and success of Indigenous higher education students and for making Indigenous cultures, knowledges and peoples a visible and valued aspect of University life. It will discuss the benefits of incorporating Indigenous content into university curriculum to ensure the generation of informed future professionals and citizens committed to reconciliation and social justice.

Norman, H. (2004). Exploring Effective Teaching Strategies: Simulation Case Studies and Indigenous Studies at the University Level *Australian Journal of Indigenous Education, 33*, 15-21. Retrieved from http://www.uq.edu.au/ATSIS/ajie/docs/200433015021.pdf

This paper explores teaching strategies for communicating complex issues and ideas to a diverse group of students, with different educational and vocational interests, that encourage them to develop critical thinking, and explores pedagogies appropriate to the multidisciplinary field of Aboriginal studies. These issues will be investigated through discussion of a successful simulation case study, including the setting up, resourcing, conducting and debriefing. The simulated case study was an assessed component of the new elective subject, Reconciliation Studies, offered at the University of Technology Sydney. In 2003 students participated in a role-play based on events in relation to the development of the Hindmarsh Island Bridge. Students were assigned roles as stakeholders where they researched and then role-played, through their assigned characters, the multilayered and complex dimensions of this recent dispute. Students were required to reflect critically on the cultural, economic, legal and political issues that were pertinent to their stakeholder and explore the underlying racial, ethical and moral grounds for their particular standpoint. I

argue that teaching strategies such as these can contribute to locating Indigenous Australian perspectives and experiences as critical within the professional profiles and practice skills of Australian university graduates.

Nulloo Yumbah: Indigenous Learning, Spirituality and Research Centre: Central Queensland University. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=2657
As Central Queensland University's (CQU's) Indigenous Learning, Spirituality and Research Centre, Nulloo Yumbah has goals specific to improving Aboriginal and Torres Strait Islander outcomes:

- ensure prospective Aboriginal and Torres Strait Islander (ATSI) students are given every opportunity to gain access to pre-undergraduate, undergraduate and postgraduate courses and programs
- enable pre-undergraduate, undergraduate and postgraduate ATSI students to participate fully in the life of the university
- provide quality personalised services to students in formal and informal activities, modules, courses and programs
- explore and promote the possibilities of responsible custodianship
- promote Indigenous academic vitality among staff and students
- promote an exploration of an Indigenous Australian spirituality
- establish and maintain appropriately focused engagements with relevant communities and organisations in the promotion of CQU and the services the University can provide to address community and organisational interests
- be the pre-eminent CQU resource on Indigenous learning, spirituality and research.

Obrien, K., Baillie, R., Kong, K., Gooda, M., Biles, C., Biles, K., Balnaves, N. (n.d.). 7.30 Report: Improving Indigenous health: It is believed the production of more Indigenous doctors will help improve the appalling statistics on Aboriginal and Torres Strait Islander health [Television broadcast}. Australia: Australian Broadcasting Corporation (ABC1). Retrieved from
http://search.informit.com.au/media;dn=TEX20103801180;res=TVNEWS;type=wmv
It is believed the production of more Indigenous doctors will help improve the appalling statistics on Aboriginal and Torres Strait Islander health. Indigenous people are still lagging behind the rest of the country in terms of life expectancy, infant mortality and chronic disease.

Ochoa, K. C., Evans, M.A., & Kaiser, S.A. (2003). Negotiating care: The teaching and practice of cultural competence in medical school. A student perspective. *Medical Education Online*.
As early as 1927, medical educators worked to include physician-patient communication into the for-mal training of medical students.1 Today, the subject of cultural competence is gaining momentum within U.S. medical school curricula, adding a new level in the effort to teach the art of medicine.2 As medical students who value the importance of teaching physician-patient communication, we find ourselves negotiating with faculty to find ways to incorporate cultural competence into our own curriculum. We hope that our efforts will allow future medical students to learn important patient care skills: those that will allow them to forge strong partnerships with patients of many cultures.

Oliver, B., Ferns, S., Whelan B., & Lilly, L. (2010). *Mapping the Curriculum for Quality Enhancement: Refining a Tool and Processes for the Purpose of Curriculum Renewal* Paper presented at the Proceedings of the Australian Quality Forum, Gold Coast, Australia.
Curriculum mapping has become a topic of interest in recent years in Australian higher education, and is associated with Graduate Attributes and curriculum renewal. Views of its usefulness differ. This paper reports on the curriculum mapping tool and process developed and refined at Curtin University in recent years. This tool started as a useful, yet time-consuming Word template, and has evolved into a more refined Excel-based tool which can provide visual representations of various aspects of the curriculum. While it is hoped that version three of the curriculum map will be a dynamic tool that updates automatically from the course database and other curriculum maps, the current version (version two) is being used by multiple universities across Australia to interrogate learning outcomes and curriculum themes. This paper is a case study which provides an overview of the level and depth of the analysis through the curriculum mapping tool, and how curriculum mapping has been carried out at Curtin University. Samples of the visuals produced by the curriculum map are provided, showing the spread of graduate attributes, thinking levels, assessment tasks, learning experiences and engagement with curriculum

themes across a course. The curriculum mapping process undertaken at Curtin University is described and the benefits to staff and institutions discussed.

Oliver, B. (2008). *Graduate Employability as a Standard of Success in Teaching and Learning*. Paper presented at the AUQF2008, ''Quality & Standards in Higher Education: Making a Difference'', Canberra, Australia.
http://www.auqa.edu.au/auqf/pastfora/2008/program/papers/d8.pdf
Students, graduates and employers generally concur that in addition to an academic qualifications, the attributes for success in commencing and advancing in a career and being an effective 'global citizen' are communication, teamwork, problem solving, self-management, planning and organising, technology, life-long learning, initiative, enterprise and the raft of skills generally called ''emotional intelligence''. To deliver on this expectation, and be successful in teaching and learning, universities can use an ADRI approach to undertake a gap analysis in graduate employability. This paper applies such a framework to Curtin University of Technology. With limited resources and strong community expectation on this issue, universities need low-cost, high impact levers for change. Some of these are suggested here: for example, aligning graduate attributes to employability skills then hardwiring them into the curriculum as assessable outcomes; asking recent graduates and their employers their perceptions of graduates' work-readiness; and building teaching staff capacity to model employability skills, maintain industry currency, and know the employment destinations and success of their graduates.

Omeri, A. (2003). Meeting diversity challenges: Pathway of advanced transcultural nursing practice in Australia. *Contemporary Nurse, 15*, 175-187.
This paper aims to address the state of transcultural nursing in Australia. In an attempt to address the challenges of cultural diversity in nursing practice, the significance of research-based transcultural nursing knowledge is examined within the evolutionary changes of multicultural policies in Australia. Transcultural nursing research, building upon existing nursing knowledge, provides evidence to advance transcultural nursing practice. In order to promote 'advanced practice' in multicultural Australia, models of research-based transcultural nursing practice are examined and highlighted.

Omeri, A., & Ahern, M. (1999). Utilising Culturally Congruent Strategies to Enhance Recruitment and Retention of Australian Indigenous Nursing Students. *Journal of Transcultural Nursing, 10*(2), 150-155.
Recruitment and retention of Aboriginal and Torres Strait Islander (ATSI) nursing students has been the concern of many faculties of nursing across Australia for some time. Multiple factors and issues have been raised to address recruitment, and most important retention, of ATSI students in undergraduate nursing programs. This article, through a review of the literature, explores and describes discoveries and discusses the importance of culturally meaningful strategies and knowledge as significant in addressing this core issue. Strategies for change in relation to curriculum design and faculty education in transcultural nursing are described.

Opper, I. (2006). Cultural Competency: How are we going in Queensland. Retrieved from
http://www.eccq.com.au/.../Cultural%20Competency%20-%20how%20are%20we%20going%20in%20Queensland1.doc
This report contains the views of government officers who attended a presentation: Highlights of the From Tolerance to Respect: Cultural Competence in Practice Conference. The conference was organised by the Multicultural Disability Advocacy Association of NSW (MDAA) and the National Ethnic Disability Alliance (NEDA) in September 2006. The presentation and discussion aimed to share information from the conference and was facilitated by Irene Opper, Multicultural Advocate, Ethnic Communities Council of Queensland. Three sessions were held for government officers in late 2006. A total of 66 officers participated.

Organizational Cultural competency (2011). Diversity RX. Retrieved March 28, 2011, from
http://www.diversityrx.org/topic-areas/organizational-cultural-competence
Organizational Cultural Competence: Improving the cultural and linguistic capacity of a health care organization. This list shows all the website content related to Organizational Cultural Competence.

Ouluensis, A. U., & Socialium, S. R. (2010). *Insights and outlouds: Childhood research in the North.*
Childhood research aims to investigate and understand children in their everyday life; their actions, intentions and emotions in order to provide supportive environments where children are listened to and

valued as such. As long as children are encouraged to take part in activities and express their insights, delights, suspicions and worries, their learning and development is enhanced. Fourteen researchers and university teachers from different fields have joined hands in the field of childhood multidisciplinary research and published this book for the use of students, researchers, teachers, parents and educators. Childhood as such is universal phenomena, but there are cultural aspects which should be considered. In this book the aspects is Northern dimension, which brings to the childhood own special meaning. The book recounts children's' everyday life in the various contexts in the North. The focus is on children's learning and playing, their cultural competences, school context and language skill, children's and their parent's rights to participate and children's role in the center of research. Also ethical insights of child research are discussed in a practical manner.

Our vision is for a nation in which the First Australians are economically independent and an integral part of the economy (n.d.). Indigenous Business Australia. Retrieved 25 November, 2010, from http://www.iba.gov.au/
Website of Indigenous Business Australia (IBA). IBA is a progressive, commercially focused organisation that promotes and encourages self-management, self-sufficiency and economic independence for Aboriginal and Torres Strait Islander peoples. IBA is a significant contributor to the goals of the Australian Government's Indigenous Economic Development Strategy, aimed at closing the gap between the living standards of Indigenous and other Australians.
Our programs provide the means for Indigenous Australians to create wealth and accumulate assets, take up mainstream investment opportunities, create business enterprises that provide additional employment opportunities, and purchase homes.

Overcoming Indigenous Disadvantage, Australian Government Department of Families, Community Services and Indigenous Affairs, and the Productivity Commission (2007, September). Retrieved April 4, 2011, from http://www.abs.gov.au/ausstats/abs@.nsf/7d12b0f6763c78caca2570610011cc588/0f2abb3f112ffdc8ca2573d200111254!OpenDocument
At 30 June 2006, the Australian Bureau of Statistics (ABS) preliminary Indigenous estimated resident population of Australia was 517,200 or 2.5% of the total population. This Indigenous population estimate was 14% higher than the 2006 unadjusted Census count (455,028). The relatively poor economic and social outcomes for many Indigenous Australians are well documented. Significant efforts are being made to address this disadvantage. The Council of Australian Governments' (COAG) National Framework of Principles for Delivering Services to Indigenous Australians commits all levels of government to 'achieving better outcomes for Indigenous Australians, improving the delivery of services, building greater opportunities and helping Indigenous families and individuals to become self-sufficient.' The strategic framework of indicators in COAG's Overcoming Indigenous Disadvantage: Key Indicators (OID) provides a useful framework in which to consider the welfare of Indigenous Australians. At the top of the framework, three priority outcomes reflect a vision for how life should be for Indigenous people. A set of 12 headline indicators are closely linked to the priority outcomes. Sitting beneath the priority outcomes and headline indicators are seven 'strategic areas for action'. Each strategic area for action is linked to a set of indicators, designed to show whether actions are making a difference, and to identify areas where more attention is needed. This article reports some outcomes for Indigenous people, drawing on data from the 2007 OID Report.

Overcoming Indigenous Disadvantage: Key Indicators (2009). Steering Committee for the Review of Government Service Provision.Australian Productivity Commission. Retrieved March 29, 2011, from http://www.pc.gov.au/gsp/reports/indigenous/keyindicators2007/chapters
Overcoming Indigenous Disadvantage 2009 is the fourth report in a series commissioned by heads of Australian governments in 2002, to provide regular reporting against key indicators of Indigenous disadvantage.

Pacquiao, D. F. (2008). Nursing care of vulnerable populations using a framework of cultural competence, social justice & human rights. *Contemporary Nurse, 28*(1-2), 189-197.
The article attempts to present a model linking cultural competence with advocacy for social justice and protection of human rights in caring for vulnerable groups such as refugees and asylum seekers. Using the human rights principle focuses the moral obligation to address social inequities and suffering of vulnerable populations. Cultural competent care and culturally-congruent actions place the universal principles of social justice and protection of human rights within the cultural contexts of people's lives and the environment in

which they are situated. Compassion is identified as the key component for culturally-competent advocacy for social justice and human rights protection. Compassion compels actions advocating social justice and protection of human rights for marginalised and powerless groups. Educational strategies for developing compassion are centered on collaboration, partnership and advocacy. Integration of experiential and didactic learning relevant to cultural competent care for refugees and asylum seekers are recommended.

Palmer, K. (1999). Kangaroo. In *Swinging the billy*. Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/palmer_kangaroo.pdf
>   Recipe for cooking kangaroo.

Pascoe, B. (2007). Native Born. In *Convincing ground: Learning to fall in love with your country* (chap. 16). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/pascoe_ch16.pdf
>   Convincing Ground is a wide-ranging, personal and powerful work which resonates with historical and contemporary Australian debates about identity, dispossession, memory and community. Pascoe ranges across the national contemporary political stage, critiquing the great Australian silence when it comes to dealing respectfully with the construction of the nation's Indigenous past. Forget the history wars. Pascoe has written a book for all Australians. He believes early colonial behaviour on Gunditchmurra lands (near Portland, Victoria) shaped us then and shapes us still – physically and intellectually. Through a close, critical examination of the major historical works and witness accounts, Pascoe draws uncanny parallels between the techniques, language and results of the invasion to contemporary times. For Pascoe, the Australian character was not forged at Gallipoli, Eureka and the back of Bourke, but in the more satanic furnace of Murdering Flat, Convincing Ground and Werribee. He knows we can't reverse the past, but we can bring our soul in from the fog of delusion. He proposes a way forward, beyond shady intellectual argument and immature nationalism: strengths intact; weaknesses acknowledged and addressed.

Paul, D., Carr, S., & Milroy, H. (2006). Making a difference: the early impact of an Aboriginal health undergraduate medical curriculum. *Medical Journal of Australia, 184*(10), 522.
>   To describe the implementation of an integrated Aboriginal health curriculum into the medical course at the University of Western Australia (UWA) and the early effect on students' perceptions of their knowledge and ability in the area of Aboriginal health.

Peachey, L., McBain, K., & Armstrong, R. (2006). Indigenous health: Burden or opportunity? *Medical Journal of Australia, 184*(10), 483-484.
>   Solutions for Indigenous health problems may hold the key to solving those of other disadvantages groups in society.

Pedersen, A., Beven, J., Walker, I., & Griffiths, B. (2004). Attitudes Toward Indigenous Australians: The Role of Empathy and Guilt. *Journal of Community & Applied Social Psychology, 14*(4), 233-249.
>   Previous research in Perth, Western Australia, finds a disturbing amount of prejudice against Indigenous Australians. At the forefront of much prejudice research has been the distinction between old-fashioned and modern prejudice. We constructed an Attitude Toward Indigenous Australians scale from items originating from qualitative data. We found that negative attitudes were predicted by collective guilt about past and present wrongs to Indigenous Australians (collective guilt directly linked to Indigenous issues, as well as collective guilt generally). Negative attitudes were also predicted by a lack of empathy for Indigenous Australians, and affective perspective taking generally. Socio-demographics (e.g. a lack of education) predicted negative attitudes, which indicate the necessity of taking both social-psychological and socio-demographic factors into account when examining the nature of prejudice. A number of practical implications arise from these findings.

Peters-Little, F. A. Curthoys & J. Docker (Eds.). (2010). *Passionate Histories: Myth, memory and Indigenous Australia*. Retrieved July 26, 2011, from http://www.apo.org.au/research/myth-memory-and-indigenous-australia
>   The emotional engagements of both Indigenous and Non-Indigenous people with Indigenous history are examined in this book. The contributors are a mix of Indigenous and Non-Indigenous scholars, who in different ways examine how the past lives on in the present, as myth, memory, and history. Each chapter throws fresh light on an aspect of history-making by or about Indigenous people, such as the extent of massacres on the frontier, the myth of Aboriginal male idleness, the controversy over Flynn of the Inland, the meaning of the Referendum of 1967, and the policy and practice of Indigenous child removal.

Phelan, S. (2007). Conducting dog health programs in Indigenous communities: A veterinary guide. Retrieved 25th November, 2010, from http://www.amrric.org/node/287
The Animal Management in Rural and Remote Indigenous Communities (AMRRIC) have come up with a manual entitled 'conducting dog health programs in Indigenous Communities: A Veterinary Guide' which is a tool for individuals or organisations seeking to establish sustainable and culturally appropriate animal health programs in indigenous communities.

Phillips, G. (2004). CDAMS Indigenous health curriculum framework. *Melbourne: VicHealth Koori Health and Community Development Unit, University of Melbourne.*
CDAMS Indigenous health curriculum framework

Phillips, G. (2005). *Relationships, Respect and Responsibility: Cultural Safety and Ensuring Quality Curriculum for Indigenous Health in Medical Education.* . Paper presented at the Australian Universities Quality Forum, Sydney, Australia.
http://www.auqa.edu.au/auqf/pastfora/2005/program/.../session_a2.pdf

Phillips, J., Whatman, S., Hart, V., & Winslett, G. (2005). *Decolonising University Curricula – reforming the colonised spaces within which we operate.* Paper presented at the The Indigenous Knowledges Conference - Reconciling Academic Priorities with Indigenous Realities, Wellington, New Zealand.
This paper reflects a long journey of collaborative policy and curriculum reform; the reform of many of the colonised spaces within which we work in higher education. The inclusion of Indigenous knowledges in higher education for many years has been positioned as an equity/ social justice issue, or as "study about" Indigenous peoples within unchallenged, colonial disciplinary spaces. To embrace, centralise and embed Indigenous knowledges as a core feature of the curriculum at QUT, and particularly in the education of pre-service teachers, a strategic, unique Indigenous pedagogy needed to be recognised and justified at a policy level, promoted and embraced at the teaching staff level, and implemented in the pre-service teacher education classroom through a compulsory unit called 'Culture Studies: Indigenous Education'. As such, this reform may be described as a continuing series of dialogues at many cultural interfaces (Nakata, 2002).

Power, K. (2004). Yarning: A responsive research methodology. *Journal of Australian Research in Early Childhood Education, 11*(1), 37-46.
This paper explores 'yarning' as a research method which emerged in a cross-cultural PhD as a means of building a research partnership between feminist and Indigenous leaders in early childhood education. This method created an avenue for the researcher, positioned as both insider and outsider, to hear and understand the voices of the Indigenous participants. This responsiveness became a strength of the research which enabled a profound, complex and subtle understanding to emerge across the contact zone (Pratt, 1992: 4) between academic research methods and Indigenous cultures, by bringing them into discursive relations with each other (Griffiths, 1998: 45).

Price, E. G., Beach, M. C., Gary, T. L., Robinson, K. A., Gozu, A., Palacio, A., Bass, E. B. (2005). A systematic review of the methodological rigor of studies evaluating cultural competence training of health professionals. *Academic Medicine, 80*(6), 578.
To systematically examine the methodological rigor of studies using cultural competence training as a strategy to improve minority health care quality. To the authors' knowledge, no prior studies of this type have been conducted.

Proceedings of the 2005 Australian Universities Quality Forum. (6-8 July, 2005). Paper presented at the Engaging communities, Sydney, Australia.
Proceedings of the 2005 forum.

Proceedings of AUQF2007 (2007, 11–13 July 2007). Paper presented at the Evolution and Renewal in Quality Assurance, Hobart, Australia.

Proceedings of AUQF2009 (2009, 1-3 July). Paper presented at the Internal & External Quality Assurance: Tensions & Synergies Alice Springs, Australia.

Proceedings of the Inaugural Postgraduate Research Conference (8-11 August, 2006). *Bridging the Gap between ideas & doing research Faculty of Education, Health and Professional Studies, University of New England* Retrieved April 5, 2011, from
http://www.une.edu.au/faculties/professions/Resources/2006proceedings.pdf
Proceedings of the conference.

Progress Report on Response to the Recommendations of the 1997 National Aboriginal and Torres Strait Islander Health Workers' Conference [online] (1999). *Aboriginal and Islander Health Worker Journal, 23*(4), 11-17. Retrieved from
http://search.informit.com.au/fullText;dn=201757219996955;res=IELHSS
This is the concluding section of the Commonwealths' response to recommendations made by Indigenous Health Workers and other delegates at the 1997 National Conference, 'Uniting Our Voices'. The first part of the responses was published in the May/June issue of the Journal. Readers can obtain a full set of the responses, along with the Conference Report by contacting the Journal office. For details of the up-coming Third National Aboriginal and Torres Strait Islander Health Workers' Conference, please see the outside back cover of this issue.

Promoting economic and social development through native title (2004). *Land, Rights, Laws: Issues of Native Title, 2*(28), 1-9.
How the native title system might operate more effectively to assist traditional owner groups in realising their goals for economic and social development - reliance on human rights principles to build a framework for economic and social development - paper is based on consultation, research and analysis contained in the Native Title Report 2003.

Purampi, A. T., & Tjukurpa, A. (1999). Our lives as artists: nganampa ara: walka tjutatjara. In U. Eickelkamp (Ed.), *Don't Ask for Stories: The women from Ernabella and their art* (chap. 5). Canberra: Aboriginal Studies Press. Retrieved from
http://lryb.aiatsis.gov.au/PDFs/eickelkamp_ch5.pdf
First-person account of life as an artist from Ernabella Arts Inc., known for its distinctive designs and the use of different media, like textile art.

Purnell, L. (2002). The Purnell Model for Cultural Competence. *Journal of Transcultural Nursing, 13*(3), 193-196.
This article provides an overview of the Purnell Model for Cultural Competence and the assumptions on which the model is based. The 12 domains comprising the organizing framework are briefly described along with the primary and secondary characteristics of culture, which determine variations in values, beliefs, and practices of an individual's cultural heritage. All health care providers in any practice setting can use the model, which makes it especially desirable in today's team-oriented health care environment. The model has been used by nurses, physicians, and physical and occupational therapists in practice, education, administration, and research in Australia, Belgium, Canada, Central America, Great Britain, Korea, South America, and Sweden. The model has also been translated into Flemish, French, Korean, and Spanish. Although the model is only 4 years old, it shows promise for becoming a major contribution to transcultural nursing and health care.

Ranzijn, R., McConnochie, K., Clarke, C., & Nolan, W. (2007). Just another 'white-ology': Psychology as a case study. *Counselling, Psychotherapy, and Health, 3*(2), 21-3.
This paper explores the role of one of the helping professions, psychology, in the lives of Indigenous Australians in the past and present, and suggests ways forward for the future. In the past psychology has been implicated in the marginalisation, oppression and dispossession of Indigenous Australians, and this continues at the present time since psychology as currently practised is an agent of the dominant culture. In order to have a positive influence in Indigenous lives, psychology and psychological practice will need to change radically. The paper draws upon current work by the authors in developing curriculum guidelines for teaching cultural competence to psychology students and is informed by recent developments in developing ethical standards. Psychology, and other helping professions, can have a positive role, but more as allies and advocates rather than 'experts' that solve clients' 'problems'.

Ranzijn, R., McConnochie, K. & Nolan, W. (Ed.). (2008). *Psychology & Indigenous Australians: Effective teaching & practice*. Newcastle upon Tyne: Cambridge Scholars Publishing.
'Relations between psychology and the Indigenous peoples of Australia have historically been uneasy and fraught, since psychology has been seen in the past as an agent of colonisation. However, in recent years

there have been a number of major initiatives, largely driven by Indigenous psychologists, to improve the relationship and to work towards effective partnership between psychologists and Indigenous Australians to help overcome Indigenous disadvantage and work towards social justice. This book contains edited proceedings of the inaugural Psychology and Indigenous Australians conference held in 2007. There are many exciting papers which illustrate the emergence of a new form of Australian psychology, one that can respond effectively to the needs of Indigenous Australians and people from other cultural groups who live in an increasingly multi-cultural Australia'.

Ranzijn, R., Nolan, W., McConnochie, K., Hodgson, L., Spurrier, W., & Passmore, G. (2008.). *Disseminating strategies for incorporating Australian Indigenous content into psychology undergraduate programs throughout Australia.* Australian Learning & Teaching Council.
'Dissemination strategies for incorporating Australia Indigenous content into psychology undergraduate programs throughout Australia' The broad aim of this project was to make substantial progress towards the dissemination and embedding of pedagogical strategies, developed at the University of South Australia (UniSA) for the inclusion of Australian Indigenous content and cross-cultural competencies within psychology undergraduate programs, throughout Australian psychology departments.

Ranzijn, R., McConnochie, K., Day, A., & Nolan, W. (2006). Benchmarking the teaching of Australian Indigenous content in undergraduate psychology. *Special Edition, 18*(1), 23.
This paper discusses a teaching and learning project on incorporating Australian Indigenous content into psychology undergraduate programs. After the impetus generated by the Head of Schools meeting in Perth in 1998 and the publication of the special issue of the Australian Psychologist on Psychology and Indigenous peoples in 2000, little progress seems to have been made. The paper discusses the process of developing curriculum guidelines for psychology academics wishing to include Indigenous content. These include the need to critically examine the assumptions and history of Western psychology in relation to Indigenous peoples, the inclusion of non-conventional teaching and learning methods, staff and institutional support, and appropriate staff development. While we have been encouraged by the growing support for this process, there are also significant obstacles, including rigidity of thinking about psychology programs and the attitude that it is all too hard. It is important to get this right, since the token inclusion of Indigenous material into otherwise mainstream Western psychology courses will be ineffective in bringing about the required understanding for psychology students wishing to work with Indigenous people in their professional careers and bring about social justice.

Ranzijn, R., McConnochie, K., Day, A., Nolan, W., & Wharton, M. (2008). Towards cultural competence: Australian Indigenous content in undergraduate psychology. *Australian Psychologist, 43*(2), 132-139.
This paper discusses the development and preliminary analysis of psychology undergraduate courses on cultural competence in relation to Indigenous Australians. The paper summarises the process that led to the formation of draft curriculum guidelines for psychology academics, including the need to critically examine the assumptions and history of Western psychology in relation to Indigenous peoples, the inclusion of non-conventional teaching and learning methods, staff and institutional support, and appropriate staff development. The paper then discusses the responses of students to one of the courses developed from these guidelines. The courses were well received by students and although they do not in themselves teach professional psychological skills in working effectively with Indigenous people, they provide a solid basis for the development of such skills. Because this is a relatively new area, it is likely that there will be much refinement of these courses in coming years.

Ranzijn, R., McConnochie, K., Nolan, W., & Day, A. (2007). Teaching cultural competence in relation to Indigenous Australians: steps along a journey. *Psych highlights.*
In early 2004 two of us (Keith and Rob) had a brief chat at a program directors retreat. We wondered about doing more to educate our University of South Australia (UniSA) psychology undergraduates about the past and present situation of Indigenous Australians, and to teach some basic knowledge and skills for working effectively with Indigenous clients and communities. Soon after, we were joined by Wendy Nolan and Andy Day, and started to design two new courses. From the outset the project was a partnership between the David Unaipon College (the organisational unit devoted to Indigenous knowledge and teaching Keith and Wendy) and the School of Psychology (Rob and Andy).

Rapp, D. E. (2006.). Integrating cultural competency into the undergraduate medical curriculum. *Medical Education, 40*(7), 704-710.
A significant movement is underway to develop standardised curricula that provide medical students with a fundamental knowledge of cultural sensitivity. This paper reviews the recent initiative to integrate cultural

competency training into the curricula of American undergraduate medical institutions.

Raymond, L. (2008). Exemplar: Developing a new Bachelor of Nursing Course responsive to Australia's culturally diverse community. *Contemporary Nurse: A Journal for the Australian Nursing Profession, 28*(1/2), 17-22.

The purpose of this article is to discuss issues surrounding the development of a new Bachelor of Nursing course for the University of Notre Dame, Sydney, Australia. In particular, the focus of the discussion is on the factors that influenced the development of learning outcomes that would enable student nurses the opportunity to develop the knowledge, skills, and attitudes needed to advance both personally and professionally a cultural awareness of self and others appropriate for the Australian context and delivery of culturally congruent and safe nursing care.

Read, J., & Coppin, P. (1999). Mardamarda. *Kangkushot: The life of Nyamal lawman Peter Coppin* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from
http://lryb.aiatsis.gov.au/PDFs/readcoppin_ch1.pdf
Describes the influence of pastoralists on Nyamal country and people, in particular Coppin's non-Aboriginal father and Aboriginal mother.

Reconciliation Action Plan (n.d.). University of Ballarat. Retrieved March 8, 2011, from
http://www.auqa.edu.au/gp/search/detail.php?gp_id=3373
The University is implementing a Reconciliation Action Plan (RAP) to advance its long-standing commitment to reconciliation. As a multi-sector university, providing secondary school level, TAFE, higher education, further education and research programs, the University of Ballarat (UB) is well positioned to improve Indigenous access and participation rates by offering effective pathways and raising the aspirations of Indigenous students. The RAP aims to provide life and career opportunities through education and employment. The RAP focuses on cultural awareness and recognition, recruitment and retention of Indigenous staff and improving education, training and research opportunities for Indigenous students. The RAP provides a coordinated, University-wide approach to ensure current activities and new initiatives are embedded into the University's policy and planning framework.

ReconciliACTION Network (2010). Retrieved April 5, 2011, from
http://reconciliaction.org.au/nsw/
This website was established by the ReconciliACTION Network - a network of young people who support Aboriginal and Torres Strait Islander rights and reconciliation. This website includes an Online Education Kit developed by members of ReconciliACTIONnsw, which you can find on the sidebar to the right, information about how young people can get actively involved in reconciliation, and details about the Freedom Ride - 40 years on documentary. Includes health, housing, education, law & justice issues.

Remembering Eddie Mabo (n.d.). National Film & Sound Archive. Retrieved April 5, 2011, from
http://dl.nfsa.gov.au/module/1551/
Video clip synopsis – Aboriginal Elder and teacher Douglas Bon remembers Eddie Mabo and the landmark land rights case he fought. Duration 2min 39sec.

Report of an Audit of Charles Sturt University (2010). Retrieved April 5, 2011, from
http://www.auqa.edu.au/files/reports/auditreport_csu_2010.pdf

Response by the Indigenous Education Advisory Committee (2010). The University of Sydney. Retrieved March 25, 2011, from http://sydney.edu.au/learning/RIE/rie.shtml
Response by the Indigenous Education Advisory Committee, The University of Sydney to the review of Indigenous Education.

Review of Australian Directions in Indigenous Education 2005-2008 for the Ministerial Council for Education, Early Childhood Development and Youth Affairs (2009). Retrieved April 5, 2011, from
http://www.mceecdya.edu.au/verve/_resources/Review_of_Aust_Directions_in_Indigenous_Ed_2005-2008Att_Comm.pdf
The purpose of this project was to provide a report for MCEECDYA on the effectiveness of 'Australian Directions in Indigenous Education 2005-2008' in improving outcomes in Indigenous education. The report includes recommendations on priorities for future collaborative work to be undertaken by education authorities in the Government, Catholic and Independent school sectors.

Review of the Australian Universities Quality Agency Final Report (2006). Retrieved March 8, 2011, from http://www.auqa.edu.au/aboutauqa/externalreview/review_report.pdf
Prepared for AUQA by Bateman & Giles Pty Ltd on behalf of the AUQA Review Panel.

Rhonda, G. C., & Gawain, B.-A. (2006). New Solutions for Addressing Indigenous Mental Health: A Call to Counsellors to Introduce the New Positive Psychology of Success. *Australian Journal of Guidance and Counselling, 16*(1), 41-54.
Australia's 'black' history has had and continues to have a pervasive and adverse impact on Indigenous Australians. In fact, Indigenous Australians are the most disadvantaged Australians based on all socioeconomic indicators that serve to drive life potential. There is also a dearth of scholarly research available, particularly in relation to Indigenous children in the schooling sector and mental health. However, recent research with both Indigenous and non-Indigenous populations offers new, potentially potent, solutions. In this article we provide (a) a rationale for Indigenous mental health being a significant social issue of our time, (b) a summary of some recent research findings pertaining to mental health of young Indigenous Australians, (c) outline why a positive psychology approach offers a new solution for intervention with specific reference to the importance of the self-concept construct for Indigenous students, and (d) call upon counsellors, practitioners, and policy makers to implement and evaluate the latter approach.

Richardson, N., Bromfield, L., & Higgins, D. (2005). The Recruitment, Retention, and Support of Aboriginal and Torres Strait Islander Foster Carers: A Literature Review . Retrieved April 5, 2011, from http://www.aifs.gov.au/nch/pubs/reports/litreview/litreview.html
The aim of this report was to examine the recruitment, retention, training, assessment and support of Aboriginal and Torres Strait Islander people caring for children removed from their parents.

Ridings, S., Simpson, L,. Leask, B., Freeman, M., Ramburuth, P., Treleaven, L., Sykes, C., & Fletcher, M. (2008). Developing Intercultural Competence: ALTC project update. *HERDSA News, December*, 17-19.
ALTC project update.

Riessman, C. K. (2008). *Narrative methods for the human sciences*. Sage Publications, Inc.

Riggs, D. W. (2004). Challenging the monoculturalism of psychology: Towards a more socially accountable pedagogy and practice. *Australian Psychologist, 39*(2), 118-126.
In this paper I employ the notion of a "socially accountable psychology" (Davidson, 1998) to explore the whiteness of psychological epistemologies. I suggest that within a multicultural society psychology needs to develop an understanding of the ways that white systems of representation shape pedagogy and practice. In order to do this, first outline the ways in which the discipline may be conceptualised as a cultural practice that is both informed by, and constitutive of, racialised practices in Australia. I then outline a constructionist approach to understanding psychical processes that values multiple, contextual understandings of knowledge production. I conclude by suggesting that we as white psychologists need to pay particular attention to the "politics of therapy", and the privileges that we hold. [ABSTRACT FROM AUTHOR] Copyright of Australian Psychologist is the property of Taylor & Francis Ltd and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use. This abstract may be abridged. No warranty is given about the accuracy of the copy. Users should refer to the original published version of the material for the full abstract. (Copyright applies to all Abstracts)

Rigney, L. I. (2003). Indigenous Education, Languages and Treaty: The Redefinition of a New Relationship with Australia.Treaty: Let's get it right! A collection of essays from ATSIC's treaty think tank and authors commissioned by AIATSIS on treaty issues (Indigenous Education, Languages and Treaty: The Redefinition of a New Relationship with Australia). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/treaty_rigney.pdf
Explores how a treaty needs to create a new space within education that allows for Indigenous governance and reinforces Indigenous cultural views.

Ring, I. T., & Brown, N. (2002). Indigenous health: chronically inadequate responses to damning statistics. *The Medical Journal of Australia*,*177*(11), 629-631. Retrieved from http://www.mja.com.au/public/issues/177_11_021202/rin10435_fm.html

In the 10 years 1990–2000, despite improvements in some conditions, there has been little or no overall progress in the health of the Aboriginal and Torres Strait Islander populations of Australia. This is in stark contrast to the gains made in Indigenous health in other countries. The issue is one of lack of commitment to and implementation of already existing policies. We need to (i) fully and adequately fund the Primary Health Care Access Program to provide the out-of-hospital services for prevention and early treatment required to break the cycle of ill-health; (ii) implement a National Training Plan to train the necessary health workforce; and (iii) introduce a National Infrastructure Plan to rectify the continuing deficiencies in water supply, sanitation, education and other basic services.

Rivera, M. A., Johnson, R. G. III, & Ward, J. D. (2010). The Ethics of Pedagogical Innovation in Diversity and Cultural Competency Education. *The Innovation Journal: The Public Sector Innovation Journal, 15*(2). Retrieved from http://www.innovation.cc/volumes-issues/vol15-no2.htm

Diversity and cultural competency education has become a significant field in the United States, Canada, Western Europe, and elsewhere, if by different names (cross-cultural or inter-cultural education, for instance, or sensitivity training). The best academic and practitioner literature (Rice 2006, Tilford Group 2004) lays significant emphasis on cognitive development and maturation, along with the development of discrete skills and capabilities. We propose a consonant shift in this kind of undertaking. First of all, our approach would rely on classroom dialogue among participants of all racial and ethnic backgrounds. We would also place much greater emphasis than most on the need to foster reflexive self-awareness and appreciation of difference, summed up in a greater capacity for integrative complexity (Antonio, 2004). There also needs to be critical concern with the self-serving ways in which many institutions use diversity initiatives to mask the inadequacy of their response to social inequity. It is essential, therefore, to incorporate social equity and ethics in the innovative pedagogies of the future.

Robertson, B., Demosthenous, C., Demosthenous, H., & Ferrier, C. (2005). Stories from the Aboriginal women of the yarning circle: When cultures collide. *Hecate, 31*(2), 34.

Robertson, T., Dyson, L., Norman, H. and Buckley, B. (2002). *Increasing the Participation of Indigenous Australians in the Information Technology Industries*. Paper presented at the Proceedings of the Participatory Design Conference, Malmö, Sweden. Retrieved from http://research.it.uts.edu.au/idhup/wordpress/wp-content/uploads/2010/01/Robertson_PDC2002.pdf

Chronic disadvantage relative to the living standards and well-being of non-Indigenous Australians. Despite the increased availability of education to Aboriginal Australians, their participation in Information Technology programmes is very low, as is their awareness of the options available in the Information and Communications industries. In this paper we report our findings and recommendations from a project designed to investigate how to increase the participation of Indigenous Australians in Information Technology courses. We sought out existing examples of successful Indigenous education initiatives and considered how appropriately situated variations could be developed within an Information Technology Faculty. We have learned that successful initiatives to improve the lives of Indigenous Australians depend on the active participation of Indigenous people. The insights from Participatory Design practices, including the tools and techniques for involving participants in the design process, whatever is being designed, will continue to inform the evolution of this project.

Roberts-Thomson, K. F., Spencer, J., & Jamieson, L. (n.d.). Oral health of Aboriginal and Torres Strait Islander Australians. *MJA, 188*(10), 592-593.

A recent study showed that, compared with non-Indigenous Australian children, Indigenous children are now more likely to have dental caries at all ages. At the age of 6 years, 72% of Indigenous children had some tooth decay compared with 38% of other Australian children.

Rogers, P. C. (2006). *Exploring cultural competence in the lived experience of Instructional Designer*. Doctor of Philosophy, Brigham Young University.

Ross, A., & Pickering, K. (2002). The Politics of Reintegrating Australian Aboriginal and American Indian Indigenous Knowledge into Resource Management: The Dynamics of Resource Appropriation and Cultural Revival *Retrieved* from http://www.link.asn.au/downloads/papers/indeginous/p_in_08.pdf

As the U.S. and Australia struggle with contemporary crises over competing uses of rapidly depleting natural resources, there are striking parallels between American Indian and Aboriginal communities

demanding a place at the management table and offering culturally based understandings of and solutions for the ecosystems at risk. These efforts to integrate indigenous knowledge into mainstream natural resource management are part of larger legal and political debates over land tenure, the locus of control, indigenous self-governance, and holistic ecosystems management.

Russell, D. (2004). Aboriginal–Makassan interactions in the eighteenth and nineteenth centuries in northern Australia and contemporary sea rights claims. *Australian Aboriginal Studies, 1*, 3-17.

The first native title claim to the seas under the Native Title Act was brought by the traditional owners of Croker Island in the Northern Territory, Australia. This claim was partially successful. The High Court judgement on this case in 2001 resulted in the granting of nonexclusive sea rights. Exclusive rights were not granted as it was argued that the Croker Islanders had not asserted a right to exclude non-Aboriginal fishers in the past. This article looks at the basis for rejecting exclusive sea rights. Through an analysis of the complex relationships between Aboriginal and Makassan fishers in the eighteenth and nineteenth centuries, an argument is made that there could well be a basis in traditional practices for the granting of exclusive sea rights to some Aboriginal communities in the Northern Territory.

Russell, L. (2011). *Time to close the (data) gap on Indigenous disadvantage*. Retrieved March 28, 2011, from http://www.apo.org.au/commentary/time-close-data-gap-indigenous-disadvantage

Last year my colleague Sarah Wenham and I produced a that looked at progress made towards meeting the Australian government's commitment to closing the gap on Indigenous disadvantage. We found that there was a real paucity of quality data and consequently little ability to measure any progress against the targets that former Kevin Rudd enunciated in February 2008.

Sanson, A., Augoustinos, M., Gridley, H., Kyrios, M., Reser, J., & Turner, C. (1998). Racism and prejudice: An Australian psychological society position paper. *Australian Psychologist, 33*(3), 161 - 182.

Sanson-Fisher, R., Campbell, E., Perkins, J., Blunden, S., & Davis, B. (2006). Indigenous health research: A critical review of outputs over time. *Medical Journal of Australia, 184*(10), 502-505.

Objective: To determine the number and nature of publications on Indigenous health in Australia, Canada, New Zealand and the United States) in 1987-1988, 1997-1998 and 2001-2003. Data sources: MEDLINE and PsychLit databases were searched using the following terms: Aborigines or Aboriginal; Torres Strait Islander; Māori; American Indian; North American Indian, or Indian, North American; Alaska/an Native; Native Hawaiian; Native American; American Samoan; Eskimos or Inuit; Eskimos or Aleut; Metis; Indigenous. Study selection: Publications were included if they were concerned with the health of Indigenous people of the relevant countries. 1763 Indigenous health publications were selected. Data extraction: Publications were classified as either: original research; reviews; program descriptions; discussion papers or commentaries; or case reports. Research publications were further classified as either measurement, descriptive, or intervention. Intervention studies were then classified as either experimental or non-experimental. Data synthesis: The total number of publications was highest in 1997-1998 for most countries. The most common type of publication across all time periods for all countries was research publications. In Australia only, the number of research publications was slightly higher in 2001-2003 compared with other time periods. For each country and at each time, research was predominantly descriptive (75%-92%), with very little measurement (0-11%) and intervention research (0-18%). Overall, of the 1131 research publications, 983 were descriptive, 72 measurement and 76 intervention research. Conclusions: The dominance of descriptive research in Indigenous health is not ideal, and our findings should be carefully considered by research organisations and researchers when developing research policies.

Schwab, R. G. (1995). Twenty years of policy recommendations for Indigenous education: overview & research. Retrieved from http://caepr.anu.edu.au/system/files/Publications/DP/1995_DP92.pdf

This discussion paper presents an exploratory overview of Australia's Indigenous education policy spanning the years 1975-95. The paper provides a brief description of the political evolution of that policy and focuses on the three major national Indigenous education reviews of the past 20 years: the Report to the Schools Commission by the Aboriginal Consultative Group, the Report of the Aboriginal Education Policy Task Force and the National Review of Education for Aboriginal and Torres Strait Islander Peoples. The

paper traces trends and patterns in national policy through analysis of the recommendations of these three reviews. The 140 recommendations are clustered according to five prominent topic areas: consultation, responsibility and decision making; curriculum; support structures and instructional approaches; educational staffing; and future research. The analysis reveals that while the recommendations have become sharper and more specific over time, they are striking for their continuity. Though new and important themes have emerged over the past 20 years, none of the earlier policy issues have been fully resolved or are now absent from policy considerations. Indigenous access, participation and equity remain the central themes. The paper concludes with a discussion of future directions for Indigenous education policy research and identifies some critical questions and possible research approaches related to: the evaluation of existing programs and policies; definitions of 'quality' and outcomes in Indigenous education; the roles of schools in Indigenous communities; the processes of educational consultation and funding; and the complex issues surrounding mainstream versus Indigenous community controlled schools.

Scott, G., & Jackson, J. (2005). *A proposed framework for effective quality management of community engagement.* Paper presented at the Australian Universities Quality Forum (AUQF), Sydney, Australia.
http://www.auqa.edu.au/auqf/pastfora/2005/program/papers/session_d1.pdf

Scougall, J. (n.d.). *A roadmap through the spinifex: Constructing an outcome hierarchy of Indigenous sustainability.* Retrieved from
http://wa2020.murdoch.edu.au/.../ARoadmapThroughTheSpinifexJohnScougall.doc

Scrimgeour, M. (2001). *Barriers to Indigenous education & educational research reform in Australia.* Doctor of Education, Deakin University, Victoria. Retrieved from
http://www.deakin.edu.au/dro/view/DU:30023600
The current indigenous education reform process in Australia is concerned with reversing the trend associated with patterns of academic underachievement by indigenous students in the nation's school systems. This thesis is concerned with identifying common barriers to the implementation of indigenous education and educational research reform initiatives

Setting & monitoring academic standards for Australian higher education (2009). Retrieved April 5, 2011, from
http://www.auqa.edu.au/qualityenhancement/academicstandards/responses/55.pdf

Shah, M., & Treloar, K. (2007). *External quality audit outcomes in Australia & International & possible benchmarking opportunities.* Paper presented at the Proceedings of the Australian Universities Quality Forum (AUQF), Melbourne.

Shah, M., & Skaines, I. (2008). *Strategic planning and Reviews in a University: Is it a myth or reality?* Paper presented at the Proceedings of the Australian Universities Quality Forum. Retrieved from http://www.auqa.org.au/auqf/pastfora/2008/program/papers/f21.pdf

Shah, M., & Widin, J. (2010). Indigenous Students' Voices: Monitoring Indigenous Student Satisfaction and Retention in a Large Australian University. *Journal of Institutional Research, 15*(1), 28-41.
Indigenous student satisfaction with the university learning and teaching experience matters. From a student perspective, retention matters as successful completion of tertiary education improves the life chances of students in relation to employment opportunities, being able to support themselves financially and contributing to the society in many ways. From an institutional perspective, high student satisfaction results in high retention and success and high retention means better funding of universities for designated equity groups such as Indigenous students. Australian universities have implemented different strategies to gain and retain students based on research and experiences; however there has been limited focus on using student voices to improve student satisfaction and retention of Indigenous students. This article outlines a strategy used by a large Australian university to listen to Indigenous students' voices by initiating an Indigenous Student Satisfaction Survey. The survey data contributed to the development of strategies to further enhance student satisfaction and retention explicitly for Indigenous students.

Shams, M. (2005). Developmental issues in indigenous psychologies: Sustainability and local knowledge. *Asian Journal of Social Psychology, 8*(1), 39-50.
The present paper endeavours to discuss some of the potential issues inherent in the developmental work

for indigenous psychologies, especially in the Western context. The discussion is made around two topical issues, sustainability and local knowledge. The developmental processes in indigenous psychologies are influenced by the inter- and intracommunity environment. It is important to trace the development of local knowledge in a sustained community environment. The cross-fertilization of ecological perspectives with indigenous psychological knowledge can enlighten our understandings of global issues in psychology as well as the applications of psychological knowledge to a local context. A theoretical model is proposed to highlight major social psychological processes in a participatory community environment - the model is expected to address essential contentious issues to the future of a globalized psychology, especially the way integrated local knowledge can lay the foundations of a globalized indigenous psychology.

Sheils, H., & Stanner, W. E. H. (1966). Australian Aboriginal Studies: A Symposium of Papers, Presented at the 1961 Research Conference. *Man, New Series, 1*(1), 126-127.
Oeser and McIlwain suggest modern lines of psychological research

Short, D. (2003). Reconciliation, Assimilation, and the Indigenous Peoples of Australia. *International Political Science Review/ Revue internationale de science politique, 24*(4), 491.

Smith, C., & Ward, G. (2000). Indigenous cultures in an interconnected world, from http://ezproxy.csu.edu.au/login?url=http://www.CSUAU.eblib.com/EBLWeb/patron/?target=patron&extendedid=P_293705_0
Globalisation creates both risks and opportunities for Indigenous peoples. This book describes successful strategies that have been used by Indigenous peoples to protect and promote their identities and cultural values in the face of pressures arising from an interconnected world.

Smith, R. M., & Smith, P. A. (2003). An assessment of the composition and nutrient content of an Australian Aboriginal hunter-gather diet. *Australian Aboriginal Studies*(2), 39-52.

Sonn, C. (2004). Reflecting on practice: Negotiating challenges to ways of working. *Journal of Community & Applied Social Psychology, 14*(4).
In this article the author explores some of the issues associated with teaching and researching in the context of dominant/non-dominant group relations. The article stems from observations, experiences and challenges that the author has encountered in researching with indigenous Australians including Aboriginal people from the mainland and Torres Strait Islander people, and teaching undergraduate and postgraduate subjects on cultural diversity. The author suggests that guidelines for working in culturally sensitive ways across cultural boundaries are needed and should include issues of power that are implicit in processes of knowledge production and social identity construction. The author also argues that the writing of indigenous authors in Australia, and other contexts, are important resources for promoting critical reflection because it serves to disrupt taken for granted ways of knowing. At a minimum, the author suggests, these writings bring into focus the relationships between power and social identities. The author focuses on the tensions and challenges associated with negotiating the messages conveyed in Aboriginal authors' writings about self-determination, colonization and culturally sensitive and transformative practice and research. The author locates the reflection within the broader literature base on indigenization and the development of culturally sensitive psychology. The author concludes that engaging in the explication of power associated with social identities in these contexts can be challenging but it is an important part of creating a culturally sensitive psychology.

Sonn, C., Bishop, B., & Humphries, R. (2000). Encounters with the dominant culture: voices of Indigenous students in mainstream higher education. *Australian Psychologist, 35*(2), 128-135.
Students from minority and nondominant backgrounds often have negative experiences when dealing with higher education systems. In this study the authors explored Indigenous student's experiences in mainstream higher education. Interviews were conducted with 34 participants, systematically selected from a listing of 110 past and present students, about their experiences in mainstream higher completed programs at Curtin University of Technology, those who did not complete courses, and those who were participating in bridging courses at the Centre for Aboriginal Studies (CAS). The qualitative data were analysed for unique and recurring themes using content analyses. The data showed that subtle and overt forms of racism impact on students' experiences in mainstream education. Participants mentioned issues associated with conflicts between Indigenous and mainstream cultural values that are reflected in course content and levels of support across schools. CAS was highlighted as a context for the strengthening of cultural identities, providing emotional and tangible support, and providing a link between the community

and the university. Efforts aimed at strengthening of cultural identities need to be supported, and the diversity of Aboriginal people must be acknowledged. Research and interventions challenging mainstream norms and structures that maintain social inequality are required. The challenges to affirmative action need to be located in their proper historical context.

Sonn, C., Garvey, D., Bishop, B., & Smith, L. (2000). Incorporating Indigenous and cross-cultural issues into an undergraduate psychology course: Experience at Curtin University of Technology. *Australian Psychologist, 35*(2), 143-149.
There has been a clear expression of the need to incorporate Indigenous and crosscultural issues into psychology curricula and to develop models to guide the process. This paper outlines the process of developing an Indigenous and crosscultural psychology unit at Curtin University of Technology. A conceptual framework that includes foundational, professional, and socially responsive knowledge, which has guided the development and implementation of the unit, is presented. A description of the course content and processes of delivery follow this. Observations based on informal evaluation of the unit and our perceptions of what it is achieving and where it may need to be modified are offered. For example, the ways in which the unit helped to validate the experiences of members of different social and cultural groups are highlighted. Finally, some recommendations are made, and challenges in dealing with increasing cultural diversification in tertiary education are discussed.

Sonn, C., & Green, M. (2006). Disrupting the dynamics of oppression in intercultural research and practice. *Journal of Community & Applied Social Psychology, 16*(5).

Sonn, C. C., Garvey, D. C., Bishop, B. J., & Smith, L. M. (2000). Incorporating indigenous and crosscultural issues into an undergraduate psychology course: Experience at curtin university of technology. *Australian Psychologist, 35*(2), 143 - 149.

Southwell, D., Gannaway, D., Orrell, J., Chalmers, D., & Abraham, C. (2005). *Strategies for effective dissemination of project outcomes*. Carrick Institute for Learning and Teaching in Higher Education.

Spencer, C. (2005). A prehospital perspective of cultural competency in Health: A guide for policy, partnership & participation. *Journal of Emergency Primary health Care, 5*(2).

Spencer, C., Macdonald, R., & Archer, F. (2008). Surveys of cultural competency in health professional education: A literature review. *Journal of emergency primary health care, 6*(2), 1-17.

Spencer, C., Macdonald, R., & Archer, F. (2009). Designing a questionnaire to review cultural competency in Australian & New Zealand paramedic courses. *Journal of emergency primary health care, 7*(4).

Spiers, H. (2005). *Indigenous participation in health sciences education: elements of the institutional learning environment critical for course completion.* Paper presented at the AVETRA 8th Annual Conference - Emerging Futures – Recent, Responsive & Relevant Research, Brisbane. Retrieved from http://avetra.org.au/documents/PA058Spiers.PDF
This study, a work in progress, describes the institutional support structures and applied strategies currently considered effective and culturally appropriate to assist Aboriginal and Torres Strait Islander students in the Northern Territory. In attempting to investigate whether these solutions to the acknowledged problem of low retention rates and course completions in tertiary study are supported by the students themselves, the study also records the perceptions of a sample of Indigenous students enrolled in Northern Territory institutions across both the Vocational Education and Training (VET) and Higher Education (HE) undergraduate and post-graduate health sciences courses. Three Case Study sites are involved in the study. In order to limit the student population base from which to investigate the problem, the area of health science has been chosen. However it is expected that the conclusions drawn from the study can be broadened and applied to Indigenous students in all avenues of tertiary study. This paper examines the progress to date on both the results and the practical issues associated with the study's methodological approach, based on the Case Studies model.

Stavrias, G. (2005). Droppin' conscious beats and flows: Aboriginal hip hop and youth identity. *Australian Aboriginal Studies, 2*, 44-54.

Stella, A. (2006). Quality assurance and Standards of Australian Higher Education: Based on the Institutional Audit reports of AUQA. Retrieved from http://www.auqa.edu.au/files/otherpublications/auqa_objective_4_report.pdf

Stewart, S. (2006). Cultural competence in health care. *Diversity Health Institute, Sydney*.
> The term 'cultural competence' is steadily gaining currency in Australia, but has not yet been embraced to the extent that it has been in other countries. One of the objectives of the Diversity Health Institute (DHI) is to provide a forum for the exchange and cross-fertilisation of knowledge and skills of those working in the field of diversity health. This position paper is offered as a contribution towards this objective. Specifically, the paper will address the following:
> - What is cultural competence?
> - Why is cultural competence important in the context of health care?
> - How is cultural competence developed?
> - How can cultural competence be measured?
> - What needs to happen to progress the cultural competence agenda in health?

State of the World's Indigenous peoples (2009). Retrieved from http://www.un.org/esa/socdev/unpfii/documents/SOWIP_web.pdf
> Report on Indigenous issues to the United Nations.

Stepping up: what works in pre-service teacher education (2009). *What Works. The Work Program is funded by the Australian Government Department of Education, Employment & Workplace Relations*. Retrieved March 28, 2011, from http://www.whatworks.edu.au/upload/1251164046741_file_SteppingUp.pdf
> Aboriginal and Torres Strait Islander students are often the most misunderstood of all participants in the Australian education system. It is exceedingly important to improve outcomes for Aboriginal and Torres Strait Islander students, and to do so we must improve the graduate attributes of our teachers. Australian teachers, on leaving teacher education institutions, must be culturally competent.

State of the worlds Indigenous peoples (2010). United Nations. Retrieved March 21, 2011, from http://www.un.org/esa/socdev/unpfii/en/sowip.html

Strategic Commitment to Indigenous Education and Development (n.d.). Charles Darwin University. Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=2369

> Charles Darwin University (CDU) has goals for both the shorter and the intermediate term (for more information see the website: (http://www.cdu.edu.au/strategicdirections/goals.html). Those goals directly relevant to this good practice are to be:
> - recognised as the people's university in the Northern Territory; as a cultural and intellectual asset, a unified institution delivering quality VET and higher education programs
> - on the radar-screen elsewhere in Australia as a place that the Commonwealth and companies are turning to for input into solutions relevant to operations in, services to and sustainable development of rural and remote communities
> - causing overseas players to take notice, particularly those from centres of excellence in tropical or desert issues or the interplay between indigenous and western cultures.
> - providing the Territory with skilled graduates from both VET and higher education able to translate their learning into practice in cross-cultural environments
> - having an Indigenous vocational and higher education load nearing parity with population proportion
> - recognised internationally as a centre of excellence in areas of: tropical knowledge, desert knowledge, and Indigenous and cross-cultural knowledge.
> - providing socially robust knowledge and capacity to underpin policy and delivery in education, health and community services and sustainable development in the Territory and our region.
> These goals are made operational, in part, through the Community and Access Operational Priorities Plan will:
> - engage with Indigenous communities to ensure Indigenous perspectives guide the design, access, delivery and evaluation of programs
> - provide customised access to its programs and services for target equity groups

- understand and strive to meet the tertiary education and research needs of all cultures within its community.

Strelein. (2006). Recognising native title in Australian law: Mabo v Queensland [No 2] High Court of Australia, 1992. *Compromised Jurisprudence: Native title cases since Mabo* (chap. 1). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/strelein_ch1.pdf
Outline of the Mabo case and its impact on Australian law.

Sue, S. (2003). In defense of cultural competency in psychotherapy and treatment. *American Psychologist, 58*(11), 964-970.
Cultural competency guidelines and policies are being widely established. Yet some critics have challenged the evidence for cultural competency and the lack of efficacy studies that demonstrate its outcomes. Various positions are examined that discuss cultural competency research. They include the need for more resources for research, scientific practices that overlook ethnic research findings, fruitfulness of theory-driven rather than population-based research, problems in defining cultural competency as a technique, and development of policies in the absence of research., Implications of these positions are discussed.

Supporting Indigenous Students: Graduating Indigenous Professionals: University of Western Australia. Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=3373
The University of Western Australia's (UWA) objective is to achieve equity for Aboriginal and Torres Strait Islander people. This means:

- equitable access to, participation in, and graduation from the full range of courses and research opportunities
- effective participation in educational decision making
- equitable participation in teaching and research and employment
- full participation in the community and cultural life of the University.
- UWA supports the development of Indigenous higher education at all levels through the development of teaching and research that adds to the body of knowledge and experiences of Indigenous people, and by ensuring that all students and staff develop an understanding of Aboriginal and Torres Strait Islander history, culture and identity.

Supporting Intervention for Agenda ITEM 6 - Comprehensive Dialogue with UN Agencies (2009). *Report to Members of the United Nations Permanent Forum on Indigenous Issues Eighth Session.* 18th to 29th May, 2009 - UN Headquarters, New York.
The National Indigenous Higher Education Network (NIHEN) is a professional network of Deans, Heads of Schools, Senior Policy Advisors, Directors and Managers of Schools/Units responsible for the leadership of Indigenous Education within Australian Universities. Australia currently has two Indigenous higher education committees that work with Indigenous Centres and entities within mainstream higher education institutions to form a community voice for Indigenous participation across Australia responsible for the leadership of Indigenous Education within Australian Universities. Australia currently has two Indigenous higher education committees that work with Indigenous Centres and entities within mainstream higher education institutions to form a community voice for Indigenous participation across Australia.

Sutton, M. (2000). Cultural Competence It's not just political correctness. It's good medicine. *Family practice management, 7*(9), 58-59.

Taylor, K., & Guerin, P. (2010). *Health Care and Indigenous Australians: Cultural Safety in Practice.* South Yarra, Victoria: Palgrave Macmillan.
Health Care and Indigenous Australians: Cultural safety in practice uses a cultural safety approach for undergraduate health students or professionals wanting to improve their practice in relation to Indigenous Australian clients. With fourteen chapters that include activities, critical thinking questions, poems, 'making it local' activities, and case scenarios, readers should find that the material challenges them to think in new ways about Indigenous health and about their practice more generally.

Teaching Resources (n.d.). Dare to Lead. Retrieved April 5, 2011, from
http://www.daretolead.edu.au/servlet/Web?s=169694&p=RES_TEACHING_CURRIC
Teaching resources on various topics including Aboriginal and Torres Strait Islander Curriculum
Perspectives, A Chronology of Aboriginal and Islander History , Aboriginal Education Classroom Resources,
Aboriginal Education SA, Aboriginal history webpage of Perth's Trinity College library, Aboriginal
Perspectives and the English Learning Areas (TAS) Aboriginal Studies WWW Virtual Library, Film Australia
, Indij Readers Moorditj, Reconciliation Australia, Stories of the Dreaming & The Meeting Place Us Mob.

Television, S. B. S., Chin Lee, L., Allam, R., Lee, G., Ridgeway, A., Cubillo, F., & Radford, R. (n.d.).
Indigenous people learning the business of their art, from
http://search.informit.com.au/media;dn=TEF20102900465;res=TVNEWS;type=wmv
Synopsis: Indigenous Art is one of Australia's most important, and lucrative, cultural exports. But Indigenous
involvement in the business side of the industry is minimal. But it is hoped a new program launched this
week will encourage more Indigenous people to enter that side of the industry.

Terrill, L. Indigenous land reform: an economic or bureaucratic reform? *Indigenous Law Bulletin*.
This article examines Indigenous land rights reform as it has been unfolding around Australia. It questions
the extent to which current trends can be explained by reference to economic imperatives, and how much
they stem from bureaucratic convenience.

Teulon, G. (1967). Bourke, Darling River. *Info.*

Thaman, K. H. (2003). Decolonizing Pacific Studies: Indigenous Perspectives, Knowledge, and
Wisdom in Higher Education. *The Contemporary Pacific 15*(1), 1-17. Retrieved from
http://muse.jhu.edu/journals/contemporary_pacific/summary/v015/15.1thaman.htm
As part of a larger effort to reflect critically on the nature, scope, and processes of colonialism in Oceania,
decolonizing the field of Pacific studies must focus on the impact of colonialism on people's minds—
particularly on their ways of knowing, their views of who and what they are, and what they consider
worthwhile to teachand to learn. It is essential to challenge the dominance of western philosophy, content,
and pedagogy in the lives and the education of Pacific peoples, and to reclaim indigenous Oceanic
perspectives, knowledge, and wisdom that have been devalued or suppressed. Modern scholars and writers
must examine the western disciplinary frameworks within which they have been schooled, as well as the
ideas and images of the Pacific they have inherited, in order to move beyond them. The curricula of formal
education, particularly higher education, should include indigenous Oceanic knowledge, worldviews, and
philosophies of teaching and learning, for several reasons: to contribute to and expand the general
knowledge base of higher education; to make university study more meaningful for many students; to
validate and legitimize academic work, particularly in the eyes of indigenous peoples; and to enhance
collaboration between indigenous and non-indigenous peoples.

The 2007 amendments to the Native Title Act, Land, Rights, Laws: Issues of Native Title, 3(12).
Retrieved March 29, 2011, from http://lryb.aiatsis.gov.au/PDFs/lrli_vol3.12pdf.pdf
The Claims Resolution Review was initiated by the Attorney-General to consider 'the dispute-resolution
functions of the Court and the NNTT under the Native Title Act 1993 (Cth) and the effectiveness and
efficiency of the NNTT and the Court in performing those functions. In so doing the Review assessed how
the NNTT and the Court could maximise the potential for native title claims to be resolved in a quicker
and less resource-intensive manner, primarily through mediation and agreement-making. The Review made
a number of recommendations principally aimed at strengthening the existing presumption, found in the
Act in favour of mediation before the NNTT, promoting better communication and coordination between
the Court and the NNTT; removing duplication of functions between the NNTT and Court; and improving
the effectiveness of NNTT mediation. Almost all the recommendations made in the Review now have
legislative force through the Act (as amended by the Native Title Amendment Bill 2006). This paper
focuses on the historical context of the recent amendments and the Court's procedural response to the
legislative changes and how the Court and the NNTT will continue to function efficiently and cooperatively
within their respective spheres.

The Australasian Journal of University Community Engagement (2007, October). Retrieved
April 5, 2011, from http://pandora.nla.gov.au/tep/56869
In compiling this eJournal, it was decided to group the papers into three groups – the first group contains
papers which are research based, the second which are essays of a more philosophical kind and the third
are papers describing case studies and projects. This decision was made at this time because Community
Engagement is an emerging field and a mix of research, background and exemplars of good practice

seemed a useful way to enhance the Australian based literature and to encourage others to not only engage with their communities, but to document the process and further enhance the Engaged literature in this country. Each of these papers was presented at the 4th Annual AUCEA Conference which was held at Charles Darwin University in Alice Springs from July 2-4, 2007. Each paper was refereed for the conference, and was further refereed before being chosen for inclusion in this journal.

The Bark petition. National Film & Sound Archive (2007). Retrieved April 5, 2011, from
http://dl.nfsa.gov.au/module/1386/
In 1963 the Aboriginal Elders at Yirrkala presented the Federal Government with a bark painting, the title deed to their country. Video clip Duration - duration. 2min 55sec

The Governance and Capacity Gap (n.d.). Office of the Coordinator General for Remote Indigenous services, Australian Goverment. Retrieved March 28, 2011, from
http://www.cgris.gov.au/site/gcg.asp
The National Partnership on Remote Service Delivery came into effect in January 2009 and will run to 30 June 2014. It will implement a new remote service delivery model to ensure that Indigenous Australians living in remote communities receive and actively participate in government services. The initial focus is on 29 priority locations across Australia. Since late 2007 the Australian Government and the States and Territories have been working together through the Council of Australian Governments (COAG) to develop fundamental reforms to close the gap in life outcomes for Indigenous Australians.

The Henry J. Kaiser Family Foundation (2003.). Compendium of Cultural Competence Initiatives in Health Care. Retrieved November 25, 2011 from
http://www.kff.org/uninsured/loader.cfm?url=/commonspot/security/getfile.cfm&PageID=14365
This compendium is a first attempt at describing these activities in a single document. It was prepared in response to the many requests from the media and others to define cultural competency and identify efforts underway in this emerging field. In a recent article, Brach and Fraser (2000)2 clustered the techniques frequently discussed in the literature on cultural competency into nine categories: 1) interpreter services; 2) recruitment and retention policies for minority staff; 3) training; 4) coordinating with traditional healers; 5) use of community health workers; 6) culturally competent health promotion; 7) including family and/or community members in care-giving; 8) immersion into another culture; and 9) administrative or organizational accommodations.

The Israel National Institute for Health Policy & Health Services(2007). *Culturally appropriate Health Care by culturally competent Health Professionals*. Caesarea, Israel.
International Workshop Report from the 2007 conference.

The Koori History website. Retrieved April 5, 2011, from
http://www.kooriweb.org/foley/indexb.html
Indigenous history archive and education resource project information on Black Australia's 200 year struggle for justice. Australia's oldest Aboriginal-controlled website - online since 1993. This website has been developed since 1993 as an Aboriginal-owned and operated indigenous history education resource. It is part of a major historic archive collected over the past 45 years by Aboriginal activist/academic Gary Foley. He has created this Koori History Website Project to eventually house his entire archive and create the biggest available online collection of digital indigenous education materials. This website is therefore being constantly being up-dated and is undergoing a major reconstruction which should be completed by mid-2011.

The Links Between Health and Education For Indigenous Australian Children - 2001 (2002, November). Australian Medical Association. Retrieved March 29, 2011, from
http://ama.com.au/node/508
The inextricable link between health and education - the effect of poor health on educational attainment and the effect of poor education on health - has been highlighted in the landmark report "Learning Lessons" by the Hon Bob Collins (1999).The Collins report notes the deteriorating educational outcomes for Indigenous children as compared to non-Indigenous. In 1998, in the NT, for example, 14% of Indigenous students progressed from Year 8 to Year 12 compared with 80% of non-Indigenous students. In 1998, 20% of Indigenous students achieved the national reading benchmark in the NT compared to 78% of non-Indigenous students.1 Failure to achieve literacy impacts on further ability to learn and to gain employment, thereby further influencing later health. In terms of improving health and educational outcomes for

Indigenous children, improvements in one area will lead to improvements in the other. Improved outcomes in health and education are also dependent on improvements in environmental health.

The Reconstruction & Development Programme (RDP), A policy framework: Developing our human resources (1994). Retrieved March 28, 2011, from http://www.nelsonmandela.org/omalley/index.php/site/q/03lv02039/04lv02103/05lv02120/06lv02126.htm
Website introducing the Reconstruction and Development Programme (RDP). The Reconstruction and Development Programme (RDP) - is the end of one process and the beginning of another. The document is the result of many months of consultation within the ANC, its Alliance partners and other mass organisations in the wider civil society. This consultation has resulted in the policy framework contained in this document. The process now underway is that of developing the detailed policy and legislative programme necessary to implement the RDP. In preparing the document, and in taking it forward, we are building on the tradition of the Freedom Charter. In 1955, we actively involved people and their organisations in articulating their needs and aspirations. Once again we have consulted widely.

The Stolen Generations (n.d.). Retrieved April 4, 2011, from http://www.stolengenerations.info/
This is a website based on the book The Fabrication of Aboriginal History, Volume Three: The Stolen Generations 1881–2008, Macleay Press, Sydney, published December 2009. It contains the full text of the book (left-hand column) plus links to news, debates and lectures about the book (right-hand column).

Thomas, D. R. (2007). *Client views about cultural competence in primary health care encounters*. Paper presented at the The Australasian Evaluation Society. http://www.aes.asn/conferences/2007/Papers/David%Thomas.pdf

Thompson, C., & Thomas, K. (2008). Pharmaceutical supply and storage in remote Indigenous communities. *Issues, 83*, 21-24.
The article focuses on the need for all health professionals serving indigenous people in Australia to address issues on the provision of medications to remote indigenous communities. With various factors to consider in reshaping the provision of medications such as indigenous history, traditional health belief systems and treatments, education, and several others; these factors will likely to affect indigenous health problems and well-being. Therefore, it requires understanding and cooperation among all General Practitioners (GPs) to resolve such problem. However, it also stresses that to come up with a solution to the problem is very much dependent on how larger issues like human rights to housing, employment and equal opportunities be given a clear resolution

TRACKS Indigenous Tertiary Preparation Program (n.d.). The University of New England Retrieved March 8, 2011, from http://www.auqa.edu.au/gp/search/detail.php?gp_id=1678
The goal of the TRACKS tertiary preparation program is to offer flexible learning, firsthand experience in university study and entry to UNE undergraduate awards on successful completion of the program. The TRACKS program has been developed to provide students an opportunity to access and explore tertiary education and to make informed choices about the direction of their education. It allows students to draw upon their own experiences and values while developing skills needed in a successful tertiary career. TRACKS aims to enhance the students understanding of academic research and writing in an academic context that is relevant to their aspirations and providing them with the necessary skills needed for university study. TRACKS focuses strongly on students' individual learning styles, time constraints and previous educational experiences. The program provides students with many opportunities to discuss their academic progress to provide assistance, advice and feedback. TRACKS aims to:

- provide Access and Participation to Aboriginal and Torres Strait Islander Students to UNE
- assist students in a successful transition to undergraduate courses
- provide pathways to further education
- provide skills and resources to overcome issues caused by isolation
- extend the participants expectations of Higher Education

Travaglia, J. (n.d.). *Cultural competence in Australia*. Faculty of Medicine, University of NSW. Retrieved February 23, 2011, from http://www.mdaa.org.au/archive/06/travaglia.ppt

Trees, J. (2008). Cultural and historical factors in Aboriginal women's sexual health. *Issues, 83*, 17-20.

The article focuses on the need to understand the culture and history of Aboriginal women in Australia in order to determine the factors affecting their sexual health. Like non-indigenous Australian women, indigenous women carry an excessive burden of infectious disease generally and sexually transmitted infections (STIs) specifically. It notes that because of issues related to indigenous identification and access to health care, STIs may be relatively over-reported among indigenous people than that of non-indigenous women. It suggests that practitioners should encourage indigenous women to value and develop their healthy life and healthy self-esteem because it is important to speed up their treatment

Trenerry, B., Franklin, H., & Paradies, Y. (2010). *Review of audit and assessment tools, programs and resources in workplace settings to prevent race-based discrimination and support diversity*. Carlton, Australia: Victorian Heath Promotion Foundation (VicHealth).

Troy, J., & Donaldson, T. (1995). Reading old sources: What word is that. In N. Thieberger (Ed.), *Paper and talk : a manual for reconstituting materials in Australian indigenous languages from historical sources* (chap. 4). Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/thieberger_ch4.pdf
Interpreting historical documents or wordlists written in Indigenous languages.

Tseng, W. S., Matthews, D. B., & Elwyn, T. S. (2004). Cultural competence in Forensic Mental Health: A guide for psychiatrists, psychologists & attorneys. Retrieved from http://books.google.com.au/books?id=S34pP8hA2_gC&printsec=frontcover&dq=cultural +competence+in+forensic+mental+health&hl=en&ei=z3FkTfWcGIOecKeayN8F&sa=X &oi=book_result&ct=result&resnum=1&ved=0CD0Q6AEwAA#v=onepage&q&f=false

Turpin, T., Iredale, R., & Crinnion, P. (2002). The Internationalization of Higher Education: Implications for Australia and its Education `Clients'. *Minerva: A Review of Science, Learning & Policy, 40*(4), 327-340.
Institutions of higher education are today under increasing pressure to internationalize their courses and programmes. The overall impact of this process is far from clear. This essay compares and contrasts patterns of Australian higher education offered to students from developing countries, with services delivered to Australian-born students. We suggest that the process of globalization is contributing to uneven economic and educational development, and may weaken the over-stretched educational systems of poorer countries. [ABSTRACT FROM AUTHOR]

Tyler, F. (2002). Transcultural ethnic validity model and intracultural competence. *Online readings in psychology and culture*.

UNESCO. (1988). World Declaration on Higher Education on the Twenty First Century: Vision & Action and Framework for Priority Action for change & development in Higher Education. Retrieved March 24, 2011, from http://www.unesco.org/education/educprog/wche/declaration_eng.htm

UNESCO (2007). Criteria and Indicators for Quality Journalism Training Institutions & Identifying Potential Centres of Excellence in Journalism Training in Africa. Retrieved from http://unesdoc.unesco.org/images/0015/001514/151496e.pdf
The World Summit on the Information Society (WSIS) recognized the essential role that media have in the development of knowledge societies, a role that goes beyond reporting news and events to contribute to the freedom of expression and plurality of information, engaging and empowering communities and underpinning sustainable development and good governance. The free fl ow of ideas by word and image is a pre-requisite for social and economic development, and efforts to support press freedom must be complimented by capacity-building initiatives to strengthen professional standards and develop cross-disciplinary knowledge amongst media professionals.

UNESCO (n.d.). Indigenous Peoples and Education. Retrieved March 28, 2011, from http://portal.unesco.org/education/en/ev.php-URL_ID=25846&URL_DO=DO_TOPIC&URL_SECTION=201.html
The site includes materials about linguistic diversity, cultural diversity, education issues and others.

UNESCO. (2000). Model Curricula for Journalism Education. Retrieved from
http://unesdoc.unesco.org/images/0015/001512/151209e.pdf
In December 2005, UNESCO convened a meeting of journalism educators in Paris to consider the broad
outlines of a curriculum in the study of journalism that would be suitable for use in developing countries
and emerging democracies. The initiative was a response to requests for guidance from UNESCO member
states seeking to establish journalism programs within their educational systems. Following the December
meeting, UNESCO appointed a working group, Michael Cobden (coordinator), G. Stuart Adam, Hans-
Henrik Holm, and Magda Abu-Fadil, to propose a detailed curriculum and present it to the first World
Congress of Journalism Educators in Singapore, June 2007.

Universities Australia Submission to the National Resources Sector Employment Taskforce
(2010, April). *Universities Australia*. Retrieved April 3, 2011, from
http://www.universitiesaustralia.edu.au/resources/.../2010-04%20-%20UA%20Sub%20-
%20NRSET.pdf
Universities Australia Submission to the National Resources Sector Employment Taskforce (April 2010).
Realising the enormous potential of future resources projects in Australia will require access to appropriate
university educated professional and managerial staff, as much as to skilled employees in the traditional
trades. Australia's universities have a long record of providing both specialist graduates in fields such as
mining engineering and generalist graduates in fields such as law, business and science for employment in
the resources sector. Universities will be best positioned to meet the future graduate needs of the
resources sector through enhanced communication channels to maintain the relevance of university study,
greater use of work integrated learning such as internships, mechanisms to support specialised professional
disciplines, and measures to promote interest in maths and science. Universities Australia also supports a
broader role for Skills Australia, expanded pathways between vocational education and training (VET) and
higher education and improved opportunities for regionally-based and Indigenous Australians in professional
and managerial roles in the resources sector. Universities Australia does not believe that the Government's
new student-centred funding model for higher education will be detrimental to the resources sector,
provided that base funding levels for academic disciplines are reviewed to ensure they are set appropriately,
and mechanisms such as compacts can be used to support national priority disciplines. Creating aspirations
at the school level for careers in resources companies will also be increasingly important under a system
where student preferences drive allocation of university places.

Universities Australia (2009). Participation and equity: a review of the participation in higher
education of people from low socioeconomic backgrounds and Indigenous people.
University of Ballarat reconciliation action plan. Retrieved November 26, 2007, from
http://www.ballarat.edu.au/docs/rap.pdf
In partnership with Reconciliation Australia, the University of Ballarat Australia has committed to implement
a Reconciliation Action Plan (RAP) to advance the process of reconciliation between Aboriginal and Torres
Strait Islander peoples, as Indigenous Australians, and non-Indigenous Australians.

Using Indigenous Ways of Knowing and Learning to Encourage Storytelling about Country with
animation (n.d.). University of Wollongong. Retrieved November 25, 2010, from
http://www.universitiesaustralia.edu.au/page/policy---advocacy/indigenous-issues/cultural-
competency/pilot-activity---storytelling-with-animation/
An Indigenous Cultural Competency Pilot Activity by the University of Wollongong. Project Leader:
Associate Professor Garry Hoban, Faculty of Education. Project Summary: This project will use an
innovative approach to storytelling, which has been called a 'Relational Knowledge Approach', to encourage
pre-service primary and early childhood teachers to use Indigenous ways of knowing and learning to
develop their own stories of `country'. These will be represented in the form of narrated `Slowmation'
animations. The process of Slowmation (2 frames per second animation) has evolved over the last 4 years
from a $240,000 ARC Discovery Grant that focused on teacher education students learning, designing and
making their own animations to demonstrate scientific concepts.

van den Eynde, A., & Dharmalingam, A. (n.d.). Public Opinion about Indigenous Australian Land
Rights.

Van Toorn, P. (2006). Borderlands of Aboriginal writing. *Writing never arrives naked : early Aboriginal cultures of writing in Australia* (chap. 4). Canberra, ACT: Aboriginal Studies Press. Retrieved from http://www.aiatsis.gov.au/asp/docs/Contents%20Sample%20Chaps%20Index/van%20toorn/vanToornSamplechapter.pdf

In Writing Never Arrives Naked, Penny van Toorn engages our minds and hearts. Her academically innovative book reveals the resourceful and often poignant ways that Indigenous Australians involved themselves in the coloniser's paper culture. The first Aboriginal readers were children stolen from the clans around Sydney Harbour. The first Aboriginal author was Bennelong—a stolen adult. From the early years of colonisation, Aboriginal people used writing to negotiate a changing world, to challenge their oppressors, protect country and kin, and occasionally for economic gain. Disrupting conventional beliefs, van Toorn notes that shortly after settlement Aboriginal people were exchanging written texts as curiosities, and integrating letters of the alphabet into their graphic traditions. During the 19th and 20th centuries, Aboriginal people played key roles in translating the Bible, and made their political views known in community and regional newspapers. They also sent numerous letters and petitions to political figures, including Queen Victoria. Penny van Toorn challenges the established notion that the coloniser's written culture superseded Indigenous oral cultures. Rather, she argues, Indigenous communities developed their own cultures of reading and writing, which involved a complex interplay between their own social protocols and the practices of literacy introduced by the British. Penny van Toorn has now retired. She has published widely on the Indigenous Literatures of Australia and Canada, and worked collaboratively with Australian Indigenous authors and academics.

van Tryon, P., & Bishop, M. (2009). Theoretical foundations for enhancing social connectedness in online learning environments. *Distance Education, 30*(3), 291-315.

Venn, T., & Annandale, M. (n.d.). Overview: Forests Have Long Sustained Indigenous People. *Australian Forest Grower, 32*, 29-30.

Forests, however, are a potentially important engine for development in socio-economically disadvantaged indigenous communities in developed countries.

Veronica Boero Rodriguez, Puangsumalee, P., & Griffiths, G. (2006). Indigenous people working in agriculture, fisheries and forestry. *ABARE report*. Retrieved 8 December, 2010, from http://www.abareconomics.com/publications_html/crops/crops_06/indigenous_ag.pdf

This report summarises statistics from the 2001 Australian Census of People and Housing, providing a profile of indigenous people employed in agriculture, fisheries and forestry. The project was funded by the Rural Policy and Innovation Division of the Department of Agriculture, Fisheries and Forestry, with the aim of making this information more broadly available to industry stakeholders.

Vicary, D., & Andrews, H. (2000). Developing a culturally appropriate psychotherapeutic approach with Indigenous Australians. *Australian Psychologist, 35*(3), 181-185.

Many Australian psychologists have little information about how to perform culturally appropriate assessment and therapy with Aboriginal clients. This article explores relevant history that affects the psychological health of Aborigines, and contrasts the western perspective on mental health with Aboriginal beliefs. A case study is used to illustrate a process that might be used by non Aboriginal therapists when working with Aboriginal clientele. The case study contrasts a culturally sensitive approach with common western psychotherapeutic processes. Recommendations for the enhancement of culturally appropriate therapeutic interventions are discussed.

Vicary, D., & Westerman, T. (2004). That's just the way he is': Some implications of Aboriginal mental health beliefs. *Australian e-Journal for the Advancement of Mental Health, 3*(3), 1-10.

Vistorian Electoral Commission (n.d.). A history of Aboriginal voting rights. Victoria: Author. Retrieved April 5, 2011, from http://www.vec.vic.gov.au/Education/education-programs-aboriginal-history.html

Aboriginal people have fought and continue to fight hard for rights. At different times in Australian history these rights were withheld from Aboriginal people by Federal, State and local government authorities. A timeline of voting rights.

Wachtler, C., & Troein, M. (2003). A hidden curriculum: Mapping cultural competency in a medical programme. *Medical Education, 37*, 861-868.

Background Cultural competency can be understood as those learned skills which help us understand cultural differences and ease communication between people who have different ways of understanding health, sickness and the body. Recently, medical schools have begun to recognise a need for cultural competency training. However, few reports have been published that articulate and evaluate cultural competency in medical curricula. Aim This study was performed in order to evaluate the current status of cultural competency training at a medical school in southern Sweden. Methods We used a multimethod approach to curriculum evaluation. We reviewed the published list of learning objectives for the medical programme, interviewed curriculum directors and individual teachers for each term about course content and carried out focus group interviews with students in all stages of the medical programme. Results Cultural competency is a present but mostly hidden part of the curriculum. We found learning objectives about cultural competency. Teachers reported a total of 25 instances of teaching that had culture or cultural competency as the main theme or 1 of many themes. Students reported few specific learning instances where cultural competency was the main theme. Students and teachers considered cultural competency training to be integrated into the medical programme. Cultural competency was not assessed. Conclusion This evaluation showed places in the curriculum where cultural competency is a present, absent or hidden part of the curriculum. The differences between the 3 perspectives on the curriculum lead us to propose curriculum changes. This study illustrates how triangulation with a multifactorial methodology leads to understanding of the current curriculum and changes for the future.

Walsh, M. (1993). Languages and their status in Aboriginal Australia, Chapter 1. In M. Walsh & C. Yallop (Eds.), Language and Culture in Aboriginal Australia Canberra: Aboriginal Studies Press. Retrieved from http://lryb.aiatsis.gov.au/PDFs/walshyallop_ch1.pdf

Information about the number of languages spoken in Australia at the time of European contact, and the subsequent decline.

Ward, G. K., & Crocombe, M. (2008). Port Keats painting: Revolution and continuity. *Australian Aboriginal Studies, 1*, 39-55. Retrieved from http://lryb.aiatsis.gov.au/PDFs/aasj08.01_wardcrocombe.pdf

The role of the poet and collector of 'mythologies', Roland Robinson, in prompting the production of commercial bark-painting at Port Keats (Wadeye), appears to have been accepted uncritically - though not usually acknowledged - by collectors and curators. Here we attempt to trace the history of painting in the Daly–Fitzmaurice region to contextualise Robinson's contribution, and to evaluate it from both the perspective of available literature and of accounts of contemporary painters and Traditional Owners in the Port Keats area. It is possible that the intervention that Robinson might have considered revolutionary was more likely a continuation of previously well-established cultural practice, the commercial development of which was both an Indigenous 'adjustment' to changing socio-cultural circumstances, and a quiet statement of maintenance of identity by strong individuals adapting and attempting to continue their cultural traditions.

Warren, E., & deVries, E. Young Australian Indigenous students: Engagement with mathematics in the early years. *Australian Primary Mathematics Classroom, 15*(1), 4-9.

Some of the successful activities that have been used with young Australian indigenous students are discussed. The activities focus on mathematical communication, representations and early number ideas.

Weaver, H. (1999). Indigenous People and the Social Work Profession: Defining Culturally Competent Services. *Social Work, 44*(3), 217-226.

Weiss, G. (2011). Inter-disciplinary but not Undisciplined: Writing the history of Aboriginal "education". *Paedagogica Historica, 37*(1), 251-261.

Wells, M. I. (2000). Beyond cultural competence: a model for individual and institutional cultural development. *Journal of community health nursing, 17*(4), 189-199.

Nursing's attention to cultural diversity has been influenced by the changing demographic composition of the U.S. population. Nursing must continue to increase awareness and promote attitudinal and behavioral changes that will result in the delivery of culturally appropriate nursing care. The nursing literature includes several models of cultural development to assist nurses and other health care professionals in conducting a cultural assessment and incorporating cultural data into nursing care plans. This article presents a synthesis model of cultural development that illustrates that cultural awareness, cultural sensitivity, and cultural competence do not achieve the level of cultural development necessary to meet the health care needs of a

diverse population. Cultural proficiency is a concept that extends cultural competence into nursing practice, administration, education, and research. It is a philosophical and behavioral approach to cultural diversity that guides and prescribes individual and institutional behavior toward "cultural others."

Westberg, S. M., Bumgardner, M.A. , & Lind, P.R. (2005). Enhancing cultural competency in a college of pharmacy curriculum. *American Journal of Pharmaceutical Education, 69*(*5*), 1-9.

Westerman, T. (2004). Engagement of Indigenous clients in mental health services: What role do cultural differences play. *Australian e-Journal for the Advancement of Mental Health, 3*(3), 1–7.

Westerman, T. (2004). Guest Editorial: Engagement of Indigenous clients in mental health services: What role do cultural differences play? *Advances in Mental Health, 3*(3), 88-93.

Westwood, B., & Westwood, G. (2010). Aboriginal cultural awareness training: policy v. accountability failure in reality. *Australian Health Review, 34*(4), 423-429. doi: doi:10.1071/AH09546
Despite 42 years progress since the 1967 referendum enabling laws to be made covering Aboriginal Australians their poor health status remains and is extensively documented. This paper presents results of a study into Cultural Awareness Training (CAT) in New South Wales and specifically South West Sydney Area Health Service (SWSAHS) with the aim of improving long-term health gains. The evidence demonstrates poor definition and coordination of CAT with a lack of clear policy direction and accountability for improving cultural awareness at government level. In SWSAHS staff attendance at training is poor and training is fragmented across the Area. The paper proposes actions to improve Aboriginal cultural awareness for health professionals including incorporating Aboriginal CAT into broader based Cross Cultural Training (CCT).

"Where is my place in Indigenous education? ''Be grounded in your own cultural identity with integrity. Retrieved April 5, 2011, from http://8ways.wikispaces.com/file/view/reflection.pptx
PowerPoint resource reflecting on Indigenous education and our place in it.

White, K. (2003). Women and leadership in higher education in Australia. *Tertiary Education and Management, 9*(1), 45-60.

White, N. (n.d.). Tiddas Showin'Up, Talkin'Up and Puttin'Up: Indigenous Women and Educational Leadership.

Williams, J. (2008). Confessions of a native judge:reflections on the role of transitional justice in the transformation of indigeneity. *Land, Rights, Laws : Issues of Native Title, 3*(14), 1-11.
Based on address by the Chief Judge, Māori Land Court, to the Native Title Conference, Perth, June 2008 - common experiences of the Indigenous peoples of Australia and New Zealand since beginning of colonisation - development of Indigenous rights law in the two countries - Treaty of Waitangi - transitional justice and beyond - transcending the legacy of the past by making commitments to growth of culture - building partnerships of interdependence with wider community.

Williams, R. (2000). Why should I feel guilty? Reflections on the workings of guilt in white-Aboriginal relations. *Australian Psychologist., 35*(2), 136-142.
Statements by various public figures that white people ought not to feel guilty about Aboriginal dispossession, and although many Australians assert that they feel no guilt in the matter, this paper asserts that white attitudes to the Australian Aboriginal people are strongly influenced by guilt. The nature of a guilt that ostensibly does not and ought not exist is examined. Persecutory and depressive aspects of guilt are considered, and the history of a two-factor theory of guilt in the psychoanalytic literature is outlined. The workings of the two types of guilt are charted in the group dynamics of a psychology class studying Aboriginal issues.

Wimshurst, K., Marchetti, E., & Allard, T. (2004). Attitudes of criminal justice students to Australian Indigenous people: Does higher education influence student perceptions? *Journal of Criminal Justice Education, 15*(2), 327-350.

Over the past 10-15 years Australian universities have established degrees for those who wish to work in the criminal justice system in areas such as policing, corrections, and crime prevention. This paper explores the sensitivity of undergraduates to issues of race and diversity. It investigates the beliefs that criminal justice students bring with them to university, their readiness for content that focuses on Aboriginality, and whether their views change in ways over time. The study finds that policing majors are more negative than other criminal justice students and that, in any case, there tends to be little change in attitudes over time for students as a whole. To explain these findings, the paper then looks at the teaching of indigenous issues in Australian criminal justice programs based on a survey of program convenors. The consensus is that pedagogy/curriculum in the area lacks thoroughness and rigour when confronting the complexities of the problem.

Wright, J. (n.d.). Apartheid, Australian-style. *Australian Universities' Review, The, 45*(1), 36.

Wu, E., & Martinez, M. (2006). Taking cultural competency from theory to action: California Pan-Ethnic Health Network, USA.
This paper provides principles and recommendations for implementing cultural competency in the field. The following six principles are key to a successful cultural competency effort:
1. community representation and feedback at all stages of implementation;
2. cultural competency integrated into all systems of the health care organization, particularly quality improvement efforts;
3. ensuring that changes made are manageable, measurable, and sustainable;
4. making the business case for implementation of cultural competency polices;
5. commitment from leadership; and 6) staff training on an ongoing basis. Based on interviews with leaders in the field of cultural competency, the authors discuss best practices and important lessons in the implementation of cultural competency initiatives.

Yeo, S. (2003). Bonding and Attachment of Australian Aboriginal Children. *Child Abuse Review, 12*(5), 292-304.
In New South Wales, Australia, there is an increasing emphasis in the children's court on bonding and attachment assessments to determine whether or not a child remains with their carers. Aboriginal children and young people are over nine times more likely than other children and young people to be in out-of-home care. There is a paucity of information on culturally appropriate assessments of Aboriginal children in relation to bonding and attachment. Most assessments on the Australian indigenous families are based on the dominant Australian community's perception of what constitutes competent parenting. The question arises as to whether we are making psychologically and ethically sound decisions about whether or not a child remains with their Aboriginal carers based on evidence that is culturally appropriate for Western families but culturally inappropriate for the indigenous families. The aims of this paper are to explore the current practice on the bonding and attachment assessment of Aboriginal children using a dynamic eco-systemic approach in the assessment of bonding and attachment of the indigenous people, with an emphasis on the historical, cultural and spiritual contexts

Young, A., & McConkey, K. (2009). *Are we there yet? Using Strategy Maps in Higher Education to Drive Performance*. Paper presented at the AUQF2009: Internal & External Quality Assurance: Tensions & Synergies Alice Springs, NT.

Young, A. E. (2006). *Elders' teachings on Indigenous leadership: Leadership is a gift.* Master of Arts. The University of British Columbia. Retrieved from https://circle.ubc.ca/bitstream/handle/2429/5600/ubc_2006-0350.pdf?sequence=

Yuejen, Z., & Maylon, R. (2008). Closing the life expectancy gap. *Issues, 83*, 12-16.
The article focuses on the need to form a new partnership between indigenous and non-indigenous Australians in order to close the gap on life expectancy, educational achievement and employment opportunities. In the midst of the continuing health disadvantage being faced by indigenous Australians, particularly on short life expectancy, the policies, efforts, and resources expended to them by the government has shown little progress. Furthermore, it states that although life expectancy in Australia is high, the life expectancy of indigenous people is much poorer than non-indigenous people due higher death rates of indigenous people. It stresses that access to primary health care, good hygiene, water sanitation, and food are the key to resolve such problems.

Yunkaporta, T., & McGinty, S. (2009). Reclaiming Aboriginal knowledge at the cultural interface. *Australian Educational Researcher, 36*(2), 55-72.

> Many studies and papers have explored and critiqued the "what" and the "why" of working at the cultural interface of mainstream curricula and local Indigenous knowledge, but this project sought to understand the "how". Participants went beyond explorations of "cultural items" and worked in the overlap between the New South Wales Department's Quality Teaching Framework and Indigenous Pedagogies drawn from local lore, language and the sentient landscape. Indigenous knowledge urns used not merely as content, but to provide innovative ways of thinking and problem solving in the field of design and technology. The methodology for the study was based on a significant site in the local river system. The focus of the action research study shifted in the early stages from the students to the teachers, who required a radical shift in their thinking in order to set aside deficit logic, or stimulus-response approaches to teaching and learning, to embrace sophisticated Indigenous ways of knowing.

Zeppel, H. D. (2006). *Indigenous Ecotourism : Sustainable Development and Management.*

> Drawing on case studies from Pacific Islands, Africa, Latin America and Southeast Asia, this book examines ecotourism enterprises controlled by indigenous people in tribal reserves or protected areas. It compares indigenous ecotourism in developed and developing counties and covers cultural ecotours, ecolodges, and bungalows, hunting and fishing tours, cultural attractions and other nature-based facilities or services.

Zhang, X. Trends in the health of mothers and babies, Northern Territory: 1986-2005, from http://www.apo.org.au/research/trends-health-mothers-and-babies-northern-territory-1986-2005

> This report provides a detailed overview of perinatal trends and changes to the health profile of NT resident mothers and babies, for both Indigenous and non-Indigenous, across the 20-year period from 1986 to 2005.

Zubrick, S. R., Silburn, S.R., De Maio, J.A.,Shepherd, C.,Griffin, J.A., Dalby, R.B.,Mitrou, F.G, Lawrence, D.M, Hayward, C., Pearson, G., Milroy H., Milroy J., & Cox A. (n.d.). Educating Aboriginal children – Issues, policy and history. *The Western Australian Aboriginal Child Health Survey: Improving the Educational Experiences of Aboriginal Children and Young People* (Vol 3, Chap. 2). Retrieved from http://www.ichr.uwa.edu.au/files/user17/Volume3_Chapter_2.pdf

> The Western Australian Aboriginal Child Health Survey (WAACHS) is the largest and most comprehensive study of Aboriginal child health and development ever undertaken in Australia. Its main aim is to improve community and scientific understanding of what Aboriginal children and young people need to develop in healthy ways. The survey was designed to build the knowledge to develop preventative strategies that promote and maintain the healthy development and the social, emotional, academic and vocational wellbeing of Aboriginal and Torres Strait Islander children and young people. All phases of the survey, including its development, design and implementation, were under the direction of the WAACHS Steering Committee. The Steering Committee comprises senior Aboriginal people from a cross section of agencies and settings.