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Report by Dr Mehmet Mahmut 2017 Churchill Fellow

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Signed: M. Mahmut.

Date: October 22, 2018



29 OCTOBER 2018

Embedding Indigenous

Dr Mehmet Mahmut, Senior Lecturer
Department of Psychology, Macquarie University

Keywords: Indigenous, psychology, tertiary,
curriculum, cultural perspectives, education.

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If it were not for the support, encouragement and trust of many people, I simply would not be typing these words. First, I would like to thank the people that maintain the legacy of Sir Winston Churchill who work and volunteer for The Winston Churchill Memorial Trust; thank you for entrusting me with the privileged responsibility and seeing past my nervous first interview. Thank you to my colleagues at the Department of Psychology, Macquarie University, for allowing me the time away to pursue this research project. Thanks to my family who provide a strong sense of confidence in me and to my friends who accept SMS messaging as a legitimate form of socialising. This report would not have been beautifully designed without the graphic design wizardry of my friend Karla Lock, so a big thanks goes to Karla.

My inspiration for this project was crystallised by the three reports of the Australian Indigenous Psychology Education Project so I thank the authors for their thorough work in producing them. Finally, to the 28 people who shared their personal and professional experiences and knowledges with me despite being a stranger, I sincerely thank you. I encourage you to receive this report not as a document I have produced, but as a reflection of many people's lived experiences I have merely borrowed and shared in the ultimate hope that change is achieved.

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Aims & method

Aim

The aim of this project was to discover how universities in other Western countries are embedding Indigenous knowledges and perspectives into their psychology degrees. Specifically, what are they doing that is unique, innovative and progressive that we are not doing in Australia? And more importantly, to determine what aspects of other universities' approaches to embedding Indigenous knowledges we can replicate, emulate and re-contextualise within Australian universities.

Method

The knowledge loaned for this report was generously shared with me by 28 Indigenous and non-Indigenous academics, administrators, and students while visiting five locations (Auckland, Chicago, Toronto, Vancouver and Honolulu) during various types of meetings (e.g., one-to-one interviews, group discussions, walking chats). That I sought to learn how other countries have approached embedding Indigenous perspectives in tertiary curricula is not to say that progress on this front has not been made in Australia and I acknowledge the contributions made by others hitherto.

The limitations of the Methodology include learning from a small, potentially unrepresentative group of academics and students, plus the fact the differences exist within and between various Indigenous

Knowledge Reciprocation

As a gesture of reciprocation to all the generous people who retold anguishing experiences, poetic triumphs and trusted yet another non-Indigenous person's promise to take care, I share with you my (still growing) gathering of learnings from your fellow Indigenous and non-Indigenous colleagues.

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Introduction

Psychology is both a profession and field of scientific study that seeks to understand human behaviour, including our thoughts, emotions and mental health. While our understanding of human behaviour has undoubtedly developed thanks to the study of psychology, the vast majority (96% in fact) of psychological theories and research findings come from “WEIRD” countries; that is, those that are Westernised, educated, industrialised, rich and developed (Arnett, 2008). A scientific article titled “Most people are not WEIRD” (Henrich, Heine & Norenzayan, 2010) highlighted the glaring problem of basing knowledge of human behaviour on an unrepresentative, 12% of the world’s population.

The ethical and healthcare implications of not representing multiple world views in psychology are numerous. For example, having an overrepresented minority’s knowledges, beliefs and experiences dominate the scientific literature serves to devalue those maintained by the underrepresented majority. Moreover, failing to incorporate various culture-bound interpretations of behaviour may result in misdiagnoses, sometimes with serious consequences. For example, talking to and hearing spirits within the WEIRD conceptualisation of behaviour are indicators of a psychotic episode that may result in involuntary hospitalisation. However, within some Australian Indigenous cultures, talking

to and hearing spirits are completely normal behaviours (Westerman, 2009).

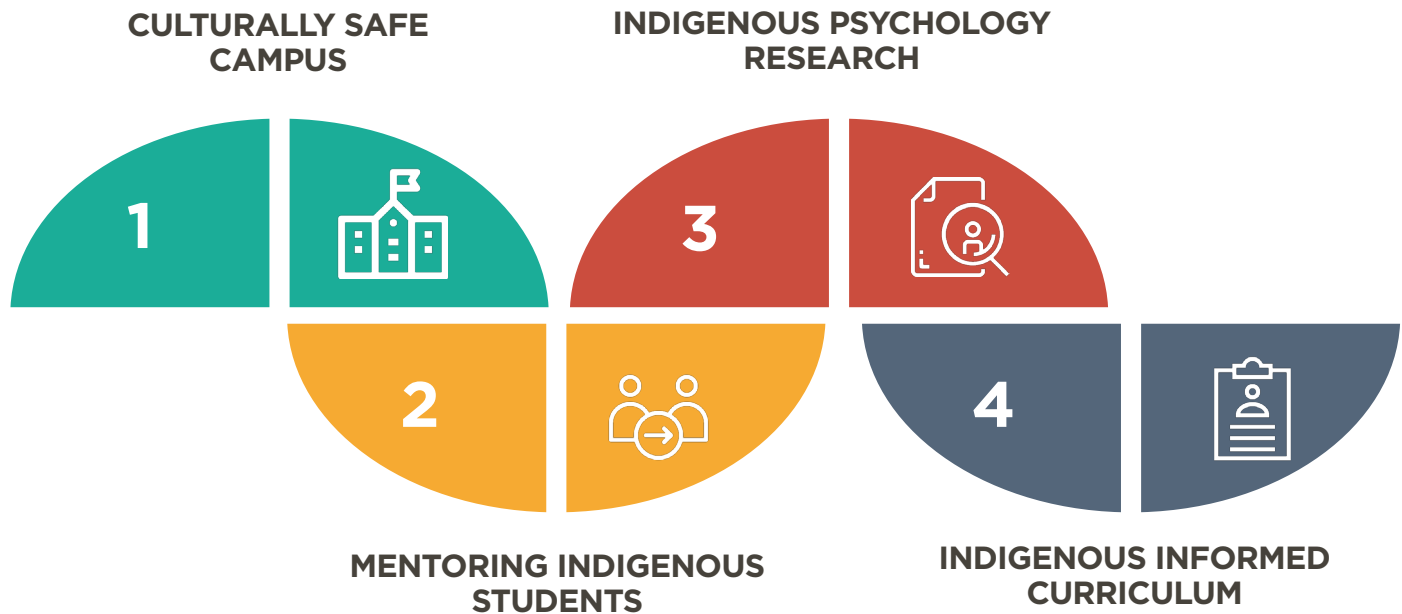
Over the last 30 years, many grass-root movements and governmental policies have been established to ensure the representation of Indigenous perspectives in various tertiary disciplines (e.g., Universities Australia, 2017). For example, in the early 1990s, a small group of Māori students studying psychology in Aotearoa led a successful movement for the inclusion Indigenous content in the psychology courses they were studying. While this movement made significant inroads, reports in 2002 and 2018, concluded that the lack of representation of Māori perspectives in psychology was the major barrier for Māori students undertaking psychology degrees (Levy, 2002; 2018). The same barriers for Indigenous Australians participating in psychology were also reported in the findings of the Australian Indigenous Psychology Education Project (AIPEP; Dudgeon et al., 2016). Based on the numerous reports calling for change, it is clear that the single most important take-home message, nay instruction, is take action. To help facilitate change, this report contains easily actionable steps for embedding Indigenous perspectives in Australian psychology degrees.

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Executive Summary

The main aim of this project was to learn about leading approaches to embedding Indigenous perspectives into psychology. However, it became clear on my first day in Auckland that the project I had embarked on needed to encompass much more than a curriculum change. Without a culturally safe campus, without the mentoring of Indigenous students and without community-relevant Indigenous research, the quality of the curriculum is inconsequential. This section provides a summary of the building blocks required to support the successful process of embedding Indigenous perspectives and content into psychology degrees.

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1. **Culturally Safe Campus.** The experiences shared with me by current and former Indigenous students highlight that tokenism and racism (implicit and explicit) continue to make universities an unsafe spaces for Indigenous staff and students. Therefore, the first priority is to ensure Indigenous staff and students feel safe on campus. There are many components involved in achieving a culturally safe campus, including having a university-wide Indigenous strategy and reconciliation action plan plus ensuring all non-Indigenous staff and students complete cultural competency training. Most universities conduct face-to-face and/or online cultural competency training but for those that do not, many great learning resources have been provided in the Resources section of this report.
2. **Mentoring Indigenous Students.** A well-resourced, dedicated and Indigenous-led mentoring program is required to provide excellent academic and social support for Indigenous students at university. The

leading examples of such programs include dedicated safe spaces for studying and socialising, established connections with non-Indigenous teaching and professional staff, and senior Indigenous students tutoring relatively junior Indigenous students. Connecting Indigenous students with both Indigenous and non-Indigenous academics early in the first year of university is crucial given Indigenous student retention is 50% lower than non-Indigenous students (Universities Australia, 2017).

3. **Indigenous Psychology Research.** Increasing the representation of Indigenous researchers and research is required to fully embed Indigenous content and perspectives into psychology. Currently, Indigenous students are particularly underrepresented in the Honours (fourth) year of psychology degrees, a critical year of study because completing Honours is an entry requirement for higher research and professional degrees. The research methodologies employed to conduct

research also require consideration for the outcomes to be relevant and meaningful to Indigenous Australians. Research methods that utilise community-generated questions, employ an observer as participant approach and vest knowledge ownership within communities are examples of a mindful approach to Indigenous psychology research. Finally, the ethical guidelines used to approve research studies will require updating to acknowledge Indigenous-informed research methodologies.

4. **Indigenous-informed Curriculum.**

Numerous governmental and professional agencies have now collectively tasked Australian universities with embedding Indigenous knowledges into psychology degrees. A major barrier to enacting this change is the fear felt by non-Indigenous educators who worry about selecting incorrect Indigenous content (Levy, 2018). The current report aims to alleviate this (and many other) fears by providing a step-by-step approach to finding Indigenous content using resources compiled and endorsed by Indigenous Australians. Step 1 is to use content-related keywords to search the AIPEP database. Step 2 is to have an Indigenous Australian review the selected content. Step 3 is to deliver the course with newly embedded Indigenous content. Step 4 involves having students review the course and making any necessary amendments.

Dissemination and Implementation of Recommendations

The main approach I have been employing to action the recommendations is by presenting directly to the change agents, in this case, every person who is the head of an Australian psychology department. Collectively, this group is called HoDSPA (Head of Departments and Schools of Psychology Australia) and they meet twice a year to discuss common challenges, learn how new government policies will impact them and listen to Churchill Fellows give them strategies on how to embed Indigenous perspectives in psychology degrees. I recently (September 26, 2018) presented my recommendations to HoDSPA members and have embarked on visiting universities around Australia to help implement these recommendations.

All 42-HoDSPA member universities around Australia have received a copy of my HoDSPA presentation and the recommendations are being actioned. However, I have also been visiting various universities to provide more “hands on” support in actioning the recommendations. Specifically, I presented my Churchill Fellowship research findings to the department of psychology at the University of Tasmania in mid-October, and will be doing the same at Edith Cowan University and the University of Newcastle in early November and December, respectively.

Along with my “hands on” approach to disseminating and implementing the recommendations, I plan submit the findings of this research to an academic journal focussing on Indigenous topics in tertiary education. Moreover, I plan on presenting my methodology and research findings at an Indigenous psychology conference

Inspirational Emerging Leaders

Some students really shine, and having them in your class is a privilege. Bright students also present educators a welcomed responsibility of encouraging, enhancing and ensuring their development of their leadership. Similarly, some staff members are credited for inspiring a genuine thirst for learning and discovery that is transformative. In this section of the report, the profiles of three such students and one staff member are presented.

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Student Profile: Diane Hill

Diane Hill is a member of Oneida Nation of the Thames First Nations Community, Canada. Fearless, intelligent and articulate are three words that reflect the character of Diane Hill. Diane generously shared their experiences of being a First Nations student at a university with few Indigenous students. Despite the contrasting cultural context Diane inhabited at university, they became a very visible and leading representative for fellow Native students. While Diane expounded upon the importance of Indigenous knowledges and perspectives in tertiary curricula, if an institution is not a safe space for Indigenous students, the quality of curricula is of no consequence. Diane's exceptional application resulted in receiving a prestigious Queen Elizabeth II Diamond Jubilee scholarship. This scholarship brought Diane to Ngā Pae o te Māramatanga,



a Māori Centre of Research Excellence at the University of Auckland, to complete a three-month internship studying Indigenous people's health access across the world.

Watch Diane's TEDx talk to hear their personal story and impassioned call to action for social justice.

Student Profile: Logan Hamley

Logan Hamley is Māori (Ngāti Rangī) and Pākehā and studying psychology at the University of Auckland. Although being the only Māori and Pākehā male studying clinical psychology has at times been challenging, Logan actively advocates for the inclusion of Māori perspectives in tertiary curricula. Logan is a strong voice in the push to ensure the Treaty of Waitangi is respected and reflected to decolonise the way psychological knowledge is shared within Aotearoa/New Zealand. Armed with a sharp intellect and warm presence, Logan is an emerging leader who, while studying, works as a Research Assistant for the Māori Identity and Financial Attitudes Study and tutors on the third-year university course, Culture and Psychology. Logan is currently completing their Doctorate in Clinical Psychology and is on schedule to



Logan at graduation with their sister and mother.

complete their degree in November, 2021. The number of Māori-identifying clinical psychologists in Aotearoa/New Zealand has increased over the last 15 years and Logan's inclusion into this profession is eagerly anticipated.

Student Profile: Emily Loerzel



Emily is a White Earth Ojibwe woman (north-western Minnesota, USA) who is currently completing their PhD in Social Welfare at the University of Washington.

Emily is a patient and passionate person who has selflessly and spectacularly been involved in numerous vital projects promoting Indigenous social justice. For example, while

working at the American Indian Center in Chicago, Emily was the Program Manager of Project Beacon, which provides essential services to Native Americans who were victims of sex trafficking, a project funded by the Department of Justice. Emily also has extensive experience in roles that provide frontline support for Indigenous persons with respect to mental health and homelessness, for example. Coupled with Emily's frontline work, they have been embedded in academic pursuits while also working as an intern at Northwestern University's Center for Native American and Indigenous Research.

Staff Profile: Dr David Gaertner – Vancouver, Canada UBC

Dr David Gaertner provides a leading example of how a non-Indigenous educator can provide meaningful scaffolding to bring out brilliance in Indigenous students. David teaches numerous courses (e.g., Representation and Indigenous Cultural Politics, Writing First Nations, Indigenous New Media), all of which focus on Indigenous perspectives and involvement in the creation of new media. It was encouraging to hear about David's extensive experience as an educator of Indigenous and non-Indigenous tertiary students and learn valuable insights on how to acknowledge privilege, remain humble and development connections with local Indigenous communities in a respectful manner. One of the most rewarding parts of David's work is supervising the production of excellent Indigenous new media and I encourage listening/viewing to these stories



here. David is currently working with the local Musqueam community on the "Knowing the Land beneath Our Feet" project, an interactive map covering the history of local Indigenous people.

Visit summaries

While based in Auckland, I learned from academics and students from five different universities across Aotearoa and Canada and below are the brief profiles of every person that contributed to this project.

6.0

6.1. New Zealand

6.1.1 People who shared their Experiences and Knowledge

Dr Shiloh Ann-Maree Groot

Senior Lecturer, School of Psychology, University of Auckland



Diane Hill

Undertaking BA Health Policy, Cultural Anthropology at UofT. Awarded QE II Fellowship for internship at Ngā Pae.



Professor Linda Waimarie Nikora

Professor of Indigenous Studies at Te Wānanga o Waipapa and co-director of Ngā Pae, University of Auckland



Naomi Recollet

BA Phil Canadian Aboriginal Studies (Hons), MA, Carlton Uni (Ontario). Undertaking Museum Studies and Information Studies Mas at UofT. Awarded QE II Fellowship for internship at Ngā Pae.



Te Kororia (Kori) Netana-Rakete

BA PGDipEd MA Museum and Archival Studies. Works at and on AlterNative journal



Andrea Johns

Book and Media Studies, with minors in Indigenous Studies and Creative Expression and Society. Awarded QE II Fellowship for internship at Ngā Pae.



Dr Kiri Edge

post-doctoral student University of Waikato



Dr Bridgette Masters-Awatere

Community Psychology Graduate Programme Convenor, Lecturer, School of Psychology, The University of Waikato



Dr Tia Neha

School of Psychology,
Victoria University of
Wellington



**Dr Natasha
Tassell-Matamua**

Senior Lecturer, School
of Psychology, Massey
University, Wellington



Dr Simon Bennett

Kaimatai Hinengaro Matua:
Māori Clinical Psychologist,
Senior Lecturer, School
of Psychology, Massey
University, Wellington.



Pita King

School of Psychology,
College of Humanities &
Social Sciences - Massey
University, Albany



**Professor Darrin
Hodgetts**

Professor of Societal
Psychology, School of
Psychology - Massey
University, Albany



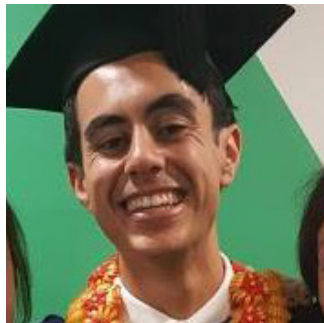
Dr Veronica Hopner

Lecturer, School of
Psychology, Massey
University, Albany,
Auckland



Logan Hamley

Pre-Clinical psychology
Masters student, University
of Auckland



Note. Ngā Pae = Ngā Pae o te Māramatanga, QE II = Queen Elizabeth II Diamond Jubilee Scholarship ()



Back (L-R): Naomi Recollet, Te Kororia Netana-Rakete, Diane Hill, Andrea Johns **Front** (L-R): Kiri Edge, Linda Nikora, Bridgette Masters-Awatere

6.1.2 Indigenous Student Experiences

Recurrent Themes across for Indigenous students

Universities should provide students with opportunities to share and have challenged their views and personal experiences on politics, art and human behaviour, within a safe and encouraging environment. Categorically, this has not been the experience of the Indigenous students who shared their stories with me. Many Indigenous students feel isolated because there are only a few fellow Indigenous students or staff members and university culture can be alienating.

The Indigenous students I spoke with indicated that to keep themselves safe within universities, they felt forced to be the “outspoken person” or to grit and bear the all-too regular insensitive questions and discussions that would ensue in classes. Regardless of which approach was taken, Indigenous students are left feeling frustrated and disappointed as neither refraining from or championing discussions on Indigenous topics is stress-free position to be in.

The summary below is based on shared stories from eight current or former students who are Indigenous and have studied at universities in New Zealand and Canada. Despite the personal and hurtful nature of these experiences, they were shared in a conciliatory manner, a reflection of the resilience that developed out of necessity. The experiences they shared are presented below based on the broad themes that emerged; tokenism, curriculum, cultural safety and support.

Experiences of Tokenism and Racism by Indigenous Tertiary Students

Having unwelcomed and unsought attention, sometimes referred to as “spotlighting”, was a common experience expressed by students.

Being the “go to person” or “in-house cultural expert” whenever Indigenous content was discussed was very frustrating, especially when the student was not invited, willing or knowledgeable on the matters being addressed. A favourite retort an Indigenous student used to diffuse the offence, make light of the situation and highlight they were not the educator was “So, how much am I being paid to take the class?!”

It is not uncommon for many non-Indigenous students to have never met an Indigenous person and initial introductions can range from casual to overt expressions of racism. For example, one Indigenous student was asked by a non-Indigenous student whether they were Indigenous. Upon confirming they were, the non-Indigenous student offered a gesture of familiarity by indicating that they had read about them in their anthropology textbook. Building frustration based on wilful ignorance eventually resulted in one usually reserved Indigenous student insisting that non-Indigenous students should educate themselves – the university has a library, go there and read!

Inclusion of Indigenous Perspectives in Psychology

In the early 1990s at a university in Aotearoa New Zealand, Māori students studying psychology mounted a strong and significant shift to ensure Māori perspectives were reflected in the curriculum. While progress has been made, Māori students currently studying psychology in Aotearoa expressed the need for a stronger representation of Indigenous content and perspectives was necessary. Indeed, a group of Māori students presented a memorandum of concern to their university regarding the lack of Indigenous perspectives in their psychology degree.

One the biggest concerns that remains is the reliance on WEIRD-based knowledges of

psychology dominating the assessment and interpretation of human behaviour. Moreover, Indigenous students indicated that when they pressed educators to reflect Māori perspectives in psychology courses, their requests were not acknowledged. Indeed, when a guest lecturer eventually gave a lecture on Māori perspectives in their undergraduate psychology course, the lecture theatre slowly emptied until the only remaining students were Māori.

One important document that Māori students refer to when reminding educators that multiple world views and language must be reflected in the tertiary curricula is Te Tiriti o Waitangi (The Treaty of Waitangi), first signed in 1840 by Rangatira (Māori chiefs) from the North Island of Aotearoa New Zealand and representatives of the British Crown. Moreover, under The Treaty of Waitangi Act 1975, a case against the New Zealand Psychologists Board will be heard in The Health Services and Outcomes Kaupapa Inquiry (WAI 2725 #1.1.1) for allegedly failing to provide sufficient health care for Māori who are over represented consumers of psychological services.

Tertiary Teachers must be Culturally Sensitive

Educators are responsible for the students in their classroom; they are responsible for student learning and safety and must therefore create a safe space for students to contribute. They key concerns raised by Indigenous students indicated this was not always their experience and the main points they raised are listed below.

- › Indigenous students should have the option, as per all students, to contribute to class discussions if and when they desire. A common experience of Indigenous students was the sense that all Indigenous people must know the answers to all Indigenous-related questions and keenly express these knowledges. However, sometimes

an Indigenous student may not know “the answer” or may do but choose not to contribute.

- › Staff should know and encourage discussion of Indigenous knowledges – students often felt that lecturers and tutors could not foster discussions because of their own lack of knowledge and as a result relied on Indigenous students to answer all Indigenous-related questions.
- › Non-Indigenous students should have a basic level of understanding of Indigenous history and the continuing impact of colonisation. However, when lecturers and tutors do not have a basic understanding and say things like “you don’t need to know for this for the exam”, it sets a poor example and minimises the importance of the content discussed.
- › Being a reflective learner is important to be able to appreciate difference of opinions and positions, respectively and inclusively. Being reflective starts with understanding one’s own cultural identity relative to another person’s or group’s.

Support for Indigenous Students

Every university that students attended offered some form of support for Indigenous students, providing a great opportunity to connect with Indigenous staff members and students, receive academic mentoring and a safe space to study and socialise. However, some campuses were not as well-staffed as others’, for example; the main liaison person for Indigenous students at one institution was a non-Indigenous person whose role did not extend far beyond emailing newly enrolled students. When such support services for Indigenous students did not exist, students at one university self-organised a group that met regularly to contextualise the psychology lecture content within an Indigenous framework which resulted in a

significant improvement in their academic performance.

The importance of having support for Indigenous students cannot be understated, given the underrepresentation of Indigenous students and knowledges in tertiary institution. Some excellent examples of student support are found at the University of Auckland, Waikato University, who offer support within each faculty.

6.1.3 Indigenous Academics share Expertise and Resources

The innovative teaching practices of nine Māori academics in Aotearoa New Zealanders are detailed in this section. Along with the pedagogical approaches, resources and materials shared, the academics also shared their personal experiences. Particularly humbling for me was hearing the stories of the trailblazers whose unwavering determination to have their world-view reflected in the classroom inspired a new and necessary field of study, Indigenous psychology. A summary of the shared learnings presented below are based on the recurrent themes discussed and highlight both concerns to consider when embedding Indigenous perspectives into psychology degrees and the successful actions that have been utilised in Aotearoa universities. They serve as advice that Australian universities may benefit from and include actions we can emulate in Australia to ensure



The University of Auckland, Waipapa Marae

the best approaches to embedding Indigenous perspectives in psychology degrees are taken.

Recurrent Themes for Indigenous Academics

Impact on Workload

Indigenous academics feel a strong sense of added responsibility to cover Indigenous knowledges in their courses and lead initiatives for the widespread inclusion. However, a recent survey of all teaching staff at a New Zealand university, echoed the findings of 1995 survey (Levy, 2018); specifically, non-Māori staff still feel they are unable to competently embed Indigenous knowledges into their courses although the reason has shifted from personal ignorance to concerns for the workload of Māori colleagues.

Inclusion of Indigenous Perspectives in Curriculum

The section summarises key suggestions from Indigenous academics teaching psychology at four universities in Aotearoa New Zealand on embedding Indigenous perspectives in psychology courses. This section also provides leading examples of the nature of the Indigenous content embedded in psychology courses at these four universities in Aotearoa New Zealand. Hyperlinks to the course outlines are provided so the nature of the learning outcomes and assessments can be examined. The learning outcomes and graduate attributes provide a particularly useful insight regarding the Indigenous content covered which can be contextualised to Australia. For example, one of the main learning outcomes in a first-year course covering Indigenous psychology is an ability to reflect on one's own cultural experience and that of Indigenous peoples. This learning outcome is universal and is one of the most important first steps to embedding Indigenous perspectives in any degree. Below

is a list detailing suggestions and experiences shared that may help with the process of “Indigenising” the psychology curriculum.

- › Students should be taught how to be critical and self-reflective in their first year of study.
- › The guiding principle to embedding Indigenous perspectives in psychology is to “de-centralise” – that is, teach local knowledges and avoid elevating one epistemology over another. Regularly remind students to critique resources especially given the vast majority of psychology theory and research findings are based on WEIRD people and may not readily apply to all humans.
- › Provide relatable examples when teaching, for example, something students did that day, such as catching a bus or train to university.
- › While textbooks can be useful, most Indigenous academics did not use a specific textbook for a specific course. Instead, they use published research articles and chapters which are specific to the course. This has

the advantage of ensuring that the entirety of all resources are used (and not the one chapter on cross-cultural psychology), it frees lecturers from being wedded to one potentially-outdated resource and the articles or chapters can be accessed by students without charge.

- › Avoid using the approach of trying to get students to “put themselves in their shoes” – reflective and critical thinking provide the foundations for respect and understanding, not sympathy.
- › A truly reflective exercise often left non-Māori students feeling shocked when realising they had led largely privileged lives compared Māori students. However, the aim of such an exercise it to not suggest a sense of responsibility or blame.
- › Understanding the differences and similarities between Indigenous and non-Indigenous people can occur via groupings of communities of place, identity and common interests.



Inside the Waipapa Marae at the University of Auckland

Tertiary courses with Embedded Indigenous Perspectives

- › University of Auckland, Psychology and Culture (300-level), currently convened by Dr Shiloh Groot.
- › Waikato University, Mauri Ora: Social Psychology of Human Flourishing, currently convened by Dr Jane Furness and Dr Mohi Rua.
- › Victoria University, Indigenous Psychology (400-level), currently convened by Dr Tia Neha.
- › Massey University (Wellington, Albany, Auckland), Bicultural Perspectives in Psychology (200-level), currently convened by Ms Renee Smith-Apanui.
- › Massey University (Wellington, Albany, Auckland), Psychology and Culture (post-graduate level), currently convened by Dr Natasha Tassell-Matamua.

Community Engagement

Embedding Indigenous perspectives in psychology does not only involve changes to the curriculum but also requires connections with local Indigenous communities and organisations. Universities and communities thrive when each mutually benefit from the teachings and learnings that occur in both. This section details some of the connections that psychology departments at Aotearoa New Zealand universities have with local organisations and some related issues to consider.

- › Students training to be psychologists at Massey University (Wellington, Aotearoa New Zealand) engage in an immersive, cultural competence training at the Tapu Te Ranga Marae. Students find the experience provides invaluable insight and preparation for working with Māori, more so than the “standard” workshops on cultural safety.



Me outside Waipapa Marae at the University of Auckland

- › Considering whether any differences exist between urban and non-urban Māori people is important because it is possible cultural immersion training of Pākehā (non-Māori person) clinical psychology students may result in them having more Māori knowledge and language than non-urban Māori people. Therefore, stronger cultural immersion may not always be appropriate based on the community and context they may end up working in.
- › Staff at Massey University also spend a lot of time building and nurturing relationships with the local Marae. Moreover, Māori staff also focus on relationship building with the local Māori community and organisations.
- › The University of Waikato has developed and maintains strong connections with local communities, looked after by a committee of the university Council called Te Rōpū Manukura. The Te Rōpū Manukura committee is comprised of more than 20 members from over 20 different iwi (largest social unit or “tribe”) within the local community.

Cultural Safety and Indigenous Support

An Indigenous-informed curriculum cannot meaningfully exist without a culturally-safe

campus. In other words, if Indigenous students do not feel safe and respected on campus by non-Indigenous staff and students, successfully embedding Indigenous perspectives into the psychology curriculum will be of no consequence. In this section, some of the approaches taken by Aotearoa New Zealand universities to ensure a culturally-safe campus and that Indigenous students are supported are detailed.

- › At the University of Auckland, every session, every new student is welcomed to the campus a ceremony at the Waipapa Marae located on campus. This event firmly establishes the central role and respect for Māori and Māori cultural practices.
- › The School of Psychology at Massey University (Wellington) has a strong representation of Māori staff; 11 staff members identify as Māori, five of whom are clinical psychologists. To provide some perspective, 134 psychologists in the whole of Aotearoa identify as Māori.
- › Support for Māori students at Massey University is strong, particularly in the form of Tapute Ranga. Moreover, Māori students at Massey University have set up a Facebook page to maintain connections with each other, independent of the university-employed support staff.
- › At the University of Auckland, Māori and Pacific students receive support via the Tuākana Programme. The School of Psychology, which sits within the Faculty of Science, has its own, tailored Tuākana Programme that encourages social and academic support among students and between staff and students. The Programme is driven by relatively senior psychology students mentoring junior students. There is also a physical study space for Māori and Pacific Psychology students. Finally, are also dedicated staff members within the School of

Psychology who coordinate the Tuākana Programme.

- › The University of Waikato has richly encompassed Māori traditions and values as an integral part of university life, offering extensive support for Māori students. Specialised support is offered to Māori PhD candidates and staff members including a space to practice and celebrate Māori culture in the Te Kohinga Mārama Marae located on campus.
- › Massey University have a scholarship scheme called Te Rau Puawai - Māori Mental Health Workforce Development, which awards bursaries for students keen to embark on a career in Māori Mental Health by studying various degrees including psychology, nursing and social work.

Indigenous Research

- › A thriving Indigenous research programme can only emerge after the establishment of a culturally safe campus, a curriculum embedded with Indigenous perspectives and a strong presence of Indigenous staff and students. Current ethics guidelines for approving research with Indigenous participants may require adjustments given the implied epistemology in some “WEIRD” research methodologies. For example, an Indigenous student experienced significant delays in receiving ethical clearance for their study because the ethics guidelines disapproved the “researcher” is an active participant, which was the only method endorsed by the local Indigenous community involved in the project. Despite such challenges, there is a strong research programme focussing on Indigenous topics across the Aotearoa universities visited. The list below contains details of various institutions, journals and awards that conduct and/or encourage Indigenous research.

- › Māori Centre of Research Excellence, Ngā Pae o te Māramatanga (meaning horizons of insight), was established in 2002 and is hosted at the University of Auckland. Ngā Pae takes care to conduct research on matters relevant to Māori communities and works closely with over 20 research partners that include universities and other research institutes. Ngā Pae also foster a cohort of PhD candidates and have international interns and established researchers taking residency with them.
- › AlterNative is an Indigenous-focussed journal published by Ngā Pae o te Māramatanga.
- › The Māori and Pacific Psychology Research Committee within the School of Psychology at the University of Auckland has developed an excellent resource for researchers wishing to include Māori or Pacifica people in their research.
- › The Rangahau website is another great resource for information for Kaupapa Māori research, that is, an approach to conducting culturally-safe research.
- › Te Hononga Pūkenga is a directory to search for Māori and Indigenous researchers by their location and field of study.
- › Victoria University (of Wellington) has an extensive programme on Māori research projects coupled with a library service dedicated to Māori resources.

6.2 Visit Summary: USA

6.2.1 People who shared their Experiences and Knowledge

Professor Doug Medin

Department of Psychology, Director, Program in Culture, Language and Cognition, Northwestern University, previous co-director of CNAIR, Researcher with American Indian Center.



Emily Loerzel

PhD Candidate, Social Welfare at University of Washington. Previously worked at American Indian Centre.



Jennifer Michals

Center for Native American And Indigenous Research, Program Assistant (CNAIR)



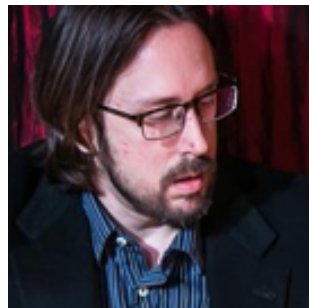
Naomi Harvey-Turner

Studying Anthropology at DePaul University. Intern at Northwestern University and American Indian Centre.



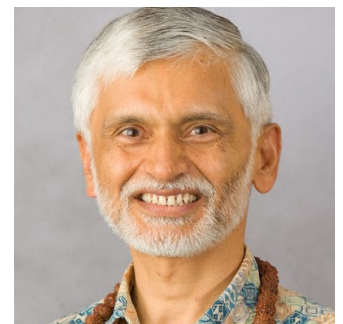
Dr Eli Suzukovich III

Adjunct Lecturer, Environmental Policy and Culture and Anthropology, Northwestern University, Researcher with American Indian Center.



Professor Dharm Bhawuk

Professor of Management and Culture and Community Psychology, University of Hawai'i at Mānoa



6.2.2. Indigenous Academics and Students share Expertise and Resources

The following section is a summary of the key learnings from discussions with six colleagues I met during my research visit to Chicago and Honolulu, under headings based on the commonly occurring themes regarding various aspects of embedding Indigenous perspectives into tertiary curricula, including psychology courses. Before listing my learnings, information about the three centres I visited are presented below.

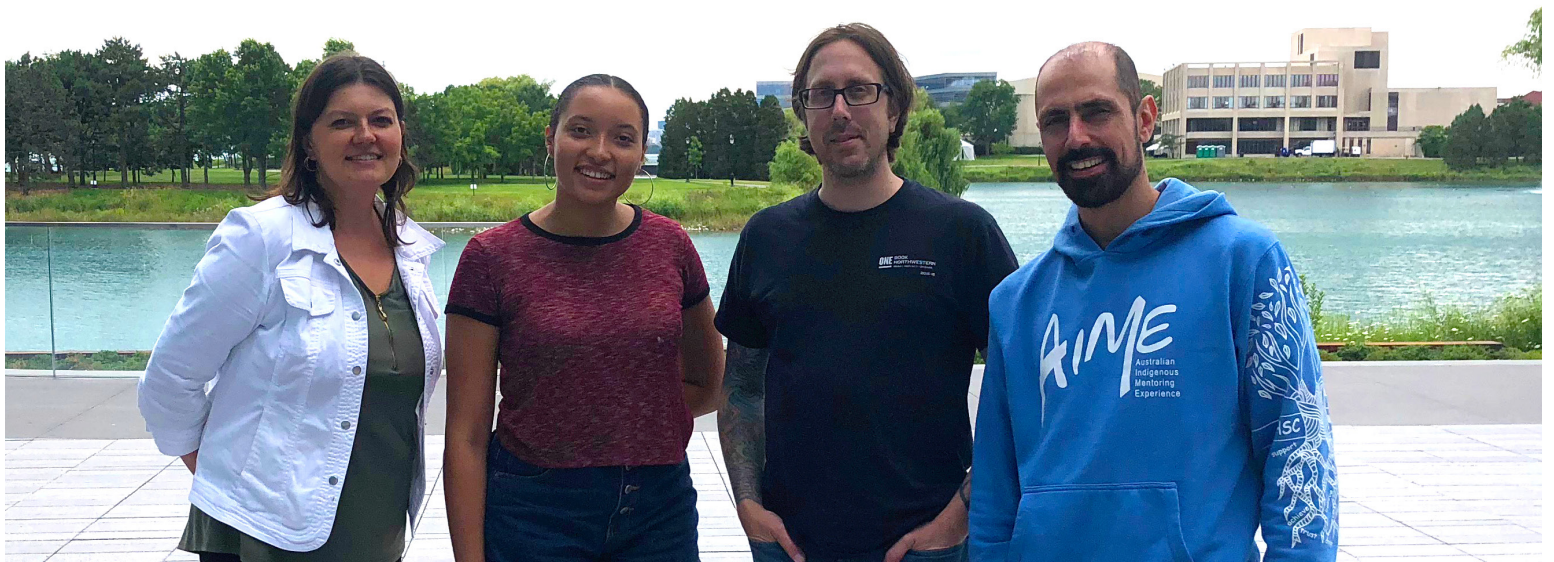
Hawaiʻinuiākea: School of Hawaiian Knowledge, University of Hawaiʻi

Hawaiʻinuiākea (School of Hawaiian Knowledge, est. 2007), is the umbrella term for the four elements that represent the cultivation of Hawaiian knowledges at University of Hawaiʻi at Mānoa, including the Kamakakūokalani Center for Hawaiian Studies, Kawaihuelani Center for Hawaiian Language, Ka Papa Loʻi O Kānewai Cultural Garden, and Native Hawaiian Student Services. The mission of Hawaiʻinuiākea is to “... pursue, perpetuate, research, and revitalize all areas and forms of Hawaiian knowledge”.

Hawaiʻinuiākea also takes ownership of all the Native Hawaiian degrees and programs

at the University of Hawaiʻi at Mānoa. The undergraduate degrees the Mānoa campus include, for example, the Bachelor of Arts in Hawaiian Studies, Minor in Hawaiian Immersion Education and Double Major in Hawaiian Language and Hawaiian Studies. The Mānoa campus offer three graduate courses: Master’s

“...primary institutional space dedicated to advancing scholarship, teaching, learning, and artistic or cultural practices related to Native American and Indigenous communities, priorities, histories, and lifeways. The Center operates as a hub for multi-disciplinary, collaborative work informed by and responsive to Native American and Indigenous nations, communities, and organizations.”



Jennifer, Naomi, Eli and Mem at Northwestern University

Degree in Hawaiian Studies, Master of Arts in Hawaiian, Dual Master's Degree Library and Information Science.

Center for Native American and Indigenous Research, Northwestern University

The Center for Native American and Indigenous Research (CNAIR) at Northwestern University is relatively centre but staff have quickly established strong connections with Indigenous students and local organisations. The centre describes its role and function as the:

American Indian Center, Chicago

The American Indian Center (AIC) is in urban Chicago and is an organisation that supports and promotes the local, multi-tribe, Native American community. The AIC connects with a wide range of community organisations and holds regular recreational and educational events for both Indigenous and non-Indigenous visitors.

The American Indian Center's mission statement is:

“To promote fellowship among Indian people of all Tribes living in metropolitan Chicago and to create bonds of understanding and communication between Indians and non-Indians in this city. To advance the general welfare of American Indians into the metropolitan community life; to foster the economic advancement of Indian people, to sustain cultural, artistic, and avocational pursuits; and to perpetuate Indian cultural values.”



Mem and Emily and American Indian Center Chicago

On the third Saturday every month, the AIC holds a science day open to everyone, which I had the pleasure of attending. Despite the drizzle, there were many and various stalls, such as those raising awareness about Native Americans' concerns and struggles (e.g., previous and ongoing movements and protests), plus examples traditional foods and how to make body care products. They also had people at the centre raising awareness about a free legal service and a young person collecting signatures for a petition to lower the voting age to 16. Inside the centre the kitchen was open with a range of fruits and nibbles, a poetry workshop and archery lessons.

Inclusion of Indigenous Perspectives in Curriculum

For lecturers responsible for changing the content of courses, finding specific examples to present various Indigenous perspectives is a perceived difficulty and some of the discussion focussed on this potential barrier. Professor Doug Medin gave great examples of how to embed cultural perspectives within the field of psychology called perception, which is quite neurologically-focussed and may not initially be perceived as influenced by cultural factors. One of Professor Medin's examples for perception was the research findings showing

different olfactory abilities and preferences based on cultural experiences. Professor Medin also gave an example for the field of study called cognitive psychology, specifically referring to research findings indicating that different cultural backgrounds can influence the recollection memories based on the subtle difference of words used. Finally, Professor Medin highlighted the influence on culture on the research methodologies employed. For example, WEIRD countries may find it appropriate for adults to interview children, others find it unusual to have an adult ask a child a series of questions (that the adult already knows the answer to), especially given the child has never experienced such a context.

The experience of the tertiary curricula has not always been one of inclusion. Current staff indicated that while they were a student, they had to push for the inclusion of Native American content and perspectives. Challenging the failure to include Native content in their courses was successful, but it appears symptomatic of the impact of colonisation that Indigenous students' experiences in other countries were very similar. The strength of Indigenous tertiary students to stand up and ensure their heritage was acknowledged

and respected is remarkable given their historical exclusion from data reporting due to statistically "insignificant" numbers. The Indigenous student's experience was relegated to an asterisk pointing to a footnote – a very common practice to offhandedly acknowledge the exclusion of Native Americans students in colleges. A recent edited book called "Beyond the Asterisk: Understanding Native Students in Higher Education" details this history and was a recommended reading.

Community Engagement

The University of Hawai'i at Mānoa have developed important connections with local organisations to facilitate employment and scholarships for Native Hawaiian students, including the Native Hawaiian Health Scholarship program, that encourages further education in health studies, ALU LIKE a non-for-profit organisation facilitating social and economic independence, and the Hawai'i Community Foundation, an organisation that collects and distribute philanthropic donations to help various community projects.

The Mānoa campus' community garden directly connects the university's staff and students



Ka Papa Lo'i O Kānewai Cultural Garden at University of Hawai'i at Mānoa

with the local Native Hawaiian community. The garden contains a taro patch plus native flora and all the available resources are shared with the community based on three values. The first is *Laulima*, which reflects the collaborative effort required to sustain the garden. *Mālama* is the second value, a reciprocal and symbiotic connects with the land which provides sustenance and solace. *Pu uhonua* is the third value of the garden, which reflects a space of sanctuary, especially during times of fighting or war.

Northwestern University have particularly strong connections with local Indigenous organisations, something that was readily apparent given many staff and students collaborate, volunteer or work at the American Indian Center, approximately 12 km from the Evanston Campus. Some of CNAIR's other community partners include the Field Museum (which have a section titled "Hall of the Native North Americans"), the American Indian Association of Illinois (who offer expert educational, social and financial planning to enhance the successes of Native Americans) and the D'Arcy McNickle Center for American Indian and Indigenous Studies, who maintain Native American literature and promote quality research and education.

Moreover, CNAIR holds regular seminars, workshops and panel discussion and in the spring of 2019, will host post-graduate students and faculty from five universities who, along with CNAIR members, are conducting a project titled "Indigenous Art and Activism in Changing Climates: The Mississippi River Valley, Colonialism, and Environmental Change" (funded of a Humanities without Walls grant).

Cultural Safety and Indigenous Support

- › The University of Hawai'i at Mānoa have specific, culture-based support services for all students, including *Kua'ana* (meaning "older sibling"), which is specifically for Native Hawaiian students who represent 16.5% of the student population. The support services include academic support, resources for scholarships and social events.
- › The University of Hawai'i at Mānoa also hosts the *Kānewai Cultural Resource Center*, a centre focussing on developing and learning traditional cultural values. Moreover, the centre is a state-wide resource providing an experiential, culture-based learning curriculum.
- › Northwestern University has developed a Native American inclusion initiative, beginning with the John Evans Study Committee report (2014) which addresses the Sand Creek Massacre, an atrocity that occurred while the university's co-founder, John Evans, was governor. Northwestern University acknowledges its responsibility in helping to heal as a result of this event.
- › Having strong Indigenous representation on campus is one way to ensure a university campus is a culturally safe space for students. To this end, CNAIR are modelling an initiative that was conducted at University of Washington (in Washington state) that involved Indigenous elders visiting the university campus to share their knowledge in a question and answer format. Some of the considerations for hosting such an event include ensuring the discussion points are pertinent to the guest and the experience is mutually beneficial for the guest and students.

- › Northwestern University offers specialised support for undergraduate and post-graduate Indigenous students. For example, the university hosts an undergraduate student-run alliance group called Northwestern University Native American and Indigenous Student Alliance that is open to everyone and seeks to advance inclusion, respect and acknowledgement of Native American and Indigenous cultures.

Indigenous Research & Ethics

- › The University of Hawai'i at Mānoa has The Center for Hawaiian Studies which provides the main centre on campus for Native Hawaiian research. Current projects that include both Native Hawaiian students and staff include AVA Konohiki, a study dedicated to rediscovering ancestral knowledges, particularly those related to food sustainability on the island of O'ahu, on which the campus is based.
- › The University of Hawai'i at Mānoa have numerous other research projects that form part of the degree requirements, ensuring students are learning skills and that staff and students are connecting with community partners. For example, Moxolelo Hāloa was a research project on the Hāloa brothers, a story that connects Hawaiian people to their collective roots. The project culminated in the production of a short animated film in conjunction with community partners and language-specialised primary schools and has been used in the development of Native Hawaiian-informed primary school curriculum.
- › CNAIR offer a paid graduate program which currently consists of five students. Interns are paid to work 20 hours per fortnight and conduct various research activities including data collection, analysis and presentation. The interns meet regularly with their supervisors for mentoring and to discuss assigned readings. I was invited to join a group meeting

where interns discussed the progress of their various projects and a chapter they were currently reading, Linda Tuhiwai Smith's book, *Decolonizing Methodologies: research and indigenous peoples*, which Jennifer gifted me.

- › CNAIR also offer and promote various initiatives that engage students deeply with meaningful academic pursuits. For examples, some of the interns were investigating the similarities and differences of various Native American constitutions compared to the US Constitution. Another example is a project called "Cultural strategies and Invasive Species in Urban Ecosystems" which intern Naomi Harvey-Turner, under the supervision of Dr Eli Suzukovich III, is working on. One of the project's aims is to assess the water quality of a campus lake to determine whether it can support fishing and growing wild rice.
- › Another example of a collaboration between Northwestern University and the American Indian Center in Chicago, is a community-based, "citizen science" on a project titled *Living in Relationships*. Below is description of the nature of the research:
- › At the broadest level we are interested in how conceptions of nature and our relationships with nature affect how we act on it. Is nature most present when humans are absent or are humans part of nature? This research is a collaboration between the University of Washington (Megan Bang), the American Indian Center of Chicago, and Northwestern University.
- › Finally, another joint project Northwestern University is conducting with the American Indian Center in Chicago is based on archiving the history of the centre using pictures taken there since it first opened in 1953. Naomi Harvey-Turner is one of the people working on the project.

6.3 Visit Summary: Canada

6.3.1 People who Shared their Experiences and Knowledge

Dr Suzanne Stewart

Dalla Lana School
of Public Health,
Waakebiness-Bryce
Institute for Indigenous
Health (Director), U of T



Juan Carlos Rodriguez- Camachov

Dalla Lana School
of Public Health,
Waakebiness-Bryce
Institute for Indigenous
Health (Administrative
Coordinator - Research)



Dr. Jeffrey Ansloos

Assistant Professor
of Indigenous Mental
Health and Social Policy
at Ontario Institute for
Studies in Education,
U of T



Lindsay DuPré

Indigenous Education
Liaison Office, Ontario
Institute for Studies in
Education, U of T



Dr David Gaertner

Instructor, First Nations
and Indigenous Studies,
UBC



Dr Allison Reeves

Assistant Teaching
Professor, Educational
Psychology and
Leadership Studies,
UVic



6.3.2 Academics share Expertise and Resources

Recurrent Themes across for Indigenous and non-Indigenous Academics

Inclusion of Indigenous Perspectives in Curriculum

At University of Victoria, the initiative to embed Indigenous perspectives in the curriculum was empowered by the findings of the Truth and Reconciliation Commission of Canada (TRC) – an important document that gave weight and propelled the push for change. Moreover, the Canadian Psychological Association’s section on Indigenous Peoples’ Psychology reiterated and supported the necessity of including Indigenous knowledges in psychology programs. Other drivers of change were the fact that the university had an Indigenous policy plan and provided funding to support the work needed to make changes to the curriculum.

Many of the Indigenous people I learned from were part of the successful initiative that resulted in Masters Students being required to complete something akin to cultural competence training before being accredited as a psychologist. The changes implemented were based on Section 35 requirements of the United Nations’ declaration on Indigenous people. The approach was to make changes to specific aspects education and training, rather than broad, sweeping changes to the entire curriculum. The curriculum update at the University of Victoria involved receiving input from Indigenous community elders. A talking circles format of consultation, a traditional approach for Native American people to discuss problems, was used when meeting the elders. Moreover, two research assistants were hired who brain-stormed ideas for indigenous content. The content was focussed on pre-colonial history and healing and a practice class

was run to check cultural safety and experience of the content.

Tertiary Courses and Programs with Embedding Indigenous Perspectives

- › University of Toronto, the Collaborative Specialization in Indigenous Health (CSIH; Graduate Program). This multi-faceted program sits within Dalla Lana School of Public Health, with leadership and support from the Waakebiness-Bryce Institute for Indigenous Health.
- › The CSIH includes such courses as Advanced Methods in Applied Indigenous Health Research, Indigenous Health and Social Policy, Indigenous Health in Canada, Contemporary Issues in Indigenous Health and Social Determinants, Community Engagement & Leadership Course.
- › The Ontario Institute for Studies in Education at University of Toronto hosts numerous courses focussed on Indigenous health and education, including, for example, Indigenous Healing in Counselling and Psychoeducation, Aboriginal Civilization: Language, Culture and Identity and Introduction to Aboriginal Land-centered Education: Historical and



Mem, Lindsay and Jeffrey at OISE.

Contemporary Perspectives. Course descriptions can be found here.

- › First Nations House at the University of British Columbia host various courses that focus on Indigenous inclusion and perspectives including the representation in and production of literature and media. Examples of these courses include Indigenous Social Movements, Representation and Indigenous Cultural Politics and Indigenous New Media. Course descriptions are found here.

Staff and Community Engagement

An important part of embedding Indigenous perspectives into any tertiary curricula is ensuring the learning outcomes reflect the needs of the local community. To achieve this, the schools and faculties within each of the universities I visited collaborate closely with various and numerous local community organisations to ensure the work they conduct is meaningful to the public they serve. Some of these connections are detailed below.

- › The Waakebiness-Bryce Institute for Indigenous Health (WBIH) sits within the Dalla Lana School of Public Health at the University of Toronto and thrives on the connections with local communities. Below is the description the institution provides of its role:

- › For example, WBIH has a community partnership with the Native Men's Residence in Toronto, a place that provides housing and support for Aboriginal men. The Native Men's Residence was integral to a research project investigating the challenges faced and support available for homeless Aboriginal men. Moreover, the WBIH has a community connection with Native Canadian Centre of Toronto with whom they have collaborated

The Waakebiness-Bryce Institute for Indigenous Health (WBIH) believes partnerships are the key to parity in Indigenous and non-Indigenous health: partnerships with Indigenous peoples, leaders and organizations; with educational, public health and cultural institutions; and with all levels of government. Through partnerships built on respect, inclusion and trust, together we are laying the foundation for a sustainable future of wellness in Indigenous peoples — one policy, one community and one person at a time.



Longhouse replica. Museum of Anthropology at UBC

on research investigating the workplace experiences of young Aboriginal adults.

- › The University of British Columbia (UBC) has a strong connection with the local Musqueam community, consulting and working closely with the community to deliver meaningful teaching and research. The initiative that connects UBC with the local Musqueam community is called Musqueam 101. Musqueam 101 is a beautiful example of academics learning directly from the

community they serve, a true example of doing research with people, not on people.

Below is an excerpt describing Musqueam 101:

Founded in 2001, Musqueam 101 is a community meal and speaker series that brings together the knowledge of two communities, Musqueam and UBC. Musqueam 101 helps build greater cross-cultural understanding and awareness of Musqueam's rich cultural and historical legacy. It also provides an opportunity for Musqueam community members to meet educators and participate in the academic culture of UBC. The night begins with a catered meal, and then a guest speaker presents on a subject relevant to the community at Musqueam, or First Nations more generally.

- › First Nations House at the University of Toronto has a prominent digital presence online, creating another means to connect and communicate directly with the community. For example, First Nations House use their Twitter account to make meaningful contributions to contemporary discussions on Indigeneity.

Cultural Safety and Indigenous Mentoring

- › First Nations House is the centralised support hub for Indigenous students at the University of Toronto providing academic, personal and financial support services. The Indigenous Education Network within the Ontario Institution for Studies in Education at the University of Toronto is a specific collective of Indigenous staff, students and community members that has a strong presence on campus.
- › The University of Toronto have a student-driven initiative called SAGE (Supporting Aboriginal Graduate Experience) that aims to attract, increase and retain Indigenous scholars and enhance the educational experiences of Indigenous graduate students.



The Xwi7xwa Library is an Indigenous library at UBC. The library has a unique Aboriginal classification system and its name comes from the Squamish word for echo.

The initiative organise writing retreats, help with the writing of grant applications and connects emerging Indigenous researchers with those who are established.

- › The University of British Columbia, approximately 11 km from Downtown Vancouver, have embedded numerous policies, safe spaces and practices on their campus. Pointing to important legislative acts, such as the Indian Act 31, a bill that passed to ensure Native history is taught in schools, UBC provide a great model to emulate. The university's commitment to embedding Indigenous perspectives as an integral part of the campus life is captured in their "Indigenous Foundations" here.
- › Dr David Gaertner provides their story of how a "settler" became an accepted and respected educator that facilitates the digitalized telling of Indigenous students' stories. David slowly built relationships with Indigenous scholars and local community, which began with having Warren Carrier, a Metis person, as their supervisor for their Masters research. While working as a Post-doctoral researcher at FNIS, David had the opportunity to co-teach on a course with a well-known and respected Indigenous scholar

which appeared to be a pivotal moment because it gave David legitimacy and respect and opened up opportunities for them to meet local community members, culminating in an invitation to a Musqueam 101.

- › What I learned in class today this was a project completed for a postgraduate course. The project was developed to give a voice to Indigenous students, an opportunity to talk about their experiences as a tertiary student. The results were amazing and moving and here is a link to the 20 minute, summary video created.
- › Regular posts by Andrea Johns (who I met in Auckland) on the University of Toronto's blog over one year to give a voice to Indigenous students and studies on campus
- › In early 2018, OISE held The Summit for Mentoring Indigenous Graduate Students which brought Indigenous and non-Indigenous university staff together to discuss the best practices for supporting Indigenous students.

Non-indigenous People teaching Indigenous Content

While learning about innovative approaches to embedding Indigenous perspectives in

tertiary degrees was a main aim of this project, an important parallel aim was to understand how a non-Indigenous person can respectfully teach Indigenous content, something that was necessary given the underrepresentation of Indigenous academics at most universities. To this end, I asked Dr David Gaertner what the characteristics of a good non-Indigenous teacher when teaching Indigenous content and perspectives were; below is a summary of Dr Gaertner's insights:

- › Always be vigilant about what you say and that being welcomed into a local community should not be taken for granted.
- › David tells every new class, up front, that they are "a Settler", and they have learned to see the world from this viewpoint, therefore, they may get things wrong and encourages correction in such cases.
- › David tells the class that some people in the class may know more than they do - they are not purporting to know everything and David is happy to be more informed.
- › David tells the class that they know some students (Indigenous or non-Indigenous) may think it is wrong or inappropriate for them to be teaching Indigenous content, and is happy to engage in a discussion regarding this topic.



Longhouse at University of British Columbia

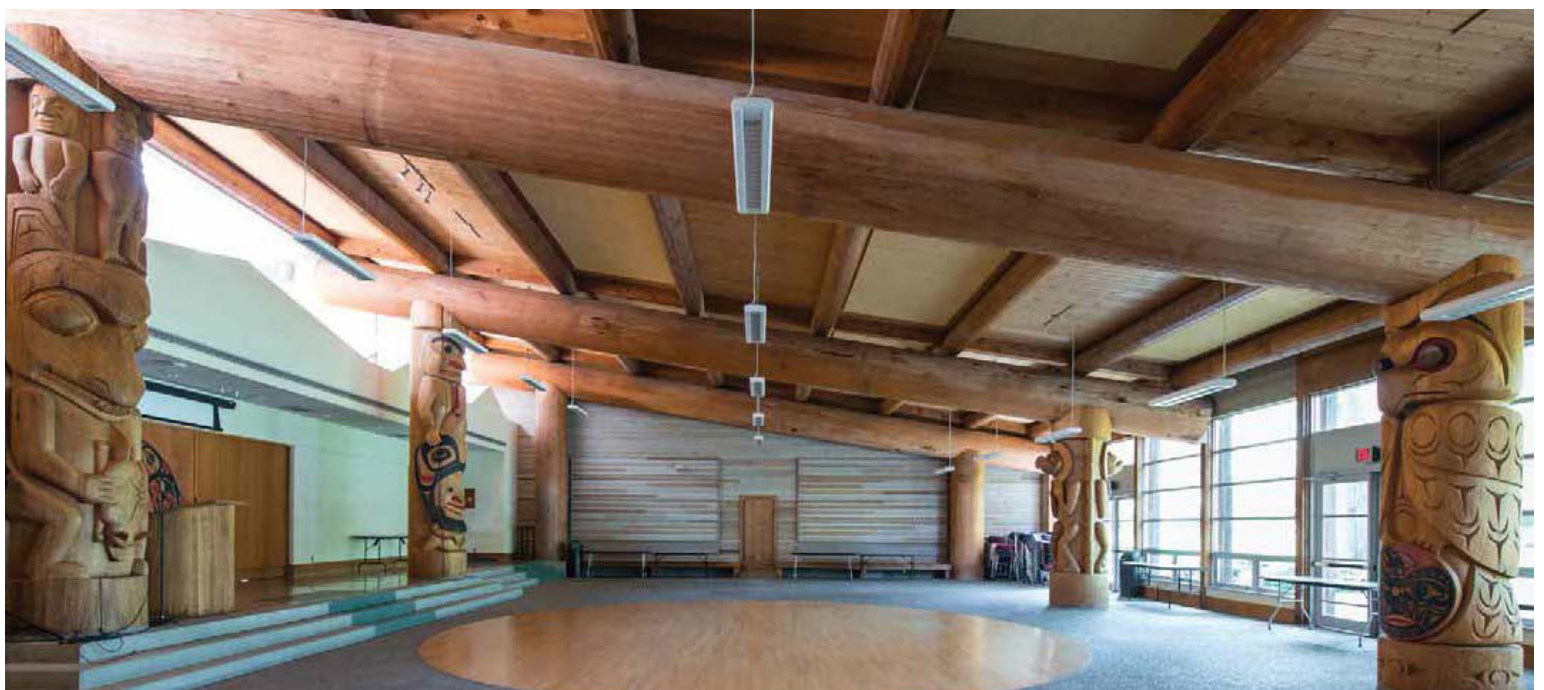
Indigenous Research and Ethics

Students taking a major at First Nations and Indigenous Studies department (UBC) conduct a community-driven research practicum. It is a 400-level Research Practicum (Capstone Unit) working with the local Musqueam Community. It is a perfect example community-driven research that ensures the reasons for and knowledge gained by the study, is driven and owned by the community. Moreover, UBC's ethics committee includes a local Musqueam person and has a strong disposition against research projects that are exercises in data extraction.

The Research Practicum begins with approximately 30 local community organisations that come on campus every October to meet potential students and present them with the research questions they would like answered. Representatives from these community organisations then select the students they wish to work. After a student has conducted the research requested by the community, they presents the findings at the UBC longhouse (a culturally-significant place for meetings and ceremonies), then at

Musqueam – a cherished and nerve-racking experience for students. To see a promotional video discussing the Research Practicum, at 2'05" the narrator talks about this practicum project mentioned above.

- › At the University of Toronto, Dr Suzanne Stewart is currently leading a project to update the protocols and guidelines for conducting Aboriginal health research. Part of the reason for the update is the numerous and various ethical guidelines that are currently in use across Canada. An interim research summary titled "Aboriginal health research ethics: upgrading protocols and guidelines through community based research", indicates that the most common ethical guideline used is the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS 2, 2014; 94% of 228 participants) with most of the study participants agreeing with the values reflected in the ethical guidelines. Chapter 9 of the ethical guidelines is dedicated to research with First Nations peoples. The Canadian Institute of Health Research's, Ethics of Health Research Involving First Nations,



Inside the Longhouse at University of British Columbia. Left front post: Man and Raven by Tahltan-Tlingit-Tsimshian artist Stan Bevan

Inuit and Métis People ethical guidelines are also commonly used (70% of participants).

- › Dr Stewart was also the Principle Investigator on a project that sought to understand the influence and cultural awareness of urban Indigenous youth. The findings on a summary paper titled “Engaging Urban Indigenous Youth: stronger together: helping each other to strengthen and sustain Indigenous youth identity and cultural knowledge” indicated that identifying with their Aboriginal culture was a source of empowerment promoting positive directional behaviours such as education and employment.
- › The QE II Fellowship is an initiative to encourage Canadian students to conduct research at international institutions and encourage the world’s leading researchers to live and work in Canada. The three interns I met while in Auckland, Diane Hill, Naomi Recollet and Andrea Johns were all recipients of the QE II. Currently, only two Australian universities (i.e., University of Sydney, University of Western Australia) have hosted Canadian students. This program is an excellent opportunity to collaborate with Canadian universities with outstanding Indigenous students (see Diane Hill’s profile in this report).

Conclusions and Recommendations

Conclusions

The aim of my Churchill Fellowship research was to find innovative approaches to embedding Indigenous content and perspectives in psychology degrees. Although numerous Australian policies from various agencies, institutions and projects have advocated for the inclusion of Indigenous knowledges in psychology, low responsiveness has meant that to date, this duty has yet to be completed. Therefore, what I learned from Indigenous academics and students in Aotearoa, Canada and America was that action is more important than innovation. Based on the initial work that colleagues around Australia have already undertaken, I am encouraged and convinced that our actions will lead to further change.

A large, bold, black graphic of the number '7.0' is positioned on the right side of the page. The '7' is a simple, thick, sans-serif shape. The decimal point is a solid black square. The '0' is a thick, rounded, sans-serif shape. The graphic is partially cut off on the right edge of the page.

What I also learned from Indigenous academics in other countries was that changes to the psychology curriculum cannot and do not exist within a silo. Without a culturally safe campus, meaningful mentoring and Indigenous research, the quality of an Indigenous-informed curriculum is irrelevant. Therefore, Australian universities should aim to establish these three foundations before building a curriculum that embeds Indigenous knowledges.

Coupled with the low responsiveness, no policy document or project report has indicated a specific process regarding how to find Indigenous content and perspectives. This has presented a challenge for tertiary educators who are predominantly non-Indigenous and tasked with including Indigenous content in their courses because they fear causing offense and making a mistake. Based on my second presentation of my Churchill Fellowship research findings to the biannual meeting of the Heads of Departments and Schools of Psychology Australia (HoDSPA) in September 2018, the provision of a step-by-step plan (detailed below) was welcomed and should help reduce the fear associated with this process.

Recommendations

Step 1: Course Convenor selects Indigenous Content

- a) Select content that satisfies the graduate attributes recommended by AIPEP Curriculum Framework report (pages 18–21). For example, a specific graduate attribute (with keywords bolded) is that students develop an “Understand[ing] that constructions of ‘normality’ are culturally, socially and historically situated”.
- b) Enter the keyword/s into the searchable, AIPEP-compiled resource database. For example, search the keyword “culture” in the AIPEP resource database. You can filter the results by category (e.g., ethics, Indigenous psychology) and type (e.g., academic units, assessment) of information required. Other searchable resources are provided in the Resources section of this report.

Figure 1. Process for finding and selecting Indigenous-informed content.

Note: While a natural inclination may be to call upon Indigenous colleagues for help, Indigenous academic staff are heavily relied upon for roles beyond their official duties so avoid drawing further on their resources.

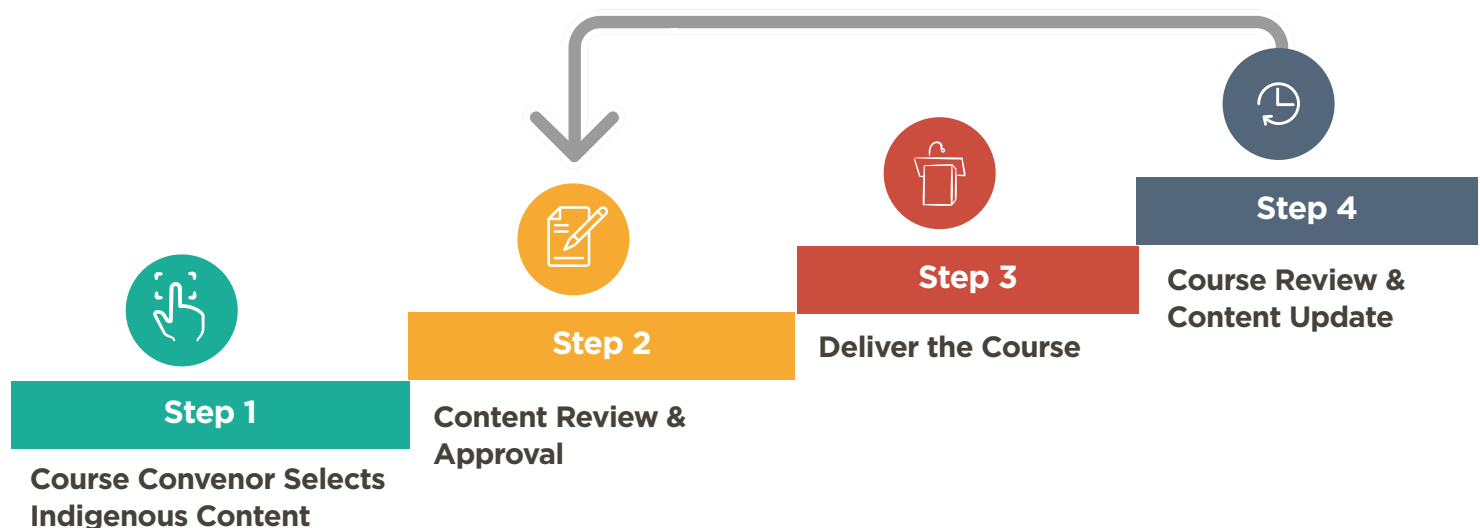
Step 2: Content Reviewed and Approved

If possible, have the content you plan to embed reviewed and supported by an Indigenous Australian. Most large universities have an Indigenous strategy unit (or Indigenous department) and part of their role is to provide advice on curricula content. It is important to establish a connection with colleagues before offering extra work. Moreover, offer or ask how you may be able to reciprocate the work asked of others.

If you cannot have the content and perspectives reviewed by colleagues within your institution who are Indigenous, you could alternatively ask colleagues within your department or across Australia, Indigenous departments at other universities or non-Indigenous alleys. Again, consider how you may reciprocate the work asked of others.

Step 3: Deliver the Course

After having the Indigenous content and perspectives reviewed and approved, deliver the course to students. A key priority is to ensure all teaching staff are culturally competent, that is, they have completed face-to-face and/or on-line training to certify a



knowledge of and sensitivity to the experiences of Indigenous Australians. Ensuring educators are confident with content they teach and that they can respond appropriately to any questions is of critical importance. While most universities conduct internal cultural safety training, the Resources section lists various options.

For non-Indigenous teaching staff, you may find the following tips useful from Dr David Gaertner, a Settler who works at the University of British Columbia. First, acknowledge you are a non-Indigenous person and the knowledge you have is not from lived experience as an Indigenous person. Second, acknowledge that there may be Indigenous students present who may choose to contribute, or NOT, and that is okay. Finally, acknowledge you are continually learning and happy to be corrected if a mistake is made.

Step 4: Course Review and Content Update

- a) Determine how the course was received by asking students to review the course. Most universities have standardised assessment questions, but asking specific review questions about the Indigenous content is highly recommended. Feedback from Indigenous students is of particular importance so if an anonymous review is conducted, provide an option to indicate one's identity.
- b) Integrate constructive feedback into an updated version of the course before delivering it a second time. Any significant changes to the course may benefit from returning to Step 2 and having the course content reviewed and approved again.

Resources

Indigenous content and perspectives: Resource Databases

The first place to search for Australian Indigenous content and perspectives for psychology courses are listed below.

AIPEP-compiled resource database - use this resource first.

- › The Australian Indigenous Psychology Education Project AIPEP compiled this extensive, searchable, Indigenous resources database. It is an on-line, easy to use resource with filters to find resources by category (e.g., ethics, Indigenous psychology, racism) and type (e.g., academic units, assessments, case studies). Note that within the database, there are links to other database so this resource is a gift that keeps on giving; thank you AIPEP authors.

Indigenous Studies bibliographies

- › This is another excellent and extensive database covering a wide-range of subjects related to Australian Indigenous studies.

Indigenous-focussed Journals

- › Journals dedicated to Indigenous topics are another great source to search for content and perspectives and below are a few of those that are recommended.
- › Australian Aboriginal Studies Journal – hosted by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS).
- › AlterNative published by Ngā Pae o te Māramatanga at the University of Auckland.
- › Journal of Indigenous Wellbeing

- › The Australian Journal of Indigenous Education
- › International Journal of Critical Indigenous Studies published by Queensland University.

Recommended Readings

The Indigenous and non-Indigenous academics and students I met on my trip recommended numerous books, websites, articles, policies and readings of various sources. Some of these suggestions are listed below, some with an annotation.

- › Research is ceremony: Indigenous research methods by Shawn Wilson (fernwoodpublishing.ca/book/research-is-ceremony-shawn-wilson). Shawn Wilson works at Southern Cross University, Gribi College of Indigenous Australian Peoples.
- › Decolonizing Methodologies: Research and Indigenous Peoples by Linda Tuhiwai Smith. Many people highly recommended this text for research design courses.
- › Research Is Ceremony: Indigenous Research Methods by Shawn Wilson. This is another recommended text for research design courses.
- › decolonizingsolidarity.org - a great resource for those considering being an Ally. The site aims to "...inspire, support, trouble and give



direction to the work of people who support Aboriginal struggles”.

- › Green Grass, Running Water by Thomas King. King is Indigenous Canadian author, fiction about three Indigenous Canadians trying to live in what appears to be two separate worlds, one bestowed upon them by their Ancestors, one forced upon them by colonialization. This read was recommended by Dr David Gaertner because the book had a transformational impact on them.
- › Bhawuk, D. P. S. (2011). Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita. New York: Springer.
- › Bhawuk, D. P. S. (2017). IajjA in Indian Psychology: Spiritual, Social, and Literary Perspectives. In Elisabeth Vanderheiden and Claude-Hélène Mayer (Eds.), The Value of Shame – Exploring a health resource across cultures (pp. 109-134). New York: Springer.
- › Medin, D. L. & Bang, M. (2014). Who’s asking? Native Science, Western Science and Science Education. Cambridge, MA: The MIT Press.
- › A recent edited book called “Beyond the Asterisk: Understanding Native Students in Higher Education” and was recommended reading.
- › Melissa Meyer (1994). The White Earth Tragedy: Ethnicity and Dispossession at a Minnesota Anishinaabe Reservation, 1889-1920. This book tells the story of Emily Loerzel’s family’s tribe’s history of dispossession.
- › Nzinga, K., Rapp, D., Leatherwood, C., Easterday, M., Rogers, L.O., Gallagher, N., & Medin, D. L. (in press). Should social scientists be distanced from or engaged with the people they study? Proceedings of the National Academy of Sciences of the United States of America.

Indigenous-focussed Conferences

1. Biennial International Indigenous Research Conference – hosted by Ngā Pae in 2018:
2. Healing our Spirit Worldwide – held in Sydney in late November, 2018.
3. www.icsconferences.org – Indigenous-focussed conferences held in Australia.
4. healthinonet.ecu.edu.au/key-resources/conferences – Indigenous-focussed conferences held in Australia.
5. www.wipce2020.net/about - World Indigenous Peoples Conference on Education 2020. Held every three years and will be held in Adelaide in 2020.
6. www.naisa.org - Native American and Indigenous Studies Association . To be held in New Zealand in 2019 (the first time it has been held outside of the US and Canada.
7. natsiec.edu.au - National Aboriginal and Torres Strait Islander Education Conference.

Cultural Safety Training

Internal Training

Many universities have cultural competence training so please check before using a resource listed below. For example,

- › Charles Sturt University
- › Sydney University
- › Macquarie University: Manawari on-line then face-to-face run by staff at Walanga Muru
- › Flinders University: other universities can apply for a free licence to use.

A special thanks to Stephanie Woerde (who works on Narragunnawali: Reconciliation in Schools and Early Learning, Reconciliation Australia), for their significant contribution in compiling the resources on the following pages. Please note that this list is not exhaustive and

may contain options that are not appropriate for your institution or location.

Free and Online Training

- › rrr.edu.au Respect, Relationships, Reconciliation. Aboriginal and Torres Strait Islander education: Resources for pre-service teachers
- › www.narragunnawali.org.au Quoted from the website: “Narragunnawali supports all schools and early learning services in Australia to develop environments that foster a higher level of knowledge and pride in Aboriginal and Torres Strait Islander histories, cultures and contributions.” Explore the “Need to Know,” “Ideas for Action” and “Professional Learning” tabs of the Cultural Competence for Staff Reconciliation Action Plan and webinars.
- › Recorded webinar by the Royal Australian and New Zealand College of Psychiatrists on cultural considerations when assessing suicide risk – this is a great for students studying clinical psychology.
- › The National Aboriginal and Torres Strait Islander Leadership in Mental Health (NATSILMH) is a core group of senior Aboriginal and Torres Strait Islander people working in the areas of social and emotional wellbeing, mental health and suicide prevention.
- › A document that is the companion declaration to the Wharerātā Declaration for use by Aboriginal and Torres Strait Islander peoples.
- › In the Classroom Developed by two Native Canadian tertiary students about their experiences in the classroom. Guided workshop with materials and videos on talking about Aboriginal issues in the classroom. The experiences shared a similar

to those experienced by Indigenous tertiary students in Australia.

- › Reconciliation Australia recently released film titled “Reconciliation in Education: Learning, Unlearning, Relearning”, which captures some important and honest reflections from teachers and parents about reconciliation as an ongoing learning journey.

Paid face-to-face and on-line Resources

- › Centre for Cultural Competence Australia – Programs run by Indigenous Australians focussing on Indigenous cultural safety.
- › SBS Cultural Competency Program - developed by the broadcaster SBS which is based on diverse cultural competency, not specifically Indigenous Australians.
- › Amnesty International Australia’s cultural competency training program - only Amnesty members can access.

Cultural-competence-related Resources

- › University of Sydney’s Kinship Module.
- › AIATSIS’ Little Red Yellow Black website.
- › SBS’ First Australians website.
- › Coursera (a Massive Open Online Courses provider), offers a Sydney-specific cultural competency training developed by staff at the University of Sydney.
- › Cultural competence training delivered through Local Aboriginal Land Councils (such as the Metropolitan Local Aboriginal Land Council’s Cultural Awareness & On-site Induction program).
- › Cultural competence training delivered through local Aboriginal and Torres Strait Islander Language/Culture Centres (such as

Mirima Dawang Woorlab-gerring's Cultural Awareness Training course).

- › Cultural immersion experiences delivered through Aboriginal tourism businesses (such as Ngaran Ngaran Culture Awareness).
- › Cultural competence training delivered through wider Aboriginal and Torres Strait Islander businesses. Try the Supply Nation's Indigenous Business Direct search tool for this purpose.
- › Reconciliation Australia's Share our Pride website.

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