



Australian  
Indigenous  
Psychology  
Education  
Project  
(AIPEP)

# Curriculum Framework

*We acknowledge the Traditional Owners of lands and waters throughout Australia, and pay respect to Elders both past and present. We recognise the importance of continued connection to culture, country and community to the health, social and emotional wellbeing of Aboriginal and Torres Strait Islander peoples.*

September 2016



## Australian Government

### Department of Education and Training

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#### ISBN Numbers

PDF ISBN: 978-1-76028-857-0  
DOCX ISBN: 978-1-76028-858-7  
Print ISBN: 978-1-76028-859-4

#### For citation:

Dudgeon, P., Darlaston-Jones, D., Phillips, G., Newnham, K., Brideson, T., Cranney, J., Hammond, S., Harris, J., Herbert, J., Homewood, J., & Page, S. (2016). Australian Indigenous Psychology Education Project Curriculum Framework. Perth, WA: University of Western Australia.

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Artwork by Alta Winmar 2013



Australian  
Indigenous  
Psychology  
Education  
Project  
(AIPEP)



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**APS**

Australian  
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## List of acronyms

AIPA	Australian Indigenous Psychologists Association
AIPEP	Australian Indigenous Psychology Education Project
APAC	Australian Psychology Accreditation Council
APS	Australian Psychological Society
HoDSPA	Heads of Departments and Schools of Psychology Association
IEC	Indigenous Education Centre
NHMRC	National Health and Medical Research Council
NRC	National Reference Committee
PsyBA	Psychology Board of Australia
WIL	Work Integrated Learning

## Note on terminology

Aboriginal and Torres Strait Islander	Refers to the 230 or more Aboriginal and Torres Strait Islander peoples and clans, which are autonomous and sovereign nations.
Indigenous	Refers to Aboriginal and Torres Strait Islander peoples and other Indigenous peoples, such as Maori in Aotearoa/New Zealand or First Nations peoples in Canada.
People	Refers to human beings in general or considered collectively, and interchangeable as the plural of persons.
Peoples	Refers to “distinct human groups with their own social structures who are linked by a common identity, common customs, and collective interests” (APS, 2007). In the context of this report, the term ‘peoples’ is used to emphasise that there are multiple nations of Aboriginal and Torres Strait Islander peoples within Australia, each with their own unique sets of laws, cultures, languages and traditions. It is inappropriate to homogenise these as a single cultural group.
Indigenous governance	Refers to the distinctly different governance models that are based on Indigenous peoples’ cultural values, traditions, rules and social systems. Within mainstream structures, this is about ensuring that Indigenous views are heard and enacted. This can be undertaken by empowering Indigenous leaders, creating safe places where Indigenous directions and advice on relevant matters are respected, supported and given precedence.

## Acknowledgements

The AIPEP Team would like to acknowledge the many contributors to the Project, including research participants, subscribers to the AIPEP mailing list, members of the Aboriginal and Torres Strait Islander Psychology Students Network (ATSIPSN) and participants at conference presentations and workshops. In particular we would like to acknowledge our major community partner, the Australian Indigenous Psychologists Association (AIPA), and members of the following groups:

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## AIPEP artwork

### About the artist

Alta Winmar is a Balladong/Koreng Noongar woman living in Perth, Western Australia. She is a Noongar artist who has exhibited works in Western Australia and art pieces in other parts of the world. Alta is a proud Noongar Yorga (woman).

An artist for many years, Alta now works with the Sister Kate's Home Kids Aboriginal Corporation, and connects art with healing. She has reconnected further with her Noongar culture through community programs, and is focusing on cultural healing and art as a great tool which also helps children with their cultural identity. Alta has found that, through the arts, Aboriginal people have the opportunities to heal.

### Learning circles

This art represents life, learning and acquiring and passing down knowledge.

The centre image is a tree showing the cycles of life with many branches of people coming together, connecting to each other, mother land, sea, and sky above. The flowers are the outcomes of people from many areas coming together in peace to talk, think and share knowledges. The cycles of life hold us, the people, all the animals, all the plants, the living earth, the seas and the sky together and throughout time. The cycles of life hold all living things together from the past to now in the present, and into the future.



It is through the cycles of life and understanding that a small ripple from a centre moves through, connects, and is absorbed like knowledge is acquired, to be shared for the growth of all mankind.

## Executive summary

The Australian Indigenous Psychology Education Project (AIPEP) mission is to:

- Contribute to closing the gap between the health outcomes of Aboriginal and Torres Strait Islander and non-Indigenous peoples
- Build a more sustainable and equitable society by increasing Aboriginal and Torres Strait Islander peoples' participation in psychology education and training.

Aims	Outcome Papers
1. Indigenous knowledges and content in undergraduate and postgraduate psychology training	• AIPEP Curriculum Framework
2. Recruitment and retention of Aboriginal and Torres Strait Islander psychology students	• AIPEP Guidelines for Increasing the Recruitment, Retention and Graduation of Aboriginal and Torres Strait Islander Psychology Students
3. Graduate and professional development of workforce capabilities required for appropriate and effective work with Aboriginal and Torres Strait Islander peoples	• AIPEP Workforce Capabilities Framework

Collectively, the AIPEP outcome papers provide a template for meeting the standards set out by the Australian Psychology Accreditation Council (APAC), workforce competencies specified by the Psychology Board of Australia (PsyBA) and ethical obligations stipulated by Australian Psychological Society (APS), and will contribute to:

- Increasing the number of Aboriginal and Torres Strait Islander practising psychologists
- Culturally responsive psychological services
- Closing the gap between Aboriginal and Torres Strait Islander and non-Indigenous people's health, education, employment and economic status.

## AIPEP Curriculum Framework

The objective of the AIPEP Curriculum Framework is to ensure Aboriginal and Torres Strait Islander knowledges are embedded within undergraduate and postgraduate level psychology education.

The AIPEP Curriculum Framework is divided into seven sections.

<b>1. Introduction</b>	Section 1 outlines the goal, aim and rationale for the Framework, and provides a context of research and work in the area.
<b>2. Pedagogical principles</b>	Section 2 sets out 12 pedagogical principles upon which the Curriculum Framework is founded.
<b>3. Curriculum framework</b>	Section 3 outlines the APAC Accreditation Standards for Psychology Programs (2010), against which expectations in relation to Indigenous knowledges and Aboriginal and Torres Strait Islander peoples are set out.
<b>4. Indigenous governance</b>	Section 4 discusses the critical area of Indigenous governance and its relationship to the evaluation, review and implementation of the psychology curriculum.
<b>5. Key points</b>	Section 5 sets out three key points critical to the successful design, implementation and sustainability of the psychology curriculum.
<b>6. Conceptual model</b>	Section 6 provides a conceptual model of 'stepped progression', recognising that educators and their institutions will be at different stages of development in this area.
<b>7. References</b>	Section 7 provides a list of references cited in this document.

The AIPEP Curriculum Framework is supplemented by the AIPEP Resources Database located at [www.IndigenousPsychEd.org.au](http://www.IndigenousPsychEd.org.au). The database contains a range of resources such as journal articles, books, chapters, news items, videos, podcasts, and academic units of study. The database is a PsyBA recommended resource for the National Psychology Exam.

The AIPEP project team and national reference committee are delighted to share these research findings and outcome papers in the hope they will assist in the delivery of better psychology education and training, with a view to helping close the gap in health and wellbeing outcomes.



## Statement of commitment

*We acknowledge the Traditional custodians of the land and waters of Australia and pay our respects to Elders past, present and future.*

We recognise Aboriginal and Torres Strait Islander peoples as the First Nations People of Australia and the traditional owners and custodians of the lands and waters. We recognise the strength, resilience and value of the oldest living, continuous cultures of the world, their languages and spiritual relationships with the land and waters.

This Statement of Commitment is an acknowledgement of the strength, longevity and richness of Aboriginal and Torres Strait Islander cultures and knowledges, and of their important place in understanding and mitigating the contemporary challenges the world faces, including climate change and human co-operation. We acknowledge our profession's part in past practices and policies which have negatively impacted on the social and emotional wellbeing of Aboriginal and Torres Strait Islander peoples. We undertake a commitment to take collaborative action as a profession and a discipline to play our part in addressing the mental health gap and preventing future harm.

This Commitment builds on the following documents of particular relevance to psychology:

- *Australian Council of Social Services (ACOSS) Statement of Apology and Commitment to the Stolen Generation of Aboriginal Children (1997)*
- *The Boatshed Racism Roundtable Declaration (2009)*
- *APS Reconciliation Action Plan (RAP) (2012)*
- *Allied Health – Statement of Intent to improve Aboriginal and Torres Strait Islander Health and Wellbeing (2014)*
- *Gayaa Dhuwi (Proud Spirit) Declaration (2015)*
- *APS Ethical Guidelines for the Provision of Psychological Services for, and the Conduct of Research with, Aboriginal and Torres Strait Islander Peoples (2016)*

We recognise that the mental health burden carried by Aboriginal and Torres Strait Islander peoples is disproportionate to representation of Aboriginal and Torres Strait Islander peoples in the Australian population. Many barriers exist to Aboriginal

and Torres Strait Islander peoples' early access to health and wellbeing services. The objectives of the Australian Indigenous Psychology Education Project (AIPEP) – increasing Indigenous knowledges and content in undergraduate and postgraduate psychology training, the recruitment and retention of Aboriginal and Torres Strait Islander psychology students, and improvement in the competencies of psychologists in the workplace – are in the national interest.

Psychology involves the exploration of human thinking and behaviour and the application of

this understanding to support problem solving at a personal, community, organisational and societal level. Aboriginal and Torres Strait Islander knowledges are valuable to psychology and can enhance our knowledge, understanding, skills and outcomes. We recognise that cultural competencies and the implementation of anti-racism strategies, within professional training and in workplaces, are fundamental to psychology as a discipline and profession, and commit to continue the work of AIPEP through respectful partnership, collaboration and leadership.

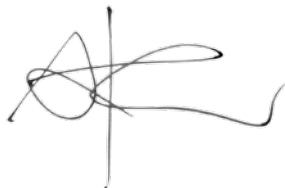
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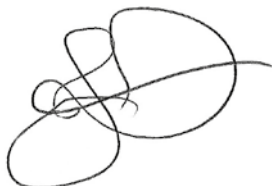
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## Section 1: Introduction

The Australian Indigenous Psychology Education Project (AIPEP) was funded by the Australian Government Office for Learning and Teaching (OLT)<sup>1</sup>, with support from the Australian Psychological Society (APS), to develop frameworks, guidelines and strategies to increase the capability of psychology graduates to work appropriately and effectively with Aboriginal and Torres Strait Islander peoples, and to increase the recruitment, retention and graduation of Aboriginal and Torres Strait Islander students in psychology degrees. This three-year project (2013-2016) emerged in recognition of psychology's vital role and responsibilities to address the mental health crisis facing Aboriginal and Torres Strait Islander Australians, and the detriment to psychology as a discipline and profession through the exclusion of Aboriginal and Torres Strait Islander knowledges and participation.

AIPEP involved a multi-pronged research approach that gathered information, insights and experiences from a range of key stakeholders and data sources in order to inform the development of guidelines and strategies for increasing participation and graduation of Aboriginal and Torres Strait Islander students in psychology programs, best practice examples and professional development. AIPEP was informed by a multi-disciplinary national reference committee (NRC) and guided by Indigenous governance, values and partnerships.

In response to its research findings AIPEP produced three key outcome documents to provide guidance and direction for future action:

- AIPEP Curriculum Framework
- AIPEP Guidelines for Increasing the Recruitment, Retention and Graduation of Aboriginal and Torres Strait Islander Psychology Students
- AIPEP Workforce Capabilities Framework

The AIPEP Curriculum Framework has been developed to support institutions providing psychology training programs to incorporate Indigenous knowledges into

the curriculum and pedagogy in order to increase the capabilities of all psychology graduates. It establishes core principles and provides guidance in line with the Australian Psychology Accreditation Council (APAC) Accreditation Standards for undergraduate, fourth year, and post-graduate programs.

The AIPEP Curriculum Framework recognises that the development of cultural responsiveness and competence is an ongoing journey rather than a defined destination. It therefore serves as a guide for training providers and educators on how to assess current content, identify opportunities for the inclusion of relevant content and undertake these processes in a manner that includes, respects, is guided by and accountable to Aboriginal and Torres Strait Islander peoples.

### Mission

The mission of AIPEP is to:

- Contribute to closing the gap between the health outcomes of Aboriginal and Torres Strait Islander and non-Indigenous peoples
- Build a more sustainable and equitable society by increasing Aboriginal and Torres Strait Islander people's participation in psychology education and training.

### Aim

The specific aims of AIPEP are to increase:

- Indigenous knowledges and content in undergraduate and postgraduate psychology training
- Recruitment and retention of Aboriginal and Torres Strait Islander psychology students
- Graduate and professional development of workforce capabilities required for appropriate and effective work with Aboriginal and Torres Strait Islander peoples.

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<sup>1</sup> The OLT ceased on the 30 June 2016; the Australian Government Department of Education and Training continued to support the project through the Promotion of Excellence in Learning and Teaching in Higher Education program.

## Objective

The objective of the AIPEP Curriculum Framework is to

*ensure Aboriginal and Torres Strait Islander knowledges are embedded within undergraduate and postgraduate level psychology education.*

The Framework guides the incorporation of Aboriginal and Torres Strait Islander knowledges into psychology education to enhance the personal and professional development of educators, graduates, and practitioners. This provides a template for meeting the standards set out by APAC, workforce competencies specified by PsyBA and ethical obligations stipulated by the APS *Code of Ethics* and *Ethical Guidelines*.

The AIPEP Curriculum Framework will contribute to:

- Culturally appropriate service provision and psychological practice
- Non-Indigenous practitioners' understanding of the ongoing impact of colonisation and their capacity to respond to these broader issues in a culturally responsive manner
- Deeper understanding of the shared history of colonisation and the resultant legacies for both Aboriginal and Torres Strait Islander and non-Indigenous Australians in the contemporary settler context.

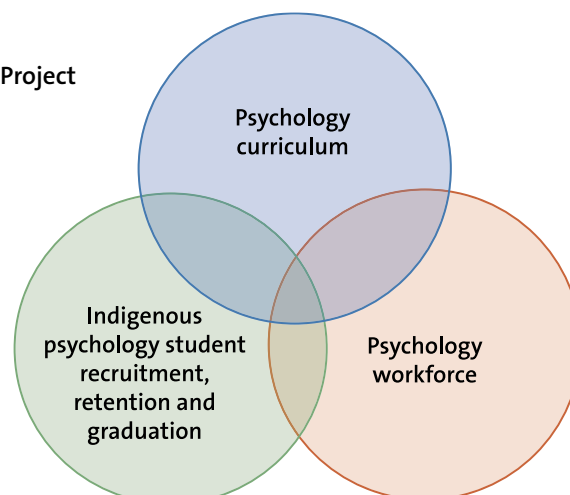
In combination, these outcomes have the capacity to create new opportunities for engagement across social, cultural, political and economic life and lead to substantive reconciliation based on respectful mutual understanding and recognition of knowledge systems.

## Rationale

The mental health crisis facing Aboriginal and Torres Strait Islander peoples is well documented. It is reflected in an overall suicide rate twice that of non-Indigenous people, and more than twice the rate of self-reported high and very high levels of psychological distress (AHMAC, 2015). This crisis is further exacerbated by the severe under-representation of Aboriginal and Torres Strait Islander people in the profession of psychology and the dearth of cultural responsiveness in psychology education and training programs.

AIPEP recognises that there are three core areas through which the profession of psychology can help to address this gap: through the development of the psychology undergraduate and postgraduate curriculum; through the recruitment, retention and graduation of Aboriginal and Torres Strait Islander psychology students; and through the graduate and professional development of workforce capabilities required for appropriate and effective work with Aboriginal and Torres Strait Islander peoples. AIPEP findings show that all three areas, and their interconnected elements, need to be addressed to achieve sustainable change and outcomes. In combination, the three outcome reports offer a complete framework for increasing Indigenous participation and graduation and for ensuring that the psychology workforce can respond in culturally appropriate ways to the health and education needs of Indigenous clients and communities. This is illustrated in Figure 1.

**Figure 1. The intersecting focus areas of the Australian Indigenous Psychology Education Project**





It has long been argued that incorporating Indigenous knowledges into all tertiary education programs would play a significant role in achieving sustainable reconciliation due to graduates' capacity to contribute to improved social, economic, employment, and health outcomes for Aboriginal and Torres Strait Islander peoples and communities (Behrendt, Larkin, Griew, & Kelly, 2012; IHEAC 2007; Universities Australia, 2011). While calling for the inclusion of specific skills and capacities, it has also been noted that various disciplines fail to achieve the objectives in relation to Aboriginal and Torres Strait Islander peoples because the educational environment privileges Western constructions of knowledge and human functioning and rarely addresses racism within higher education institutions and academic and student groups (Behrendt, 2013; Bodkin-Andrews & Carlson, 2014; Dudgeon, Darlaston-Jones & Clark, 2011; Walter & Andersen, 2013).

There are two particular reasons for psychology, as a discipline and profession, to take responsibility and show leadership in this area. First, the capacity and resilience of Aboriginal and Torres Strait Islander peoples' knowledges and values is evident from over 60,000 years of survival. Clearly the oldest living cultures in the world have something to share with non-Indigenous societies about survival, sustainability, wellness and health. It is imperative that psychology students are given opportunities to engage with these knowledges and values.

*Including Aboriginal and Torres Strait Islander knowledges in the training of all psychology students has benefits for Australian society as a whole (Dudgeon, et al. 2011).*

Second, the psychology profession and discipline has a responsibility to contribute to reducing the mental health burden experienced by Aboriginal and Torres Strait Islander peoples. As an evidence-based discipline and profession, psychology graduates bring unique knowledge and strengths to work with Aboriginal and Torres Strait Islander peoples.

Aboriginal and Torres Strait Islander men and women experience intense psychological distress approximately three times more than do non-Indigenous people (Australian Bureau of Statistics [ABS], 2013). The suicide rate for Aboriginal and Torres Strait Islander people between 2001 and 2010 was more than *double* the rate for non-Indigenous people making it the fifth leading cause of death for

Aboriginal and Torres Strait Islander peoples (ABS, 2014). Such levels of distress transcend the individual and adversely impact families, communities, and wider societies. The *Overview of the Australian Indigenous Health Status 2015* (Australian Indigenous HealthInfoNet, 2016), showed that 69 percent of Aboriginal and Torres Strait Islander adults experienced at least one significant stressor (e.g., death in the family, unemployment, homelessness, family dysfunction, or serious ill health) in the previous 12 months. The impact of these life events is heightened for those living in regional and remote areas with limited access to services (Silburn, Robinson, Leckning, Henry, Cox, & Kickett, 2014).

In this context, ensuring psychology graduates possess the attributes they need to work with Aboriginal and Torres Strait Islander peoples and communities is essential. This can be achieved, in part, through curriculum reform and continuous quality improvement. Appropriate psychology education will enable graduates to work in partnership with Aboriginal and Torres Strait Islander peoples, communities and organisations to contribute to sustainable and substantive reconciliation. In working with Aboriginal and Torres Strait Islander peoples it is vital that psychological knowledge is enhanced through two-way communication and learning. Importantly, this knowledge will assist non-Indigenous psychology students to understand the dual legacies of colonisation and the impact this has on contemporary health outcomes, diagnosis, treatment and recovery. Additionally, psychology can and should be leading the way in the development and implementation of strategies to increase participation of Aboriginal and Torres Strait Islander peoples across all levels of education, but particularly at the tertiary level. Increased education and employment lead to better health outcomes and the participation of Aboriginal and Torres Strait Islander peoples in the profession will have positive effects on the accessibility and effectiveness of services and practice. It is for these reasons that recruiting, supporting and graduating more Aboriginal and Torres Strait Islander students is essential. If these reasons and strategies are clear in the minds of leaders, curriculum planners and educators of the psychology discipline, then there is much to gain for Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians alike.

## Curriculum development to date

While in recent years there has been increased interest in incorporating Aboriginal and Torres Strait Islander content across the spectrum of curricula in the higher education sector, this approach has, for the most part, been conceptualised as an 'add-on' approach that is often limited to the inclusion of a few lectures or case studies. Other approaches include the development of a specific (often compulsory) first-year unit of study followed by elective upper-year subjects. Both approaches represent a step toward a desirable goal but have so far failed to achieve the key objective of producing culturally responsive psychology graduates and increasing Aboriginal and Torres Strait Islander psychology student participation and completion rates (Darlaston-Jones, Herbert, Ryan, Darlaston-Jones, Harris, & Dudgeon, 2014).

The findings of the AIPEP research suggest a more integrated approach is required to ensure that all psychology graduates practice in a culturally responsive manner, and to achieve greater recruitment, retention, and graduation of Aboriginal and Torres Strait Islander psychology students. Such an approach removes the lack of relevance of the curriculum as a primary barrier for Aboriginal and Torres Strait Islander peoples (Bessarab, Green, Jones, Stratton, Young, & Zubrzycki, 2014; Department of Health (2014); Medical Deans Australia & New Zealand Inc. & The Australian Indigenous Doctors Association, 2012; Phillips, 2004; Ranzijn, McConnochie, & Nolan, 2008). It also creates the opportunity for non-Indigenous students to understand the shared history and contemporary effects of colonisation on all Australians, and to benefit from Indigenous knowledges. This then provides the foundation for culturally responsive practices to be generated, contributing to better health and educational outcomes for Aboriginal and Torres Strait Islander peoples, and laying a foundation upon which a more inclusive society might be built.

## Section 2. Pedagogical principles

The AIPEP Curriculum Framework is founded on a number of principles which position Aboriginal and Torres Strait Islander peoples as sovereign First Nations. The Framework acknowledges that Aboriginal and Torres Strait Islander peoples have experienced disproportionate disadvantage as a direct result of Australia's colonial history and the resultant contemporary normative assumptions and practices. The Framework also recognises the 60,000 years of continuing cultural history and the value of this history and knowledge in health promotion and treatment strategies.

The principles that are critical to this work are:

- 1. Status:** Aboriginal and Torres Strait Islander peoples are recognised as the First Nations of Australia and are accorded the respect and dignity associated with this status. This is a key element of the social justice foundation to which psychology education can contribute. By affording Aboriginal and Torres Strait Islander Australians the status that was denied to them as a result of the false application of Terra Nullius<sup>2</sup>, it serves as both a symbolic and substantive act of reconciliation and positions psychology as a leader in social change.
- 2. Rights:** As First Nations peoples Aboriginal and Torres Strait Islander peoples have a right to receive services situated within their cultural realities and needs, as stipulated by the United Nations Declarations on the Rights of Indigenous Peoples (UNDRIP) (United Nations, 2008).
- 3. Potential:** Education is fundamental to the development of human potential, full participation in society and full enjoyment of most other human rights.
- 4. Knowledges:** Aboriginal and Torres Strait Islander knowledges are valuable to the profession and practice of psychology. The discipline and profession can be enhanced by incorporating different cultural norms and practices into the corpus of psychological knowledge and theory which will enhance its applicability and relevance.
- 5. Paradigms:** Aboriginal and Torres Strait Islander health and wellbeing relies on an ecological and holistic paradigm, where community development, policy, history, society, economics and other social determinants of health are understood and articulated by health professional graduates (Phillips, 2015).
- 6. Responsibilities:** The knowledge, skills and values to work effectively and appropriately with Aboriginal and Torres Strait Islander peoples must be built across all areas of the psychology workforce to ensure both effective clinical care and the recognition and incorporation of these capabilities into areas such as policy, management, program development, health promotion and education, all of which have direct and significant impacts on the health and wellbeing of Aboriginal and Torres Strait Islander peoples.
- 7. The Learning Journey:** Knowledge and skills must be built over time both within psychology training and within the workforce. Different professionals will be at different stages of their development and some will be more open to different approaches than others. Consequently, psychology students and professionals need time to develop and integrate Aboriginal and Torres Strait Islander content into their existing worldviews. This needs to be managed with care and sensitivity and without judgement in a safe and supportive environment.
- 8. Strategy:** An Aboriginal and Torres Strait Islander education strategy should be embedded by relevant stakeholders across the school, institution or sector via a program-centred approach through strategic planning, implementation, and evaluation. In this way an integrated educational experience is developed that contests the dominant Western paradigm. At the same time it identifies the associated power and privilege inherited by non-Indigenous Australians that is the corollary of constructing the 'other' in a deficit space. This in turn challenges, and potentially disrupts, the entrenched stereotypes associated with Indigenous and non-Indigenous relationships.

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<sup>2</sup> Terra Nullius is a Latin expression meaning 'land belonging to no one'. In 1770 Captain James claimed possession of the East Coast of Australia for Britain under the doctrine of 'terra nullius'. Official and public acceptance of terra nullius continued until the 1992 Mabo judgment.

**9. Stepped Curricula:** Curriculum change involves both vertical and horizontal embedding of Aboriginal and Torres Strait Islander knowledges and pedagogies. Content should be embedded vertically across the entire degree structure (at undergraduate and postgraduate levels); but also horizontally into units of study (subjects and courses) at the same level. A program-centred approach allows different emphases and foci to be explored in a relevant and meaningful manner while ensuring an integrated understanding and purpose.

**10. Reflexivity:** The ability to provide culturally responsive services is preceded by an understanding of one's own identity as a cultural being. The capacity of all graduates to understand their own cultural identity relevant to that of another person or group is a foundation skill required in every aspect of personal and professional life. The cultural lens through which a person understands her or his context is essential to the interpretation of, and responses to, the world.

**11. Diversity:** Psychology and psychologists recognise the diversity of Aboriginal and Torres Strait Islander cultures and the manner in which social and emotional wellbeing of both Indigenous and non-Indigenous Australians are enhanced by Indigenous cultures and diversity.

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

These guiding principles are the starting point for integrating Aboriginal and Torres Strait Islander knowledges into the psychology curriculum. Rather than a simple exercise of 'compare and contrast' this provides the opportunity to move toward a 'third space', allowing deep sustainable understanding to emerge (Darlaston-Jones, et al., 2014; Dudgeon, et al., 2011; Dudgeon & Fielder, 2006; Nakata, 2008). Such an approach, however, requires that educators, as well as students, be willing to (re) learn the shared histories that unite Aboriginal and Torres Strait Islander and non-Indigenous Australians and move beyond deficit, charitable, or oppositional binary thinking and practice (Nakata, 2008). Therefore, the AIPEP Curriculum Framework is multifaceted, combining:

- The development of the student and the educator across all levels of psychology education
- Development of a suite of resources to assist in the transmission and integration of new knowledges
- Pedagogical frameworks to support and structure the learning journey
- Training, support and mentoring for psychology educators.



## Section 3. Curriculum Framework

APAC provides the standards upon which psychology education and training is developed for the undergraduate, fourth year, and postgraduate degrees (APAC, 2010). These standards are broad enough to allow flexibility for higher education institutions and individual educators to bring different emphases and approaches to the learning environment. However, they also offer a degree of disciplinary consistency such that graduates can expect to achieve minimum levels of capacity on graduation from each accredited educational program at undergraduate, fourth year and postgraduate levels.

APAC has been in the process of revising its 2010 Accreditation Standards for Psychology Programs. AIPEP and the Australian Indigenous Psychologists Association (AIPA) have made submissions on previous consultations in relation to the revised standards (e.g., Dudgeon, et al., 2014). Specifically, AIPEP and AIPA have highlighted the importance of including Aboriginal and Torres Strait Islander specific standards and competencies. It has been raised in a number of forums that generic cultural competence standards are inadequate or insufficient to assure appropriate competence with respect to working with Aboriginal and Torres Strait Islander peoples. At the time of publication of this document, APAC was responding to submissions to the Proposed Accreditation Standards for Psychology Programs Consultation Paper (June 2016). AIPEP, AIPA and Indigenous Allied Health Australia (IAHA) made a joint submission to this consultation paper (Dudgeon, et al., 2016). The revised APAC standards move towards an outcomes focussed competence-based accreditation system supported by a dynamic guide outlining specific and measurable 'evidence' for each competency. In principle, AIPEP is in support of a competence-based approach to accreditation.

Mapping Aboriginal and Torres Strait Islander content and knowledges onto the existing APAC 2010 Accreditation Standards offers one way to guide educators on the specific expectations related to Aboriginal and Torres Strait Islander knowledges and cultural responsiveness under each standard (see Table 1). While the APAC 2010 Accreditation Standards are currently under review, and this mapping exercise may therefore require significant revision following the release of the revised standards, it offers an illustration of the type of content that might be effective. The publication of this Framework prior to the release of the revised standards also recognises the urgent need for action as well as the commitment of APAC, AIPA, the APS, and Heads of Departments and Schools of Psychology Australia (HoDSPA) to continue the work of AIPEP beyond the project funding period.

*The ultimate objective of the AIPEP Curriculum Framework is for Aboriginal and Torres Strait Islander knowledges to be embedded within every level of psychology education.*

It is recognised that this will take time to achieve. Consequently, while the Framework, its principles and guidance can be used at any level, including postgraduate, as a starting point there is a particular focus on the undergraduate and fourth year levels. It is envisioned that postgraduate courses would examine this content in a deeper, critical and applied manner within the context of the relevant masters or doctoral programs. Over time, the concentration of introductory content would reside in the undergraduate degree, with progressively more detailed and in-depth analysis being developed at postgraduate level. The Framework would ideally include placements and internships in Aboriginal and Torres Strait Islander service and community settings.

**Table 1. AIPEP Curriculum Framework for psychology learning for Aboriginal and Torres Strait Islander health**

Graduate Attribute	Current Requirements	Recommended Inclusions
<p><b>1: Core knowledge and understanding</b></p>	<p>Acquire an understanding of core topics in the discipline, including:</p> <ul style="list-style-type: none"> <li>• Abnormal psychology</li> <li>• Biological bases of behaviour</li> <li>• Cognition, information processing and language</li> <li>• Individual differences in capacity and behaviour</li> <li>• Testing and assessment</li> <li>• Personality</li> <li>• Learning</li> <li>• Lifespan developmental psychology</li> <li>• Motivation and emotion</li> <li>• Perception</li> <li>• Social psychology</li> <li>• History and philosophy of psychology</li> <li>• Intercultural diversity and indigenous psychology</li> </ul>	<p><b><i>Understanding self and reflexivity:</i></b></p> <ul style="list-style-type: none"> <li>• Understand that constructions of ‘normality’ are culturally, socially and historically situated</li> <li>• Understand that different cultural groups have different experiences and values</li> <li>• Understand that one’s own cultural lens, values and motivations impact on interactions with others</li> </ul> <p><b><i>Understanding and respecting other:</i></b></p> <ul style="list-style-type: none"> <li>• Understand alternate ways of experiencing human existence</li> <li>• Understand Aboriginal and Torres Strait Islander cultural practices and languages as central to identity and culture</li> <li>• Understand cultural diversity within and between Aboriginal and Torres Strait Islander nations</li> <li>• Understand and respect the contribution of Aboriginal and Torres Strait Islander knowledges to psychology</li> </ul> <p><b><i>Understanding history’s impact on today:</i></b></p> <ul style="list-style-type: none"> <li>• Understand the history of colonisation, trauma and post-traumatic stressors</li> <li>• Understand historical and social acculturation processes in a settler context that recognise the changes in each group as a function of interactions</li> </ul> <p><b><i>Understanding how to work with Aboriginal and Torres Strait Islander culture and history today:</i></b></p> <ul style="list-style-type: none"> <li>• Understand Indigenous psychology as a unique discipline that has emerged as a global focus</li> <li>• Understand Aboriginal and Torres Strait Islander perspectives on development of social and emotional wellbeing</li> <li>• Understand cultural limitations of normative tests and assessments</li> <li>• Understand culture as an essential element of the therapeutic relationship</li> </ul>

**Table 1. continued**

<p><b>2: Research methods in psychology</b></p>	<ul style="list-style-type: none"> <li>• Describe the basic characteristics of the science of psychology</li> <li>• Describe, apply and evaluate the different research methods used by psychologists</li> <li>• Demonstrate practical skills in laboratory-based and other psychological research</li> <li>• Design and conduct basic studies to address psychological questions</li> <li>• Frame research questions</li> <li>• Undertake literature searches</li> <li>• Critically analyse theoretical and empirical studies</li> <li>• Formulate testable hypotheses</li> <li>• Operationalise variables</li> <li>• Choose an appropriate methodology</li> <li>• Make valid and reliable measurement</li> <li>• Analyse data and interpret results</li> <li>• Write research reports</li> </ul>	<ul style="list-style-type: none"> <li>• Understand epistemologies (what constitutes ‘knowledge’) and ontologies (ways in which reality is constructed and understood)</li> <li>• Understand the different methodologies and resultant methods embedded in the epistemological foundation of all research</li> <li>• Appreciate the role of participatory research approaches</li> <li>• Identify appropriate research design and data collection methods that value traditional knowledge systems and vest ownership of Indigenous knowledges with communities</li> </ul>
<p><b>3: Critical thinking skills</b></p>	<ul style="list-style-type: none"> <li>• Apply knowledge of the scientific method in thinking about problems related to behaviour and mental processes</li> <li>• Question claims that arise from myth, stereotype, pseudoscience or untested assumptions</li> <li>• Recognise and defend against the major fallacies of human thinking</li> </ul>	<ul style="list-style-type: none"> <li>• Be able to balance scientific knowledge with personal reflexivity (understanding one’s own values, knowledge, cultures and motivations) and how perspectives, personal values and attitudes impact on one’s reading of the scientific literature or clinical and social interactions</li> </ul>

**Table 1. continued**

<p><b>4: Values, research and professional ethics</b></p>	<ul style="list-style-type: none"> <li>• Evaluate psychologists’ behaviour in psychological research and other professional contexts in relation to the Australian Psychological Society “Code of Ethics” and the complementary “Ethical Guidelines”, as well as the Australian “National Practice Standards for the Mental Health Workforce”</li> <li>• Use information in an ethical manner (for example, acknowledge and respect work and intellectual property rights of others through appropriate citations in oral and written communication)</li> </ul>	<ul style="list-style-type: none"> <li>• Understand the meaning and complexity of Aboriginal and Torres Strait Islander governance</li> <li>• Work within a framework of Aboriginal and Torres Strait Islander governance</li> <li>• Understand and work within the current APS ethical guidelines for the provision of psychological services for, and conduct of psychological research with, Aboriginal and Torres Strait Islander peoples (2015), and the National Health and Medical Research Council (NHMRC) Guidelines values and ethics: Guidelines for ethical conduct in Aboriginal and Torres Strait Islander health research (2003)</li> <li>• Respect the intellectual property associated with Aboriginal and Torres Strait Islander and other Indigenous knowledges</li> </ul>
<p><b>5: Communication skills</b></p>	<ul style="list-style-type: none"> <li>• Write a standard research report using American Psychological Association (APA) structure and formatting conventions</li> <li>• Demonstrate effective oral communication skills in various formats (for example, debate, group discussion and presentation) and for various purposes</li> </ul>	<ul style="list-style-type: none"> <li>• Understand and respect different communication styles of different groups and peoples</li> <li>• Know who has the right to speak and who must not speak in relation to Aboriginal and Torres Strait Islander issues</li> <li>• Understand how to communicate effectively with Aboriginal and Torres Strait Islander peoples, clients and organisations</li> </ul>



Table 1. *continued*

<p><b>6: Learning and the application of psychology</b></p>	<ul style="list-style-type: none"> <li>• Apply knowledge of legislative frameworks (including privacy and human rights)</li> <li>• Apply knowledge of consumer and carer participation in psychological care</li> <li>• Apply knowledge of psychology, society and the workplace and influencing systems</li> <li>• Describe major areas of applied psychology (for example, clinical and organisational)</li> <li>• Demonstrate a capacity for independent learning to sustain personal and professional development in the changing world of the science and practice of psychology</li> </ul>	<ul style="list-style-type: none"> <li>• Understand the contemporary consequences of colonial history, legislation and policy</li> <li>• Understand the roles of whiteness, power and dominance and the manner in which these are manifest and influence and shape understandings, realities and experiences</li> <li>• Understand what it means to be a non-Indigenous person working in partnership with Aboriginal and Torres Strait Islander peoples</li> <li>• Recognise structural and systemic barriers impeding self-determination</li> <li>• Recognise and respect the resilience, strengths and capacity of Aboriginal and Torres Strait Islander (and other Indigenous) peoples</li> <li>• Value the unique cultural contribution of one of the world’s oldest cultures</li> <li>• Demonstrate the ability to work in a culturally safe manner with Aboriginal and Torres Strait Islander peoples, clients and organisations</li> </ul>
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## Section 4. Indigenous governance

Indigenous governance is a fundamental element to the review, revision and monitoring of the psychology curriculum. Indigenous governance requires, but is not limited to:

- An inclusive participatory approach to decision-making processes from commencement
- Understanding of the power associated with the types of language used to frame an issue and the associated questions
- Articulation of the values, norms and assumptions upon which the issue and responses are constructed.

This is underpinned by respecting and valuing Indigenous knowledges, culture and status as First Nations.

The following guidance is provided to accompany the Framework presented in Section 3.

### 1. Develop a strategy across sector, higher education institution, and school levels for Aboriginal and Torres Strait Islander governance

Aboriginal and Torres Strait Islander governance requires that Aboriginal and Torres Strait Islander input into decision making is sought. It also requires that the questions asked, and the solutions created, are generated by and reflect the interests of Aboriginal and Torres Strait Islander peoples and communities.

The New Zealand principle of *Kaupapa Maori*, where every action is considered in relation to the benefit it generates for Maori people, is an example of the types of governance systems that are effective and respectful of Indigenous governance rights (Rangahau, 2016). Similar approaches are needed in Australia and in the context of psychology education and training. These must be developed in partnership with, and under the guidance of, Aboriginal and Torres Strait Islander peoples through connection with the Traditional Owners and local communities within which each institution is situated.

### 2. Connect with local Aboriginal and Torres Strait Islander communities, Elders and organisations

Building partnership with local communities and/or organisations allows for course content to be contextualised within local realities. Working effectively with Aboriginal and Torres Strait Islander peoples occurs in urban, regional, and remote settings. Aboriginal and Torres Strait Islander realities across all these settings need to be legitimised and understood.

Working within the local context also situates students (Aboriginal, Torres Strait Islander and non-Indigenous) in their immediate community and exposes them to the range of issues that impact on wellbeing. It encourages students to connect their lived experiences to those of their neighbours. There is therefore capacity to remove the 'us versus them' dichotomy which separates 'self' from the context in which we operate.

Connecting with local Aboriginal and Torres Strait Islander communities reflects the cultural norms of Aboriginal and Torres Strait Islander peoples by respecting the conventions associated with visitors entering different communities. Importantly this provides context and point of reference not only for local community but also for Aboriginal and Torres Strait Islander students and staff from other areas of the country.

### 3. Build relationships with the Aboriginal and Torres Strait Islander Education Centres

The role and position of the Aboriginal and Torres Strait Islander Education Centre (sometimes called 'Indigenous Education Centre' or 'IEC') within a higher education organisation can influence the manner in which Aboriginal and Torres Strait Islander knowledges are conceptualised and utilised. Viewing IECs as centres of Aboriginal and Torres Strait Islander knowledges rather than as purely 'student support' centres repositions the centre, staff, role and purposes of Aboriginal and Torres Strait Islander knowledges. IECs are

valuable assets that offer a culturally safe and nurturing space for Aboriginal and Torres Strait Islander staff and students, provide mentoring and role models for students and staff, and provide a site for cross disciplinary knowledge research and exchange for all staff and students. IECs offer the nexus for students and staff to connect with each other and a meeting point for the higher education institution or school to connect with the local Indigenous community.

#### **4. Employ placements, internships and other work integrated learning (WIL) opportunities at all levels of education**

The use of WIL within the psychology curriculum, both at undergraduate and postgraduate levels, provides an opportunity for students to engage with Aboriginal and Torres Strait Islander peoples and organisations. Although there is no single definition of WIL, the term is used to “encompass a range of activities and experiences that draw together formal coursework with industry or workplace learning in a purposeful way” (Brown, 2010, p. 507) and “a range of approaches and strategies that integrate theory with the

practice of work within a purposefully designed curriculum” (Patrick, Peach, Pocknee, Webb, Fletcher, & Pretto, 2008, p. v). WIL can be achieved through the development of applied assessments (for example, case studies, community development initiatives and evaluations of existing health interventions) as well as engagements with professional settings external to the higher education institution through internship and placements (Brown, 2010). Classroom based applied assessments offer the most efficient and effective way of incorporating WIL into the undergraduate psychology degree. However, at fourth year and postgraduate level, where the numbers of students are significantly lower, WIL would ideally also include internship opportunities. WIL provides a learning opportunity for all students as well as an important engagement opportunity for Aboriginal and Torres Strait Islander students wanting to work with and for their people. WIL also provides an opportunity for psychology educators to engage in two-way learning benefiting both the school or department and the WIL setting.

## Section 5. Key points

### 1. Content and context:

Developing appropriate content and embedding it into the curriculum in a way that is authentic and relevant to the specific location and context of the school of psychology and the higher education institution is essential. Local Aboriginal and Torres Strait communities and Elders should be included as partners in the development process.

### 2. Terminology (competencies, capabilities and responsiveness):

Strong partnerships need to be forged with IECs and staff on campus and/or within the higher education institution, as well as with external champions. A network of peer support and a structured program of professional development is necessary to ensure the appropriate content and delivery of curriculum material. The terminology employed in this type of staff development is critical. AIPEP recommends the use of the term 'cultural responsiveness' rather than the more commonly used 'cultural competencies or capabilities'. The latter terms imply a sense of completion; that certain skills can or should be acquired during a course of training and that this knowledge or training is finite. In addition, they suggest a one-size-fits-all approach that denies the complexities and divergence within and between different cultural groups. In contrast, the concept of responsiveness allows for ongoing development, movement, growth, and evolution of skills and abilities as well as the flexibility required to work in a respectful manner with cultural differences. Finally, constructing cultural responsiveness within a broader framework of life-long learning recognises that even the most experienced person has the capacity to learn something new about themselves and about their relationships with other persons and groups.

### 3. Evolution and sustainability of the program:

A key element to the success and sustainability of curriculum change is the capacity to be critically reflexive and position oneself within an issue. Engaging in constant curriculum renewal in partnership with Aboriginal and Torres Strait

Islander educators and Elders is critical, as is the mentoring of new, emerging and existing staff. It is, however, essential to recognise that generic skills that can be transferred between cultural groups must not mask or negate the unique differences that exist within and between persons and communities.

AIPEP results indicate that a "whole-of-higher-education-provider approach" will be essential in order to enable schools and departments of psychology as well as placement settings to achieve relevant outcomes. Thus, strong and sustained support from higher education provider leadership, and IECs will be required to allow schools and departments of psychology to implement coordinated curriculum approaches across undergraduate, postgraduate and workplace education.

AIPEP recommends that the following specific strategies be implemented by schools and departments of psychology in order to support the co-ordination of curricula approaches across undergraduate, postgraduate and workplace education:

- WIL opportunities are offered across all levels of psychology training
- Undergraduate students are provided with greater applied assessment opportunities across the undergraduate years
- Placement or internship opportunities are incorporated into the final year or semester of undergraduate degrees where appropriate, allowing students to experience working with Aboriginal and Torres Strait Islander peoples, organisations and issues
- A significant proportion of the compulsory placement or internship hours required of postgraduate students is focused on engaging with Aboriginal and Torres Strait Islander contexts
- WIL is utilised as a mechanism for incorporating work-based problem solving activities and/or assessments into the undergraduate and postgraduate training models.



## Section 6. Conceptual model

The pedagogical framework developed by Dr Tyson Kaawoppa Yunkaporta (2009) provides a meaningful conceptual model. The 8-ways Aboriginal pedagogy framework was developed through extensive collaboration with Elders and communities and allows the development of an inclusive learning environment designed to facilitate the development of all students (Yunkaporta, 2016). Specifically, Yunkaporta identified eight signs that reflect the land, animals and people. These signs or images provide the means for finding, working with and sharing knowledge and ideas, as part of dynamic and interactive learning processes.

*This Aboriginal pedagogy framework is expressed as eight interconnected pedagogies involving narrative-driven learning, visualised learning processes, 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.*

(Yunkaporta, 2009)

While this model was developed in an Indigenous learning context it has application across cultural lines because it captures a range of different learning styles. Consequently, by embedding this pedagogical model into the teaching of psychology, not only does it allow Aboriginal and Torres Strait Islander students to feel connected to the discipline through the use of Indigenous frameworks, it actually benefits non-Indigenous students through the variety of learning styles that it captures. This pedagogical framework then nests easily into a stepped or scaffolded articulation of development of theoretical perspectives across the life of the degree and move from surface to deep learning.

The following two tables illustrate different aspects of the model. Table 2 depicts how to gradually move an existing psychology curriculum with little or no Indigenous content towards a more embedded version. The table outlines a stepped progression from an 'add-on' approach (for example, guest speaker, single or occasional lecture, or elective unit) to including Aboriginal and Torres Strait Islander content, through to an advanced embedded model. The advanced model involves the incorporation of Aboriginal and Torres Strait Islander knowledges, perspectives, and values into each aspect of the curriculum integrated with Western perspectives.

Table 3 then offers a conceptual model of the relationship between the pedagogical strategies, the curriculum content and engagement. The learning journey is ongoing for the student and educator and the table illustrates the fluidity of teaching and learning such that curriculum is always evolving and developing, as are the persons within it.

Table 2: Stepped progression of Aboriginal and Torres Strait Islander curricula development (Darlaston-Jones, 2015)


NOVICE	INTERMEDIATE	ADVANCED
<p>Surface Learning/ Add-on</p>  <p>Deep Learning/Embedded</p>		
<p><b>Analysis in isolation</b></p> <ul style="list-style-type: none"> <li>Lecture on a specific topic</li> <li>Guest Speaker (not necessarily Aboriginal or Torres Strait Islander)</li> <li>Cultural 'responsiveness' training for staff</li> <li>Visit to correctional facility (focus on Aboriginal and Torres Strait Islander offending)</li> <li>Limiting exposure to undergraduate or postgraduate</li> </ul> <p><b>Appropriation of knowledge</b></p> <ul style="list-style-type: none"> <li>Readings about Aboriginal and Torres Strait Islander issues written by non-Indigenous authors</li> <li>Cross-cultural perspectives in teaching</li> </ul> <p><b>Reinforcing binaries</b></p> <ul style="list-style-type: none"> <li>Deficit focus</li> <li>Maintain language around Aboriginal and Torres Strait Islander 'issues' as an Aboriginal and Torres Strait Islander responsibility (for example, racism against Aboriginal people is Aboriginal people's responsibility to address)</li> </ul>	<p><b>Incorporating Aboriginal and Torres Strait Islander perspectives but positioning as 'other' and 'optional'</b></p> <ul style="list-style-type: none"> <li>Employing Aboriginal and Torres Strait Islander methodologies and practices</li> <li>Inclusion of Aboriginal and Torres Strait Islander perspectives on health, personality etc.</li> <li>Incorporating knowledge into specific topics (social psychology)</li> <li>Incorporating cultural dimensions into specific skill development (that is, counselling, IQ testing, psychological assessment)</li> </ul> <p><b>Analysis in isolation</b></p> <ul style="list-style-type: none"> <li>Separate units of study addressing 'cultural or multicultural' issues</li> <li>Case studies or examples</li> </ul> <p><b>Engagement in isolation</b></p> <ul style="list-style-type: none"> <li>Reflexive training for staff</li> <li>Intercultural education (staff/students)</li> <li>Immersive internships or placements</li> <li>Visits to remote or rural communities</li> <li>Partnering with IECs</li> </ul>	<p><b>Understanding and acknowledging power and discourses</b></p> <ul style="list-style-type: none"> <li>Understanding the role of power and discourse in establishing norms</li> <li>Contesting dominant thinking</li> <li>Conscious awareness of the role and power of language</li> <li>Positioning self</li> <li>Facilitating skill development for reflexive practice</li> <li>Positioning self (staff and student) in relation to content, issues and context</li> </ul> <p><b>Deliberative decolonised curriculum framework</b></p> <ul style="list-style-type: none"> <li>Identifying the philosophical and theoretical foundations of knowledge and practice</li> <li>Curriculum development guided by Aboriginal and Torres Strait Islander leaders and non-Indigenous allies</li> <li>Weaving Aboriginal and Torres Strait Islander knowledges into psychological theory</li> <li>Prioritising Aboriginal and Torres Strait Islander knowledges as legitimate alternative to traditional theory and practices</li> <li>Continual education throughout all levels of education</li> <li>Partnership and Immersion with communities and non-government organisations (NGOs)</li> <li>Regular inclusion of Aboriginal and Torres Strait Islander speakers (co-teaching and language)</li> <li>Immersions with community groups or organisations in urban location</li> <li>Mutual benefit interactions (long term immersion)</li> </ul>
<p>Green: current/novice; Blue: intermediate; Black: optimal/advanced</p>		

Table 3: Conceptual model of the relationship between pedagogy, curricula content and engagement (Darlaston-Jones, 2015)

	Pedagogical Framework	Curriculum Structure	Knowledge	Engagement
<b>NOVICE</b>	<ul style="list-style-type: none"> <li>Traditional modularised</li> <li>Western focused</li> <li>Positivist</li> <li>Experimental</li> <li>Deficit perspective</li> </ul>	<ul style="list-style-type: none"> <li>Lecture on a specific topic</li> <li>Guest speaker (not necessarily Aboriginal or Torres Strait Islander)</li> <li>Limiting exposure to under graduate or post graduate</li> </ul>	<ul style="list-style-type: none"> <li>Utilising mainstream sources</li> <li>Reinforcing binaries</li> <li>Maintain language around Aboriginal and Torres Strait Islander 'issues' as an Aboriginal and Torres Strait Islander responsibility</li> <li>Appropriating Knowledge: Readings about Aboriginal and Torres Strait Islander issues written by non-Indigenous authors</li> </ul>	<ul style="list-style-type: none"> <li>Minimal engagement with Aboriginal and Torres Strait Islander peoples</li> <li>Cultural 'responsiveness' training for staff</li> <li>Visit to correctional facility (focus on Aboriginal and Torres Strait Islander offending)</li> </ul>
<b>INTERMEDIATE</b>	<ul style="list-style-type: none"> <li>Cross-cultural perspectives in teaching</li> <li>Potential inclusion of ethnographic perspectives</li> <li>Identifies 'success' stories</li> <li>Focuses on 'other'</li> </ul>	<ul style="list-style-type: none"> <li>Separate units of study addressing 'cultural or multicultural' issues</li> <li>Case studies and examples</li> </ul>	<ul style="list-style-type: none"> <li>Incorporating Aboriginal and Torres Strait Islander perspectives but positioning as 'other' and 'optional'</li> <li>Employing Aboriginal and Torres Strait Islander methodologies and practices</li> <li>Inclusion of Aboriginal and Torres Strait Islander perspectives on health, personality etc.</li> <li>Incorporating knowledge into specific topics (social psychology)</li> <li>Incorporating cultural dimensions into specific skill development (counselling and psychological assessment)</li> </ul>	<ul style="list-style-type: none"> <li>Reflexive training for staff</li> <li>Intercultural education (staff and students)</li> <li>Immersive internships or placements</li> <li>Visits to remote or rural communities</li> <li>Engagement with IECs</li> </ul>
<b>ADVANCED</b>	<ul style="list-style-type: none"> <li>Critical psychology</li> <li>Indigenous psychology</li> <li>Social constructionism</li> <li>Decolonisation</li> <li>Yunkaporta (2009)</li> <li>Freire (1998)</li> <li>Prilleltensky and Nelson (2002)</li> <li>Transformative practice</li> </ul>	<ul style="list-style-type: none"> <li>Deliberative decolonised curriculum framework</li> <li>Creating the third space</li> <li>Cultural interface theory</li> <li>Curriculum development guided by Aboriginal and Torres Strait Islander leaders</li> <li>Continual education throughout all levels of education</li> <li>Content embedded vertically and horizontally</li> <li>Innovation in practice</li> </ul>	<ul style="list-style-type: none"> <li>Identifying the philosophical and theoretical foundations of knowledge and practice</li> <li>Weaving Aboriginal and Torres Strait Islander knowledges into psychological theory</li> <li>Prioritising Aboriginal and Torres Strait Islander knowledges as legitimate alternative to traditional theory and practices</li> <li>Facilitating skill development for reflexive practice</li> <li>Positioning self (staff and student) in relation to content, issues and context</li> </ul>	<ul style="list-style-type: none"> <li>Integration, partnership, and immersion with communities and organisations</li> <li>Regular inclusion of Aboriginal and Torres Strait Islander speakers (co-teaching and language)</li> <li>Immersion with community groups and organisations in urban location</li> <li>Mutual benefit interactions (long term immersion)</li> <li>Voice and authenticity</li> </ul>
<p>Green: current/novice; Blue: intermediate; Black: optimal/advanced</p>				
<b>Deep Learning/Embedded</b>				

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## Note on implementation and review

The AIPEP outcome papers were developed over an 18-month period. Several AIPEP project team members had developed and implemented curriculum modifications and recruitment strategies as part of their higher education institutions' curriculum development or Indigenous education strategy. This experience informed the documents, which were revised in response to extensive iterative consultation including with the AIPEP national reference committee, AIPA, HODSPA, participants

at AIPEP workshops and conference events, and psychology educator 'early adopters'. In terms of road testing the documents, AIPEP members have already used earlier drafts of these documents in supporting psychology educators, and a mechanism for ongoing comments from stakeholders has been put in place. The APS Indigenous Psychology Advisory Group (IPAG) will provide oversight on review of these documents, thus providing ongoing quality control.







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