A step on the messy path to alignment: Developing the Aboriginal and Torres Strait Islander intercultural capability framework

Veronica Goerke
Curtin University, Australia: v.Goerke@exchange.curtin.edu.au
Kate Taylor
Curtin University, Australia: k.taylor@exchange.curtin.edu.au
Marion Kickett
Curtin University, Australia: m.kickett@exchange.curtin.edu.au

ABSTRACT

Like many other Australian universities, Curtin University identifies intercultural capabilities in its list of graduate attributes. Within this mandate, Curtin is increasingly foregrounding the need for graduates to develop Indigenous cultural capabilities. It is widely recognised that in order to develop these capabilities in graduates, educators at the interface need to embody these capabilities. Similarly, what has become increasingly clear is that it is not only educators but staff across the university that need intercultural skills and understanding in order to move towards a 'decolonised' academic environment that will truly support the development of cultural capabilities in graduates. Within the undergraduate curriculum, one of the core principles of developing cultural capabilities is that they are a journey, requiring students to engage with material through a graduated, progressive learning experience. At Curtin, the importance of mirroring this graduated learning journey for staff has been recognized, and in an effort to move from theory towards actualising staff cultural capabilities, the Indigenous Cultural Capabilities Framework' (ICCF) is currently being developed (referred to by these authors as the Aboriginal and Torres Strait Islander Cultural Capabilities Framework). The Curtin University ICCF aims to map pathways that progress staff in developing cultural capabilities, as well as the measures with which the achievement of these capabilities are assessed. While programs and models to develop staff intercultural capabilities through professional development activities is not new, what appears to be unique with Curtin's ICCF is its attempt to implement a graduated professional developmental program for all levels of staff across a large university. At the conference we discussed, the somewhat messy process of developing and implementing the ICCF, and we also shared a draft of part of the framework.

Keywords: Cultural capabilities, professional development, cultural competence

BACKGROUND

It is recognized across the globe that universities must reconsider and deepen education in order to prepare students to engage with Indigenous peoples and their knowledge systems (Ma Rhea, p. 11, 2013). In Australia there is increasing expectation that universities educate graduates so they are able to work effectively with Indigenous Australians. This expectation grew initially from the Bradley Review of Australian Higher Education (2008). The peak higher education body, Universities Australia then stated (2011a, p. 6) that all universities develop: "student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples."

Revising and renewing curriculum to include Aboriginal and Torres Strait Islander[1] perspectives is a major aspect to developing culturally capable graduates. Alongside this, it is widely recognised that educators need specific capabilities to effectively teach Aboriginal and Torres Strait Islander perspectives, particularly if they are non- Indigenous (Thackrah & Thompson 2013). How universities support their largely non- Indigenous Aboriginal staff, to value and keep developing these capabilities is difficult, and is largely left to individual motivation. The inspirational text, *We Can't' Teach What We Don't Know: White teachers, Multiracial Schools,* by Howard passionately explores the concept that 'transformationist teachers also know that educational equity and school reform, in large part, depend on White educators' willingness to engage in the process of our own personal and professional growth (2006, p.123). This is just as pertinent to tertiary teachers.

Students (and staff) arrive at a university with sometimes little, if any, school based knowledge about Australia's First peoples. However, even if it is within a university environment that a person first learns about Aboriginal and Torres Strait Islander people, the delivery of Aboriginal and Torres Strait Islander curriculum is not simply an exercise in content transmission, but requires educators to have a suite of specialised skills that assist them to guide students safely through terrain that is often emotive, unsettling and challenging (Department of Health, 2015). The required skills include self-reflexivity, highly developed cross-cultural facilitation skills, deep appreciation of the learning journey specific to Aboriginal and Torres Strait Islander perspectives, and the ability to manage student discussions within a safe space where tension, disquiet and resistance can emerge (Taylor, et al. 2015; Hershfeldt, 2009). Goerke & Kickett (2013) argue the best way for students to develop cultural capabilities is to be in a learning environment where the staff they encounter understand and model these attributes. Thus, educators need to continually work on developing their own cultural capabilities, with these capabilities observable to students in their practice.

The emphasis around effective implementation of Aboriginal and Torres Strait Islander curriculum has recently broadened to highlight that leadership and executive commitment is critical to developing a culturally capable higher education setting, where curriculum can be effectively implemented and there is genuine development of graduate attributes (Taylor, Durey & Mulcock et al. 2014; Taylor, Kickett & Jones 2014; Universities Australia 2011). Executive leadership is crucial if management practices are to be examined and policy and strategic commitments assessed to articulate key performance indicators required to drive effective curriculum (Universities Australia, 2011a). Executive commitment is also required

---

[1] The preferred term 'Aboriginal and Torres Strait Islanders' will be used when possible to refer to Indigenous Australians.

to ensure there is sufficient allocation of resources for associated initiatives- whether it be for professional development, as is being explored with the ICCF[2], or improving the retention of Aboriginal and Torres Strait islander students and staff.   Executive commitment is also central to legitimising Aboriginal and Torres Strait Islander perspectives in curricula and sends the message of the value of this content to students (Jones et al., 2013). The experience at Charles Sturt University with its coherent Indigenous Cultural Competency Program (Charles Sturt University2015) of implementing Aboriginal and Torres Strait Islander perspectives in curricula, highlights the impact that can occur when curriculum strategies are aligned with organisational commitment, strong leadership at the highest level, senior level investment, and supportive strategies and initiatives (Taylor, Durey, & Bullen et al. 2014).

Development of Cultural Attributes at Curtin University

Curtin University in Perth, Western Australia has committed to developing staff and student knowledge and understanding of Aboriginal and Torres Strait Islander peoples. The attainment of intercultural capabilities is a core graduate attribute, articulated as students being able to 'demonstrate intercultural awareness and understanding (Curtin, 2015)'. Within this attribute the importance of cultural diversity is explicitly mentioned – particularly the perspective of Aboriginal and Torres Strait Islander peoples (Curtin's Graduate Attributes, 2015).

In 2008, Curtin University was the first Australian teaching and research institution to implement a Reconciliation Action Plan (RAP). RAPs were launched in July 2006 by the Reconciliation Australia co-chair Professor Mick Dodson and the Prime Minister John Howard, with their purpose being to give organisations with 'good intentions' about reconciliation – often expressed in 'Reconciliation Statements', the opportunity to put these intentions into measurable outcomes. A RAP is described today by Reconciliation Australia as a 'business plan that documents what an organisation commits to do to contribute to reconciliation in Australia' (2015).

Since Curtin developed its first RAP, the momentum around enhancing the performance of the university in terms of Aboriginal and Torres Strait Islander peoples has increased, particularly around efforts to improve the teaching and learning experience for Aboriginal and Torres Strait Islander staff and students, and enhance the skills and understanding of non-Aboriginal staff and students. Underpinned by the principles of working together through partnerships, collaboration between Curtin's Centre for Aboriginal and Studies (CAS) and other key areas has strengthened, resulting in initiatives that seek to build bridges between non-Aboriginal and Aboriginal and Torres Strait Islander students, staff, knowledges and systems at the university. Building on the Universities Australia *Best Practice Framework for Indigenous Cultural Competency* (2011b), the recent RAP (2014) outlines Curtin's strategy for developing the cultural performance of the university across governance; management and leadership; teaching and learning; Aboriginal and Torres Strait Islander research; human resources; and community engagement.

For some areas of Curtin, action towards the development of cultural capabilities has resulted in demonstrated commitment to embed Aboriginal and Torres Strait Islander curriculum. In 2006, the Health Sciences Faculty implemented an introductory unit on Aboriginal and Torres Strait Islander peoples. This unit has since become a compulsory first year unit for all Health Science students. Revised and renamed, the Indigenous Cultures and Health unit (ICH) now operates as a jointly run unit between the CAS and the Health Sciences. It has received

---

[2] Indigenous Cultural Capabilities Framework' (ICCF) also referred to by the authors as the Aboriginal and Torres Strait Islander Cultural Capabilities Framework

national recognition for its outstanding contribution to student learning through winning the *Educational Partnerships and Collaborations* Award in 2014 from the Office of Learning and Teaching.

However, implementation of Aboriginal and Torres Strait Islander curriculum at Curtin has been asymmetrical. In 2010, as part of a university wide curriculum project, a commitment to embed Indigenous cultural competencies into all undergraduate courses was initiated (Oliver, Jones & Ferns, 2010). As part of this project, the CAS and staff leading the curriculum project developed the 'Mooditj Katitjiny (Nyungar words for 'strong knowledge'): Indigenising the Curriculum Generic Competencies Matrix'. Yet despite the commitment to embed Aboriginal and Torres Strait Islander perspectives or the fact that Universities Australia recognised the matrix as an example of best practice in its 'Best Practice Framework for Indigenous Cultural Competency in Australian Universities', (2011b, p.115) - the matrix was not implemented. The integration of Aboriginal and Torres Strait Islander perspectives has been uneven, mainly because the university has not been able to align their policies and plans with their resources and strategies, and such alignment is essential for success in this area (Goerke & Kickett, 2014).

The awareness-raising that occurred through the Mooditj Katitjiny project and the ongoing monitoring and development work due to the RAPs has, however, provided a distinct focus on the capabilities of the whole university in terms of Aboriginal and Torres Strait Islander peoples and their knowledge systems. This focus is not only in teaching and learning; but across the whole organisation. Experience in implementing the ICH unit has particularly highlighted the need for convergence between the behaviours and values of the university and its staff, and the attributes that the curriculum is seeking to develop in the students. While ensuring the attitudes and practices of educators are suitable for the effective delivery of Indigenous curriculum is essential; a cascading approach from senior leadership and executive engagement right through the organisation must also occur if culturally competent teaching and learning spaces can be actualised (Universities Australia, 2011a; Ma Rhea, 2013). This requires that universities' commit to developing not only student, but:

> *…staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples (Universities Australia, 2011a, p.6).*

Senior level commitment is also important to facilitate cohesive integration of Aboriginal and Torres Strait Islander curriculum and pedagogical synergies around the learning outcomes that each school and course are endeavoring to achieve (Taylor, Durey, Mulcock et al, 2014). Clearly for this to occur, staff across all levels of the university need to understand the lived experience of Australia's First Peoples if they are to i) recognize the significance of embedding Aboriginal and Torres Strait Islander content across curricula and the requirements to implement it effectively; ii) commit to changes required to enable the university system to be more suitable and effective for Indigenous staff and students; and iii) understand the potential impact of culturally capable graduates on affecting positive change on Australian society. Curtin University is committed to developing this in *all* staff, as is stated in the second RAP (Reconciliation Action Plan 2014-2017, Curtin, 2014). This includes the ICCF, presented at the 2014 ANZCIES conference and described in this paper.

THE INDIGENOUS CULTURAL CAPABILITY FRAMEWORK (ICCF)

The people

The Framework had its genesis in 2013, when Curtin's Organisational Development Unit Director, Juris Varpins, identified that while there was recognition of the need to build cultural understanding and skills in staff across the university, there was little clarity about how this would actually occur or learning outcomes that could attest to the development of these skills. Taylor et al (2014) highlighted the importance of ensuring that Aboriginal and Torres Strait Islander curriculum and student learning adhered to the same standards of excellence that are required in other curricula was also highlighted. Early discussions of the ICCF highlighted the same expectations of quality and excellence in any related cultural capability professional development of staff. In 2013 a small project reference group consisting of A/Prof Marion Kickett (then A/Prof Learning Design Indigenous, after being the ICH Course Coordinator), A/Prof Simon Forrest (then Director of the CAS) and A/ Prof Sue Jones (then Director, Learning Design), Ms Kate Taylor (Project Manager), Ms Veronica Goerke (Intercultural Capabilities Coordinator), Mr John Bullen (Research Assistant) and Mr Juris Varpins (Director, Organisational Development Unit), began meeting to shape what was to become a framework for Curtin activity in this area. Early discussions and reviews of the literature led to the group naming the body of work, the (ICCF).

The Words

A key factor in the naming of the framework was the decision that 'capabilities' were a more appropriate term than 'competencies' to articulate the outcomes of staff professional development. Although UA adopted the term 'cultural competence' to describe the ability for individuals to effectively engage in the cross-cultural space (Grote, 2011), the idea of someone ever being competent is misleading as it suggests there are a finite set of transferable learning outcomes (Taylor, Durey, Mulcock et al, 2014). Further, as Paul *et al.*, argue, the complexity of culture makes the idea of assessing for competencies, or measurable learning outcomes, extremely difficult and somewhat unrealistic (2012). The concept of 'capabilities' offers a more realistic approach to identifying and assessing behaviours and understanding in this space, as they involve being able to demonstrate that what one has learnt can be appropriately applied in a cultural context (Duigan 2006). Capabilities are dynamic and are constantly being tested in every new interaction (Taylor, Durey, Mulcock et al, 2014) highlighting the critical understanding that cultural skills, understanding and knowledges are a lifelong process of learning and engagement.

Similarly, the dynamism of language meant that by 2014, the project reference group were often using the term 'intercultural' to replace the original word 'cultural' as not only is 'intercultural' the word used in the relevant Curtin Graduate Attribute, it is also a more accurate concept when discussing capabilities in this area. 'Intercultural' describes 'what occurs when members of two or more different cultural groups (of whatever size, at whatever level) interact or influence one another in some fashion, whether in person or through various mediated forms (UNESCO, 2013 p. 11).' However, when the project reference group first named the framework, this was not explicit and thus, the ICCF, keeps the word 'cultural'.

The 'other' influential project

In 2013 adjunct to the ICCF, a second project commenced at Curtin, commissioned originally by Health Workforce Australia (HWA) and later, the Commonwealth Health Department. Emerging from recommendations outlined in an earlier HWA report, this project aimed to develop a framework for the implementation of Aboriginal and Torres Strait Islander curricula across health professional programs in the Australian tertiary sector. This project

involved considerable national consultation through a series of workshops, as well as mechanisms for ongoing input and feedback from stakeholders around the country. The project team also undertook in depth literature reviews and case studies, to examine the various aspects required to develop a successful framework in this field. Learnings from this project were instrumental to the development of the ICCF, notably premising 'capabilities' to describe a process of lifelong learning; the importance of the learning process; and the organisational and educator capabilities required to drive effective implementation (Taylor, Kickett & Jones, 2014).

Recent history prior to ANZCIES Conference 2014

The ICCF project was further developed in 2014 within *Curtin Teaching and Learning* by Ms Goerke with support from A/Prof Jones. Staff from across the university, including the Pro-Vice Chancellors and Deans, Teaching and Learning in each faculty, the Manager of Recruitment and the Dean of Teaching and Learning at the largest offshore campus, Sarawak, were invited to respond and contribute to draft frameworks and advise how such professional development could work for their staff. Input, advice and feedback from Aboriginal and Torres Strait Islander staff at the CAS also continues to be a core element to the developmental process, particularly CAS staff noted they did not want the Framework to be superficial or 'tokenistic'; and they asked that themes such as understanding diversity, demystifying myths, challenging racism, and challenging leaders to support Indigenous activities, be included.

The ICCF presented at the ANZCIES Conference 2014, was unanimously approved in December 2014 for implementation by the University leadership team who oversee Aboriginal and Torres Strait Islander education matters: the 'Curtin Indigenous Policy Committee'. The framework articulates pathways for Curtin staff to develop their knowledge and understanding in the historical and contemporary perspectives, experiences and cultures of Aboriginal and Torres Strait Islander peoples.

The ICCF identifies professional development activities and initiatives across three levels i) beginner (see Figure One below); ii) developer and iii) leadership, with staff encouraged to undertake training across the three levels depending on their professional role and associated responsibilities. By participating in professional development activities associated with different stages of the framework, staff will have the opportunity to build their conceptual and practical skills and understanding of how both historical, and more recent events, have influenced the higher education environment in which they work and equip them to challenge instances of institutional racism they may not have noticed before doing professional development in this space.

Figure 1: Level 1 of the Indigenous Cultural Capability Framework (ICCF)

Capabilities Level	Broad Learning Outcomes	Specific Outcomes *(Minimum requirements)* *New-to-Curtin staff, by the end of their second year of employment can:*	Examples of Behaviours and Assessable Skills	Professional Development *(Minimum requirements)*
Beginner Level 1	**Curiosity**	1. Demonstrate their knowledge and respect for Aboriginal and Torres Strait Islander peoples, their histories and current stories.	Give an 'Acknowledgment of Country'	1. Attend Staff Induction activity (already a policy requirement)

Capabilities Level	Broad Learning Outcomes	Specific Outcomes *(Minimum requirements)* *New-to-Curtin staff, by the end of their second year of employment can:*	Examples of Behaviours and Assessable Skills	Professional Development *(Minimum requirements)*
	Awareness	2. Show their respect for different experiences and knowledge systems, including their awareness of the complexities of working in cross-cultural contexts.	Successfully complete quiz	2. Complete brief online quiz covering basic information about intercultural capabilities and facts about the local First Peoples
	Respect	3. Display awareness and sensitivity of their own heritage and show they value differences in others.	Explain the heritage and cultural protocols of the local Australian Aboriginal language group/s; especially in relation to the University	3. Participate in *Ways of Working with Aboriginal people* (WOW)-Part 1 or WOW-Part 2 (depending on staff member's prior knowledge/experience)

The ICCF is also considered a space for reconciliation at Curtin. While Aboriginal and Torres Strait Islander must be at the fore of all conversations and decisions in regards to Indigenous direction at the university, it is also recognised the work in this area must be done in partnership with non-Indigenous staff and students. As an example, staff have already had several opportunities to take part in 'Developer' Level 2 Professional Development which involves learning 'on country' close to where the main campus is situated (see Figure 2). Curtin University Bentley is on Wadjuck Nyungar Boodjar (land), and the Elder in Residence, Associate Professor Simon Forrest, has taken staff groups out to the Derbal Yerrigan (Swan River). A/Prof Forrest and other senior Curtin Indigenous staff have taken staff to several significant sites, and the types of learning activities on these trips are continually being refined to help achieve the specific learning outcomes at the three levels of the ICCF. (While only Level 1 was presented at the conference because of the limited time, Level 2 is also mentioned in this follow-up paper to indicate the intention of progression in the capability levels. Level 3 is about leadership and is not covered here).

Figure 2: Table showing Level 2 of the Indigenous Cultural Capability Framework (ICCF)

Capabilities Level	Broad Learning Outcomes	Specific Outcomes *(Minimum requirements)* *Curtin staff, especially those who are embedding Australian Indigenous knowledge into a course of study, can:*	Examples of Behaviours and Assessable Skills	Professional Development *(Minimum requirements)*

Developer Level 2	Reflexivity	1. Demonstrate they are culturally responsive by following appropriate protocols for working with Aboriginal and Torres Strait Islander peoples.	Produce course learning material with relevant learning outcomes to develop Indigenous cultural capabilities	1. Participate in an On-Country activity Version 1
	Responsiveness	2. Design learning experiences that provide opportunities for students to develop their knowledge and respect for Aboriginal and Torres Strait Islander peoples, their histories and their current situations.	Complete a self-reflection exercise	2. Attend WOW-Part 2 or 3
	Integration	3. Recognise and discuss their own cultural assumptions, values and beliefs and how this may impact others.	Give examples where they have listened to, valued and acknowledged the significance of Aboriginal and Torres Strait Islander people's heritage.	3. Other activity: Staff to choose activities from those offered at Curtin or externally. These activities will have been approved by the ICCF Reference Group.

IMPLEMENTATION CHALLENGES

Commitment to Resources

A professional development (PD) program of this size clearly requires considerable resource investment and commitment, and resourcing remains one of the most significant challenges facing sustained implementation of the ICCF. Rather than being a one off PD experience, the ICCF seeks to embed tiered staff learning, aiming to offer training experiences that seek to continue to develop staff along a deeper and more nuanced understanding of the Aboriginal and Torres Strait Islander space. This naturally involves investment in staff trainers and program development as well as allocating staff time to attend different PD training. Highly skilled Aboriginal and Torres Strait Islander and non-Indigenous trainers are also required. Given the large and tiered approach of the ICCF, central coordination and a monitoring of staff participation in required programs is also required. Curtin has more than 4000 staff (Curtin University, 2015), so logistically this is an enormous initiative. To date, the intentions of Curtin to embed the ICCF have been positive with several groups of staff participating in Level 1 and trialling level 2 activities. However, into the future, there is a need for ongoing and significant investment to bring sustainable realities. In a higher education climate of considerable resource shortages, Curtin may need to explore working collaboratively across faculties and disciplines to pool funding in order to contribute to sustainable support for Aboriginal and Torres Strait Islander programs.

Aboriginal and Torres Strait Islander Leadership

It is absolutely essential that Aboriginal and Torres Strait Islander people be at the forefront of the implementation of anything to do with Indigenous knowledges (Behrendt, et al., 2012).

Curtin's Indigenous Governance Policy states that all matters related to Indigenous Australians must be approved by the CAS and thus the Director of the CAS will need to remain in the ICCF Reference Group. The Aboriginal Advisory Board will also be consulted when further shaping and implementing the framework. Though staff in Malaysia have been consulted in developing the framework, the process as to how Curtin non-Bentley (Western Australia) staff, and those working exclusively with students who are not Australian, will include equivalent activities relevant to the First Peoples of wherever they are situated, needs further consideration by the ICCF Reference . At Curtin, the partnerships between the CAS and the University are based around the deep commitment to Indigenous knowledges being driven by Aboriginal and Torres Strait Islander voices. However, this does exist in a paradox; Curtin is also a fast-moving, contemporary, bureaucratic education institution, and the ICCF (and other related initiatives) are routinely faced with the challenges of taking time to develop and maintain genuine and trusting relationships between Aboriginal and Torres Strait Islander and non-Indigenous peoples. Yet these elements are absolutely critical for anything related to the ICCF to become real.

Indigenous and/or Intercultural

As one of Australia's most diverse international student body universities, Curtin has a strong emphasis on multicultural needs of students and staff, and of integrating related learning experiences throughout the curriculum. Currently, some of the Aboriginal and Torres Strait Islander strategic initiatives are housed within multicultural, equity and diversity portfolios. Application of the term 'intercultural' can also create challenges, as while in this context it describes the enormous diversity between and within Aboriginal and Torres Strait Islander peoples cultures, it is a term that is also applied in the multicultural context. Yet while Aboriginal and Torres Strait Islander capabilities and competencies within the university are recognized in key documents (such as the RAP), the distinction of these capabilities as being different to broader intercultural capabilities, is not evident in the current university five year strategic plan, or even as one the Graduate Attributes (though it does form part of the explanation for one of these attributes). In developing a framework for implementing Aboriginal and Torres Strait Islander content in Social Work programs, Bessarab et al (2012) cautioned against the conflation of Aboriginal and Torres Strait Islander content into the broader category of cross-cultural practice. As Fred Chaney AO also stated, that though it may be our 'in our hearts and instincts [to be] assimilationist (Chaney, 2014)', unless the Aboriginal people indicate otherwise, we need to make the distinction. At an institutional level, it is imperative that allusion to Aboriginal and Torres Strait Islanders is made explicitly distinct from multicultural at the highest level, to ensure this perspective is suitably recognized and resourced for its unique and crucial contribution to the teaching and learning environment, and to its position in Australia. Further, while there is considerable will and passion across the university for traction for both the Framework and for Aboriginal and Torres Strait Islander perspectives and causes to be developed more broadly, this is not yet a unanimous sentiment and there remain pockets of resistance within the university.

CONCLUSION

The higher education sector does not yet have a national standard for developing or measuring cultural competencies or capabilities in students and staff (Grote, 2011). Thus, the ICCF also faces challenges in developing suitable measures of achievement that align with those being defined for students- and are also realistic in the context of the staff experience. We know of the challenges in assessment of Aboriginal and Torres Strait Islander curriculum to avoid an approach that uses 'tick box' markers that essentialize or homogenize the diversity of Aboriginal and Torres Strait Islander experience, rather than reflecting its complexity

(Hollinsworth, 2013). Attributes related to cultural competency are poorly and rarely measured (Flavell et al., 2013; Oliver, 2010). The task of assessing the cultural capacity of students via measurable, definable and categorical indicators remains complex and underdeveloped (Universities Australia, 2011a). We are therefore cautioned that we need a monitoring and evaluation plan alongside the Framework, to ensure there is continuous quality improvement, and to be able to examine whether the program is effectively creating changes in the teaching and learning experience and transforming staff.

Like many other universities, concerns of an overcrowded curriculum, staffing pressures and competing demands and priorities; resourcing limitations; the complexities of teaching and learning in this field, and covert or even overt resistance or racism are some of the challenges that face the progress of the ICCF. However, these need not be roadblocks. Curtin University continues to work towards integrating Aboriginal and Torres Strait Islander perspectives across the undergraduate curriculum. As they do this, the RAP is a major vehicle to support the ICCF which in turn will steer the alignment necessary needed for this curriculum to succeed.

REFERENCES

Aubrey-Poiner, K., & Phillips, J. (2010). *Are we there yet? Ten years on from the Decade of Reconciliation: A Reconciliation Progress Report.* New South Wales. Retrieved from http://antar.org.au/reports/are-we-there-yet-a-reconciliation-progress-report-2010-0

Behrendt, L., Larkin, S., Griew, R., & Kelly, P. (2012). *Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People: Final Report*. September 19, 2012. ISSN: 1321-8476 Retrieved from http://www.innovation.gov.au/HigherEducation/IndigenousHigherEducation/Review OfIndigenousHigherEducation/FinalReport/index.html

Bessarab, D., Green, S., Jones, S., Stratton, K., Young, S & Zubrzycki, J. (2014). *Getting it right: Creating partnerships for change. Integrating Aboriginal and Torres Strait Islander knowledges in social work education and practice,* Teaching and Learning Framework 2014, Office of Teaching and Learning, Department of Education, Australian Government, Sydney. DOI: 10.1080/15313204.2013.843120

Bradley, D., Noonan, P., Nugent, H., & Scales, B. (2008). *Review of Australian higher education: Final report,* Department of Education, Employment and Workplace Relations, Canberra. December 20. Retrieved from http://www.innovation.gov.au/HigherEducation/ResourcesAndPublications/ReviewOf AustralianHigherEducation/Pages/default.aspx

Canadian Aboriginal Human Resource Council (2014). *'Inclusion Continuum'.* Retrieved from http://www.aboriginalhr.ca/en/programs/MAI/explore

Chaney, AO, F. M. (2014). *Is Australia Big Enough for Reconciliation? 11th ANU Reconciliation Lectur*e, delivered December 1, 2014 at Australian National University, Canberra, Australia. Retrieved from: http://ncis.anu.edu.au/events/reconciliation_lect.php

Charles Sturt University (2015). *Indigenous Curriculum*, Retrieved from https://www.csu.edu.au/division/landt/indigenous-curriculum

Curtin University (2015). *About, Facts and Figures* Retrieved from http://about.curtin.edu.au/welcome/facts-and-figures/

Curtin University (2015). *Curtin's Graduate Attributes* . Retrieved from http://ctl.curtin.edu.au/teaching_learning_practice/graduate_capabilities.cfm

Curtin University (2014). *Curtin's Reconciliation Action Plan 2014 -2018: Stretching our Vision and Commitment.* . Bentley: Curtin University. Retrieved from http://karda.curtin.edu.au/about_us/rap.cfm

Curtin University (2008). *Curtin's reconciliation action plan 2008: A vision and a process*. Bentley: Curtin University. Retrieved from http://karda.curtin.edu.au/about_us/rap.cfm

Department of Health (2015). Aboriginal and Torres Strait Islander Health Curriculum Framework. (Unpublished). Commonwealth of Australia, Canberra

Duignan, P. (2006). *Educational leadership: Key challenges and ethical tensions,* Cambridge University Press, Cambridge.

Goerke, V., & Kickett, M. (2014). Working towards the assurance of graduate attributes for Indigenous cultural competency: The case for alignment between policy, professional development and curriculum processes. *International Education Journal: Comparative Perspectives*, 12(1). Retrieved from http://openjournals.library.usyd.edu.au/index.php/IEJ/issue/view/632

Hershfeldt, P. A., Sechrest, R., Pell, K. L., Rosenberg, M. S., Bradshaw, C. P., & Leaf, P. J. (2010). Double-Check: A framework of cultural responsiveness applied to classroom behavior. *Teaching Exceptional Children Plus*, *6*(2), 1-18.

Hollinsworth, D. (2013). Forget cultural competence; ask for an autobiography. *Social Work Education*, *32*(8), DOI: 10.1080/02615479.2012.730513

Howard, G. R. (2006). *We can't teach what we don't know: White teachers, multiracial schools*. (Second Edition) Teachers College Press, New York.

Ma Rhea, Z. (2013). Professional education in postcolonial democracies: Indigenous rights, universities, and graduate attributes. *International Education Journal: Comparative Perspectives*, 12(1), 9-29.

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

Nakata, M. (2007). T*he cultural interface. Disciplining the Savages: Savaging the Disciplines,* Canberra, A.C.T. Aboriginal Studies Press.

Oliver, B., Jones, S., & Ferns, S. (2010). *Curriculum 2010 Final Report, March 2010*. Perth: Curtin University. Retrieved from http://ctl.curtin.edu.au/local/downloads/course_quality/coures_review/C2010%20Final%20Report%20FINAL070311.pdf

Paul, D., Hill, S., Ewen, S. (2012). Revealing the (in)competency of "cultural competency" in medical education [online], *AlterNative: An International Journal of Indigenous Peoples,* 8 (3): 318-328.

Scott, K., Bessarab, D., Kickett, M., Hoffman, J., Jones, S., Durey, A., & Forrest, S. (2011). *Working together: Intercultural academic leadership for teaching and learning in Indigenous culture and health.* Retrieved from: http://www.olt.gov.au/project-

working-together-intercultural-academic-leadership-teaching-and-learning-indigenous-cultur-0

Reconciliation Australia (2015). *About Us,* website of Reconciliation Australia. Retrieved https://www.reconciliation.org.au/raphub/about/

Taylor, K, Kickett, M & Jones, S. (2014). *Aboriginal and Torres Strait Islander health curriculum project: findings from preliminary consultation proces*s, HWA, Adelaide.

Taylor, K, Durey, A , Mulcock, J, Kickett, M, & Jones, S. (2014). D*eveloping Aboriginal and Torres Strait Islander cultural capabilities in health graduates: a review of the literature,* HWA, Adelaide.

United Nations Educational Scientific and Cultural Organisation, (2013). *Intercultural Competences: Conceptual and Operational Framework.* Retrieved from: http://unesdoc.unesco.org/images/0021/002197/219768e.pdf.

Universities Australia & Indigenous Higher Education Advisory Council. (2011a). *Guiding Principles for Developing Indigenous Cultural Competency in Australian Universities*, Canberra, Australian Capital Territory: Universities Australia. Retrieved from http://www.universitiesaustralia.edu.au/

Universities Australia & Indigenous Higher Education Advisory Council. (2011b). B*est Practice Framework for Indigenous Cultural Competency in Australian Universities,* Canberra, Australian Capital Territory Universities Australia. Retrieved from https://www.universitiesaustralia.edu.au/