“Modeling Cultural Responsiveness: An action research study”

Submitted by

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Abstract

This action research (AR) study sought to explore with educators who are, or have been associated with an undergraduate Indigenous program, their understandings of cultural responsive/ness (CR) and how they believe it is enacted in practice. Three (3) cycles of action that involved nine (9) participants; five (5) Indigenous and four (4) non-Indigenous who were full-time, part-time, contracted or casual staff were involved in the study. Three (3) of the participants were males and six (6) were females.

Three (3) cycles of activity were undertaken over a period of nine (9) months.

Figure 1: Cycles of action

Cycle 1.

Initial data collection involved participants being asked to take photos of images that reflected their understanding of CR and bring these to a ‘yarning’ session with the researcher. The images provided by the participants using photo elicitation (PE) and the yarning sessions were the primary methods used to generate data. Each yarning session was digitally recorded and subsequently transcribed for analysis. These data sets were probed using a thematic analysis technique (Gibbs, 2002). The researcher reflected on the analysed data asking the following questions:

- Do you teach and think the same as I do or are we thinking differently?
- Do you and I understand the meaning of CR?
- Do you and I recognise the connection of CR to education?
Why is it important for me and you as an educator to be CR?

Cycle 2.
A conceptual framework was developed to reflect the participant’s understanding of CR and how they believe it is enacted in practice. A modified Delphi Technique was adopted to test the efficacy of the framework. Modifications were made to the initial framework as an outcome of this procedure and conversations with the Director of the Djirruwang Program resulting in an edifice that could be adopted by the team to assist students understand and embody CR in their practice.

Cycle 3.
Participants agreed that a common understanding among the teaching team of CR and how it can be enacted was necessary. A professional development resource (Learning for Life) was developed to support educators involved in the delivery of the undergraduate Bachelor of Health Science (Mental Health) Djirruwang Program to understand the concept of CR and how it can be enacted.

It is recommended CR training be integrated into the Djirruwang Program. Furthermore, the professional development resource developed through this research, could be adapted to meet the teaching/learning requirements for other tertiary courses that seek to actively and meaningfully engage with Aboriginal and Torres Strait Islander students. Broader applications exist for the creation of cultural professional development programs to promote social inclusion within the health industry. The resource may be adapted for use in a corporate setting where diversity is celebrated and respected and ongoing reflective practices exist beyond the health sphere. Further research is warranted to evaluate the impact of the edifice as a teaching tool and a model for engaging others.
Certificate of Authorship Declaration

I, Jane Havelka hereby declare that this thesis submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person nor material which to a substantial extent has been accepted for the award of any degree or diploma at Charles Sturt University (CSU) or any educational institution, except where due acknowledgment is made in the thesis. Any contribution made to the research by colleagues with whom I have worked at CSU or elsewhere during my candidature is fully acknowledged.

I also agree that this thesis is accessible for the purpose of study and research in accordance with the normal conditions established by the University library for the care, load, and reproduction of this thesis.

Name: Jane Havelka       Date: 28/06/2017
Confidential Material

Every effort has been made to protect the identity of participants in this study. Some of the contextual information presented throughout this study may cause some readers to speculate who the participants of the research are. The researcher expects that the information printed within this thesis will be respectfully used in an appropriate professional and academic manner to enhance knowledge by all those who read this thesis and request that the reader preserves the level of confidentiality intended by the research.

Please note the research and some of the participants in this study are of Aboriginal descent and the researcher asks that the reader respectfully pays due respect and preserve the level of confidentiality intended by the researcher.
**Ethics Approval**

Ethical approval for this study was sought and granted on the 11 July 2014 from CSU Human Research Ethics Committee prior to the commencement of the research (Protocol Number 2014/126), ([Appendix A](#)).

Due to the sensitive nature of the material being discussed and the cultural background of the participants, particular attention was paid to ensure the psychological well-being of the participants when writing the research proposal and the National Ethics Application Form (NEAF) ([Appendix B](#)).

In accordance with the requirements of the Ethics approval informed written consent was obtained from the participants prior to the commencement of the study. The researcher accepted each participant's autonomy and right to know the nature of the research (Johnson, 2007, p. 1). The consent process involved providing participants with an information sheet ([Appendix C](#)) detailing the project, the nature of the participant involvement, the risks and benefits of the study to the participants and the ways in which issues of confidentiality would be addressed. The participants were made aware that they were free to withdraw their participation at any stage of the study up until data analysis was commenced.

The principles of the National Health and Medical Research Council (NH&MRC) (2003), as well as the principles of the Aboriginal Health and Medical Research Council (AH&MRC) (2008), were embedded within the research. Both the NH&MRC (2003) and the AH&MRC (2008) with regards to the principle of non-maleficence, state that it relates to doing no harm and this was an underlying principle embodied in this research (Aboriginal Health and Medical Research Council, 2008; and Mental Health Council of Australia, 2003).

In accordance with this principle, the researcher ensured that participants were comfortable sharing their experiences and understanding of CR, and at the conclusion of the yarning sessions, clarification was sought from each of the
participants that they were not distressed by the process. Prior to commencing each of the yarning sessions, each participant was provided with the contact details of a counselling service that they could access if required. Participants were made aware that they could terminate the yarn at any stage and that we would only restart the yarn when they felt comfortable in doing so.

As a Wiradjuri researcher (Aboriginal) it is crucial that I am not only aware of the ethical principles of research as outlined by the NH&MRC (2003) and the AH&MRC (2008), but also of the University principles applied under the Human Ethics Guidelines. The blending of these guiding principles within the research contributed to the establishment of cultural empathy with the participants, demonstrating a respect for each of the participants individually and their culture/s as well as my own.

Whilst the cohort of participants was not only Indigenous, I as the researcher felt that the principles used to guide research with Aboriginal and/or Torres Strait Islander peoples should be applied to all participants, this included becoming familiar with The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS, 2012) works which provide context and meaning to the inherent rights of Indigenous peoples in research. AIATSIS (2012) outlines fourteen (14) principles (Appendix D) that guide ethical research in Australian Indigenous Studies, these principles are founded on respect for these rights, including rights to full and fair participation in any processes, projects and activities that impact on them, and the right to control and maintain their culture and heritage. AIATSIS (2012) considers that these principles are not only a matter of ethical research practice but of human rights. As indicated, the researcher felt that these principles should be applied to all participants within the research.

Within all of these policies, the NH&MRC (2003), AH&MRC (2008) as well as AIATSIS (2012) has been the recognition of culture and the way in which culture operates within research, of particular note has been the use of oral transmission of information that is consistent with Indigenous cultures
represented within the research. This factor indicated that the use of yarning as a method to generate data was the most appropriate method from a cultural perspective.
Acknowledgements

I wish to acknowledge the many people who have helped me get to this point in my journey, just to name but a few, Tom Brideson, Wilma Pfitzner and Donna Murray all of whom encouraged, pushed and sometimes pulled me in the direction I needed to go. To the many other people that have contributed to my journey in so many ways, from the bottom of my heart I thank each and every one.

To my partner Steve Stanford, I know we have missed out on so many valuable days, hours and minutes together. Thank you for your continued support and patience of my academic ventures.

To my partner in crime, Faye (Fayezy) McMillan, there have been many dirt tracks and round-a-bouts on this journey and I am so glad you have been with me all the way. The pact we made to do our Doctorates together many years ago is about to come to an end. I truly could not and would not have ever done this journey without you my dear trusted friend. I thank you with all my heart and I am ready to do the next journey with you, wherever that may take us?

To my remarkable supervisory team/family Professor Karen Francis, your belief in me has been both treasured and heartwarming. Professor Mary Fitzgerald, you were always able to brush the dirt from my eyes and put me back on track. Dr. Judith Anderson thank you for your generosity in agreeing to fill a void when needed. Dr. Faye McMillan how on earth I would have made it through without you I will never know. I am so proud to be able to acknowledge your contribution to my study as an official member of my supervisory team. You are all extremely knowledgeable professional ladies and I thank you all so much. I could not have ever asked for a better supervisory team/family.

To the stars of this study the participants, this study could not be done without your participation. I have gained so much from your lens, through your photos and yarning sessions. The information you have provided through your lens has given this study authenticity, thank you!
I also would like to acknowledge the Wiradjuri peoples whose land this study was conducted and written on, and pay my respects to my Elders past and present.
**Glossary**

**Aboriginal**
For the purpose of this study the word, Aboriginal will refer to Indigenous Australians who live on mainland Australia.

**Action Research**
Action Research (AR) is the methodical theoretical framework that underpins this study, it incorporates participatory AR within the framework to represent the participants that have contributed to the delivery of the Djirruwang Program. AR is elucidated further within Chapter 3: Methodology and Methods.

**Culture**
“Culture has been defined as that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capacities and habits acquired by man as a member of society” (Williams, 1999, p. 213). CR holds culture as central to Aboriginal and Torres Strait Islander health and wellbeing, which involves ongoing reflective practice and life-long learning, and can be defined as an extension of student centred care.

**Djirruwang Program**
The Bachelor of Health Science (Mental Health) or Djirruwang Program are titles used to identify a program of study that is offered by CSU for Indigenous students seeking a mental health qualification. In this study, the program will be referred to as the Djirruwang Program.

**Edifice (framework)**
An edifice is described as a complex system of beliefs (Oxford Dictionary of English, 2010).

**Indigenous**
Indigenous will refer to both Aboriginal and Torres Strait Islanders.
Educators

University educators or academics involved in the delivery of the Djirruwang Program in this study are referred to as educators.

Torres Strait Islanders

Torres Strait Islanders will refer to those people who live on the Torres Strait Islands or identify as Torres Strait Islander.
Chapter One: Introduction

Introduction
Chapter one (1) discusses the background that led to this research that sought to understand what educators of the Bachelor of Health Science (Mental Health), known as the Djirruwang Program from here on, believe cultural responsiveness (CR) means and how it is enacted in practice. The significance of the study is established and the suitability of action research (AR) to this project is described. The questions to be answered by this study and my call to the question are explained. Next an overview of the thesis is provided.

Background
The Bachelor of Health Science (Mental Health) - Djirruwang Program is a baccalaureate level program offered since 1993 to Indigenous students seeking a career in the field of mental health. This program is part of the suite of health science bachelor degrees available through CSU, Wagga Wagga campus. I, the researcher have been part of the teaching team delivering this program since 2001. My involvement with this program has been the impetus for me to reflect on my teaching and the philosophies that inform my practice. During my many years as an academic and previously as a nurse I have delivered programs addressing cultural diversity to improve relationships between health care staff and Indigenous people. In my current role a new discourse, cultural responsiveness (CR), was introduced and debated by members of the Djirruwang teaching team. The team felt that CR was a useful concept to raise student’s awareness of being respectful of others’ beliefs and values. I pondered the discussions that led to the delineation of the following questions:

- How do educators involved in the Djirruwang Program conceptualise CR?
- How do educators involved in the Djirruwang Program demonstrate CR in their teaching practice?
This research study was the method by which I pursued answering these questions.

**Significance of the study**

CR is a concept that was coined to highlight the need for people to be congruent and respectful of other people’s mores particularly those of Indigenous peoples (Moreton-Robinson, 2004; Johnson, Moller, Pashiardis, Vedoy, and Svvides, 2011). Health professionals are expected to deliver person-centred, high quality, evidenced informed and CR care (Brown, 2007; Government of Victoria, 2011; Moreton-Robinson, 2004). This study sought to engage educators involved in the delivery of the Djirruwang Program in a dialogue to collaboratively explore and conceptualise CR and identify how it is enacted in practice. A common understanding shared between the Djirruwang Program team members resulting from this study will inform the teaching of Indigenous students and influence their future practice as mental health professionals.

A number of universities have a cultural program that staff are required to undertake. CSU have such a program called Institutional Cultural Competency Program (ICCP). Whilst it is not mandated, it is an expectation that all staff will undertake this program to increase their awareness of and recognises Aboriginal and Torres Strait Islander peoples.

The outcomes of this study realised the development of an ‘edifice’. The edifice is a complimentary and/or a synergistic resource that could be used by people who are aware that they have Indigenous students or who are actively seeking engagement with Indigenous people and communities to consider what their responsibilities are in such a relationships.

In March of 2017 the ‘Universities Australia Strategy’ was published. The strategy provides signposts/markers for educational providers around the importance of Indigenous participation for staff and students, which has implications for staff who work with Indigenous peoples to ensure CR (Universities Australia 2017).
**Choice of methodology and method**

Action research according to Sagor (2000) “*is a disciplined process of enquiry conducted by and for those taking the action. The primary reason for engaging in AR research is to assist the “actor” in improving and/or refining his or her actions*”. Hopkins (1993), believes that AR is appropriate when a person is able to view the shortfalls within their educational activities and is willing to do something to address them.

Sagar (2000) claims that there are seven (7) steps in undertaking an AR study; the first: selecting a focus of inquiry, which requires reflection by the researcher in order to isolate a research topic. The second (2nd) step: clarifying theories, looks to identify the theoretical values and beliefs around the topic. The third (3rd) step: identifying research question/s generates a set of meaningful research questions to guide the inquiry of the research. The fourth (4th) step looks at the data collection itself. The fifth (5th) step: analysing the data involves critically examining the data. The sixth (6th) step is concerned with the results of the research and the final step, seven (7) is taking informed action which deals with the refinement of practice.

Sagar (2000) goes on to say that there are three different approaches to AR that utilise three (3) compatible aims:

- building the reflective practitioner
- making process priorities
- building professional cultures

The intent of this study was to build the capacity of the teaching team involved in the delivery of the Djirruwang Program through reviewing their understanding of CR and how they believe it is enacted. AR, therefore, was an appropriate methodological choice for this study.
The research questions

The research questions addressed by this study are:

- How do educators involved in the Bachelor of Health Science (Mental Health) known as the Djirruwang Program define CR?
- How do they believe CR is enacted in practice?

Call to the question

My name is Jane Havelka. I am a Wiradjuri woman of the Wiradjuri Nation of New South Wales and I would like to pay my respects to my Elders past and present and acknowledge that this exegesis is written on Wiradjuri Country. I have come to a certain stage in my life where I am able to reflect upon my own personal journey within education. As an Aboriginal woman, this journey has not been without the highs and lows that are often shared by many Aboriginal people within tertiary education. Whilst I believe that the majority of the educators who contributed to my own education did so from a place of good intentions, I believe that there were opportunities for aspects to have been done better. This ‘making things better’ stems from a number of places, from my own experiences, having a better understanding of how I can make a difference to a student and also how I am an effective colleague that can offer knowledge and wisdom that has come from my experiences. What has remained at the centre of all of these experiences has been my own culture, and how culture if not understood correctly can be a dividing paradigm that excludes Aboriginal people from engaging. The term CR resonated with me as an Aboriginal woman and how if the culture was understood more within the educational and professional places that I occupied that it could become a unifying resource that would allow for culture to be at the centre of learning for everyone. The underpinning of this research is to highlight through the shared experiences of educators involved in the delivery of the Djirruwang Program, the transformative opportunity that CR has on the future cohorts of Aboriginal and Torres Strait Islander students who are the future of CR.

I have an Enrolled Nursing background. I undertook Enrolled Nurse (EN) hospital-based education at a rural hospital in NSW in the 1970’s and
subsequently worked as an EN at a variety of hospitals for thirty (30) years. Next, I was appointed as an Aboriginal Hospital Liaison Officer (AHLO), a role that I held for six (6) years. Subsequently, I accepted a position as a lecturer at a local rural higher education provider working with a small team delivering the Djirruwang Program. Initially, this program was a certificate level qualification for Indigenous students seeking a career in mental health. In response to market needs, the program was redeveloped many times, over several years.

Being involved with the Djirruwang Program has provided me with the opportunity to deliberate on my teaching and the principles that inform my practice. I have a long history of teaching cultural competence, safety, and awareness. These terms are commonly adopted to raise awareness of cultural diversity and the need to be respectful and accommodate the difference in interactions with others (Williams, 1999). In recent times the concept ‘CR’ has been coined to better reflect the expectation that individuals will be mindful of others and respect their beliefs and cultural heritage (Moreton-Robinson, 2004; Williams, 1999).

I have and continue to engage in a reflective process that enables me to question my understandings of the world as an Aboriginal woman. I have been challenged with articulating what CR actually means and if in fact, I embody CR, and if so under what conditions? This creates the opportunity to reflect, does CR cease to operate outside of the classroom? I personally would like to think that it does not, however, these are only my own reflections and may not be representative of the research cohort.

My interest in exploring CR beyond my own musings was ignited when in the course of discussions with colleagues and students about CR I became aware of a disconnection between knowing the discourse and enacting the values implicitly. I was drawn to the question: How do educators involved in the Djirruwang Program define CR and how do they demonstrate CR in their teaching practice?
In exploring the options for answering this question I identified AR as an appropriate research methodology. I felt that exploring CR with a group of people with an invested interest in the understanding of what this concept means and how it is demonstrated in everyday life was a useful professional development endeavor. My belief was that the outcomes of the study would include individuals being able to articulate their meaning of CR, and how they enact CR. Beyond the individual teaching philosophy that should already include concepts of CR and the Djirruwang team, an agreed teaching approach and model would be useful for assisting others to appreciate CR.

I, the researcher contend that CR is the definable actions and activities that demonstrate respect for the diversity of cultures that are encompassed in the terms Aboriginal and Torres Strait Islander peoples within curricula and the classroom environment.
Overview of the thesis

This thesis consists of seven (7) chapters as outlined below:

Chapter 1: Introduction
Chapter One (1) is an introduction to the problem studied. The context for the study is established and its purpose discussed. The appropriateness of the methodology is outlined and my own call to the question is described.

Chapter 2: Background to the study
Chapter Two (2) reviews the literature that provides the background on what is currently known about CR within education settings.

Chapter 3: Methodology and methods
Chapter Three (3) introduces AR as the methodology (the theoretical framework) adopted for this study. This chapter also introduces the participants, including the visual imagery that each individual used to convey their understanding and meaning of CR. Primary data generation methods and analysis methods are described.

Chapter 4: Cycle 1: Participant recruitment and initial data collection and analysis
Chapter Four (4) describes the first of three (3) action cycles, the initial analysis of data generated through yarnings and PE with each of the nine (9) participants are featured.

Chapter 5: Cycle 2: Review of analysed data by the action group to gain consensus
Chapter Five (5) describes a modified Delphi process which was adopted to allow the action group to review preliminary themes generated from analysis of the yarnings by the researcher.
Chapter 6: Cycle 3: Development of cultural responsiveness teaching resources (Learning for Life)
Chapter Six (6) explores the principles of how CR can be modeled by Djirruwang teaching staff through the construction of a CR professional development resource. This utilises the themes generated from the study (the edifice) to inform the conceptualisation of a CR resource.

Chapter 7: Conclusion and recommendations
The final chapter, Chapter Seven (7) provides an overview of the study, details implications of the study, recommendations, personal reflections of the researcher, and study limitations.

Summary
The impetus for the study was established through the sharing of my story in my call to the question. The research intent was stated, the methodology described and context provided for the study. The next chapter, Chapter Two (2) provides the background for the study and situates the study within the body of knowledge through the literature.
Chapter Two: Background to the study

Introduction
Australia is a multicultural society that strives to accommodate diversity. Programs that raise awareness about cultural diversity are common methods used to promote and sustain the doctrine that all people are equal and have the right to expect their beliefs and values are respected. The formal recognition of Aboriginal and Torres Strait Islander peoples’ heritage is now embedded in the psyche and practices of many Australian Universities. This review of the literature explores the development of concepts to promote cultural awareness specifically within educational settings. CR as a new concept for promoting understanding of, and respect for cultural diversity is discussed, and how CR provides for an exciting opportunity to embed in curriculum and teach cultural issues to diverse students and cohorts including Aboriginal and Torres Strait Islander students.

Developing a discourse to promote cultural respect and understanding for health professionals
University educators have a responsibility to ensure graduates are prepared with the aptitude and requisite knowledge and skills as early career (novice) health professionals to work effectively within the health and human services industries (Austin & McDaniel, 2006; Brideson, Havelka, McMillan & Kanwoski, 2013). Increasingly, Universities ensure that Aboriginal and Torres Strait Islander health content is embedded within curricula for health professionals which are producing a more culturally informed health workforce (Thackrah & Thompson, 2013, p. 22).

When we think of culture we are immediately drawn to consider food, language, dress, art and dance. However, Zion & Kozeski (2005) question whether culture is also about beliefs, upbringing, learned principles and shared values.
In 2007 the Declaration of the Rights of Indigenous Peoples (UNDRIP) was drafted and accepted by the majority of member nations of the United Nations (2007). Article 43 of this declaration states ‘The rights recognised herein constitute the minimum standards for the survival, dignity, and well-being of the Indigenous peoples of the world’ (United Nations, 2007, p. 14). The declaration was crucial to focusing attention on the rights of Indigenous peoples globally and creating the impetus for many countries to examine the ways in which governments engage with Indigenous peoples. For governments and many institutions (e.g. educational) this was a pivotal moment in Australia and created opportunities for more meaningful engagement.

Many authors have offered definitions of cultural competency and CR and at times these terms have been used interchangeably (Barnes, 2006; Moreton-Robinson, 2004; Perso, 2012; Skepple, 2011). In the 1970s, cultural awareness was the preferred concept. ‘Cultural awareness’ refers to the capacity of individuals to put aside their own beliefs and customs and be aware of others’ cultural values, beliefs and perceptions (Perso, 2012).

In the 1980’s, the term cultural sensitivity was adopted (Resnicow & Braithwaite, 2001). This concept was an extension of cultural awareness. This concept exemplified recognition and acceptance of cultural differences as well as similarities without assigning bias to any differences (Perso, 2012). Teaching ‘cultural sensitivity’ particularly to health professionals was considered appropriate and necessary to ensure better engagement with Indigenous peoples and other minority groups. In the mid-1980s, cultural competence was touted as the panacea for working with Indigenous peoples. Stewart (2006) suggests that cultural competence differed from the previous two concepts as it included enactment of the concept that involves both action and accountability (Stewart, 2006).

Running parallel to the fore mentioned global discourses that highlighted cultural diversity and challenged the world views of dominant cultures was a movement from within Indigenous communities in Australia that gained
momentum. Indigenous Australians rallied for their innate right to be recognised as the first peoples of this country (Offenhauser, Zimmerli, & Albert, 2010; Triandafyllidou, 2011). Coupled with this push for recognition was, and continues to be, the concept and notion of our sovereign nations and the rights that sovereignty affords Indigenous peoples and that sovereignty was never ceded (Nicoll, 2010). Across the world this was known as the ‘black power’ movement Joseph, 2007; Ongiri, 2009; Rojas, (2007), which has at times been confused with the Black Panther movement. While there are similarities across both movements, the black power movement occurred across the globe and was reflected in many countries where Indigenous peoples had experienced racism and inequality through the colonising process (Joseph, 2007).

More recently however, there appears to be a movement within the health and education sectors to move from using cultural competency as a framework for raising awareness of cultural diversity to an understanding of CR as CR encapsulates both theoretical knowledge and practice (Saha, Beach, & Cooper, 2008). It appears that the reason for this shift has occurred because of a desire to better understand what competency refers to, and from a desire to determine who can/should assess cultural competence as it relates to health care? The questions raised also include: is being culturally competent determined through the lens of the practitioner, or is it through the lens of the person receiving the care or service? It would, therefore, appear that this shift has been driven by a need to establish definable actions that contribute to being able to demonstrate competency for all parties involved in the experience. Ranzjin, McConnochie & Nolan (2006), developed a matrix that explored the process of obtaining cultural competence, however, this matrix does not provide the opportunity for action driven activities that lead individuals to reflect on the process and demonstrate CR. The adaptation of the Ranzjin, McConnochie & Nolan (2006) matrix to the proposed researcher’s matrix of CR is demonstrated in the adaptation of Figure 2 to Figure 3.
The shift in the focus from competency to responsiveness has garnered increasing interest and work within the health and education sectors and has contributed to a growth in the literature that recognises CR within the last five (5) years. This shift has partly been in response to the understanding of who was defining the competency of the individual and further to this, how did they respond if deemed not competent. Hence the shift to CR, which places the onus back on the individual delivering the experience within the moment to reflect and respond to the person with whom the experience is taking place.
Cultural competence and cultural responsiveness

Cultural competence, argues Weaver (1999) is inclusive of three elements: knowledge, skills, and values. Each of these elements can be considered independent of each other as well as co-dependent. Knowledge refers to what the individual already knows and understands of culture and is internal to the individual’s experiences (See figure 4). Skills are abilities and methods that the individual can use to move towards cultural competency. Finally the values that the individual places on culture, not only their own culture but how they value ‘other’ cultures are also internal to the individual and may impact on the degree of effort the individual is likely to invest in developing their knowledge and skills (Weaver, 1999). A commonality that has been demonstrated between cultural competence and CR is the concept that they are both underpinned by a social justice and human rights approach (Government of Victoria, 2011). The Victorian Government developed a CR Framework in 2009 as a guide for organisations and individuals in providing CR health care and services. The framework utilised the 2006, Human Rights Charter and describes cultural competency as the capacity; and CR as the delivered outcome of cultural competence (See Figure 4) (Perso, 2012).

![Figure 4: Relationship between cultural competence and cultural responsiveness](Source: Perso, 2013).

Cultural responsiveness holds culture as central to Aboriginal and Torres Strait Islander people’s health and wellbeing. Being CR requires individuals to continuously engage in reflective practice as part of a person-centred care
approach that recognises the centrality of culture for the individual/family that is involved in receiving the education or care. It seeks to actively engage the individuals in life-long learning. This approach is aligned to the Universal Declaration of Human Rights (Article 2 1948) which links with the World Health Organization’s Declaration of Alma Ata (1978) that recognise that as a human, a person should have access to basic needs, be treated respectfully, be free from disease and injury and be supported through government approaches that are inclusive of education (Assembly UN General, 1948 Article 2; World Health Organisation, 2005).

While the main focus of this literature review was to evaluate the literature associated with CR within a tertiary environment, it was acknowledged throughout the literature included in this review that for this to exist, educators must be CR. Being CR involves having knowledge of, and an understanding of students’ learning styles and taking into consideration students’ social, environmental and cultural needs (Nguyen, Terouw, & Pilot, 2006). It was also strongly suggested that educators need to have a high level of knowledge and understanding of the institutional culture where they teach. Not surprisingly emphasis within the literature was on curriculum and pedagogy and not necessarily the student-educator relationship/s (Pieratt, 2011; Style, 2015).

**Learning styles**

Joy and Kolb (2009) investigated the question of how the relationship between culture and learning styles can be measured. Ways of learning are imparted to children through child rearing practices. Children learn, accommodate knowledge and by doing, reinforce the knowledge they have acquired. This process is consistent with Aboriginal and Torres Strait Islander learning styles and ways of knowing (Hooley, 2003). Table 1 (below) compares the differences in Aboriginal and Mainstream Learning Styles (Joy & Kolb, 2009b; More & Hughes, 1997).
Table 1: Aboriginal & Mainstream Learning Styles (Joy & Kolb, 2009b; More & Hughes, 1997).

<table>
<thead>
<tr>
<th>Traditional Styles</th>
<th>Aboriginal Learning Styles</th>
<th>Mainstream Learning Styles</th>
</tr>
</thead>
<tbody>
<tr>
<td>(If students are from traditional Indigenous backgrounds it is likely they have a preference for…)</td>
<td>Observation and imitation</td>
<td>Verbal and oral instruction</td>
</tr>
<tr>
<td></td>
<td>Personal trial error, and feedback</td>
<td>Verbal instruction accompanied by demonstration</td>
</tr>
<tr>
<td></td>
<td>Real life performance/learning from life experiences</td>
<td>Practice in contrived/artificial settings</td>
</tr>
<tr>
<td></td>
<td>Mastering context specific skills</td>
<td>Abstract context-free principles that can be applied in new, previously inexperienced situations</td>
</tr>
<tr>
<td></td>
<td>Person oriented (focus on people and relationships)</td>
<td>Informal ordinated</td>
</tr>
<tr>
<td></td>
<td>Spontaneous learning</td>
<td>Structured learning</td>
</tr>
<tr>
<td></td>
<td>Holistic learning</td>
<td>Sequential and linear learning</td>
</tr>
</tbody>
</table>

Cultural consciousness

Knowing the students and their needs are fundamental to an effective and productive CR teaching environment which is not limited to the physical classroom (Gay, 2002). By logical extension, it can be argued that educators must ensure that the location and environment as it relates to the physical teaching spaces are conducive to learning. Social and economic factors contribute to the equalising of disadvantaged circumstances to achieve equitable learning outcomes for some students (Perso, 2012).

Educator–student relationships

Educators are confronted with behavioural problems from students on a daily basis. Managing challenging behaviours can be partially mitigated by educators creating an environment that respects cultural differences and embodies creative culturally appropriate learning activities. This process facilitates a safe learning environment for all parties. Consequently, through the creation of a respectful learning environment, the educator-student relationship is strengthened and more likely to yield positive outcomes (Bishop, Berryman, Cavanagh, & Teddy, 2007; Brown, 2007; Hill, 2012; Johnson, 2007; Montgomery, 2001).
There are a number of papers written about the student-educator relationship (Burney, 1982; Harms & Pierce, 2011; Harris, 1990; Koomen, Verschueren, Van Schooten, Jak, & Pianta, 2012; Rudasill, Reio, Stipanovic, & Taylor, 2010). However, it needs to be acknowledged that there is a distinct difference between knowing about the student which is an acquired knowledge of the student, and knowing the student which requires a relationship that involves two-way respect. Once two-way respect is established students are able to actively participate in the planning and implementation stages of the learning process. Furthermore, as a learning activity, educators should invite students to participate in the evaluation stage of teaching sessions (Burney, 1982; Decker, Dona, & Christenson, 2007; Harris, 1990).

**Defining pedagogy and curriculum**

Pedagogy is described as the philosophy (theory) of teaching (Sharma, 2013). The beliefs of educators influence information shared with students (Davis, 2003; Ferris, 1997).

Curriculum refers to what is being taught. As educators, we have to consider how our students best learn, the environment from which they come and the environment which they are going to within their learning journey. So what we teach has an impact on students.

The Djirruwang Program’s curricula has been mapped against the National Practice Standards for the Mental Health Workforce 2013. This will be discussed further in chapter six (6).

Holistic education is based on a firm belief that pedagogy and curriculum must work symbiotically to create a learning environment which respects that each has a significant and distinct role to play in educational design and outcomes (Perso, 20012). It may be viewed in the following manner (Figure 5). The curriculum is the content taught (capacity) in the classroom and pedagogy the action or (delivery) of the curriculum as illustrated in Figure 5.
Pedagogical scaffolding refers to building on what students already know and facilitating the acquisition of additional necessary knowledge and skills from the curriculum (Health Workforce, 2014). This task or learning direction is more effective if it is built on knowledge that is familiar to the student’s way of life, culture and beliefs (Villegas & Lucas, 2002). Perso (2012) asserts as an example that in some Aboriginal communities there are no words that effectively convey the English meaning of terms such as definitive numerical values for 4, 7, and 13. Rather, in the Aboriginal context, these terms can be defined by the group or individuals as big, big mobs, or biii-g mobs. Therefore pedagogical scaffolding requires the educator to be aware and familiar with the cultural context, as it is recognised that Indigenous languages may not have an English equivalent or that the English language may not have an Indigenous language equivalent (Grant & Rudder, 2001). Being able to demonstrate content within different contexts allows for CR to be embedded within the learning environment (Perso, 2012). There is a need to develop an understanding of the unique and sophisticated set of ontologies (what is reality) and epistemologies (what can be accepted as real) (Hart, 1998, p. 51) of Aboriginal and Torres Strait Islander peoples. This understanding would allow for an appreciation that these ontologies and epistemologies stem from the cultural underpinnings of Indigenous language, education, ceremonies, health, social, political and
economic sustainability. It is the understanding of and the respect for Indigenous knowledge that informs community decisions and guides Indigenous people’s everyday living experience and engages them within the moment and CR (Michie, 2002). This in turn respects Indigenous pedagogy, which is the inclusion of Indigenous ways of ‘Knowing, Doing and Being’ (Nakata, 1997). This shift to responding to a cultural being is paramount to demonstrating CR and how this establishes the links between what is known and what is wished to be added to the knowledge of the individual (Nakata, 1997). It also creates the space for individuals to represent themselves within the context of their indigeneity and is not reliant on stereotypes that wish to create an altered sense of reality for that individual. The following quote by Burney (1994 p.22) reinforces the notion that being Aboriginal is more than the colour of skin.

“Being Aboriginal has nothing to do with the colour of your skin or the shape of your nose. It is a spiritual feeling, an identity you know in your heart. It is a unique feeling that may be difficult for non-Aboriginal people to understand” Burney, 1994, p. 22).

Myths

The teaching of curricula sits comfortably with many educators; however layering curricula with cultural aspects has many educators questioning their validity in the teaching space of culture (Decker et al., 2007; Irvine & Armento, 2001). This uncertainty of the educator/s on their appropriateness to teach aspects as they relate to culture has led to the creation of a number of myths. Irvine and Armento (2001) offer that there are five (5) myths related to CR.

1. CR pedagogy is a new and special type of pedagogy that is relevant only to low-income, urban students of Indigenous background.

2. In schools with diverse student populations, only educators of Indigenous background are capable of demonstrating the essential elements of a CR pedagogy.
3. CR pedagogy is a “bag of tricks” that minimizes the difficulty of teaching some students of Indigenous background.

4. CR pedagogy requires educators to master the details of all the cultures of students represented in the classroom.

5. CR pedagogy reinforces stereotypes about children of Indigenous background because this pedagogy categorizes and labels children based on their race and ethnicity.

The following table has been included to provide clarity around the myths that have been based on the questions to ponder in column two (2).

Sometimes when it is not clear people think it is easier to say it is not their responsibility however, CR is everyone’s responsibility hence the questions to ponder column.

Table 2: Principles and questions to ponder

<table>
<thead>
<tr>
<th>Principles</th>
<th>Questions to ponder</th>
</tr>
</thead>
<tbody>
<tr>
<td>Structure professional development activities to focus on cultural responsive</td>
<td>Do the professional development initiatives at your school/university train teachers to place the student’s culture at the centre of learning? How? Do the professional development initiatives at your school/university allow for an open and honest discussion about race? How? Are professional development initiatives at your school/university ongoing and continuous effort? Do the professional development initiatives at your school/university train teachers how to effectively teach Australian Indigenous students?</td>
</tr>
<tr>
<td>Ensure that all faculty respect the culture of their student</td>
<td>Do your professional development activities provide schools/university with a means to evaluate your own attitudes, beliefs, and receptions about Australian Indigenous students? How? Do you acknowledge your students racial identities? Are you comfortable doing so? Do you think that acknowledging the race of your students make you racist or prejudice you in some way? Why?</td>
</tr>
<tr>
<td>Value and celebrate culture promote cultural sensitivity</td>
<td>Does your school/university promote an environment where teachers can value of a cultural experiences Australian Indigenous students bring to the classroom with them? If yes, how? If no, do you as an individual teacher value the cultural experiences of Australian Indigenous students bring to the classroom with them?</td>
</tr>
</tbody>
</table>
| **Embrace and empowerment culture** | Does your school/faculty promote cultural sensitivity continuously through program and services? How?  
Do you consider or address Australian Indigenous students’ needs when you are designing your course content? How? |
|---|---|
| **Communicate the University's commitment to cultural responsiveness** | There is no pondering questions for this principal other than offering the following to cultivate and empowerment culture for students by school/university  
learning more about the culture of Australian indigenous students  
listening to the voices of learners  
weaving the realities of learners lives into the curriculum  
including positive representation is of Australian indigenous culture heritage in the curriculum  
extending and reformulating the theory of cultural mediation into instruction |
| **Takeaway barriers that impede progress** | How does your school/university show commitment to the incorporation of culture into the curriculum?  
Does your school/university of any type of training to its faculty, staff, and administrators that specifically focus on cultural training?  
Do you believe that using the student’s cultural experience into the curriculum is important?  
Do you believe that all students can benefit from the infusion of culture into the curriculum?  
Is the school/university commitment to diversity written in the strategic plan? |
| **Help faculty to use effective pedagogical methods of teaching Australian Indigenous students** | What visible or invisible barriers are in place at your school/university and in your classroom that may hinder the academics of sets of Australian Indigenous learners?  
Are there T-shirts or administrators at your school/university who openly oppose incorporating culture into the curriculum? What is being done to help me staff members recognise the benefits of this practice?  
Do you require students to modify their behaviour to accommodate your classroom environment? If yes, why? |
| **Cultural knowledge** | Does your school/university support the use of CMI and other methodologies for teaching Australian indigenous student?  
Do you think that fee and I is a valuable means for teaching Australian indigenous students and other students from diverse cultures?  
Do you think that is an Australian indigenous student has a curriculum that is costly affirming, that student will be successful? Why? |

To allay concern about teaching CR Gay (2000) is of the view that educators need to utilise the student’s own cultural knowledge, to enable legitimacy when
delivering CR curricula. This provides a conduit between the institutional learning environment and the home and is adaptable to different learning styles. In saying this Gay (2000) affirms the myths that Irvine & Armento (2001) have outlined above, especially with respect to points two (2) and five (5). Gay (2000) attests that this provides the students with the opportunity to reflect on their own cultural heritage through a variety of teaching resources that can include sensory, visual, auditory and tactile activities. In comparison Ladson-Billings (1992) believes, that CR teaching develops not only intellectual learning but also encompasses emotional, social, and political knowledge through the inclusion of culturally significant references that contribute further to the development of knowledge, skills and attitudes of the students (Ladson-Billings, 1992). Both authors recognise not only the importance of academic achievement of students but, also acknowledge students’ previous abilities and their ongoing need to maintain cultural identity. Decker, Dona and Christenson (2006), elucidated the correlation between a positive educator-student relationship and academic success for the student.

**Empowerment**

Historically empowerment of the ‘other’ has been a fundamental principle of CR, cultural competence, cultural respect, or cultural awareness practice. Students must be confident and actively engaged in their own learning to be able to self-assuredly raise and discuss issues or concerns with the educator. The educator is responsible for ensuring that they support students to actively engage in their own learning journey and contribute to students being able to meet the milestones within this journey through the goals as outlined by Gay (2002):

- develop a cultural diversity knowledge base
- design a culturally relevant curricula
- demonstrating cultural caring and building a learning community
- effective cross-cultural communications
- cultural congruity in classroom instruction
Transformative teaching
Equally important is what Gay (2002) described as transformative teaching. Through engaging with transformative teaching, the educator respects the experiences that the students bring to the teaching environment. Through engaging with and referring to cultural aspects and knowledge of the student/s, respect of student experiences can be used as a teaching resource to strengthen the learning process of all students within the teaching environment. Similarly, Banks (1991) agrees that empowering marginalised groups must be transformative for all students, in order for them to become social critics and reflective decision-makers.

As previously mentioned, many authors (Moreton-Robinson (2004); Perso (2012); and the Victorian Government (2009) have offered definitions of CR. On the issue of CR teaching, Howard (2015) concludes that CR teaching is teaching that is done in such a way that Indigenous students, achieve at an advanced level and are engaged at an in-depth level. Howard (2015) points out seven (7) principles for educators to use in order to build an effective learning community or environment (Appendix E) Howard (2015). A table has been included in Chapter six (6) demonstrating how I enacted these principles in my own teaching practice.

Educator-student relationship
Liberante (2012) explored the concepts of the educator-student relationship and identified that there were three elements that led to effective relationships that positively impacted student outcomes. These elements included the quality of the learning environment, the significance of what is being learned to the individual and finally the intellectual quality of how the material is presented. The learning environment, Liberante (2012) proffers is directly linked to the support that students perceive that they have from the educator. The significance refers to the connections that students are able to see between what is being taught and their own lived/life experiences (Liberante, 2012). Further, Liberante (2012) claims that intellectual quality is intimately linked to creating an in-depth understanding of the important skills and concepts as they relate to the topic of
the subject/curricula. However, it can be argued that there is another issue for consideration: that of the school, faculty and the University as a whole being CR. Johnson McPhail (2013) developed a framework to assist Faculty to reflect on their own beliefs and values to review and if necessary modify curriculum to be CR. Reference to African American has been replaced with ‘Australian Indigenous students’ to make it relevant for this review (Johnson and McPhail, 2013).

Summary

In reviewing the literature to provide an insight into what was already available on the topic of CR this chapter has provided insight into the educational design concept that would go into supporting CR. The literature review examined educational design as a concept that examined the layers of design within education that examined the extension from cultural awareness and cultural competency as well as the relationship between an educator and student cohort. The literature also examined who should teach culture as an aspect of education, and explored the myth that only people of the same culture as that being taught should teach. The concepts of pedagogy and curriculum where also reviewed in relation to the notion of CR is rare that educators will be presented with a homogenous cohort of students who will all respond to the same learning styles, thus making it difficult to respond to the unique cultural needs of each student. There has been little attention paid within the literature to the teaching of cultural issues to Aboriginal and/or Torres Strait Islander student cohorts. The following chapter, chapter three (3) details the methodology, AR and the methods adopted to generate data. Ethical and cultural considerations and participant recruitment are also described.
Chapter Three: Methodology and Method

Introduction

Chapter three (3) details AR, the methodology adopted for this study. Ethical considerations, participant recruitment and data generation techniques are presented.

Action research

...aims to contribute both to the practical concerns of people in an immediate problematic situation and to further the goals of social science simultaneously. Thus, there is a dual commitment in action research to study a system and concurrently to collaborate with members of the system in changing it in what is together regarded as a desirable direction. Accomplishing this twin goal requires the active collaboration of researcher and client, and thus it stresses the importance of co-learning as a primary aspect of the research process (Gilmore, Krantz, & Ramirez, 1986, p. 161).

AR is a methodology that offers flexibility allowing the research as it unfolds to direct the actions that realise answers to the research questions and achievement of stated goals and objectives. The participatory nature of this research methodology allows the authenticity of all of the participant’s ways of knowing, being and doing to be acknowledged. Participants are often referred to as co-researchers indicating that they are partners in the research process. The sharing of information and collective decision making are features of this research approach. AR is sympathetic to the culture of Aboriginal and Torres Strait Islander participants who use narrative as a method to share, explore and explain the world in which they live.

Action research was therefore selected as an appropriate methodology to guide this study as it was important to provide participants with the opportunity to individually explore and explain their conceptualisation of CR. The researcher planned to share the common features of participant’s individual understandings
with the group to stimulate a collective discussion that would lead to a common understanding of CR and how it can be enacted in their teaching practice. AR methodology is emancipatory in nature. Participants are engaged in the research process as co-researchers. Facilitated group discussion and decision-making are features of AR. For the outcomes of this study to be meaningful and useful to the participants and the students with whom they interact active engagement was considered a necessary element of the research design. Thus AR was deemed to be the most appropriate choice.

AR has become a popular research approach used by health and educational researchers interested in practice innovation (Taylor & Francis, 2013). AR, according to Sagar (2000) is a process of enquiry conducted to address an issue or problem that results in affirmative action. It is a collaborative, participatory systematic research endeavor characteristically undertaken by groups of people interested in asking questions about their social worlds and is often related to practice (Sagor, 2000). Furthermore, AR is an emancipatory research methodology that supports researchers to work collectively toward the achievement of agreed goals that involve a change process (Taylor & Francis, 2013). AR studies begin with the posing of questions and/or problems that may have been identified by an external researcher or person/s internal to the context (e.g. by a group or individual person connected to colleagues in a workplace, social or professional contexts such as nurses working in a medical ward or academics involved in a program of study). Each person involved in an AR study has a role and whatever their contribution, they are treated with respect as members of the research team. The group dynamic is a feature of AR studies as is the change process that ensues from the study.

AR is a cyclical process that is reflexive in nature. Kemmis, McTaggart and Retallick (2004) describe the AR process as one involving cycles of action; characteristically a continuous sequence of planning, acting, observing, and reflecting (Figure 6). Studies build upon the results of each cycle until the group is satisfied that the research question/s that drove the project are answered and
the problem in practice is critiqued and addressed (Kemmis, McTaggart, & Retallick, 2004).

Typically a research leader (an external researcher/facilitator or an internal group member) will manage the project and guide the team through the various cycles of action until the research questions are answered and the goals set by the team are realised. Goals are generally expressed as outcomes to redress the identified issue of concern within practice as posed by the research question/s. The cyclical nature of an AR study means that the process is dynamic, with the research team able to change direction, incorporate a broad range of data generation (qualitative and quantitative methods) and analysis techniques,
access external resources including personnel if required to achieve the end results agreed. Action and change are synonymous with AR (Kemmis et al., 2004; Sagor, 2000).

Other models and approaches

Other action researchers have developed models based on Kemmis, McTaggart and Retalfick’s (2004) that they have modified to better meet their needs (Kemmis al., Koshy, Koshy, & Waterman, 2010). Koshy et al (2014) stress action researchers should adopt AR models that best suit their purposes.

The AR model adopted for this study was influenced by Kemmis and McTaggart (1995) and Susman (1983) (figure 7 below) (Kemmis et al., 2004). A four (4) step spiral process that involved planning, taking a course of action, reflection on action and re-planning was utilised for this study (see Figure 7).

![Action Research Model](image)

**Figure 7: Action Research Model, Havelka’s, Francis and McMillan (2016)**

**Planning** - The researcher develops goals, objectives and an action plan that is discussed with the participants.

**Action** - Implementation of actions that involve the participants to achieve the agreed goals and objectives.

**Reflection** – The researcher reviews the actions and outcomes.

**Re-plan** – Actions to be undertaken in the next cycle of action are developed.
Ethical considerations

Ethical approval for this study was sought and granted on the 11 July 2014 from the CSU Human Research Ethics Committee prior to the commencement of the research (Protocol Number 2014/126).

In order to gain ethical approval the researcher needed to demonstrate to the Human Ethics Research Committee (CSU HREC) that the researcher had an understanding of the ethical principles involved in this study. There are four (4) basic ethical principles regarding research with human participants: autonomy, beneficence, non-maleficence and justice (Andersson et al., 2010).

**Autonomy**

This principle refers to informed consent. Participants have the right to choose to participate or to refuse to be involved in a research study. Their decisions must be respected by the researcher, even if their decision isn’t in the best interest of the study (Woods & Lakeman in Schneider, Whitehead, LoBindo-Wood & Haber, 2016).

**Beneficence**

Beneficence refers to doing good for the benefit and protection of others and preventing or removing harm to improve the situation for others. However, what might benefit one participant may not benefit another, therefore each situation must be assessed individually (Andersson et al., 2010; Woods et al., 2016).

**Non-maleficence**

This principle relates to the protection of participants from harm. Researchers must ‘do no harm’ to their participants. Careful consideration should be given if an action intended for good, unintentionally causes harm (Andersson et al., 2010).

**Justice**

This principle demands fairness when dealing with others (Woods et al., 2016). The researcher is required to provide information that details the research and
the role of participants. Research procedures outlined in the HREC approval documentation should not change without additional approval from the HREC (Woods & Lakeman in Schneider, Whitehead, LoBindo-Wood & Haber, 2014 (Forester-Miller & Davis, 1995; Hall, Gartner, & Forlini, 2015; King & Churchill, 2000).

In regards to the ethical principles reciprocity talks about recognising the valuable contribution of all educators within the Djirruwang Program and how each are respected in regards to the lens in which they have come to the study and their lived experiences.

Respect, expresses that individuals have the right to withdraw from the study at any time without fear of repercussions or consequence.

Equality, The Djirruwang teaching team is inclusive of both genders therefore the researcher sort active participation by gender to acknowledge the valuable contribution that each gender makes not only to the program itself but to the cohort, as the cohort is a restricted entry program for Aboriginal and Torres Strait Islander students. For Aboriginal and Torres Strait Islander peoples the appreciation of gender and issues related to gender are important (Zubrick, S. R., Dudgeon, P., Gee, G., Glaskin, B., Kelly, K., Paradies, Y., Walker, R. 2010)

Responsibility must be maintained throughout the research process. As a Wiradjuri researcher it is important that I have responsibility to ensure that the research is undertaken ethically from all aspects in which the research can be viewed (culturally and institutionally)

Spirit and integrity, understanding through the participants own lens the spirit and integrity of the research and the researcher. As the researcher it was imperative that the participants understood where I as the researcher was coming from, and that I valued the participant’s contribution.
Inclusion and exclusion criteria

Inclusion and exclusion criteria are a set of predefined physiognomies used to identify potential participants who will be included in a research study. Both the inclusion, along with exclusion criteria, make up the eligibility criteria and are used to determine the target population for a research study (Salkind, 2010). The inclusion and exclusion criteria for this study are set out below.

Inclusion criteria

- Educators who were engaged by the university to contribute to the teaching of the Djirruwang program from 1995 to 2015 (20 year timeframe).

Exclusion criteria

- Educators who were engaged by the University outside of these timeframes prior to 1995 or after 2015.

Participant recruitment

Following ethical approval and the finalisation of the inclusion and exclusion criteria an administrative officer for the Bachelor of Health Science (Mental) Djirruwang Program made contact with potential participants and provided them with information and consent forms that included contact details of the researcher. The information provided indicated that the researcher could be contacted for more information if required. From the recruitment e-mail clear directions were given to potential participants (see appendix F)

Nine (9) people who met the inclusion criteria agreed to participate in the study. Six (6) were female and three (3) male. Of these nine (9) participants five (5) were Indigenous and four (4) non-Indigenous. The participant’s educational qualifications (see table 3 below) included one (1) certificate, two (2) bachelor degrees, three (3) masters degrees and three (3) Doctor of Philosophy’s (PHD) (see Table 3).
Table 3: Participants details

<table>
<thead>
<tr>
<th>Participants</th>
<th>Identify and Sex</th>
<th>Educational qualification</th>
</tr>
</thead>
<tbody>
<tr>
<td>Participant 1</td>
<td>Non-Indigenous Female</td>
<td>Bachelor</td>
</tr>
<tr>
<td>Participant 2</td>
<td>Non-Indigenous Female</td>
<td>Masters</td>
</tr>
<tr>
<td>Participant 3</td>
<td>Non-Indigenous Female</td>
<td>PHD</td>
</tr>
<tr>
<td>Participant 4</td>
<td>Indigenous Male</td>
<td>PHD</td>
</tr>
<tr>
<td>Participant 5</td>
<td>Non-Indigenous Male</td>
<td>PHD</td>
</tr>
<tr>
<td>Participant 6</td>
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<td>Masters</td>
</tr>
<tr>
<td>Participant 7</td>
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<tr>
<td>Participant 8</td>
<td>Indigenous Female</td>
<td>Bachelor</td>
</tr>
<tr>
<td>Participant 9</td>
<td>Indigenous Male</td>
<td>Masters</td>
</tr>
</tbody>
</table>

Data Generation and analysis methods

The study involved three (3) cycles of action that included (see Figure 8) three (3) primary data collection methods: PE, Yarning, and a Modified Delphi technique.

![Figure 8: Cycles 1-3](image-url)
Figure 8: Cycles 1
Figure 8: Cycle 2

Not in Isolation
This is a collegial process that requires us to all work together to create a CR environment.

Context
There must be a context to the environment that allows for CR to be conceptualised — by the individual.

Culture
CR must have culture (nation culture i.e. Wiradjuri nation as the researcher am Wiradjuri), however nation forms part of other Indigenous peoples and where they have connections to at the centre of the exchange (within a teaching environment).

Think Thought Think
CR requires you to think about what CR means, and that it must be a conscious thought and then you re-evaluate/think where to from here?
Not in Isolation
This is a collegial process that requires us to all work together to create a CR environment.

Culture
There must be a context to the environment that allows for CR to be conceptualised – by the individual

Context
CR must have culture (nation culture i.e. Wiradjuri nation i as the researcher am Wiradjuri), however nation forms part of other Indigenous peoples and where they have connections to at the centre of the exchange (within a teaching environment)

Think Thought Think
CR requires you to think about what CR means, and that it must be a conscious thought and then you re-evaluate/think where to from here?

Figure 8: Cycle 2
Think Thought Think
CR requires you to think about what CR means, and that it must be a conscious thought and then you re-evaluate/think where to from here?

Context
CR must have culture (nation culture i.e. Wiradjuri nation I as the researcher am Wiradjuri), however nation forms part of other Indigenous peoples and where they have connections to) at the centre of the exchange (within a teaching environment)
Culture
There must be a context to the environment that allows for CR to be conceptualised – by the individual

Not in Isolation
This is a collegial process that requires us to all work together to create a CR environment.
Figure 8: Cycles 3
Photo elicitation

Photo elicitation (PE) is a method of recording images that a participant feels will enable them to describe a concept, in this case ‘CR’ through their individual lenses. PE, is based on the simple idea of taking photos to give voice to a subject (Bignante, 2010; Clark-Ibanez, 2004; Harper, 2002; Radley & Taylor, 2003).

Yarning

Yarning is an Indigenous method of data generation that involves a conversation between the researcher/s and participant/s. It has been proven to have cultural legitimacy with Indigenous participants (Bessarab, 2012; McMillan, 2013; Sherwood & Edwards, 2006; Williams, 1999). The use of yarning cuts across the formality of research and seeks a human to human interaction (Bessarab, 2012). Bessarab (2012) states that to yarn with purpose is considered as an informal conversation with someone who endeavors to share information or find out about something that is of interest. For the purpose of this research, a yarn with a purpose is considered congruent to an unstructured or semi-structured yarning session.

Modified Delphi technique

A modified Delphi Technique is a structured communication method that ‘forecasts’ (Hsu & Sandford, 2007; Yousuf, 2007). It involves the interaction of a group of people who are tasked with having the same agenda and expertise to gain consensus on a targeted topic to gain consensus.

“The Delphi technique, by definition, is a group process involving an interaction between the researcher and a group of identified experts on a specified topic, usually through a series of questionnaires. Delphi has been used to gain a consensus regarding future trends and projections using a systematic process of information gathering. The technique is useful where the opinions and judgments of experts and practitioners are necessary. It is especially appropriate when it is not possible to convene experts in one meeting” (Yousuf, 2007, p. 1).
Thematic analysis

Textual data generated from yarns with each of the participants were analysed using thematic analysis. Thematic analysis is a qualitative analytic method for:

‘Identifying, analysing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic’ (Braun & Clarke, 2006, p. 79).

Wordle imagery

Wordle images were generated from the yarning transcripts as a secondary level data interpretation process. Wordle software is an online software program that converts texts into word clouds and/or shapes.

“Wordle is a toy for generating ‘word clouds’ from text that you provide. The clouds give greater prominence to words that appear more frequently in the source text...” (Feinberg, 2009, p. 1).

Participant profiles

The participants were initially allocated a number for identification purposes from one (1) to nine (9). Following the yarning sessions a pseudonym name was assigned to each participant. Participant’s pseudonyms were chosen from one of each of the participant’s photos by the researcher that the researcher felt reflected each participant’s personality. While this process wasn’t necessary the researcher wanted each of the participants to be humanised rather than objectified. It is the researcher belief that this simple strategy is congruent with the basic principles that underpin a qualitative research study and is sympathetic to Indigenous ways of knowing (Browne & Varcoe, 2006; Hemingway, 2012; McCormack & McCance, 2011; Sherwood & Edwards, 2006; Taylor & Francis, 2013b; Williams, 1999).
Buttons

Buttons is a non-Indigenous female and the youngest person involved in the study. Buttons has a nursing background. The photos provided by Buttons reflect her bright and outgoing style and personality.

Cards

Cards is also a non-Indigenous female who has had a long-standing association with the Djirruwang Program. Cards has a secondary school teaching background. The photos provided by Cards reflect her attention to detail and her logical approach to education.

Feather

Feather is another one of the non-Indigenous females and one of two (2) participants who was not born in Australia. Feather brings a wealth of educational knowledge to the Djirruwang Program. She was an educator for ten (10) years in her country of origin. The photos provided by Feather indicate her desire to share her knowledge.

Gibir

Gibir is an Aboriginal man (Wiradjuri). Gibir’s passion for his nation-ness is inspiring. He is proud of his heritage and is able to articulate to others what his nation means to him. Gibir makes me, the researcher proud to be Wiradjuri. His photos symbolise who he is and what it means to be
Aboriginal. There is no one photo that gives Gibir his pseudonym Gibir in Wiradjuri means ‘man’ and given that Gibir is an extremely proud Wiradjuri man, I so named him simply Gibir (man).

Mask

Mask is a non-Indigenous male participant. He is the second of the two participants born overseas. Mask at the time of this study was one of the newest team members to the Djirruruwang Program. Mask has a nursing and mental health background. The photos provided by Mask reveal his empathy for minority groups.

Pressure Cooker

Pressure Cooker is an Aboriginal female and has a background in health and education. Pressure Cooker is passionate about the health and human services sector that impacts on the holistic health of Aboriginal and Torres Strait Islander peoples.

Possum Skin

Possum Skin is an Aboriginal female and is an external educator engaged for her community knowledge and expertise. The photos provided by Possum Skin reflect her passion for the environment and Country
Time

Time is an Aboriginal woman and is the oldest of the participants. Time’s professional background is in health and mental health. Time brings to the program lived experiences that reveal respect for others and her willingness to share. The photos provided by Time reflect her wisdom and openness.

Rubix Cube

Rubix Cube is an Aboriginal male and has a strong relationship with the Djirruwang Program. Rubix Cube has a social welfare, mental health, and health, policy background. The photo provided by Rubix Cube reflects his ability to think outside the box.

Summary

Chapter three (3) described AR, the methodology used for this study. The methods adopted to recruit participants were presented and the data collection methods and analysis approaches adopted were outlined. This chapter introduced each of the participants using a pseudonym chosen by the researcher. The first action cycle is presented in the next chapter.
Chapter Four: Cycle 1: Raising Awareness and uncovering shared meaning

Introduction
In the previous chapter, chapter three (3) participants were introduced and the methods of data generation and analysis elaborated. Chapter four (4) describes the first action cycle 1: Raising awareness and uncovering shared meaning that included methods used to ensure research integrity; data generation and analysis processes; and development of a preliminary framework that explicates participant’s shared understanding of CR and how it is enacted in practice.

Ensuring research integrity
AR is a collaborative research endeavor in which participants actively contribute and are empowered as an outcome of being involved (Kemmis et al., 2004). As the lead researcher, I was mindful of my responsibilities to the participants. Before commencing data collection it was important the researcher refined her yarning skills. The researcher wanted to feel confident that she could engage participants, listen attentively and ask probing questions when necessary (Kemmis & Wilkinson, 1998; Reed, 2017). The researcher undertook a pilot trial of the planned data collection process that is described in the following section as preparation for this phase of the study.

Tracking decision making and evaluating the outcomes of these actions was an important consideration. Many authors have highlighted the importance of keeping memos and/or reflections throughout research studies (Armenakis & Harris, 2002; Mulhall, 2003; Oliver, Serovich, & Mason, 2005; Pain & Francis, 2003; Whitney, Clayton, in Bringle, Hatcher, & Jones, 20011). These notations can be used as data and/or inform the analysis and interpretation of data (Fereday & Muir-Cochrane, 2006; Wolcott, 1994). The researcher adopted the practice of writing reflections that appear throughout the remainder of the thesis in gray text boxes in ‘Lucida Calligraphy’ font.
Preparation for data collection: Pilot trial

Before finalising participant recruitment and commencing data collection the researcher undertook a pilot trial of the data generation techniques that included PE and yarning. Figure 9 provides details of this process.

Planning
Each of the supervisors as well as the researcher was asked to take photos of what they perceived reflected CR. They were invited to select five (5) to discuss with the researcher in a practice yarning session.

Taking a course of action
During the pilot yarning it had become apparent that a yarning session structure needed to be developed as a guide while allowing flexibility a yarning protocol was subsequently developed.

Reflecting
The protocol would ensure consistency as each participant would be asked open ended questions that allowed flexibility for participants to share their story.

Re-plan
The researcher was confident to begin data collection using the yarning protocol.

Figure 9: Pilot trial

My Reflections
As the researcher I went into the pilot with the attitude as a researcher however, the pilot brought up memories and stirred up emotions that I was not prepared for. When I started to unpack what each of the photos represented to me
I remember thinking to myself that when I took the photo I took it with CR at the forefront however, during the pilot the photos offered much more, it was not just about the photos (what they were of) rather of what the conversation generated from them, the yarn.

A single yarning episode with each participant using PE as a method for focusing the conversations was confirmed (Elliot and Gillen, 2013; Taylor and Francis 2013). My supervisors and I agreed that using the PE technique was useful for focusing each yarning. We concurred that this process would capture both the naive and the introspective understanding that each participant ascribed to ‘CR’ thus allowing me to answer the research question (Taylor & Francis, 2013; Wells, Ritchie, & McPherson, 2013).

Action

Participant recruitment
As described in Chapter 3, nine (9) people who met the selection criteria agreed to participate in the study. Figure 10 provides detail of the recruitment process.

Planning
The Administrative officer for the Bachelor of Health Science (Mental Health) program made the first contact with possible participants and provided them with the information that included the contact details of the researcher who was available to answer questions.

Taking a course of action
People interested in being involved were asked to send their signed consent as a PDF in an e-mail directly to the researcher. On receipt the researcher replied thanking them for agreeing to participate and indicating that she
would in contact to schedule a yarning.

**Reflecting**
The process went well with six (6) eligible people agreeing to participate within the first week.

**Re-plan**
A reminder e-mail was sent out one (1) week later resulting in the recruitment of three (3) additional participants making a total of nine (9).

Clear instructions were e-mailed to participants regarding the PE process.

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**Figure 10: Participant recruitment**

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**My Reflections**

As a novice researcher I was not aware initially that a third party was required for participant recruitment. Once this was explained it became apparent that this process was a fair and just process ensuring the recruitment process was smooth, appropriate and ethical for all who would be involved in the study.

**Data collection**
The primary method of data collection planned for this cycle of action was yarning sessions with each of the nine (9) participants. All participants were invited to bring to the scheduled yarning session five (5) photos that they could use to explain what CR meant to them and how they believed it could be enacted. PE is a technique that involves using visual aids such as photos, paintings or videos that can be provided by the researchers or the participants to aid and focus discussion (Bignante, 2010; Clark-Ibanez, 2004; Harper, 2002;
Radley & Taylor, 2003). The photos do not generate the data rather the photos provide a means for focusing conversations. As Hurworth, 2004, p.1 explained

“Photo-interviewing was certainly used in early anthropological research. Franz Boas, for instance, was one of the first to use such a technique while studying the culture of the Trobriand Island. During fieldwork, he would show photos to key informants in order to get them to talk about specific rituals. This use of photographs to provoke a response became known later as photo elicitation” (Hurworth, 2004, p. 1).

The following Figure 11, illustrates the methods adopted to inform participants of the process. They were invited to contact the researcher if they required clarification or wanted additional information.

**Planning**
The researcher contacted each participant following receipt of consent forms and invited them to take five (5) photos that they could use to portray their understandings of CR and how CR is enacted.

**Taking a course of action**
Participants were invited to attend a yarning session. The researcher explained that during the yarning they would be asked to clarify the significance of the photos as representations of their understandings of CR and how it is enacted. I also explained that the technique of taking photos and using them to focus the yarning was a data generation technique known as PE.

**Reflecting**
The photos provide an artifact that participants use to assist them explain and or explore issues that are relevant to the conversation.
**Re-plan**

Arrangements (timeline) for receiving and printing of photos was sent to participants in preparation for the yarning sessions.

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Figure 11: The process for informing participants about providing photos to assist them explain CR and how they believe it can be enacted.

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**My Reflections**

Taking my photos was done on a long trip for work. I did not have CR in mind when undertaking the trip. My first photo was of a memorial site with wreaths just after ANZAC day this site caught my eye. I can remember thinking that it is CR of us as Australians to remember and honour those who fought and fell for us to have a better life. From then on the whole trip I stopped and took photos along the way of what CR was to me.

The photos were used as prompts for what Goff, Kleppel, Lindenauer, & Rothberg (2013) describe as a way to entice or encourage a yarn on a topic of interest.

PE facilitated the establishment of rapport between the researcher and participants. The photos provide an artifact that participants use to assist them explain and or explore issues that are relevant to the conversation.
During the yarnings in this study, the participants used photographic images to crystallise their understanding of CR and identify concepts which otherwise might have remained hidden in a yarning session with direct questions. Furthermore, photos can produce data that illuminates a subject that may be invisible to the researcher but apparent to the participant.

Although PE as a data collection resource is relatively new in the health science arena, it resonates with Indigenous ways of knowing and indeed pedagogy (Amerson & Livingston, 2014). The use of PE has synergy with the evidenced learning styles of Indigenous peoples in that it does allow for images and the addition of narratives in creating the data. A number of authors Bamblett (2014); Bignante (2010); Croghan, Griffin, Hunter, & Phoenix (2008) have utilised this method in diverse ways including self-reflection, as a technique of a cultural extension of the senses to give their project validity and add richness and depth. PE allows the researcher and participants to be creative and free thinking which, is also in keeping with Indigenous ways of generating and expressing knowledge (Clark-Ibanez, (2004); Radley & Taylor, (2003): Smith & Woodward, (1998).

During the research process the use of PE provided the participants with the opportunity to use PE of their own photos to contribute to their own development of the concept/s of CR.

Mandleco (2103) describes PE as ‘Auto driven’ which discusses the contribution of life events, power and relationships. Mandleco (2013) goes on to say that PE helps participants make meaning of their photos using words that describe PE (Mandleco, 2013).

A phenomenological study undertaken by Thupayagale-Tshweneagae and Mokomane (2013) which engaged PE, discussed the concept that PE was not merely designed to capture an image but to engage with the non-verbal components that were impossible to record. In so doing Thupayagale-Tshweneagae and Mokomane (2013) felt that in understanding the
communication with the participant, the researcher needed to use not only the captured observations but the entirety of the relationship with the participant that included notes, oral interaction as well as observed behaviours/nuances.

Definitions of each of the data generation techniques are provided in chapter three (3). Photo elicitation was selected as a useful and innovative method for encouraging and challenging participants to conceptualise CR and think about how it can be enacted in practice. The participants were asked to attend a yarning with the researcher following this phase of the process.

Yarning is an Indigenous methodology and therefore considered appropriate for a study of this nature. Each participant was offered the opportunity to share privately in a yarning session with the researcher his/her understandings of CR. This approach created a safe space for these conversations to occur.

Delphi technique was the final data generation technique used to facilitate a collective understanding of CR and how it can be enacted. This approach allowed participants to debate firstly each of the major themes and secondly the CR framework and related concepts. Following achievement of a consensus established at 75% the modified CR framework was adopted and renamed the ‘CR Edifice’

This process ensured that the action group participants were involved and actively contributed to the research. The three data collection and analysis processes brought together individual participant strengths and allowed them collectively to demonstrate how participants were able to conceptualise CR and how they are able to demonstrate it in their teaching practice.

To encourage participant’s active engagement with the research process PE was used by the study group to reduce the perceived power differential between the researcher and participants. Through engaging with the PE process prior to the yarn time was afforded to each of the participants allowing them to capture
images that they felt conceptualised their understanding and enactment of CR before engaging with the researcher (Wells, Ritchie, & McPherson, 2013).

The researcher acknowledges that each participant’s knowledge is legitimate and must be accepted as authentic. Furthermore, the researcher appreciates that people have diverse experiences that inform how they view the world and make sense of it. PE as a data generation technique provides opportunity for each participant to explore what CR means to use photos they provided to explicate their understandings.

**Yarning**

Yarning was used as an opportunity to hold structured conversations with each participant. A semi structured interview schedule was developed to guide the yarnings however participants were encouraged to freely talk about their photos ensuring that legitimacy and the authenticity of their beliefs were upheld.

‘Yarning’ is an Indigenous cultural form of conversation that has gained acceptance as a method of data collection (Bessarab & Ng’andu, 2010, p. 37). Bessarab and Ng’andu (2010) suggest that ‘yarning’ unlike other forms of data collection is about sharing stories in a relaxed and informal manner that is considerate of cultural conventions. Laycock et al., (2011) add that yarning sessions are contextualised according to the type and nature of the research being undertaken, and identify the different types of yarning that can take place. Social yarning is undertaken before the ‘yarning session’ commences. The establishment of trust is a necessary element of the relationship between the researcher and participant that commences at this stage. This ensures that the participant is comfortable to share their experience. Collaborative yarning is the next stage that involves the sharing of information, and the exploration of ideas on the topic of mutual interest that potentially leads to new understandings of the research question (Laycock, Walker, Harrison, & Brands, 2011). Therapeutic yarning occurs when the participant discloses information that is traumatic, or intensely personal and emotional. It is at this point that the researcher ceases yarning about the research topic and becomes a listener.
CR, as it is experienced, and expressed can be intensely personal and at moments in time emotional as well. Through engaging with the participants yarning provided them with the opportunity to talk about CR through their world-view/lens and clarify their thoughts on the issues raised during the yarns. Through this expression, participants may experience relief and may feel that the process has been therapeutic, however it should be noted that not all yarns become therapeutic in nature (Laycock et al., 2011).

Laycock et al., (2011) stated that there are challenges when using yarning as a data generation technique, especially for emerging researchers such as myself. Researchers they warn must be aware of specific requirements when organising a ‘yarning’ such as the physical space in which the yarn will occur, the environment and timing of the yarning, when is it to occur, for how long and who will determine when the yarning finishes (Bessarab & Ng’andu, 2010). Establishing a personal connection that facilitates the research topic yarn (outlined above) is an essential key to establishing a favorable yarning environment (Laycock et al., 2011). Keeping the informant on track, knowing when and how to draw the yarn politely to a close, and the task of transcribing and analysing data collected have been described as high-level skills required of a researcher (Laycock et al., 2011). Yarning promotes and facilitates in-depth discussions in a relaxed way which leads to the gathering of rich data; this aligns with an Indigenous methodology of undertaking research with Indigenous and non-Indigenous peoples (Laycock et al., 2011). As a Wiradjuri woman that has participated in the academy for nearly two decades, it was an essential that the process undertaken resonated with me as a cultural being and aligned with the essence of the research being undertaken.

Figure 12 provides a visual overview of the process used to inform participants about PE as a technique for assisting them to share their thoughts on CR and how it was enacted during the yarnings.

---

**Planning**
Each participant agreed to attend a yarning session with the researcher.
The yarnings were conducted in the participant’s workplace office, and/or the researcher’s workplace office at a time that was suitable to them. The yarning sessions lasted between thirty and sixty (30-60) minutes.

**Taking a course of action**

The yarning sessions commenced with the researcher thanking the participant for agreeing to be involved in the study. Next, the researcher asked a couple of ‘warm up’ questions to establish rapport before commencing the social yarning described by Laycock et al., (2011). The initial questions helped to make the participant comfortable, yet did not inform the data set generated by these responses. Once the researcher felt the participant was relaxed she asked the following question of each participant;

‘Tell me about this photo and how it helps you express what CR means to you?’ (This question was asked regarding each image brought to the yarn by the participant).

**Reflecting**

As the yarns unfolded the researcher asked additional questions to clarify and/or seek additional information. Typically this process allowed for a variety of responses concerning the situations in which a participant had experienced taking a particular image and why they thought that it represented CR to them. Asking follow-up questions focused the participant on their experience that we were discussing and the meanings they ascribed to their experiences (Wertz, 2005).
Re-plan
Once all the yarning sessions had been completed, preparations were undertaken to transcribe the sessions.

Figure 12: Yarning
There was a level of flexibility with each of the yarns that allowed for participants to respond to questions and extrapolate further aspects of their experiences to which they ascribed special meaning that was unique to them (van Manen, 1990). The yarns were concluded when the participants felt that there was no more that they wished to share about their experiences or the photos that they had used to explain their understanding of CR.

My Reflections
I believe that the use of PE as a medium to represent thoughts or concepts can enable people to yarn about issues in diverse ways (Carlsson, 2001). The photos provided by the participants filled me with excitement and anticipation. In preparation for the yarning sessions, I placed each photo on one full A4 page and printed them off in glossy full colour. Each participant’s set of 5 photos were different and had a story to tell about CR and how it is enacted that I was eager to hear. I looked forward to each of the yarns to understand how each participant would use their photos to share with me the meanings they ascribed to each photo to reflect CR and how it is enacted.

Q. How do I ensure that I do not begin to make meaning of the photographs as soon as I see them and let my thoughts dominate? When I saw the photographs I have written
above ... ‘I was eager’ when I think about it I was ‘eager to hear’ from the participants. It was my curiosity that was exciting, not a premature interpretation of the photographs.

**My Reflections**
Reflecting on this process I am convinced that using PE helped participants to share concepts, such as their identity Carlsson, (2001). I concluded that the articulating of “who I am,” “who they are,” and what “that kind of person is as an educator is” are abstract concepts and can be difficult to enunciate.

While the yarning protocol asked participants to describe what they thought CR was, the addition of photos to enable discussion resulted in profound and nuanced explanations.

Some of the photos provided by participants were photos of what the participant perceived was NOT CR. I believed that these participants had an understanding of CR but used the negative case to better illustrate why it is important.

**My Reflections**
Does this mean that CR is Okay until it is not Okay? Is it the breach of CR that is most obvious? Not really sure about this but it is worth keeping in mind.
Data Analysis

Yarning’ sessions were digitally recorded and subsequently transcribed for analysis. This process was time-consuming, with each yarning session taking approximately six (6) to eight (8) hours to complete. Next, the researcher listened to each yarning multiple times; four (4) to five (5) times on average in order to immerse myself in the data and to become familiar with each participant’s yarning narrative (DiCicco-Bloom & Crabtree, 2006; Lapadat & Lindsay, 1999; Matheson, 2007). During this process, the researcher wrote copious notations in a field journal that captured significant words that participants used. The researcher also recorded non-verbal communication (body language) that she felt added depth to what was being shared. The researcher recorded her thoughts and initial interpretations of what participants were saying during and after the yarnings. The researcher was mindful of Taylor and Francis (2013) who argued that data collection occurs at a specific moment in time and is time and space contextualised (Dapkus, 1985; Taylor & Francis, 2013). The researcher believes it was important to ‘be in the moment’, focused and paying attention to what she was hearing as she began the process of data analysis of each yarning (DiCicco-Bloom & Crabtree, 2006; Matheson, 2007; Taylor & Francis, 2013).

Figure 13 details the transcription and analysis procedure.

Transcribing

<table>
<thead>
<tr>
<th>Transcriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>· Wordle Analysis</td>
</tr>
<tr>
<td>· Thematically Analysis</td>
</tr>
</tbody>
</table>

**Planning**
I, the researcher utilised a semi-structured yarning guide to ensure each participant was asked the same questions.

**Taking a course of action**
Data generated from the ‘yarnings’ with participants who used photos to assist them in defining CR and how it is enacted were transcribed. The transcripts were transcribed capturing only the dialogue from the participants.
Reflecting
The researcher had no preconceived expectation around how the yarning sessions would go. The researcher wanted the photos to be used by the participants as a visual tool that they could use to explain what they believe is CR and how it can be enacted.

Re-plan
Familiarised myself with Wordle & NVIVO

Figure 13: Transcription of yarnings

When the researcher reflected on each of the yarnings the researcher established a rigorous systematic process for reviewing and analysing each yarning.

1. The researcher kept notations during the yarnings of moments within the yarns that were poignant or emotive for the participants. The researcher noted if participants appeared distracted or were lost in a moment of reflection or thought. The researcher believe that this was important during the process, as the researcher feel that during these moments’ participants were either struggling with trying to convey the meaning of how a particular image conveyed CR to them and if it would make sense to someone else during their explanation.

2. The researcher listened to each of the yarning recordings multiple times, four (4) to five (5) times on average.

3. The researcher transcribed the yarns.

4. When listening to the recordings the researcher made additional notations about the data highlighting initial themes within each yarn. Next, the researcher reviewed the themes looking for differences and similarities and began a process of synthesising themes into clusters. These data were entered into NVIVO 10 that offered enhanced data management and analysis capability.
This process of compacting/concertina data is similar in all qualitative analysis in as much as it makes the data more manageable and provided the opportunity to explore the similarities and the differences that had been extracted from the individual data sets (Taylor & Francis, 2013).

Software including Wordle and NVIVO were utilised to manage and assist the researcher analyse and interpret the yearnings. Figure 15 provides an overview of the five (5) step progression adopted for this process.

Figure 14: Data analysis

Cycle 1
- Participant recruitment

Cycle 1
- Photo Elicitation

Cycle 1
- Yarning n = 9
The identification of the following four (4) themes the researcher believed captured the participant’s collective understandings of CR and how they believe it is enacted.

The analysis process adopted involved reading each transcript several times while the researcher, concurrently listened to the digital recordings. When the researcher felt she had sufficient understanding of the content of each transcript the researcher completed a thematic analysis of each of the transcripts (Dapkus, 1985; Ryan & Bernard, 1994). I reviewed each yarning transcript as a whole to elicit the core ideas about CR and how it can be enacted (Patton, 2002, p. 453). The photos provided by each participant were used throughout the data analysis process as a reference point as the researcher read and made sense of the ‘yarning’ data. As the researcher dwelled on, the yarnings the researcher identified significant words, phrases, and patterns that captured her attention and seemed to provide insight into participants’ perceptions of CR. The
researcher generated initial codes and attached names that she believed captured the ideas or central beliefs shared by the participants (Taylor & Francis, 2013b). Next, the researcher compared the analysis of all transcriptions looking for commonality and difference that enabled her to answer the research questions (Gale, Heath, Cameron, Rashid, & Redwood, 2013; Taylor & Francis, 2013) as with a constant comparative data analysis technique (Ryan & Bernard, 2003). The researcher continually contemplated the data throughout this process attempting to ‘let the data speak’. When the researcher was unsure or had additional questions the researcher returned to the data seeking clarification (Ryan & Bernard, 2003; Silverman, 2011).

**Step 1**

Data generation & management: yarns were conducted with each participant and digitally recorded. These were transcribed, read and listened to many times.

**Step 2**

Thematic analyses of each yarn was undertaken to achieve a higher level understanding of the data. A comparative thematic analyses process was then completed. Analyses of yarns were compared with the data for commonality and difference.
Table 4: Distillation of major themes

<table>
<thead>
<tr>
<th>Think Thought</th>
<th>Context</th>
<th>Culture</th>
<th>Not in Isolation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Major theme 1. Understanding self</td>
<td>Major theme 2. Appreciating the impact of context</td>
<td>Major theme 3: Knowing and valuing diversity</td>
<td>Major theme 4: Being with others</td>
</tr>
<tr>
<td>Reason</td>
<td>Setting</td>
<td>Ethos</td>
<td>Theme: Being connected</td>
</tr>
<tr>
<td>Contemplate</td>
<td>Background</td>
<td>Philosophy</td>
<td>Being part of Society</td>
</tr>
<tr>
<td>Reflect</td>
<td>Environment</td>
<td>Values</td>
<td>Collaborating with others</td>
</tr>
<tr>
<td>Ponder</td>
<td>Theme: being aware of the locale</td>
<td>Beliefs</td>
<td>Existing with others</td>
</tr>
<tr>
<td>Deliberate</td>
<td>Situation</td>
<td>Principles</td>
<td>(Conjunction)</td>
</tr>
<tr>
<td>Consider</td>
<td>Framework</td>
<td>Theme: Cultural mindfulness</td>
<td>Being part of a community</td>
</tr>
<tr>
<td>Meditate</td>
<td>Milieu</td>
<td>Nation</td>
<td>Having connections</td>
</tr>
<tr>
<td>Ruminate</td>
<td>Perspective</td>
<td>Theme: Acknowledging heritage</td>
<td>Theme: Shared belonging</td>
</tr>
<tr>
<td>Theme: Being reflective</td>
<td>Circumstance</td>
<td>Appreciating the nuances of the context</td>
<td>Association (does this mean personal or belonging to a group?)</td>
</tr>
<tr>
<td>Thought</td>
<td>Theme: Recognising own beliefs and prejudices</td>
<td>Major theme 4: Being with others</td>
<td>Sharing with others</td>
</tr>
<tr>
<td>Supposed</td>
<td>Setting</td>
<td>Feeling included</td>
<td>Feeling included</td>
</tr>
<tr>
<td>Believed</td>
<td>Background</td>
<td>Mixing with others and accommodating diversity (Blending)</td>
<td>Mixing with others and accommodating diversity (Blending)</td>
</tr>
<tr>
<td>Assumed</td>
<td>Environment</td>
<td>Theme: Supportive relationships</td>
<td>Theme: Supportive relationships</td>
</tr>
<tr>
<td>Alleged</td>
<td>Theme: being aware of the locale</td>
<td>Collegial relationships</td>
<td>Collegial relationships</td>
</tr>
<tr>
<td>Understood</td>
<td>Situation</td>
<td>Companionship</td>
<td>Companionship</td>
</tr>
<tr>
<td>Said</td>
<td>Framework</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Major theme 3: Knowing and valuing diversity</td>
<td>Major theme 4: Being with others</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Step 4

The first analysis process involved the use of Wordle, an online software program that converts texts into word clouds and/or shapes. Yarning transcripts
were entered into Wordle. Words used repeatedly by the participants during the yarning sessions appear in bold and larger font in the Wordle images. The researcher chose to use this software as it provided a quick snapshot of what was spoken about by each of the participants (Albers & Hernandez, 2014; McGee & McGee, 2011). Once the researcher had completed the thematic analysis of the yarnings the researcher compared these with the wordle images. While this process was utilised as a method for affirming the analysis the researcher had undertaken it did not drive the process nor did it lead to modification of the themes.

The process is described as below.

1. Each participant’s full transcript was uploaded into Wordle software

2. Manual elimination of words ensuring synonyms were reserved to ensure accurate denotations were realised to disclose emerging themes.

3. Finally each image was screenshot using the Microsoft ‘Snipping Tool’

![Figure 16: Wordle images in relation to the overall cycle 1 process.](image-url)
Words such as Aboriginal, photo, number and CR were deleted from the transcripts before they were entered into Wordle. This assisted in ensuring that the images reflected the significant language used by the participants when explaining what CR is and how it is enacted. ‘Different’, ‘understanding’, ‘need’, ‘meaning’, ‘think’, ‘thought’, ‘recognition’ and ‘connection’ were prominent words highlighted. Engaging in this process raised for me a number of questions that I as the researcher (who is Aboriginal) needed to consider:

- Do you teach and think the same as I do or are we thinking differently and if so why?
- Do you and I have a common understanding of CR? If not why not?
- Is there a connection between CR and education? If so, do you and I recognise the connection of CR to education?
- Is it important for me and you as educators to be CR? If so why?

These questions informed further interrogation of the data and subsequent conversations with the action group regarding why it is important to develop a shared understanding and agreement of what is central to the curriculum.

**My Reflections**

*I deliberated on the themes and questions that I posed for myself to consider in order to construct a framework that reflected the thematic analysis of the yarning data to explain what CR is and how it is enacted. A tentative CR framework to explicate a common understanding of CR and how it is enacted was conceptualised.*
Next, the raw data (each transcript) was uploaded into NVIVO 10 software. The initial codes conceptualised from the previous process were generated and data fragments that provided evidence and insight into what the code represented were generated. Further coding of the data was undertaken that involved creating new codes and creating families or indexing of codes with data fragments attached from individual transcripts as examples. Relationships between and across themes were considered and adjustments made that included further collapsing of codes and/or creating new families of codes or indexing of the codes. Once the researcher was convinced that the analysis was complete major codes were re-conceptualised as themes and the related sub codes/themes if necessary, were renamed to capture the inherent meanings of each as realised through this inductive analysis process (Bazeley & Jackson, 2013; Edhlund & McDougall, 2016; Gibbs, 2002; Paulus, Woods, Atkins, & Macklin, 2017; Reed, 2017; Richards, 1999).

At the completion of this process four (4) major themes were established. The participants explained their understandings of CR using differing analogies however the underpinning ideologies of what constitutes CR were consistent. As a means of developing a tool to assist participants agree on a shared understanding of CR and how it can be enacted the researcher constructed a tentative framework. The framework includes the four themes generated from the thematic analysis process. Using the participant’s words, a narrative was created to explain the themes and the relationships between each.
Establishment of the sub-themes that provide context to the Learning for Life Edifice.

The initial themes and sub-themes was based on the participant’s yarning sessions. For the sub-theme the following quotes are provided as supporting evidence.

Sub-theme 1. Understanding self, being reflective

Buttons challenges new ideas with her pallet veggie garden photo “… I picked that one because I thought well you know in a lot of ways … yes and in a lot of ways not being culturally responsive or the term cultural responsive is something that is new to me I thought that this is significant it is new you know the plants I knew the idea is new … so I kind of thought in some ways that reflects my knowledge of being cultural responsive but there is an oldness to it as well…”

Button also expressed her opinion that “… to be culturally responsive means to be open to others ideas concepts ways of life ways of doing things ways of talking ways of thinking that don’t necessarily fit hundred percent with your ideals or actions or thoughts or whatever are but in that you are respectful of the difference”.

Complementary to this Gibir “…Acknowledge the Aboriginal people as the traditional owners of these lands and waters… a reminder that every part of Australia is Aboriginal land and that everywhere we are and must acknowledge where we are at and how we actually interact with it every day so it’s my reminder every day…”

Sub-theme 2. Appreciating the impact of context, being aware of the locale

Diverse professional, cultural and ethnic backgrounds.

- Educational space – how does this suit the purpose of learning and how is it accommodating of the learner’s concept of learning space.
Consideration of own biases. Have I decided and chosen how the context for learning is experienced? How do my decisions rest with the others?

The development of the second sub-theme ‘context’ had participants questioning worth and sameness as provided by Rubik Cube “… It’s a vending machine that has nothing in it so it’s just this empty shell… I was sort of thinking about this one in terms of again as a metaphor of what happens in the context of cultural responsiveness and in some ways it’s all an automatic standard approach because it’s got nothing it’s an empty vessel it doesn’t give what is required if it was full…”

Conversely identified Mask “…white men wearing white man's cloths white men’s shoes and white man’s coats are adopting white men society and culture and everything else and still they are not allowed to vote because of the colour of the skin…”

Thus Gibir links this to our “… everyday lives personally and professionally culturally in all happens every day in and cultural responsiveness is to understand that that’s your ontology”.

Sub-theme 3: Knowing and valuing diversity, acknowledging heritage
The Indigenous participants argued that recognising cultural heritage and belonging was central to understanding CR and being able to enact CR. While all of the non-Indigenous participants talked about cultural heritage and the importance of culture it was more abstract than the Indigenous participants. Every Indigenous participant identified his or her Nation, while the non-Indigenous participants either introduced themselves as Australian/American/English and it was during the yarning process that this was further developed to a region (for example Australia became the Riverina) It was that very notion of Nation culture, where we come from and identify with that was really important.
Within a teaching environment, being CR involves allowing people to be open about where that is and what that has meant for who they have become. That was evident in all of the concepts.

**Sub-theme 3: Knowing and valuing diversity, acknowledging heritage**
CR must have culture (nation culture) at the centre of the exchange particularly in a classroom setting.
- Nation culture
- Culture has meaning in the way that the students enact who they are
- Not just their name but their ‘mob’ (nation) ... connection to country

This is emphasised strongly by **Possum Skin** “…so part of massage therapy and alternative therapy is that spiritual connection and of course for us at the cultural connection and so this was very meaningful in health and well-being to some of the mob we had our there …very meaningful and being responsive in that holistic way around social emotional well-being cultural spiritual and physical and it actually helped with you know healing…”

The same connection is echoed by **Gibir** as voiced “…we are proud to acknowledge the Aboriginal people as the traditional owners of these lands and waters. Of itself I don’t agree with that statement because as we know it’s a bit more but this is a white message but it is also a reminder that every part of Australia is Aboriginal land…”

**Sub-theme 4: Being with others, being connected, shared belonging**
Being CR requires commitment from all. All the participants acknowledged that whilst they all individually can contribute to and act in a CR manner, it is when we all come together that the transformative opportunities of CR can be realised.

Pre, during and post spaces and opportunities are made available to the educators. Pre-residential school meetings provide a space for the educators to be able to express learned skills and knowledge as well concerns for upcoming residential schools. During the residential teaching days, it is recommended and
considered not only professional but, moral to check on each other at the end of the day so no one is left teaching in isolation. We allow each other to come into the teaching space to have input where required and assist in the daily wrap up session. This also provides the opportunity for educators to be able to have a person available to debrief and share events of the day with. Informal debrief meetings are held on the last day of every residential school away from the university where every person is given the opportunity to have equal say in a relaxed non-threatening external environment. These debriefing meetings have proven to be extremely effective and necessary.

Not in isolation sub-themes

Not in isolation refers to the creation of CR environment that has to be a collegial process.

- Thinking and acting it must be pervasive, and a collegial process.
- Not only an individual concept
- Value on their peers to be supportive
- Leadership enacting CR in the classroom and beyond

This is illustrated by a photo from Feather who described her photo as “…colleagues walking down a footpath/road that have arrows pointing forwarded and the word only underneath them the colleague of mine on the left is from … UK and the colleague on the right of the picture wearing the blue dress is an … Australian Indigenous person and I … think that this photo represents cultural responsiveness in the fact that you can tell by my accent that I am not an Australian that the three of us … a British person and Indigenous Australian and an American can build relationships and … appreciate and accept each other’s culture…”

In addition Feather (in another photo) articulated “…nature and the dividing line doesn’t have to be divisional…”

However, this is in contrast to what Mask offered “… I think a lot of cultural responsiveness in Australia is a mask so people had to be seen to be saying the
right things and appear and have their photographs taken in certain places on certain days with the Aboriginal flag and they are to be seen to be engaged …”

**Pressure Cooker** offers an essential point “…we might all be individuals, but when you work in a truly supported environment, we are all respected and come together as a team to support each other…”

**Theme 1: think/thought/think concept**
This theme, Think/Thought/Think, captures the collective belief that enacting CR is a conscious decision and that there is a cognitive process involved in being CR. The following Figure 17 provides detail of the process involved.
Participants considered that CR was about valuing diversity, accommodating difference and role modeling how they would like others to treat them. To embody CR requires individuals to consciously identify and critically analyse their own beliefs and values and to ask self-do I judge others and if I do on what basis, can I, or should I modify my beliefs and actions? As Mask stated

“...being clever is not related to your race it could be related to your genes but not to your race so you could be totally stupid and
dumb and be a white men and you could be incredibly intelligent and be an Arabic Muslim…” page 2, line 2.

The Think/Thought/Think framework/Edifice facilitates authentic reflection on potential actions, actions undertaken and future behaviours. Think the first step challenges individuals to consider how they will interact with another/others in a given situation before acting to realise a positive outcome. Next, ‘thought’ refers to how I can enact CR and create a CR environment. Finally thinking critically about the whole process leads to identification of what worked and what could be improved in future interactions to ensure that interactions with others are CR. Think/Thought/Think is a cognitive process that is inclusive of a planning, action, and reflection stages. The final stage also involves evaluation and re-planning and is similar to the AR methodological process.
Theme 2: Context

Background - Diverse professional, cultural and ethnic backgrounds

Biases - Holistic being which requires them to understand their own potentially prejudices.

Concepts - Keep in mind these other notions/concepts

Educational Environment

Context

Figure 18: Context theme 2
Individually each of the participants represented diverse professional, cultural and ethnic backgrounds. The context meaning the environment (e.g. workplace, classroom, home) that is shared is an important condition for enacting CR. It is acknowledged that it is not just professional skills that inform practice rather, each person must be considerate of their own prejudices and biases in order to identify methods for accommodating the beliefs, values, and needs of others.

**Theme 3: Culture (nation)**

The cultural milieu is a necessary condition for enacting CR. Cultures in which people live, work and interact with others impact on individual’s health and wellbeing. A positive culture explained the participants is one in which people ‘treat others as they would like to be treated’. The participants agreed that being CR begins with understanding self and recognising the needs of self and of the other. Being respectful of others despite their difference is a central principle that must direct human relationships if they are to be CR (see Figure 19). As Buttons explained

> “... it doesn’t matter who you are if you have a positive regard for human beings then that I feel is CR, if you’re going to treat that person the same as that person then this transparency to me is being CR”.

The theme ‘context’, relates to understanding the physical, social/spiritual and cultural environments. If there is mutual understanding of self and others lived history and the impact on individuals world view then it is more likely that interactions between people will be CR.

When referring to culture, it must refer to both Indigenous and non-Indigenous as culture can mean many different things unless you contextualise what culture is. Individual then contextualise what culture is and its impact on practice, and its impact on engagement.
Theme 4: Not in isolation

CR as a way of thinking and acting that participants believed must be pervasive in all aspects of an individual’s being. CR they considered is a social process. CR cultures it was argued develop when people feel valued, supported, safe, have a sense of belonging, and there is group solidarity (see Figure 20).

Buttons “… I think that they were only buttons and they really wouldn’t do much by themselves but together they … to me that kind of depicts what CR practice… is about because even though we are all different we are all different shapes we are all different sizes
The concept ‘Not in isolation’ refers to a democratic collegial process in which a community is able to engage, discuss, debate and agree on actions that enable the realisation of agreed goals. Each member of the community is important and therefore each person’s beliefs, needs and expectations are considered. As a democratic process methods are devised that reflect an agreed way forward that will allow the community to flourish.
The preliminary framework was developed from the analysis of the yarning’s to explicate what is CR and how it can be enacted. The next cycle of action details the process by which the framework was reviewed and modified by the participants.

My Reflections

As I began the process of making sense of the data and distilling themes that captured the participant’s beliefs, I crafted a preliminary framework to explain the common concepts that were implicit in defining CR and enacting it. I planned to provide the participants with the preliminary framework, I had developed from this process and ask for feedback. My intention was to co-construct a ‘framework’ that defined CR and provided direction for the Djirruwang team to ‘teach’ and model CR. While I have a level of hesitation about the next cycle of action, particularly having my work critiqued by the participants, I am excited about having achieved the first major milestone of my research.

Modified Delphi

A Modified Delphi technique was employed to finalise the development of a collective understanding of CR and how it is can be enacted. The Modified Delphi technique was selected as this approach ensured that all participants were engaged in the process guaranteeing that the outcomes of the research reflected the action group’s position.

Summary

Chapter four (4) described the first of two (2) action cycles, the initial analysis of data generated through yarnings and PE with each of the nine (9) participants
featured in full detail. A framework to explain CR and how it can be enacted was completed for participants to consider. The second action cycle that details the process adopted to garner feedback from the participants on the framework is presented in the next chapter, chapter five (5).
Chapter Five: Constructing a shared understanding of cultural responsiveness (CR)

Introduction

Chapter five (5) describes the second action cycle. A framework was developed by the researcher and provided to the participants for review and modification. A modified Delhi technique was employed as the method for achieving an agreement.

An edifice (tool) to explain CR and how it is enacted in practice was achieved. The edifice was the result of a conversation between the researcher and the Director of the Djirruwang Program. We discussed the themes that were being postulated and how as educators we needed to be proactive in engaging other educators in the Djirruwang Program about CR, understanding what CR involves, and how they can enact it, in their teaching, and how understanding of CR can inform structuring of their teaching. It is a cyclical process of:

1. understanding how to start the process of writing a curricula to engage students,
2. reflect on the curricula ensuring that is consistent with the principles of CR,
3. implementing changes to ensure that it does comply with CR ideology,
4. continuing to engage peers in an ever-changing academic environment to ensure all come together to share their lived experiences of CR teaching into and undertaking the Djirruwang Program?

The development of the ‘CR Edifice’ was not initially an expected outcome of the research. During the yarnings the participants talked about the need for a tool that would assist them explain what CR means and how it can be enacted. The Delphi process allowed for this opportunity to be realised and the researcher and supervisory team guided by the emerging discussions from the participants.
sort to use this as an opportunity to develop a usable tool that was coalesced into fruition symbiotically alongside of the thesis.

During the research design process the concept of developing a usable tool was not considered. The development of the final edifice was realised through the voice of the participants discussing the usefulness that such a tool could bring to not only the understanding of CR but the enacting of CR. The participants discussed that from an educational perspective within the Djirruwang program that they could see that the development of a tool could be of benefit to a number of areas, including students, staff and community. The edifice incorporated the themes that emerged from the Delphi process. For example the themes talked about the capabilities required for CR to be enacted, these themes were included in the edifice.

The researcher and the Director of the Djirruwang Program both accepted that the edifice teaching tool would be adopted by the Djirruwang Program.

**Cycle 2**

![Image: Review of analysed data by the action group to gain consensus via the framework which attain a edifice teaching tool.](image)

A Modified Delphi Technique Custer, Scarcella and Stewart (1999) that employed the use of a structured communication technique or method, to interact with experts on the topic to generate commentary on the presented framework in order to gain participant consensus was adopted. The researcher collated responses and modified the CR framework accordingly. The
participants were provided with their yarning session questions as a means of refreshing their memory of the yarning session.

The researcher contacted each participant by email and asked them to review the emergent framework developed from the yarning’s conducted in cycle 1 and analysis conducted in cycle 2. The researcher asked participants “Do you think I have captured your thoughts on what you believe CR is, and how it can be enacted?” In the email, the researcher also asked the participants if the framework reflected their understandings. If they did not agree they were asked to provide further comment.

Process

![Diagram](image)

Figure 22: Diagram identifies where the Delphi round 2 consensus occurred in relation to the overall cycle 2 process.

My Reflections
This process I feel ensured that the participant’s anonymity was maintained. The identity of each participant was not revealed. I feel that knowing they would not be liberated participants from their personal biases and minimised the "hop on the bandwagon effect" or "halo effect" of simply agreeing without really processing what they were confirming. The halo effect is described as a cognitive bias where impressions are influenced by others (Harrison & List, 2004).

Achieving consensus

Based on the information sent to the participants in cycle 1, a dialogue between the researcher and the participants was re-established via email communication. This dialogue was either in the form of agreement on the framework and the narratives that explained each or details of recommended modifications for consideration. For example Concept 1: Think thought think – all participants spoke about being conscious about the audience/others before engaging with them. They clarified that this conscious deliberation (thought) involved asking self how am I going to interact with them; what does it mean to be in a group of culturally diverse people? The researcher set seventy-five (75) percent agreement as an acceptable consensus position (Custer et al., 1999). Once 75% consensus was reached participants were notified.

The following flowchart (figure 23) illustrates the process adopted to achieve a consensus for each of the four (4) themes. This process is covered in detail in the next chapter, chapter six (6).
Figure 23: The Delphi process
The first and fourth themes achieved the targeted 75% consensus on completion of the first Delphi round. The second Delphi round resulted in theme two (2) reaching the established level of consensus. The intent of theme three (3) was agreed to by the third Delphi round. Participants believed that the theme name did not reflect the nuances that they felt mirrored CR as a collective voice for theme three (3). The final agreed themes, were similar to the original, however, they were coalesced to more accurately represent the participant’s perceptions of CR (see Figure 24).

![Diagram](image.png)

**Figure 24:** This diagram shows the process by which the initial themes were reviewed and modified using a modified Delphi process to realise a framework that explicates what is CR and how it can be enacted.

Following the completion of the modified Delphi process a framework that included 4 concepts was achieved. The concepts included:

**Concept 1: think/thought/think**
CR requires you to think about the situation before acting, evaluate actions before implementing and think about likely outcomes of the actions.

- consensus was achieved following completion of the first round of the Delphi process.

Participants agreed that enacting CR is automatic and that it is an intentionally enacted process. They agreed on the following explanations for each aspect of this concept:

- **THINK:** consider what would be a CR action in this situation?
THOUGHT: identify actions that embody CR, and
THINK: consider how the action/s will be received by others.

To embody CR requires individuals to consciously identify and critically analyse their own beliefs and values and to ask self:

- Do I judge others and if I do why?
- Can I and/or should I modify my beliefs and actions?

Concept 2: Context
Participant feedback received about this concept related to the use of the term ‘professional culture’. Feather felt that this concept needed to include the ‘professional environment’. Rubix Cube argued that using the term ‘professional culture’ restricted living CR to the workplace. The concept (see below) was modified to reflect that enacting CR should occur in all contexts:

Modified Concept 2: Context is crucial to individual’s being able to conceptualise CR.

The modified concept was then returned to all the participants with the changes indicated from the first iteration of the theme for their consideration. Participants deliberated about their need to understand themselves as holistic beings, which they argued created context and meaning for the enactment of CR. 80% agreement was achieved and therefore accepted. The participants discussed the educational environment as their professional workplace context and the skills and knowledge that they bring from their professional background. However, all participants acknowledged that it is not just their professional skills that inform their beliefs, values, and behaviours. They affirmed that they need to understand their own biases as these influence their practice as educators in the educational space. Being involved in this study enabled participants to reflect on their beliefs and behaviours that they agreed fostered conscious conceptualisation of CR and the methods by which it is enacted.
**Concept 3: Culture**

CR must have culture (nation culture) at the centre of the interaction. While the intent of the concept was agreed to, understanding of the concept ‘nation culture’ was debated. Rubix Cube thought that this term may not be clearly understood by non-Indigenous people. Nation culture was therefore defined as the cultural and ethnic heritage of individuals that informs their ‘Being’. For example, I the researcher am a Wiradjuri woman which is my Indigenous ‘nation culture’ and I am also of Czechoslovakian heritage. I am an Australian with a diverse cultural background. Who I am, informs my beliefs and behaviours which are reflected in my actions and the ways in which I interact with others. The agreed consensus position of 75% was achieved.

**Concept 4: Not in isolation**

Not in isolation – this is a collegial social process that requires all to work together to create a CR environment. CR as a way of thinking and acting and it was agreed must be pervasive. This concept emerged from deliberations by the participants who remonstrated that CR is more than the beliefs and practices of individuals. CR is, or should be, imbued in cultural mores and the consciousness of societies.

This concept achieved an 80% consensus rating following the completion of the first Delphi round.

**The cultural responsive edifice**

The adoption of the word edifice for the final conceptualization of the framework was agreed to by the researcher and research team. Edifice, the researcher felt was a term that provided the flexibility for CR to be imagined and enacted in diverse settings reflecting Indigenous ways of knowing and doing (Indigenous Allied Health Australia, 2015; Moreton-Robinson, 2004).
The CR edifice provides a storyline of a social process that occurs when culture is recognised and valued and the context for enacting informs actions that demonstrate respect, acceptance, and accommodation of diversity.

Summary

Chapter five (5) introduced the emerging themes from the first action cycle collected through the yarning sessions and supported by the photo imagery provided by each participant. This chapter also described the Delphi rounds that resulted in the conceptualisation of an edifice developed by the researcher and the Director of the Djirruwang Program that explains CR and illustrates how it is enacted. The edifice would inform their teaching and would underpin the Bachelor of Health Science (Mental Health) Djirruwang Program. This data was subjected to a thematic analysis process by the researcher who subsequently provided the findings to the participant’s in the second action cycle as demonstrated in the process and consensus flowcharts introduced above. The next chapter, chapter six (6) will bring together the third and final cycle, development of the cultural responsive teaching resource the interactive (Learning for Life) online PowerPoint.
Chapter Six: Cycle 3 Development of a cultural responsiveness teaching Resource (Learning for Life)

Introduction
Chapter six (6) reports on the third cycle of the study that involved the researcher providing participants with the emergent concepts distilled from the analysis of the yarning’s as a framework for understanding and enacting CR. While the participants accepted that being CR should accommodate all people, the researcher focus for this study was limited to a specific student cohort that was drawn from a restricted entry program, The Bachelor of Health Science otherwise known as the Djirruwang Program. This chapter, chapter six (6) describes the professional development resource for use by educators involved in the delivery of the Djirruwang Program.

Creating learning for life: A professional development resource for educators
The finalised version of the edifice is detailed in Figure 26. The edifice design is inclusive of eccentric circles. Tsutsumi and Saito (2003) assert that concentric circles represents a pebble dropped in the pond, where the center point shifts in a ripple formation that builds on each of the concentric circles. Although the concentric circles become bigger they are no more important or insignificant then the other, rather, they co-exist and cannot exist without the other.
Deliberations on this research journey

Undertaking this research study has heightened the researcher awareness and challenged her to think about how the researcher embody CR. I the researcher am influenced by Howard (2015) discussed in chapter two (2), who states that CR teaching, is teaching that is done in such a way that Indigenous students achieve at an advanced level and are engaged at, an in-depth level. Howard’s (2015) offers seven (7) principles for educators to adopt in their teaching to build an effective learning community or environment. As a professional development reflective exercise the researcher constructed Table 5. That is inclusive of Howard’s principles and CR reflections and her reflections on how she demonstrates CR in her teaching practice.
Table 5: CR within my teaching spaces (Howard, 2015).

<table>
<thead>
<tr>
<th>Principles (Howards’ Principles)</th>
<th>Culturally Responsive Reflection</th>
<th>How I enact this in my own classroom My actions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students are affirmed in their cultural connections</td>
<td>Students get it that we get them</td>
<td>I ask each student where they are from (their nation e.g. Wiradjuri)</td>
</tr>
<tr>
<td>Educators are personally and culturally inviting</td>
<td>Students get it that we like them</td>
<td>I share with them my own nation (I am a Wiradjuri yinna – woman)</td>
</tr>
<tr>
<td>Learning environment is culturally and personally inviting</td>
<td>School looks like me … Diversity lives here and is honoured</td>
<td>I discuss a shared history and then define our own histories</td>
</tr>
<tr>
<td>Students are reinforced for academic development</td>
<td>Catching students being smart</td>
<td>I use the students words when discussing academic content (creates their own awareness of being involved in university)</td>
</tr>
<tr>
<td>Instrumental changes are made to accommodate differences</td>
<td>Sing harmony to a student song</td>
<td>I acknowledge each students journey that have taken to achieve their goals (Completing a University program of study)</td>
</tr>
<tr>
<td>Classroom is managed with firm, consistent, and loving controls</td>
<td>Respect begins with the educator</td>
<td>I set clear boundaries that incorporate the attitudes, values and beliefs of the group and encourage each student to contribute to discussions, seek</td>
</tr>
<tr>
<td>Interactions stress collectively as well as individually</td>
<td>Mixing it up in the classroom</td>
<td>I use a range of teaching strategies to ensure that diverse learner styles are addressed (for example: role plays to enhance a learning concept; small group work, self-directed learning, team building exercises).</td>
</tr>
</tbody>
</table>

However, it is not only the researcher who enacts these actions in everyday practice, it is becoming more and more the norm for organisations such as universities, educational providers and governments at all levels to endorse the practice of acknowledgement/welcome to country in their communication protocols (Everett, 2009). The use of acknowledgment and welcome to country demonstrates the lawful relationships being fostered by Indigenous and non-Indigenous Australians achieved through recognition of our continued custodianship of the lands and waters (Everett, 2009). The researcher begins each teaching session with this acknowledgement and then encourages students to consider what it means to them.

The Behrendt Report made recommendations that universities ‘continue to develop and implement a range of strategies to improve the cultural understanding and awareness of staff, students and researchers within their institution, including the provision of cultural competency training’ (Behrendt et. al. 2012, 11). Through enacting this practice the recommendation from the Berendt report are upheld. As a Wiradjuri woman I appreciate the significance of this practice for the Djirruwang Program. The Behrendt Report also argues for ‘Indigenous strategies’ to be institutionalised as the universities’ core business of teaching, learning and research so that responsibility for achieving parity between Indigenous and non-Indigenous people is shared by all who participate in higher education (West, Akama & McMillan, 2017).
Moving forward
Following the finalisation of the CR edifice, the Director of the Djirruwang Program and the researcher discussed the implications arising from this study. It was agreed that developing a professional development resource for educators involved in the Djirruwang Program to raise their awareness of CR was appropriate. This idea was discussed with some members of the current teaching team who responded positively.

The researcher in collaboration with the Djirruwang Program director developed the resources. The resources consist of a power-point presentation (Appendix G) that is inclusive of an auditory track that guides participants through the slides and associated activities. A vision and purpose are stated and content to support appreciation of CR and how it can be enacted are explained. Additional hyperlinks to relevant information are provided.

CR, human rights and the UNDRIP (2007) underpinned the development of this teaching resource, that is envisaged will contribute to better educational and health outcomes for Aboriginal and Torres Strait Islander students undertaking the Djirruwang Program (Brideson et al., 2013; Grosvenor et al., 2006). The design of the PowerPoint presentation was chosen to reflect Aboriginal and Torres Strait Islander peoples. The reds and yellows on the top and bottom left represent Aboriginal people and the blue white and green on the top and bottom right representing Torres Strait Island peoples (Figure 27).
It is expected that educators involved in the delivery of the Djirruwang Program who complete this professional development resource will enhance their understanding and capacity to role model CR. This resource has the potential to be modified to accommodate new knowledge, and can be adapted for different audiences and educational platforms. The Learning for Life Professional Development Resources is attached (see Appendix G).

Summary
The creation of a professional development resource for educators involved in the delivery of the Djirruwang Program was described. The following final chapter, chapter seven (7) affirms the intent of this study, outlines the approach adopted and the outcomes achieved. Recommendations are presented and limitations of the study are disclosed.
Chapter Seven: Conclusion and recommendations

Introduction
In this chapter, the research question, the research design and the significance of the study are affirmed. My reflections on this research journey are explored. I, the researcher considered the possibilities that the creation of the professional development resource for the Djirruwang Program could be achieved. The contribution of the participants who contributed to the study is acknowledged and the limitations of the study are presented. Finally, recommendations for future research are offered.

The study
An AR methodology was adopted for this study that sought to answer the following questions:

- How do educators involved in the Bachelor of Health Science (Mental Health) known as the Djirruwang Program conceptualise CR?
- How do they believe CR is enacted in practice?

Nine (n=9) educators involved in the delivery of the Djirruwang Program agreed to be involved in the study. Data was generated initially through yarns with each participant. The participants were invited to take photos of images that they felt enabled them to share and define CR and articulate how they believed it could be enacted. This data was analysed using thematic analysis methods and was presented to the participants as a framework that explained CR and how it is enacted. Two (2) modified Delphi technique rounds were implemented to finalise the framework that informed the creation of a professional development resource for current and new teaching staff involved in the Djirruwang Program.

My reflections throughout the thesis captured the decisions I made, my ruminations about the study, my beliefs, the struggles I encountered and the techniques adopted to negotiate these. My role as the researcher included that
of facilitator. I was mindful of the implications of these roles and used the reflection process to continually engage in an internal dialogue that was both directional and critical. Furthermore, I developed plans for advancing the study and critiqued myself and the outcomes of each action that informed subsequent planning.

**Significance of the study**
The outcomes of this study have included raising participants’ awareness regarding CR and how it can be enacted, and the development of a CR professional development resource. These achievements will influence the delivery of the Djirruwang Program and the skill set of students who will be better prepared to accommodate diversity in their practice.

**Reflections on the study**
This journey has been both painful and pleasurable. Undertaking this study forced me to reflect on my own teachings and my capacity to be CR. I felt vulnerable as I reflected on my beliefs, values and my approach to and experiences of teaching. My passion for teaching and the pure joy that I derive from positive student-teacher interactions, however, was affirmed.

My ‘call to the question’ was my interest in exploring CR beyond my own musings. In the course of discussions with colleagues and students about CR, I became aware of a disconnect between knowing the discourse and enacting the values implicitly.

I feel sad that I may have inadvertently caused some colleagues anxiety when recruiting participants. In exploring the options for answering this question invitations to participate in this study went out to both Indigenous and non-Indigenous educators who are or were involved in the delivery of the Djirruwang Program. I fear that some colleagues may have had an unwillingness to participate for fear of being labeled culturally inappropriate. The small number of non-Indigenous participants involved in the study may be perceived to reinforce the stereotype that only Indigenous people should be
teaching Indigenous students. CR is about inclusion and therefore it would be distressing to me if my concerns were confirmed. The richness of the experiences of the participants and their contribution to the understanding of CR have undeniably impacted the development of the edifice and the resulting development of the educational resource “education for life”. The generosity of the participants in sharing their experiences has resulted in an edifice that values diversity, is inclusive and seeks to support the concepts of respect and resilience within communities.

What has been learned

Effective teaching requires confidence and competence in engaging and facilitating student learning (Ahmann, 2002; Betancourt, 2006; Dunbar, 2009; Kirmayer, 2012). The Djirruwang Program is a bachelor level course established to prepare Indigenous Australians for careers in mental health (Brideson et al., 2013). Like all student cohorts, the students enrolled in this program are diverse, although all identify as Indigenous peoples (Charles Sturt University, 2016). Teaching these students to be effective mental health practitioners involves preparing them to be CR and therefore able to interact effectively with peers, employers, community and clients. To achieve this goal the teaching team involved in the delivery of the Djirruwang Program needed to have a shared understanding of CR and an edifice that would inform the curriculum and guide teaching (Charles Sturt University, 2016).

At the beginning of this study, it was assumed that all educators involved in the delivery of the Djirruwang Program possessed the knowledge and skills that enabled them to articulate and emulate CR. This proved to be an uninformed assumption. This study has highlighted the need for professional development resources to be available to educators; health professionals, students, and community to assist them advance understanding and acquire the necessary skills to be CR people. Educators have different teaching styles and expertise that is important and should be celebrated. Capitalising on the wealth of experience and expertise of members of a teaching team ensures robust programs of study that challenge and guide students. Educators who are able to
compliment these attributes with proficiency in enacting CR are champions who will lead the way in producing the future mental health workforce. These graduates will be recognised for their capacity to meet the needs of the diverse communities that they serve.

Limitations of the study
The limited representation of non-Indigenous educators who have been or are involved in the Djirruwang Program was a recognised limitation of the study. In addition, the reduced number of participants involved in the modified Delphi rounds and having external representation involved in this aspect of the study were also limitations, as individuals external to CSU may have moved employment and contact details may have changed during the process. Finally, the study was time limited and this may have impacted on the outcomes of the study.

Future research
The opportunity to develop a teaching resource created through undertaking this study cannot be understated. As a professional (could be utilised personally if desired) development resource, this creates opportunities for educators to be more reflexive and the possibility to create positive student outcomes and experiences. The resource that has been developed from this research requires further refinement, which will occur over future AR cycles. This will initially take place within the educational team of the Djirruwang Program. Opportunities will also be created to share this resource with students of the Djirruwang Program during residential school periods. This could be introduced as a pilot project to elucidate CR from a student perspective within the educational relationship. Further to this, the resource could again be refined to reflect the student perspectives in the resource.

My Reflections
Thinking about this journey I contemplated the notion that CR is an opportunity to develop and heighten people’s...
awareness of self and through this an awareness of others. How values and beliefs contribute to their actions and enacting CR. If this is the case then I am wondering is CR likened to a proverbial piece of string; how long is a piece of string? CR has the opportunity to evolve and remain fluid to ensure that the thinking and behavior of those that are CR will always contribute to positive outcomes (irrespective of the situation).

**Recommendations**

It is recommended CR training be integrated into the Djirruwang Program. Furthermore, the resource developed through this research, could be adapted to meet the teaching/learning requirements for other tertiary courses that seek to actively and meaningfully engage with Aboriginal and Torres Strait Islander students. Broader applications exist for the creation of CPD programs to promote social inclusion within the health industry. Also as previously indicated the resource can be adapted for use in a corporate setting where diversity is celebrated and respected and ongoing reflective practices exist beyond the education sphere.

- Think/Thought/Think - CR requires you to think about what CR means, and that it must be a conscious thought and then you re-evaluate/think where to from here?
- Context - there must be a context that allows for CR to be conceptualised that enables appropriate interaction with others.
- CR must have culture (recognition and respect for others cultural heritage) at the centre of the exchange.
- Not in isolation –Facilitating and sustaining CR must be entrenched in the psyche of all to be effective.
Summary

I approached this study with my own set of questions as discussed in previous chapters. Participants themselves come with their own set of questions, together we explored and built on the meanings and concepts of how CR is enacted within a classroom setting and our own practice. The researcher has a newfound and informed appreciation that CR has no one meaning. The one word throughout the study that shone through by all participants was the word ‘respect’. Respect in the researchers Wiradjuri language is ‘yindyamarra’. I, the researcher have yindyamarra for all participants who took part in this study and thank you as it is through your lens that educators of the Djirruwang Program current and future will have a culturally appropriate resource that has the potential to enhance their knowledge and understanding of CR. Ultimately the beneficiaries of this study are the future mental health workforce, the students of the Djirruwang Program, and the communities with whom they interact.
References


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Appendix A: Ethics Approval

11 July 2014

Ms Jane Havella
36 Isaacite Crescent
WAGGA WAGGA NSW 2650

Dear Ms Havella,

Thank you for the additional information forwarded in response to a request from the Human Research Ethics Committee (HREC).

The CSU HREC reviews projects in accordance with the National Health and Medical Research Council's National Statement on Ethical Conduct in Research Involving Humans.

I am pleased to advise that your project entitled "Modelling Cultural Responsiveness: An action research study" meets the requirements of the National Statement; and ethical approval for this research is granted for a twelve-month period from 11 July 14.

The protocol number issued with respect to this project is 2014/126. Please be sure to quote this number when responding to any request made by the Committee.

Please note the following conditions of approval:

- all Consent Forms and Information Sheets are to be printed on Charles Sturt University letterhead. Students should liaise with their Supervisor to arrange to have these documents printed;
- you must notify the Committee immediately in writing should your research differ in any way from that proposed. Forms are available at: http://www.csu.edu.au/__data/assets/word_doc/0010/768336/hrec_consent.doc (please copy and paste the address into your browser);
- you must notify the Committee immediately if any serious or unexpected adverse events or outcomes occur associated with your research; that might affect the participants and therefore ethical acceptability of the project. An Adverse Incident Form is available from the website; as above;
- amendments to the research design must be reviewed and approved by the Human Research Ethics Committee before commencement. Forms are available at the website above;

www.csu.edu.au

Last updated: February 2014
Next review: February 2018
• if an extension of the approval period is required, a request must be submitted to the Human Research Ethics Committee. Forms are available at the website above;
• you are required to complete a Progress Report form, which can be downloaded as above, by 15 May 2015 if your research has not been completed by that date;
• you are required to submit a final report, the form is available from the website above.

YOU ARE REMINDED THAT AN APPROVAL LETTER FROM THE CSU HRFC CONSTITUTES ETHICAL APPROVAL ONLY.

If your research involves the use of radiation, biological materials, chemicals or animals a separate approval is required from the appropriate University Committee.

The Committee wishes you well in your research and please do not hesitate to contact the Executive Officer on telephone (02) 6338 4628 or email ethics@csu.edu.au if you have any enquiries.

Yours sincerely

[Signature]

Julie Hiles
Executive Officer
Human Research Ethics Committee
Direct Telephone: (02) 6338 4628
Email: ethics@csu.edu.au

[Stamp: Approved by Professor Tracey Fitzgerald, Deputy Vice-Chancellor (Research)]

This HRFC is constituted and operates in accordance with the National Health and Medical Research Council’s (NHMRC) National Statement on Ethical Conduct in Human Research (2007)
Appendix B: National Ethics Application Form (NEAF)

National Ethics Application Form
Version 2008 - V.2.0

Proposal title: Modelling Cultural Responsiveness: An action research study

For submission to: Charles Sturt University Ethics Human Research Committee (EC00116)

Name: Miss Jane Havelka

Address: 36 Incarnie Crescent Wagga Wagga NSW 2650

Contact: (Bus) 0448827268
(AH) 0448827268
(Mob) 0448827268
(Fax) 0269332866

Proposal status: Complete

Proposal description:

The aim of this project is to describe what educators believe cultural responsiveness means and how it is enacted in practice. The educators are or have been associated with an undergraduate Indigenous program (UIP) that is designed to educate Indigenous students within an allied health profession. Some of these students are employees of Area Health Services across Australia and some undertake the program to gain qualifications that will enable them to help their own people. The study project is well established and reported (Brideson, 2006; Grosvenor, Montague, Toomey, & Glover, 2006; Havelka, 2008).

The program is taught by a team of dedicated educators that consist of three (3) full-time, two (2) part-time, one (1) contracted and a number of casual staff members. The team is a diverse mixture of Indigenous, non-Indigenous, males and females. Qualifications of the team members range from Bachelor through to PhD (Brideson & Jones, 2007; Grosvenor, et al., 2006). The educators are all responsible for modelling cultural responsiveness and helping students to learn more about it.

Indigenous Allied Health Australia Inc. (IAHA) is the national peak organisation representing Aboriginal and Torres Strait Islander Allied Health Professionals and students. IAHA in a Position Paper titled Culturally Responsive Health Care Cultural Competency suggests that phrases such as cultural safety, cultural respect, cultural awareness and cultural sensitivity are all expressions that have been applied to illustrate the attributes required by health professionals to effectively connect with Aboriginal and Torres Strait Islander people. IAHA takes the position in the context of holistic and person centered care that health professionals must be culturally responsive (Indigenous Allied Health Australia (IAHA), March 18, 2013). As part of their commitment to best practice they are dedicated to demonstrating cultural responsiveness. This project seeks to describe what educators believe cultural responsiveness means and how it is enacted in practice.

Educators working in UIP either currently or within the past twenty (20) years will be eligible to participate in the study. In the first instance invitations will be given to current employees and then, depending on the response rate, to past employees beginning with the most recent past academics onwards until ten (10) have agreed to take part. The students will not be eligible to

Commercial-in-Confidence
participate in the project however, it is foreseen further research may be undertaken where the students and/or industry may be involved should the outcomes indicate the process/model is an effective method for understanding cultural responsiveness.

Educators of the ULP will be invited to join the principal researcher in a process of 'photo elicitation' where they will be asked to take photographs in their normal daily. The educators will then be asked to participate, in an information sharing session where they will be invited to give through their photographs, their interpretation of what cultural responsiveness means to them and/or how they see it in everyday practices (Bignante, 2010; Indigenous Allied Health Australia (IAHA), March 18, 2013).

Previously submitted to:
Administrative Section

1. TITLE AND SUMMARY OF PROJECT

1.1. Title

1.1.1 What is the formal title of this research proposal?
Modelling Cultural Responsiveness: An action research study

1.1.2 What is the short title / acronym of this research proposal (if applicable)?
Modelling Cultural Responsiveness

1.2. Description of the project in plain language

1.2.1 Give a concise and simple description (not more than 400 words), in plain language, of the aims of this project, the proposal research design and the methods to be used to achieve those aims.

The aim of this project is to describe what educators believe cultural responsiveness means and how it is enacted in practice. The educators are or have been associated with an undergraduate Indigenous program (UIP) that is designed to educate indigenous students within an allied health profession. Some of these students are employees of Area Health Services across Australia and some undertake the program to gain qualifications that will enable them to help their own people. The study project is well established and reported (Bridson, 2002; Grosvenor, Montague, Toomey, & Glover, 2006; Havell, 2008).

The program is taught by a team of dedicated educators that consist of three (3) fulltime, two (2) part-time, one (1) contracted and a number of casual staff members. The team is a diverse mixture of Indigenous, non-Indigenous, males and females. Qualifications of the team members range from Bachelor through to PhD (Bridson & Jones, 2007; Grosvenor, et al., 2006). The educators are all responsible for modelling cultural responsiveness and helping students to learn more about it.

Indigenous Allied Health Australia Inc. (IAHA) is the national peak organisation representing Aboriginal and Torres Strait Islander Allied Health Professionals and students. IAHA in a Position Paper titled Culturally Responsive Health Care Cultural Competency suggests that phrases such as cultural safety, cultural respect, cultural awareness and cultural sensitivity are all expressions that have been applied to illustrate the attributes required by health professionals to effectively connect with Aboriginal and Torres Strait Islander people. IAHA takes the position in the context of holistic and person centered care that health professionals must be culturally responsive (Indigenous Allied Health Australia (IAHA), March 18, 2013). As part of their commitment to best practice they are dedicated to demonstrating cultural responsiveness. This project seeks to describe what educators believe cultural responsiveness means and how it is enacted in practice.

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Educators of the UIP will be invited to join the principal researcher in a process of ‘photo elicitation’ where they will be asked to take photographs in their normal day(s). The educators will then be asked to participate, in an information sharing session where they will be invited to give through their photographs, their interpretation of what cultural responsiveness means to them and/or how they see it in everyday practices (Gignane, 2010; Indigenous Allied Health Australia (IAHA), March 10, 2013).
2. RESEARCHERS / INVESTIGATORS

2.2. Principal researcher(s) / investigator(s)

2.2.0 How many principal researchers / investigators are there? 1

2.2.1. Principal researcher / investigator 1

2.2.1. Name and contact details
Name: Miss Jane Haveka
Address: 38 Incarnie Crescent
          Wagga Wagga NSW 2650
Organisation: Charles Sturt University
Area: School of Nursing, Midwifery & Indigenous Health
Position: Lecturer/Clinical Coordinator
Contact  (Bus) 0446627200  (Fax) 0269302056
          (Mob) 0446627200
Email: jhaveka@csu.edu.au

2.2.2. Summary of qualifications and relevant expertise
- Certificates in Aboriginal Teaching and Learning & Wiradjuri Language (TAFE)
- Diploma in Aboriginal Health and Community Development (University of Sydney)
- Bachelor in Community and Public Health (Charles Sturt University)
- Post graduate Certificate in Indigenous Health (University of Wollongong)
- Master of Health Science (Charles Sturt University)
- Qualified Aboriginal and Torres Strait Islander Mental Health First Aid Instructor

2.2.2. Please declare any general competing interests
Not applicable

2.2.2. Name the site(s) for which this principal researcher / investigator is responsible.
School of Nursing Midwifery & Indigenous Health, Building 2, Conference Room, Wagga Wagga Campus.

2.2.3 Describe the role of the principal researcher / investigator in this project.
Primarily responsible for driving, developing, implementing and writing up the thesis or equivalent document.
- maintaining contact with supervisors;
- keeping to the schedule as agreed with the supervisors and approved in your research proposal;
- taking the initiative in identifying problems and potential solutions to these problems;
- adhering to the codes of conduct and ethical standards which govern research;
- ensuring that the documentation conforms to the University’s academic regulations; and
- discussing with supervisors, any dissatisfaction that I might have with the supervisory process.

2.2.4 Is the principal researcher / investigator a student? Yes

2.2.4. What is the educational organisation, faculty and degree course of the student?
Organisation: Charles Sturt University
Faculty: Faculty of Science
Degree course: Doctor of Health Science

2.2.4. Is this research project part of the assessment of the student? Yes

2.2.4. Is the student’s involvement in this project elective or compulsory? Compulsory

2.2.4. What training or experience does the student have in the relevant research methodology?
I have enrolled in Charles Sturt University’s Qualitative Research Series - Mixed Methods: Nov 2013 and I have been observing Youtube Tutorials

2.2.4. What training has the student received in the ethics of research?
I have enrolled in Charles Sturt University’s Ethics in Research involving Human Participants: Oct 2013
I undertook the University of Wollongong’s Online Human Research Ethics Course consisting of five (5)
1. Introduction to Research Ethics: Issues, Guidelines, Principal & Values
2. Research Merit and Integrity
3. Justice
4. Beneficence
5. Respect


I have also read and am familiar with the following:
- National Statement on Ethical Conduct in Research Involving Humans
- Australian Code for the Responsible Conduct of Research
- Joint NHMRC/AVCC Statement and Guidelines on Research Practice (1067)
- Guidelines approved under Section 65A of the Privacy Act 1988
- National Statement on Ethical Conduct in Human Research and ethical review and research involving only low or negligible risk
- Research Involving Aboriginal and Torres Strait Islanders
- Values and Ethics: Guidelines to Ethical Conduct in Aboriginal and Torres Strait Islander Health Research
- Keeping research on track: a guide for Aboriginal and Torres Strait Islander peoples about health research ethics part A
- Keeping research on track: a guide for Aboriginal and Torres Strait Islander peoples about health research ethics part B
- Aboriginal and Torres Strait Islander Health and Research Advisory Committee formerly the Aboriginal and Torres Strait Islander Health Forum
- Essential Facts: The Aboriginal Health & Medical Research Council (AH&MR) Ethics Committee

2.2.4... Describe the supervision to be provided to the student. NS 4.8.6

The Principal Supervisor is accountable to the relevant Faculty Associate Dean or Sub-Dean for advising and monitoring the progress of a HDR candidate and leading the supervisory team. The Principal Supervisor has final responsibility for the decisions made by the supervisory team.

Co-supervisors may have responsibilities relating only to certain aspects of the projects.

Responsibilities of the Supervisory Team, as a whole, include:
- providing guidance, where appropriate, on:
  - the nature of the research,
  - the standard expected for particular degrees,
  - the choice of the research topic,
  - the planning of the research program,
  - ethical issues relating to the research,
  - methodological issues,
  - data analysis issues,
  - exploring solutions for unexpected problems which arise in the research;

2.2.4... How many supervisors does the student have? 2

2.2.4... Supervisor 1

2.2.4... Provide the name, qualifications, and expertise, relevant to this research, of the students’ supervisor

<table>
<thead>
<tr>
<th>Title</th>
<th>Karen</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Francis</td>
</tr>
<tr>
<td>Surname</td>
<td></td>
</tr>
<tr>
<td>Summary of qualifications and relevant expertise</td>
<td>RN, PhD, M(H)H Sc, Nsg, MED, Grad Cert Uni Teach Learn/B(H)H Sc, Nsg, Dip H(H) Sc, Nsg</td>
</tr>
</tbody>
</table>

Professor Francis is a recognised nationally and internationally for her contribution to the development of the discipline of rural nursing. Her research and publication agendas have focused on exploring the realities of nursing in rural environments, health workforce, preparation for practice, and rural population health issues. Professor Francis has shared her understandings of rural nursing through presentations as an invited speaker at a number of international conferences and as a delegate in numerous international forums convened to discuss rural nursing and advanced nursing practice. Professor Francis is a recognised nationally and internationally for her contribution to the development of the discipline of rural nursing. Her research and publication agendas have focused on exploring the realities of nursing in rural environments, health workforce, preparation for practice, and rural population health issues. Professor Francis has shared her understandings of rural nursing through presentations as an invited speaker at a number of international conferences and as a delegate in numerous international forums convened to discuss rural nursing and advanced nursing practice. Professor Francis is a recognised nationally and internationally for her contribution to the development of the discipline of rural nursing. Her research and publication agendas have focused on exploring the realities of nursing in rural environments, health workforce, preparation for practice, and rural population health issues. Professor Francis has shared her understandings of rural nursing through presentations as an invited speaker at a number of international conferences and as a delegate in numerous international forums convened to discuss rural nursing and advanced nursing practice. Professor Francis is a recognised nationally and internationally for her contribution to the development of the discipline of rural nursing. Her research and publication agendas have focused on exploring the realities of nursing in rural environments, health workforce, preparation for practice, and rural population health issues. Professor Francis has shared her understandings of rural nursing through presentations as an invited speaker at a number of international conferences and as a delegate in numerous international forums convened to discuss rural nursing and advanced nursing practice.
Francois has expertise in nursing leadership and management and has presented a series of workshops on Thailand and Malaysia on these issues.

Professor Francois is a leader in health promotion and has written a seminal textbook that is used throughout Australia and New Zealand as both an undergraduate and postgraduate textbook. Her book Australia & New Zealand: community as partner: theory and practice in nursing is written for students and clinicians working in community nursing in Australia and New Zealand. The text first provides a broad overview of global and national primary health policies and practices. Health promotion is highlighted throughout and a partnership approach is used to show how community nurses can work effectively with communities. This text is an invaluable resource for students, practising community nurses and other health professionals. Up-to-date and rich in detail this new textbook explores the World Health Organization’s policies and goals for health for all and discusses and demonstrates how these policies are being implemented at a national and local level in Australia and New Zealand. The partnership approach taken in Community as Partner provides a framework for planning health promotion programs with local communities. A wide range of community groups are introduced and analysed. A variety of examples of actual health promotion programs and activities are provided to show how effective partnerships can be forged to promote the health and well-being of local communities.

Professor Francois contributes to the development of nursing, in particular rural nursing, through her role as an executive member of the Australian Rural Nurses and Midwives Association, and as an executive member of the International Council of Nurses Rural and Remote Nurses Network. Professor holds a ministerial appointment with the Nurses Board of Victoria which is responsible for the regulation of nursing in Victoria. She has also been a member of the Nurses and Midwives Board of New South Wales Nurse Practitioner Advisory Committee and a panel member for the endorsement of nurses as Nurse Practitioners in this jurisdiction. Professor Francois has served on many state/national committees and participated in forums examining and developing policy and/or guidelines on nursing education and practice.

2.2.4...Supervisor 2

2.2.4...Provide the name, qualifications, and expertise, relevant to this research, of the students' supervisor

<table>
<thead>
<tr>
<th>Title</th>
<th>Prof</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Mary</td>
</tr>
<tr>
<td>Surname</td>
<td>Fitzgerald</td>
</tr>
</tbody>
</table>

Summary of qualifications and relevant expertise

Mary Fitzgerald was appointed Professor of Nursing at QUT in July, 2012. She takes a leadership role in research and post-graduate research studies. She is also charged with engaging with our clinical partners and supporting practice development and evidence based practice.

Mary has a wealth of experience both as a nurse and as an academic. As a senior clinician with more than twenty years clinical experience she came to Australia in 1992 to study at the University of New England. After completing her PhD, she worked as Deputy Head and subsequently
as Acting Head of the Department of Clinical Nursing, The University of Adelaide and Royal Adelaide Hospital. In 2001 she joined the staff of the School of Nursing and Midwifery at The University of Newcastle as Professor of Nursing based at Gosford Hospital and Central Coast Health where she facilitated practice development initiatives and created links between the health service and the international practice development community. In 2005 she was appointed to James Cook University as Professor of Nursing and Director of Research where she introduced and coordinated a professional doctorate of nursing specifically for senior nurses who want to generate evidence in their workplace. She has supervised eight PhD candidates, two masters by research candidates, thirteen Master of Nursing Science and two Bachelor of Nursing (Hons) candidates through to successful completion. She is a Fellow of the Royal College of Nursing Australia.

She was a founding member of the Editorial Board of the Journal of Clinical Nursing and later served as International advisor for eighteen years. She was on the Board of the International Journal of Nursing Studies from 2008 to 2013.

2.3. Associate researcher(s) / investigator(s)

2.3.1 How many known associate researchers are there? (You will be asked to give contact details for these associate researchers / investigators at question 2.3.1.1) 0

2.3.2 Do you intend to employ other associate researchers / investigators? No

2.4. Contact

Provide the following information for the person making this application to the HREC.

2.4.1. Name and contact details

Name: Miss Jane Havelka
Address: 36
          Incarnie Crescent
          Wagga Wagga NSW 2650
Organization: Charles Sturt University
Area: School of Nursing, Midwifery & Indigenous Health
Position: Lecturer/Clinical Coordinator
Contact (Bus) 0448827288 (AH) 0448827288 (Mob) 0448827288 (Fax) 0269332968
Email: jhavelka@csu.edu.au

2.5. Other personnel relevant to the research project

2.5.1 How many known other people will play a specified role in the conduct of this research project? 0

2.5.2 Is it intended that other people, not yet known, will play a specified role in the conduct of this research project? No

2.6. Certification of researchers / Investigators

2.6.1 Are there any relevant certification, accreditation or credentialing requirements relevant to the conduct of this research? No

2.7. Training of researchers / investigators
<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.7.1 Do the researchers / investigators or others involved in any aspect of this research project require any additional training in order to undertake this research?</td>
<td>No</td>
</tr>
</tbody>
</table>
3. RESOURCES

3.1. Project Funding / Support

3.1.1. Indicate how the project will be funded

[Please note that all fields in any selected funding detail column (with the exception of the code) will need to be completed.]

<table>
<thead>
<tr>
<th></th>
<th>External</th>
<th>Internal</th>
<th>Sponsor</th>
<th>By Researchers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Competitive</td>
<td>Competitive</td>
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<td>Name of Grant / Sponsor</td>
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<td>Not applicable</td>
<td>Not applicable</td>
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<td>0</td>
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<td>0</td>
</tr>
<tr>
<td>Code (optional)</td>
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<td>Not applicable</td>
<td>Not applicable</td>
<td>Not applicable</td>
</tr>
<tr>
<td>Confirmed / Sought</td>
<td>Not Sought</td>
<td>Not Sought</td>
<td>Not Sought</td>
<td>Not Sought</td>
</tr>
<tr>
<td>Detail in kind support</td>
<td>Not applicable</td>
<td>Not applicable</td>
<td>Not applicable</td>
<td>Not applicable</td>
</tr>
</tbody>
</table>

Indicate the extent to which the scope of this project aligns with the HREC application and grant.

3.1.1. How will you manage a funding shortfall (if any)?

Not applicable

3.1.2. Will the project be supported in other ways eg. in-kind support/equipment by an external party eg. sponsor?

No

3.2. Duality of Interest

3.2.1. Describe any commercialisation or intellectual property implications of the funding/support arrangement.

Not applicable

3.2.2. Does the funding/support provider(s) have a financial interest in the outcome of the research?

No

3.2.3. Does any member of the research team have any affiliation with the provider(s) of funding/support, or a financial interest in the outcome of the research?

No

3.2.4. Does any other individual or organisation have an interest in the outcome of this research?

No

3.2.5. Are there any restrictions on the publication of results from this research?

No
4. PRIOR REVIEWS

4.1. Ethical review

4.1.0. Duration and location

4.1.0. In how many Australian sites, or site types, will the research be conducted? 1
4.1.0. In how many overseas sites, or site types, will the research be conducted? 0

Provide the following information for each site or site type (Australian and overseas, if applicable) at which the research is to be conducted:

4.1.0... Site / Site Type 1

4.1.0... Site / Site Type Name
School of Nursing Midwifery & Indigenous Health, Building 2, Conference Room, Wagga Wagga

4.1.0... Site / Site Type Location
School of Nursing Midwifery & Indigenous Health, Building 2, Conference Room, Wagga Wagga

4.1.0... Provide the start and finish dates for the whole of the study including data analysis

Anticipated start date 01/07/2012
Anticipated finish date 14/02/2014

4.1.0... Are there any time-critical aspects of the research project of which an HREC should be aware? No

4.1.1 To how many Australian HREC(s) (representing site organisations or the researcher's / investigator's organisation) is it intended that this research proposal be submitted? 1

4.1.1... HREC 1

4.1.1... Name of HREC
Charles Sturt University Ethics Human Research Committee (EC00116)

4.1.1... Provide the start and finish dates for the research for which this HREC is providing ethical review.

Anticipated start date or date range 01/07/2014
Anticipated finish date or date range 31/10/2014

4.1.1... For how many sites at which the research is to be conducted will this HREC provide ethical review? 1

4.1.1... Site 1

4.1... Name of site
School of Nursing Midwifery & Indigenous Health, Building 2, Conference Room, Wagga Wagga

4.1.1... Which of the researchers / investigators involved in this project will conduct the research at this site?

Principal Researcher(s)
Miss Jane Havelka

Associate Researcher(s)

4.1.2 Have you previously submitted an application, whether in NEAF or otherwise, for an ethical review of this research project to any other HREC(s)? No

4.3. Peer review

4.3.1 Has the research proposal, including design, methodology and evaluation undergone, or will it undergo, a peer review process? Yes

4.3.1... Provide details of the review and the outcome. A copy of the letter / notification, where available, should be attached to this application.

Candidature endorsed by the Faculty of Health Science. Proposal presented to the Faculty of Health Science Research Symposium July, 2013.

Commercial-in-Confidence
Ethical Review Section

Summary

Applicant / Principal Researcher(s)

Miss Jane Havelka
- Certificates in Aboriginal Teaching and Learning & Wiradjuri Language (TAFE)
- Diploma in Aboriginal Health and Community Development (University of Sydney)
- Bachelor in Community and Public Health (Charles Sturt University)
- Postgraduate Certificate in Indigenous Health (University of Wollongong)
- Master of Health Science (Charles Sturt University)
- Qualified Aboriginal and Torres Strait Islander Mental Health First Aid Instructor

Potential conflicts of interest
Not applicable

Other Relevant Personnel

Prof Karen Francis
RN, PhD, MHLth Sc, Nao, MEd, Grad Cert Uni Teach/Learn/Hlth Sc, Nao, Dip HLth Sc, Nao

Professor Francis is a recognised nationally and internationally for her contribution to the development of the discipline of rural nursing. Her research and publication agendas have focused on exploring the realities of nursing in rural environments, health workforce, preparation for practice, emergent contexts of practice, and rural population health issues. Professor Francis has shared her understandings of rural nursing through presentations as an invited speaker at a number of international conferences and as a delegate in numerous international forums convened to discuss rural nursing and advanced nursing practice. Professor Francis has expertise in nursing leadership and management and has presented a series of workshops on Thailand and Malaysia on these issues.

Professor Francis is a leader in health promotion and has written a seminal textbook that is used throughout Australia and New Zealand as both an undergraduate and post graduate textbook. Her book Australia & New Zealand, community as partner: theory and practice in nursing is written for students and clinicians working in community nursing in Australia and New Zealand. The text first provides a broad overview of global and national primary health policies and practices. Health promotion is highlighted throughout and a partnership approach is used to show how community nurses can work effectively with communities. This text is an irreplaceable resource for students, practicing community nurses and other health professionals. Up-to-date and rich in detail this new textbook explores the World Health Organization's policies and goals for health for all and discusses and demonstrates how these policies are being implemented at a national and local level in Australia and New Zealand. The partnership approach taken in Community as Partner provides a framework for planning health promotion programs with local communities. A wide range of community groups are introduced and analysed. A variety of examples of actual health promotion programs and activities are provided to show how effective partnerships can be forged to promote the health and well-being of local communities.

Professor Francis contributes to the development of nursing, in particular rural nursing, through her role as an executive member of the Australian Rural Nurses and Midwives Association, and as an executive member of the International Council of Nurses Rural and Remote Nurses Network. Professor holds a ministerial appointment with the Nursing Board of Victoria which is responsible for the regulation of nursing in Victoria. She has also been a member of the Nurses and Midwives Board of New South Wales Nurse Practitioner Advisory Committee and a panel member for the endorsement of nurses as Nurse Practitioners in this jurisdiction. Professor Francis has served on many state/national committees and participated in forums examining and developing policy and/or guidelines on nursing education and practice.

Prof Mary Fitzgerald
Mary Fitzgerald was appointed Professor of Nursing at CSU in July, 2012. She takes a leadership role in research and post-graduate research studies. She is also charged with engaging with our clinical partners and supporting practice development and evidence based practice.

Mary has a wealth of experience both as a nurse and as an academic. As a senior clinician with more than twenty years clinical experience she came to Australia in 1992 to study at the University of New England. After completing her PhD, she worked as Deputy Head and subsequently as Acting Head of the Department of Clinical Nursing, The
University of Adelaide and Royal Adelaide Hospital. In 2001 she joined the staff of the School of Nursing and Midwifery at The University of Newcastle as Professor of Nursing based at Gosford Hospital and Central Coast Health where she facilitated practice development initiatives and created links between the health service and the international practice development community. In 2005 she was appointed to James Cook University as Professor of Nursing and Director of Research where she introduced and coordinated a professional doctorate of nursing specifically for senior nurses who want to generate evidence in their workplace. She has supervised eight PhD candidates, two masters by research candidates, thirteen Master of Nursing Science and two Bachelor of Nursing (Hons) candidates through to successful completion. She is a Fellow of the Royal College of Nursing Australia. She was a foundation member of the Editorial Board of the Journal of Clinical Nursing and later served as an international advisor for eighteen years. She was on the Board of the International Journal of Nursing Studies from 2006 to 2013.
5. PROJECT

5.1. Type of Research

5.1.1 Tick as many of the following ‘types of research’ as apply to this project. Your answers will assist HRECs in considering your proposal. A tick in one of these boxes will generate a list of questions relevant to your proposal (mainly because the National Statement requires additional ethical matters to be considered), which will appear in Section 9 of NEAF.

This project involves:
- [X] Research using qualitative methods NS 3.1
- [X] Research on workplace practices or possibly impacting on workplace relationships NS 4.3

5.1.2 Does the research involve limited disclosure to participants? NS 2.3
No

5.1.3 Are the applicants asking the HREC/ review body to waive the requirement of consent? NS 2.3.0
No

5.2. Research plan

5.2.1 Describe the theoretical, empirical and/or conceptual basis, and background evidence, for the research proposal, e.g., previous studies, anecdotal evidence, review of literature, prior observation, laboratory or animal studies (4000 character limit). NS 1.1

The delivery of the ULP over the previous thirteen years has provided me with the opportunity to reflect on my teaching. I have a long history of teaching cultural competence now known as cultural responsiveness yet it was through engaging in a reflective process that I began to question my understanding as an Indigenous woman of what this actually means. Further, I questioned if I am culturally responsive and if my teaching is reflective of someone who has embodied the philosophical tenants underpinning this concept.

A review of the literature, feedback from industry, and online student evaluations suggest that Indigenous people/students also struggle with understanding and being culturally responsive. The question then begs that if Indigenous students struggle not just with the notion of cultural responsiveness but the ensuing actions or responses to culture, then how do non-Indigenous students/staff come to embrace cultural responsiveness (Brindley, 2008; Gay, 2002, 2010; Grosvenor, Montague, Tomney, & Glover, 2006; Indigenous Allied Health Australia (IAHA), April 29, 2013; Kea, Campbell-Whatley, & Richards, 2008; Montgomery, 2001). As a first stage in a larger participatory action research (PAR) study (to implement a strategy to develop cultural responsiveness amongst our students, faculty and stakeholders) I have posed a preliminary research question: what does being culturally responsive mean to people who have been living and teaching it through the Djirrung program. This is an interpretive study using interview data (McIntyre, 2008; Walter, 1986; Whyte, 1962).

Photo elicitation, which is based on the simple idea of taking photos, gives voice to a subject and captures the missing/ness which applies thought in a visual and practical way (Bignante, 2010. Clark-banex, 2004; Harper, 2002; Radley & Taylor, 2003).

"Photo-interviewing was certainly used in early anthropological research. Malinowski, for instance, was one of the first to use such a method while studying the culture of the Tiobland islands at the end of the 19th century. During feedback he would show photos to key informants in order to get them to talk about specific rituals. This use of photographs to provoke a response, became known later as photo elicitation (Caldicula, 1988; Harper 1964, 1968; Healey & Levy, 1991)."

In this method, photos are used as visual inventories and a basis for the interview discussion. The photos themselves do not provide the data rather it is the conversation or the yarning generated from the photos that data is drawn. Cappello (2005) states "Photo interviewing is a useful method for qualitative inquiry..." (pg 5)

Some benefits of using photos within an interview context includes building rapport between researcher and interviewees; reducing some of the unease of interviews because there is something to focus on; The participants use the image to crystallise their understanding of cultural responsiveness as a means to information that otherwise might have remained hidden in a face to face interview; and photos can produce data that illuminates a subject which may be invisible to the researcher but apparent to the interviewees.

Although photo elicitation as a data collection tool is relatively new in the health science arena it resonates with Indigenous ways of knowing and indeed pedagogy (Amerson & Livingston, 2014). Authors have utilized this method in many ways including self-reflection and even as a technique of a cultural extension of the senses to give the project validation and validity and add richness and depth. Photo elicitation allows the
5.2.2 State the aims of the research and the research question and/or hypotheses, where appropriate.

The aim of this project is to describe what educators believe cultural responsiveness means and how it is enacted in practice.

6.2.3 Has this project been undertaken previously?

No

5.3. Benefits/Risks

5.3.0 Does the research involve a practice or intervention which is an alternative to a standard practice or intervention?

No

6.3.2 What expected benefits (if any) will this research have for the wider community?

The UoP has been operating for twenty (20) years this November, thirteen (13) of these years have been with Charles Sturt University’s Wagga Wagga campus. For programs such as this to be successful and have continued standing in the community as a leader in its field, educators must ensure they are up-dating their skills and knowledge in the field in which they teach.

5.3.3 What expected benefits (if any) will this research have for participants? NS 3.1

If students and/or industry are able to observe educators actively practicing and articulating culturally responsiveness this will add enormously to an understanding of culturally responsive practices. This then will provide increased opportunities for students to learn and aid in recruitment and retention for the University, other undergraduate Indigenous programs and industry thus, aid in building the workforce for communities.

5.3.4 Are there any risks to participants as a result of participation in this research?

Yes NS 2.1

5.3.5 Explain how the likely benefit of the research justifies the risks of harm or discomfort to participants. NS 1.6

(a) As pre mentioned some of the participants are of indigenous background and when words such as cultural safety, cultural awareness and cultural sensitivity are used this can be distressing. Also as one in five people in Australia aged 16-85 in any one (1) year will suffer from a mental health disorder some participants may be at risk of psychological stress, possible embarrassment, anxiety and/or discomfort (Black Dog Institute, Oct, 2012).

(b) Pre-arrangements for counselling will be made available to participants in the project. Charles Sturt University provide a free counselling service to staff and students of the university. Once arrangements have been organised with the service participants will be provided with a link and 1800 number should participants need to access the counselling service. It will be made clear to participants that the counselling service will have no contact with the investigator regarding their service. Their names will not be given to the counsellors and it will be a free service.

5.3.8 Are there any other risks involved in this research? eg. to the research team, the organisation, others

No

6.3.9 Is it anticipated that the research will lead to commercial benefit for the investigator(s) and/or the research sponsor(s)?

No

5.3.11 Is there a risk that the dissemination of results could cause harm of any kind to individual participants - whether their physical, psychological, spiritual, emotional, social or financial well-being, or to their employability or professional relationships - or to their communities?

Yes

5.3.11 Describe the risk and explain how it will be managed.

As above in 5.3.2, 5.3.3, 5.3.5

(a) Some of the participants are of Indigenous background and when words such as cultural safety, cultural respect, cultural awareness and cultural sensitivity are used this can be distressing. Also as one in five people in Australia aged 16-85 in any one (1) year will suffer from a mental health disorder some participants may be at risk of psychological stress, possible embarrassment, anxiety and/or discomfort (Black Dog Institute, Oct, 2012).

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5.4. Monitoring
5.4.1 What mechanisms do the researchers / investigators intend to implement to monitor the conduct and progress of the research project? **NS 5.5**

- maintaining contact with supervisors;
- keeping to the schedule as agreed with the supervisors and approved in your research proposal;
- taking the initiative in identifying problems and potential solutions to these;
- adhering to the codes of conduct and ethical standards of CSU;
- ensuring that the thesis conforms to the requirements of the University, and
- discussing with supervisors any dissatisfaction that you might have with the supervisory process.
6. PARTICIPANTS

6.1. Research participants

6.1.1. The National Statement identifies the need to pay additional attention to ethical issues associated with research involving certain specific populations.

This question aims to assist you and the HREC to identify and address ethical issues that are likely to arise in your research, if its design will include one or more of these populations. Further, the National Statement recognises the cultural diversity of Australia’s population and the importance of respect for that diversity in the recruitment and involvement of participants. Your answer to this question will guide you to additional questions if any relevant to the participants in your study.

6.1.1 Tick as many of the following types of research participants' who will be included because of the project design, or their inclusion is probable, given the diversity of Australia’s population. If none apply, please indicate this below.

<table>
<thead>
<tr>
<th>Possible participant</th>
<th>b) Probable coincidental recruitment</th>
<th>c) Design specifically excludes</th>
</tr>
</thead>
<tbody>
<tr>
<td>People whose primary language is other than English (LOTE)</td>
<td>☒</td>
<td></td>
</tr>
<tr>
<td>Women who are pregnant and the human foetus</td>
<td>☒</td>
<td></td>
</tr>
<tr>
<td>Children and/or young people (i.e. &lt;18 years)</td>
<td>☒</td>
<td>☒</td>
</tr>
<tr>
<td>People in existing dependent or unequal relationships</td>
<td>☒</td>
<td></td>
</tr>
<tr>
<td>People highly dependent on medical care</td>
<td>☒</td>
<td></td>
</tr>
<tr>
<td>People with a cognitive impairment, an intellectual disability or a mental illness</td>
<td>☒</td>
<td>☒</td>
</tr>
<tr>
<td>Aboriginal and/or Torres Strait Islander peoples</td>
<td>☒</td>
<td></td>
</tr>
<tr>
<td>People who may be involved in illegal activity</td>
<td>☒</td>
<td></td>
</tr>
</tbody>
</table>

You have indicated that it is probable that

- People whose primary language is other than English (LOTE)
- Women who are pregnant and the human foetus
- People in existing dependent or unequal relationships
- People highly dependent on medical care
- Aboriginal and/or Torres Strait Islander peoples
- People who may be involved in illegal activity

may be inadvertently recruited into this project. The National Statement identifies specific ethical considerations for these group(s).

6.1.3. Please explain how you will address these considerations in your proposed research.

This project specifically targets participants who have an educational responsibility to the UIP.

Some participants will be from Aboriginal and/or Torres Strait Islander backgrounds, although this population will not be explicitly targeted through the project. The principal researcher is an Aboriginal person who understands cultural nuances and will ensure that Aboriginal and Torres Strait participants are comfortable with the process of being involved with the study.

Access to the employer support program (ESP) offered by CSU will be made available to participants if needed. Details of the ESP will be added to the information sheet and provided to all participants. It will be made clear to participants that the counselling service will have no contact with the investigator regarding their access of the service.

6.2. Participant description
6. PARTICIPANTS

6.1. Research participants

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<table>
<thead>
<tr>
<th>People whose primary language is other than English (LOTE)</th>
<th>b) Probable coincidental recruitment</th>
<th>c) Design specifically excludes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Women who are pregnant and the human foetus NS 4.1</td>
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<td>[ ]</td>
</tr>
<tr>
<td>Children and/or young people (i.e. &lt;18 years) NS 4.2</td>
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<tr>
<td>People in existing dependent or unequal relationships NS 4.3</td>
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</tr>
<tr>
<td>People highly dependent on medical care NS 4.4</td>
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<td>[ ]</td>
</tr>
<tr>
<td>People with a cognitive impairment, an intellectual disability or a mental illness NS 4.5</td>
<td>[ ]</td>
<td>[X]</td>
</tr>
<tr>
<td>Aboriginal and/or Torres Strait Islander peoples NS 4.7</td>
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<td>[ ]</td>
</tr>
<tr>
<td>People who may be involved in illegal activity</td>
<td>[X]</td>
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</tbody>
</table>

<table>
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6.1.2 Please explain how you will address these considerations in your proposed research.

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Some participants will be from Aboriginal and/or Torres Strait Island backgrounds, although this population will not be explicitly targeted through the project. The principal researcher is an Aboriginal person who understands cultural nuances and will ensure that Aboriginal and Torres Strait participants are comfortable with the process of being involved with the study.

Access to the employer support program (ESP) offered by CSJ will be made available to participants if needed. Details of the ESP will be added to the information sheet and provided to all participants. It will be made clear to participants that the counselling service will have no contact with the investigator regarding their access of the service.

6.2. Participant description
6.2.1 How many participant groups are involved in this research project? 1
6.2.2 What is the expected total number of participants in this project at all sites? 10

6.2.3. Group 1
6.2.3.1 Group name for participants in this group
Educators
6.2.3.2 Expected number of participants in this group
10
6.2.3.3 Age range
25-85
6.2.3.4 Other relevant characteristics of this participant group
Not applicable
6.2.3.5 Why are these characteristics relevant to the aims of the project?
Not applicable

6.2.4. Your response to questions at Section 6.1 - Research Participants indicates that the following participant groups are excluded from your research. If this is not correct please return to section 6.1 to amend your answer.
Children and/or young people (i.e. < 18 years)
People with an intellectual or mental impairment

6.2.4.1 Have any particular potential participants or groups of participants been excluded from this research? In answering this question you need to consider if it would be unjust to exclude these potential participants. NS 1.4
No

6.3. Participation experience

6.3.1 Provide a concise detailed description, in not more than 200 words, in terms which are easily understood by the lay reader of what the participation will involve.
Participants will be encouraged to take as many photos as they like in a normal day(s). They will be asked to choose up to five (5) to bring with them to the information sharing session that will last no longer than one hour.

The principal researcher does not want to exclude photos of people. However, should participants include people in their photos they will be informed in the information sheet that they will be required to attain written consent form the person(s) (appendix C: Image Consent).

6.4. Relationship of researchers / investigators to participants

6.4.1 Specify the nature of any existing relationship or one likely to arise during the research, between the potential participants and any member of the research team or an organisation involved in the research.
The Principal researcher and potential participants are all employees of Charles Sturt University.
This is a participatory project where the participants are colleagues with a common purpose to contribute to best practice in delivery of health services that are culturally responsive.

The relationships that may have formed are seen to be positive and do not involve power relationship.

6.4.2 Describe what steps, if any, will be taken to ensure that the relationship does not impair participants’ free and voluntary consent and participation in the project.
Invitation to join the study and assurance of no negative consequences for a decline of the invitation or withdrawal from the study after accepting.

6.4.3 Describe what steps, if any, will be taken to ensure that decisions about participation in the research do not impair any existing or foreseeable future relationship between participants and researcher / investigator or organisations.
Free to withdraw at any stage up until data analysis completed.

6.4.4 Will the research impact upon, or change, an existing relationship between participants and researcher / investigator or organisations? No

6.4.5 Is it intended that the interview transcript will be shown or made available to participants? Yes 3.1.15

6.4.5 Why is it considered important that participants have access to this information?

Commercial-in-Confidence
6.2.1 How many participant groups are involved in this research project?

6.2.2 What is the expected total number of participants in this project at all sites?

10

6.2.3 Group 1

6.2.3.1 Group name for participants in this group
Eduators

6.2.3.2 Expected number of participants in this group
10

6.2.3.3 Age range
25-35

6.2.3.4 Other relevant characteristics of this participant group
Not applicable

6.2.3.5 Why are these characteristics relevant to the aims of the project?
Not applicable

6.2.4 Your response to questions at Section 6.1 - Research Participants indicates that the following participant groups are excluded from your research. If this is not correct please return to section 6.1 to amend your answer.

Children and/or young people (ie <18 years)

People with an intellectual or mental impairment

6.2.4.1 Have any particular potential participants or groups of participants been excluded from this research? In answering this question you need to consider if it would be unjust to exclude these potential participants.

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No

6.4.5 Is it intended that the interview transcript will be shown or made available to participants?

Yes

6.4.5 Why is it considered important that participants have access to this information?
Nursing, Midwifery & Indigenous Health
02 98 332988
moffatgeral@csu.edu.au

Should you elect to participate I have also attached a written consent prepared by Jane in which you are required to sign, date and return to Jane directly via her e-mail at jhavelka@csu.edu.au

Jane will contact you within 3 working days on receiving your signed consent. Thank you for your time and consideration.

6.5.5 If it became known that a person was recruited to, participated in, or was excluded from the research, would that knowledge expose the person to any disadvantage or risk? No

6.6. Consent process

6.6.1. Will consent for participation in this research be sought from all participants? Yes

6.6.1.1. Will there be participants who have capacity to give consent for themselves? Yes

6.6.1.2. What mechanisms/assessments/tools are to be used, if any, to determine each of these participants' capacity to decide whether or not to participate?

No tools required. Potential participants will be given an information sheet that will outline the project aims and objectives, confidential and ethical responsibilities and participants' requirements.

6.6.1.3. Are any of the participants children or young people? No

6.6.1.4. Will there be participants who do not have capacity to give consent for themselves? No

6.6.1.5. Describe the consent process, ie how participants or those deciding for them will be informed about, and choose whether or not to participate in, the project.

Potential participants will be contacted via e-mail by a third party which will include:
- An information sheet that will outline the project aims and objectives, confidential and ethical responsibilities and participants' requirements (appendix A: Information Sheet).
- A consent form for signing should potential participants agree to part in the project (appendix B: Project Consent).
- Consent to have images of person taken (appendix C: Image Consent) and
Consent to reproduce photographs (appendix E)

6.6.1.6. If a participant or person on behalf of a participant chooses not to participate, are there specific consequences of which they should be made aware, prior to making this decision? 4.6.5 - 4.6.7

Potential participants are under no obligation to take part in this project and will be no penalty or discriminatory treatment if you choose not to.

6.6.1.7. Might individual participants be identifiable by other members of their group, and if so could this identification expose them to risks?

This is a participatory project where the participants are colleagues with a common purpose to contribute to best practice in delivery of health services that are culturally responsive. The relationships that may have formed are seen to be positive and do not involve power relationship.

No photos of the participants themselves will be used in the project. All identifiable markers in the transcripts will be removed. If individual participants wish to personally acknowledge their contribution they are free to do so.

6.6.1.8. If a participant or person on behalf of a participant chooses to withdraw from the research, are there specific consequences of which they should be made aware, prior to giving consent? Participants are free to withdraw from the project at anytime up until data analysis with no penalty or discriminatory treatment.

6.6.1.9. Specify the nature and value of any proposed incentive/payment (eg movie tickets, food vouchers) or reimbursement (eg travel expenses) to participants.

There will be light refreshments (biscuits & fruit) provided during the Information Sharing Sessions

6.6.1.10. Explain why this offer will not impair the voluntary nature of the consent, whether by participants' or persons deciding for their behalf. NS 22.10 - 22.11

This is a participatory project where the participants are colleagues with a common purpose to contribute to best practice in delivery of health services that are culturally responsive.

6.6.3 Do you propose to obtain consent from individual participants for your use of their stored data/samples for this research project? Yes
8. CONFIDENTIALITY/PRIVACY

8.1. Do privacy guidelines need to be applied in the ethical review of this proposal?

8.1.1 Indicate whether the source of the information about participants which will be used in this research project will involve:

[X] collection directly from the participant

8.1.1... Information which will be collected for this research project directly from the participant

8.1.1.1 Describe the information that will be collected directly from participants. Be specific where appropriate.

Data Collection - Photo Elitiation

☐ Participants will be encouraged to take as many photos as they like in a normal day(s). They will be asked to choose up to five (5) for the information sharing session.

☐ The principal researcher does not want to exclude photos of people. Therefore, should participants include people in their photos they will be informed in the information sheet that they will be required to attain written consent form the person(s) (appendix C: Image Consent)

When the discussion with photographs is finished the participants will be asked which, if any of the photographs, may be printed in the thesis. It will be explained then that if they agree they will not be acknowledged individually in the thesis however, it is their prerogative to disclose to others if they so wish. The photographs will not be used for any other purpose other than to report this study in the thesis, an academic publication or conference presentation. The photograph remains the property of the person who took it, see attached (appendix E: Consent to Reproduce).

8.1.1.2 The information collected by the research team about participants will be in the following form(s).

[X] non-identifiable

8.2. Using information from participants

8.2.1 Describe how information collected about participants will be used in this project.

The consent form will be the only place that will hold any identifying information of participants. The project's aims or results will not require identification of participants other than they are educators of the UIP. Given that the UIP is in its twentieth (20th) year and it has had many educators it would be extremely difficult for these participants to be identified.

☐ Signed consent forms will be locked in a filing cabinet in the Charles Sturt University office of the Principal researcher.

☐ Audio tapes will be password protected on the Principal researcher's computer

☐ Digital files and transcripts will be password protected on Principal researcher's Charles Sturt University computer

8.2.2 Will any of the information used by the research team be identified or... No

re-identifiable (coded) form?

8.2.4 List ALL research personnel and others who, for the purposes of this research, will have authority to use or have access to the information and describe the nature of the use or access. Examples of others are: student supervisors, research monitors, pharmaceutical company monitors.

Supervisors may need to access data to oversee data analysis and writing up.

8.3. Storage of information about participants during and after completion of the project

8.3.1 In what formats will the information be stored during and after the research project? (eg. paper copy, computer file on floppy disk or CD, audio tape, videotape, film)

☐ Signed consent forms will be locked in a filing cabinet in the Charles Sturt University office of the principal researcher.

☐ Audio tapes will be password protected on the principal researcher's computer

☐ Digital files and transcripts will be password protected on principal researcher's Charles Sturt University computer

8.3.2 Specify the measures to be taken to ensure the security of information from misuse, loss, or unauthorised access while stored during and after the research project? (eg. will identifiers be removed and at what stage? Will the information be physically stored in a locked cabinet?)

(a) During the study:

☐Projekt digital recordings and hardcopy data will be stored securely in a locked filing cabinet in the

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Charles Sturt University
Office of the principal researcher.

- Notes will be password protected on secure Charles Sturt University computer.
- No identifying characteristics (e.g. names) will be used when preparing the final report.

(b) After the study is completed:
All associated notes, digital recording data of the project will be stored securely in a locked filing cabinet in
the Charles Sturt University office of the Chief Investigator.

8.3.5 Information which will be stored at the completion of this project is of the following type(s). Tick
more than one box if applicable.

[X] non-identifiable

8.3.6 For how long will the information be stored after the completion of the project and why has this period
been chosen?
Complies with NHMRC guidelines for storage of research data. Five (5) years from the completion of
the project.

8.3.7 What arrangements are in place with regard to the storage of the information collected for, used in, or
generated by this project in the event that the principal researcher / investigator ceases to be engaged at
the current organisation?
All resources associated with this project will be archived by the School of Nursing, Midwifery and
Indigenous Health until five (5) years has elapsed when the materials will be destroyed destroyed by
shredder or erased from the computer's hard drive by the Principal Supervisor.

8.4. Ownership of the information collected during the research project and resulting from
the research project

8.4.2 Who is understood to own the information resulting from the research, eg the final report or published
form of the results?

The Principal Investigator

8.4.3 Does the owner of the information or any other party have any right to impose
limitations or conditions on the publication of the results of this project?

No

8.5 Disposal of the information

8.5.1 Will the information collected for, used in, or generated by this project be
disposed of at same stage?

No

8.6. Reporting individual results to participants and others

8.6.1 Is it intended that results of the research that relate to a specific participant be
reported to that participant?

Yes

8.6.2 Specify in what form the results will be reported to participants.

As specified in the Information Sheet. I would be happy to provide a link or PDF copy of the final project to
participants.

8.6.1 How will the results be communicated to participants? eg telephone call, individual letter, copy of
publication, consultation with a medical practitioner or other

E-mail

8.6.1 Who will be responsible for communicating the project results to participants?

Principal Investigator

8.6.2 Is the research likely to produce information of personal significance to
individual participants?

No

8.6.3 Will individual participant's results be recorded with their personal records?

No

8.6.4 Is it intended that results that relate to a specific participant be reported to
anyone other than that participant?

No

8.6.5 Is the research likely to reveal a significant risk to the health or well being of
persons other than the participant, eg family members, colleagues?

No

8.6.6 Is there a risk that the dissemination of results could cause harm of any kind to
individual participants - whether their physical, psychological, spiritual, emotional,
social or financial well-being, or to their employability or professional relationships - or
to their communities?

Yes

8.6.6... Describe the risk and explain how it will be managed.

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These concerns have been dealt with in other sections of this application however, again the principal researcher feels that it is imperative to iterate two (2) ethical considerations of risk:

- Aboriginal and Torres Strait Islander background and the sensitive nature of cultural responsiveness
- One (1) 1 in five (5) Australians aged 18-35 experience suffer from a mental health disorder in any one (1) year (Black Dog Institute, Oct, 2012).

Counseling will be made available to participants should discomfort be experienced.

8.6.7 How is it intended to disseminate the results of the research? eg report, publication, thesis

Publication & thesis

8.6.8 Will the confidentiality of participants and their data be protected in the dissemination of research results?

Yes

8.6.8. Explain how confidentiality of participants and their data will be protected in the dissemination of research results

Reporting aggregated results or using pseudonyms for individual participants or locations
9. PROJECT SPECIFIC

9.8. Research on workplace practices or possibly impacting on workplace relationships

You have indicated that the project involves research in the workplace.

9.8.0 Indicate at whose workplace the research is to be conducted (tick more than one or more of the investigator's open if applicable):

9.8.1 What is the relationship of the researcher/investigator to the workplace, e.g., proprietor, student, consultant, employee? Past or present?
  Present, students & employee

9.8.2 What is the status in the workplace of all of the proposed participants, e.g., employee, client, consultant?
  Participants will all be colleagues past and present

9.8.3 What measures will be taken to minimise the risk to workplace relationships?
  Participants are colleagues with a common purpose to contribute to best practice in delivery of health services that are culturally responsive. The relationships that may have formed are seen to be positive and do not involve power relationship.
10. DECLARATIONS AND SIGNATURES

10.1 Project Title
Modelling Cultural Responsiveness: An action research study

10.2 Human Research Ethics Committee to which this application is made
Charles Sturt University Ethics Human Research Committee (EC00116)

10.3 Signatures and undertakings

Applicant / Principal Researchers (including students where permitted)
I/we certify that:
- All information is truthful and as complete as possible.
- I/we have had access to and read the National Statement on Ethical Conduct in Research Involving Humans.
- the research will be conducted in accordance with the National Statement.
- the research will be conducted in accordance with the ethical and research arrangements of the organisations involved.
- I/we have consulted any relevant legislation and regulations, and the research will be conducted in accordance with these.
- I/we will immediately report to the HREC anything which might warrant review of the ethical approval of the proposal NS 5.5.3 including:
  - serious or unexpected adverse effects on participants;
  - proposed changes in the protocol; and
  - unforeseen events that might affect continued ethical acceptability of the project.
- I/we will inform the HREC, giving reasons, if the research project is discontinued before the expected date of completion NS 5.5.6 see NS 5.5.6(b);
- I/we will adhere to the conditions of approval stipulated by the HREC and will cooperate with HREC monitoring requirements. At a minimum annual progress reports and a final report will be provided to the HREC.

Applicant / Chief Researcher(s) / Principal Researcher(s)

Miss Jane Havelka
Charles Sturt University
Signature
Date

Supervisor(s) of student(s)
I/we certify that:
- I/we will provide appropriate supervision to the student to ensure that the project is undertaken in accordance with the undertakings above;
- I/we will ensure that training is provided necessary to enable the project to be undertaken skilfully and ethically.

Prof Karen Francis
Signature
Date

Prof Mary Fitzgerald
Signature
Date

Heads of departments/schools/research organisation
I/we certify that:
- I/we are familiar with this project and endorse its undertaking;
- the resources required to undertake this project are available;
- the researchers have the skill and expertise to undertake this project appropriately or will undergo appropriate training as specified in this application.

Commercial-in-Confidence
<table>
<thead>
<tr>
<th>Title</th>
<th>First name</th>
<th>Surname</th>
</tr>
</thead>
<tbody>
<tr>
<td>Position</td>
<td>Organisation name</td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td>Signature</td>
<td></td>
</tr>
</tbody>
</table>
11. ATTACHMENTS
This page and all pages that follow don’t need to be submitted to your HREC.

11.1 List of Attachments

<table>
<thead>
<tr>
<th>Core Attachments</th>
<th>Attachments which may be required/appropriate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Recruitment/invitation</td>
<td>Copy of advertisement, letter of invitation etc</td>
</tr>
<tr>
<td>Participant Information</td>
<td>Copy or script for participant</td>
</tr>
<tr>
<td>Consent Form</td>
<td>Copy or script for parent, legal guardian or person responsible as appropriate</td>
</tr>
<tr>
<td>Peer review</td>
<td>Copy for participant</td>
</tr>
<tr>
<td>HREC approvals</td>
<td>For parent, legal guardian or person responsible as appropriate</td>
</tr>
<tr>
<td></td>
<td>For, optional components of the project eg, genetic sub study</td>
</tr>
<tr>
<td></td>
<td>Copy of peer review report or grant submission outcome</td>
</tr>
<tr>
<td></td>
<td>Copy of outcome of other HREC reviews</td>
</tr>
</tbody>
</table>

**Attachments specific to project or participant group**

<table>
<thead>
<tr>
<th></th>
<th>Attachments which may be required/appropriate.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research conducted in the workplace</td>
<td>Evidence of support/permission from workplace where research will be conducted</td>
</tr>
<tr>
<td>or possibly impacting on workplace</td>
<td></td>
</tr>
<tr>
<td>relationships</td>
<td></td>
</tr>
<tr>
<td>People whose primary language is</td>
<td>English translation of participant information/consent forms</td>
</tr>
<tr>
<td>other than English (LOTE)</td>
<td></td>
</tr>
<tr>
<td>Children and/or young people (i.e.</td>
<td>Information/consent form for parent, legal guardian or person responsible</td>
</tr>
<tr>
<td>&lt;18 years)</td>
<td></td>
</tr>
<tr>
<td>People with an intellectual or</td>
<td>Information/consent form for legal guardian or person responsible</td>
</tr>
<tr>
<td>mental impairment</td>
<td></td>
</tr>
<tr>
<td>People highly dependent on medical</td>
<td>Information/consent form for legal guardian or person responsible</td>
</tr>
<tr>
<td>care</td>
<td></td>
</tr>
<tr>
<td>Aboriginal and/or Torres Strait</td>
<td>Evidence of support / permission of elders and/or other appropriate bodies</td>
</tr>
<tr>
<td>Islander peoples</td>
<td></td>
</tr>
</tbody>
</table>
### 11.2 Participant information elements

#### Core Elements

Provision of information to participants about the following topics should be considered for all research projects.

<table>
<thead>
<tr>
<th>Core Elements</th>
<th>Issues to consider in participant information</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>About the project</strong></td>
<td>Full title and / or short title of the project&lt;br&gt;Plan language description of the project&lt;br&gt;Purpose / aim of the project and research methods as appropriate&lt;br&gt;Demands, risks, inconveniences, discomforts of participation in the project&lt;br&gt;Outcomes and benefits of the project&lt;br&gt;Project start, finish, duration</td>
</tr>
<tr>
<td><strong>About the investigators / organisation</strong></td>
<td>Researchers conducting the project (including whether student researchers are involved)&lt;br&gt;Organisations which are involved / responsible&lt;br&gt;Organisations which have given approvals&lt;br&gt;Relationship between researchers and participants and organisations</td>
</tr>
<tr>
<td><strong>Participant description</strong></td>
<td>How and why participants are chosen&lt;br&gt;How participants are recruited&lt;br&gt;How many participants are to be recruited</td>
</tr>
<tr>
<td><strong>Participant experience</strong></td>
<td>What will happen to the participant, what will they have to do, what will they experience?&lt;br&gt;Benefits to individual, community, and contribution to knowledge&lt;br&gt;Risks to individual, community&lt;br&gt;Consequences of participation</td>
</tr>
<tr>
<td><strong>Participant options</strong></td>
<td>Alternatives to participation&lt;br&gt;Whether participation may be for part of project or only for whole of project&lt;br&gt;Whether any of the following will be provided: counselling, post research follow-up, or post research access to services, equipment or goods</td>
</tr>
<tr>
<td><strong>Participants rights and responsibilities</strong></td>
<td>That participation is voluntary&lt;br&gt;Participants can withdraw, how to withdraw and what consequences may follow&lt;br&gt;Expectations on participants, consequences of non-compliance with the protocol&lt;br&gt;How to seek more information&lt;br&gt;How to raise a concern or make a complaint</td>
</tr>
<tr>
<td><strong>Handling of information</strong></td>
<td>How information will be accessed, collected, used, stored, and to whom data will be disclosed&lt;br&gt;Can participants withdraw their information, how, when&lt;br&gt;Confidentiality of information&lt;br&gt;Ownership of information&lt;br&gt;Subsequent use of information&lt;br&gt;Storage and disposal of information</td>
</tr>
<tr>
<td><strong>Unlawful conduct</strong></td>
<td>Whether researcher has any obligations to report unlawful conduct of participant</td>
</tr>
<tr>
<td><strong>Financial issues</strong></td>
<td>How the project is funded&lt;br&gt;Declaration of any duality of interests&lt;br&gt;Compensation entitlements&lt;br&gt;Costs to participants&lt;br&gt;Payments, reimbursements to participants&lt;br&gt;Commercial application of results</td>
</tr>
<tr>
<td><strong>Results</strong></td>
<td>What will participants be told, when and by whom&lt;br&gt;Will individual results be provided&lt;br&gt;What are the consequences of being told or not being told the results of</td>
</tr>
</tbody>
</table>
### Core Elements | Issues to consider in participant information
---|---
research | How will results be reported / published
Ownership of intellectual property and commercial benefits |  
Cessation | Circumstances under which the participation of an individual might cease
| Circumstances under which the project might be terminated

#### Research Specific Elements
Provision of information to participants about the following topics should be considered as may be relevant to the research project.

### Specific to project or participant group | Additional issues to consider in participant information
---|---
Research conducted in the workplace or possibly impacting on workplace relationships | Whether employee performance will be measured
| Whether results (identified or aggregate) will be provided to employer
Aboriginal and/or Torres Strait Islander peoples | describe consultation process to date and involvement of leaders whether ATSI status will be recorded
Appendix C: Information Sheet

This Statement is three (3) pages long. Please make sure you have all the pages.

Principal Investigator: Jane Havellka
Student of Charles Sturt University, Nursing, Midwifery & Indigenous Health
02 69332889
jhavellka@csu.edu.au

Principal Supervisor: Professor Karen Francis
Nursing, Midwifery & Indigenous Health
02 69334110
kfrancis@csu.edu.au

Co-Supervisor: Professor Mary Fitzgerald
Nursing, Midwifery & Indigenous Health
02 69331996
masfitgerald@csu.edu.au

Host Institute: Charles Sturt University, Wagga Wagga campus, within the Faculty of Health Science within the School of Nursing, Midwifery & Indigenous Health.

Project Title: Modelling Cultural Responsiveness: An action research study.

The purpose of this “Statement” is to explain to you as openly and clearly as possible all aspects of the project so you can then make an informed decision whether or not to take part in the project. You are under no obligation to take part in this project and there will be no penalty or discriminatory treatment if you choose not to. You can withdraw from the project at any time up until data analysis. Please read this statement in full and feel free to ask questions about any information in the Statement by contacting the Principal Investigator or my supervisors above.

The Project
As you already know the Djurrwarg Program is an undergraduate Indigenous program that is designed to educate Indigenous students in the field of mental health. The aim of this project is to describe what educators believe cultural responsiveness means and how it is enacted in practice. The reason behind you being invited is that you have been identified by the Principal Investigator as either a current or past educator of the undergraduate program mentioned above.

Indigenous Allied Health Australia Inc. (IAHA) is the national peak organisation representing Aboriginal and Torres Strait Islander Allied Health Professionals and students. IAHA in a Position Paper titled Culturally Responsive Health Care Cultural Competency, suggests that phrases such as cultural safety,
cultural respect, cultural awareness and cultural sensitivity are all expression that have been applied to illustrate the attributes required by health professionals to effectively connect with Aboriginal and Torres Strait Islander people. IAHA takes the position in the context of holistic and person centered care that health professionals must be culturally responsive (Indigenous Allied Health Australia (IAHA), March 18, 2013). As part of their commitment to best practice they are committed to demonstrating cultural responsiveness as it continues to grow and change. Cultural responsiveness as the accepted term is relatively new and this study aims to enable educators to articulate what this means in practice.

Data Collection - Photo Elicitation
If you agree to participate you will be asked to randomly take photographs during the course of any day or days. Then select five (5) photographs and send to the Principal Investigator one (1) week before your information sharing session. Your photographs will be used to help you express ideas and feelings around what the topic of what cultural responsiveness means to you. Photo Elicitation in layman’s terms is simply using photographs to help people express a range of ideas around a particular topic, in this case ‘cultural responsiveness’. The photos are to be taken on your iPhones and/or iPads and you can take as many as you want). However if you take photos of people’s faces side on or full on you MUST obtain written consent see attached appendix C: Image consent.

Data Recording – Information Sharing Sessions
Once you have taken your photos you will be invited to a 30-45 minute information sharing session. The session will be voice recorded to capture the essence of what is being expressed for a true and accurate reflection of your interpretation of each photo. A confidential administrative assistant employed by Charles Sturt University will transcribe the recordings verbatim all names or identifying markers will be removed from the transcripts.

The week before your information sharing session you will be asked via e-mail to submit only five (5) of the photos you have taken. During the information sharing session you will be offered light refreshments and asked to vam with the Principal Investigator about your photos. Once your information sharing session is over that will be the end of your involvement. I will continue to give you information about the study findings as they emerge if you ask me.

Risks
As an Aboriginal person I am aware that phrases such as cultural safety, cultural respect, cultural awareness and cultural sensitivity can have negative connotations that could cause emotional discomfort therefore, I have attached a web-link submit an appointment request online and a 1800 phone number 1800 ASK CSU (1800 275 278) to Charles Sturt University’s counselling service should you feel or experience any discomfort due to this project and you need to talk to someone.

Charles Sturt University’s counselling service has been informed of the project and the possible use by persons taking part in the project however, they do not know names and you are not required to give your name. The Counselling service will not contact me at any stage of the project or after. This is a confidential service and it has been made available free to any person taking part in this project.

Independent of Charles Sturt University, beyondblue provided an online counselling service and a 1300 phone number (1300224636)

Confidentiality
Confidentiality will be a key component of this project and will be made a priority to ensure that you will not be identified in anyway and that all information will be handled as stated below.
Signed consent forms will be locked in a filing cabinet in the Charles Sturt University office of the Principal Investigator.

Digital audio tapes will be stored on the Principal Investigator password protected computer according to university regulations.

Digital files and transcripts will be password protected on investigator’s Charles Sturt University computer.

The only people who will have access to data apart from the Principal Investigator will be my supervisor(s) who may need to assist me with data analysis. The data they access will be de-identified. The supervisor(s) may request to see data at scheduled research meetings and they will not take data away from the meetings nor will they have the password to the file containing data on my computer.

The photos remain your property and I will seek your permission, following the information sharing session to reproduce some of your photos in this study, exegesis, conference presentation or academic publication. This does not necessarily mean they will be included.

Participants’ agreement to participate
You will be given a consent form to sign should you agree to participate. In this consent you will be asked if you agree to participate in the project ‘Modelling Cultural Responsiveness. An action research study’ by Jane Havelka.

The consent form will also ask that you agree to submit your photos one (1) week prior to your information sharing session.

Please see attached appendix C: Project Consent, before signing the consent you are welcome to contact by phone the Principal Investigator or my supervisors to ask questions and seek clarification.

NOTE: Charles Sturt University’s Human Research Ethics Committee has approved this project.
If you have any complaints or reservations about the ethical conduct of this project, you may contact the Committee through the Executive Officer:

The Executive Officer
Human Research Ethics Committee
Office of Academic Governance
Charles Sturt University
Panorama Avenue
Bathurst NSW 2795

Tel: (02) 6338 4628
Email: ethics@csu.edu.au

Any issues you raise will be treated in confidence and investigated fully and you will be informed of the outcome.

__________________________
Jane Havelka
Appendix D: Ethical Research in Australian Indigenous Studies 14 principles
Appendix E: The Seven Principles for Culturally Responsive Teaching
The Seven Principles for Culturally Responsive Teaching
– Gary R. Howard
School reform in the 21st Century is about quality teaching across differences

- Race
- Religion
- Family Background
- Gender
- Culture
- Sexual Orientation
- Learning Styles
Cultural Competence:
The will and ability to form authentic and effective relationships (makes connections) across our differences.

Culturally Responsive Teaching: Teaching and leading in such a way that more of our students, across more of their differences, achieve at a higher level and engage at a deeper level. This should happen more often, without students giving up who they are. This is NOT ASSIMILATION. Also, does not need to occur with every kid all the time.
Seven Principles for Building Learning Community

1. Students are affirmed in their cultural connections
   “kids get it that we get them”

2. Teachers are personally and culturally inviting
   “kids get it that we like them”

3. Learning environment is culturally and personally inviting
   “School looks like me...diversity lives here and is honored”

- Connect with kids where school historically has not worked (invitational work)
- If we only focus on instruction we miss kids who don’t ever want to come in the door
Seven Principles for Building Learning Community

4. Students are reinforced for academic development
   “catching kids being smart”

5. Adjust instructional strategies to accommodate kids
   “sing harmony to a kid’s song”

6. Classroom is managed with firm, consistent, and loving controls
   “respect begins with the teacher”

7. Interactions stress collectivity as well as individuality
   “mixing it up in the classroom”
Appendix F: Recruitment e-mail

An exert

“Hi XXX, I have been asked to forward on this invitation to you to participate in a research study titled ‘Modelling Cultural Responsiveness: An action research study’ by Jane Havelka

You have been identified by Jane as either a current or past educator of the Bachelor of Health Science (Mental Health) Djirruwang Program by which Jane’s study is based on.

As you already know the Djirruwang Program is an undergraduate Indigenous program that is designed to educate Indigenous students in the field of mental health. The aim of Jane’s study is to describe what educators believe cultural responsiveness means and how it is enacted in practice.

Please find attached three (3) documents for your information or action

- Appendix A: Information Sheet Jane Havelka
- Appendix B: Project Consent Jane Havelka
- Appendix C: Image Consent Jane Havelka

I thank you for your consideration in taking part in this study however, from here on I will play no part in this study and ask that all questions and/or actions relating to this study now be directed to Jane at jhavelka@csu.edu.au” …
Appendix G: Learning for Life Resource

Slide 1: Djirruwang Cultural Responsive Teaching Resource

Learning for life
Bachelor of Health Science (Mental Health) Djirruwang Program
Cultural Responsiveness Teaching Resource
Developed by: Jane Havelka and Faye McMillan
The Bachelor of Health Science (Mental Health) Team would like to acknowledge the Wiradjuri people as the traditional custodians of this land that we gather and learn on.

As a part of Charles Sturt University we also acknowledge the other traditional custodians upon where the other CSU campuses are located.

We also acknowledge and respect the diversity of the Aboriginal and Torres Strait Islander student cohort.
Learning for life
Is underpinned by the recognition of the following principles:

• Basic Human Rights
• The United Nations Declarations of the Rights of Indigenous peoples (UNDRIP, 2007)
Bachelor of Health Science (Mental Health) Djirruwang program vision

For Aboriginal and Torres Strait Islander peoples to have equity within the educational space within the university to actively engage and participate in their own educational journey that respects the centrality of culture of every student.
Our purpose is to improve the retention rate of Aboriginal and Torres Strait Islander peoples and influence educational outcomes that improves the lives of students, their families and communities
Slide 6: Djirruwang Cultural Responsive Teaching Resource

Bringing two worlds into one

The image on the left is from the Indigenous Allied Health Australia’s Cultural Respect Framework launched in Canberra in early August 2015.

The Image on the right is an image developed by Faye McMillan and the researcher Jane Havelka for the purpose of this study to be used by the teaching team of the Djirruwang team as a culturally responsive resource for teaching.
Merged images

This image is a merge of the two (2) previous images. Culture remains at the centre of the student
The STAR Pledge Stand Together Against Racism in Health

- I vow to protect the rights of patients, staff & students.
- I will practise in patients’ best interest & do them no harm.
- I value the bond, based on mutual trust & respect that can develop between students, staff, patients & communities.
- I believe that education & health care should be places in which all people can feel safe from discrimination.
- I know that discrimination causes harm & is illegal in Australia.
- I pledge to do what I can, even if it is only in little ways, to rid places of health study & health care of racism.

Racism Pledge

The STAR Pledge Stand Together Against Racism in Health

- I vow to protect the rights of patients, staff & students.
- I will practise in patients’ best interest & do them no harm.
- I value the bond, based on mutual trust & respect that can develop between students, staff, patients & communities.
- I believe that education & health care should be places in which all people can feel safe from discrimination.
- I know that discrimination causes harm & is illegal in Australia.
- I pledge to do what I can, even if it is only in little ways, to rid places of health study & health care of racism.
Cultural Responsiveness Capability Framework

Knowing:
- Skills
- Knowledge
- Experiences

Being:
- Attitudes
- Values

Doing:
- Action
Six Key Capabilities

- Culture at the core
- Self-awareness
- Proactivity
- Inclusive student engagement
- Leadership from within
- Responsibility & accountability
KNOWING

Understands:

- The culturally specific knowledge and skills which Aboriginal and Torres Strait Islander students contribute to the university
- Importance of identifying the goals, needs and aspirations of Aboriginal and Torres Strait Islander peoples in university education
- Concepts of culture and how cultures are expressed
- Generalisations, stereotyping and ethnocentrism and their impacts community and cultural protocols
- Nation building processes in partnership with Aboriginal and Torres Strait Islander peoples.
BEING

Is:

➢ Respectful and values the differences between individuals, communities and the educational institution
➢ Inclusive of own and other’s cultural beliefs and ways of being
➢ Inclusive of Aboriginal and Torres Strait Islander nation building.
Slide 13: Djirruwang Cultural Responsive Teaching Resource

\[ \text{Doing} \]

- Embraces a knowledge of cultural and social perspectives of Aboriginal and Torres Strait Islander communities.
- Student engagement and in improving student retention rates.
- Addresses generalisations, stereotyping and ethnocentrism.
- Establishes a student-centred approach within education.
- Uses strengths-based approaches and critical thinking skills to influence change.
- Commits to nation-building processes in partnership with Aboriginal and Torres Strait Islander peoples.

DOING

- Embraces a knowledge of cultural and social perspectives of Aboriginal and Torres Strait Islander communities.
- Student engagement and in improving student retention rates.
- Addresses generalisations, stereotyping and ethnocentrism.
- Establishes a student-centred approach within education.
- Uses strengths-based approaches and critical thinking skills to influence change.
- Commits to nation-building processes in partnership with Aboriginal and Torres Strait Islander peoples.
Aboriginal and Torres Strait Islander students are placed at the centre of their education.

Holistic approaches to health and wellbeing are achieved across the life span by an appreciation for cultural values and cultural differences at every stage (reflecting the diverse student cohort).
OUTCOMES

Health and wellbeing care that is free from institutional racism and delivered by organisations
- Focussed on cultural responsiveness as an essential element of their core business.
- Aboriginal and Torres Strait Islander individuals, families and communities experience
- Equitable access to appropriate services that can help them achieve health and wellbeing.
Why We Do IT?

This process is about establishing collegial supportive networks that explores and shares a vision for the facilitation of education with students of the Bachelor of Health Science (Mental Health) – Djirruwang program.

Through establishing a shared vision we as educators are creating an environment that recognises and respects all Aboriginal and Torres Strait Islander peoples and cultures who have, are and will be involved in the Bachelor of Health Science (Mental Health) – Djirruwang program.
Increasing consciousness

Create your own culturally responsive collage: photo elicitation exercise. Over the next week follow the information sheet link, and produce your own collage of images that you feel represent cultural responsiveness to you.

(world Café Mentor)
Increasing consciousness

Once you have completed the task come back to the Djirruwang team and share and discuss your photos (no right or wrong answers).
Images

This slide consist of a collage of photos form all who participated in the study as well as the supervisors who undertook the photo elicitation and yarning sessions as an exercise to test the protocol set for the study.
References


• James Cook University. (2013). The STAR Project - Stand Together Against Racism, [www.starproject.co](http://www.starproject.co)
