Cultural Competence & The Higher Education Sector: Dilemmas, Policies & Practice

Full abstracts

National Centre for Cultural Competence
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Abstracts – Presentations

Abstract title:
An Indigenous cultural competency course: Talking culture, race and power [A01]

Author(s):
Bronwyn Fredericks, Central Queensland University and Debbie Bargallie, Griffith University

Abstract:
In the higher education sector, Aboriginal and Torres Strait Islander cross cultural training or Indigenous cultural competency training (and its other names) has more often than not been seen as a means to address the service needs of Aboriginal and Torres Strait Islander peoples and to be more inclusive of Indigenous peoples, knowledges and pedagogies. Many higher education institutions also offer this type of training as one of the strategies utilised in their working towards reconciliation between Indigenous and non-Indigenous Australians. More broadly, it is seen as a strategy to address the gap in disparity between Indigenous and non-Indigenous Australians, including how to address social justice and diversity. In this paper, we focus on culture and race in teaching Aboriginal and Torres Strait Islander cultural competency training courses within higher education institutions.

We share as the designers of such training and as Indigenous educators, how we came to centre race within an Indigenous cultural competency training course using one institution as a case study. We present findings from the institutional case study based on the development and implementation of an Indigenous Cultural Competency Course within an Australian university and the tensions that exist within the teaching and delivery of such a course. We offer our paper, not to position ourselves as experts but to participate in the bigger discussion that needs to happen around power, whiteness, race, culture, ‘other’ and training within higher education institutions. More importantly, our case study demonstrates that the discussion and the training needs to offer opportunities for participants to not focus on the culture and race of ‘other’, within this context, but how participants themselves see and indeed interact with those that are regarded as ‘other’ within the Australian higher education sector.

Abstract title:
Indigenist leadership in academia: Towards an aspirational model of mindful servant leadership [A02]

Author(s):
Associate Professor Kerrie E Doyle, RMIT

Abstract:
Australian universities have been mandated into a performance-based funding model (Bienen, 2012) and changes in the say universities support Indigenous programs (Gunstone, 2008). These changes require Indigenous academics to demonstrate strong leadership and management skills and abilities. One of the challenges for Indigenous academics is the expectation of leading in their workplace and their community (see Dudgeon, 2017). Merging professional and community leadership styles however may be problematic for Indigenous people (White, 2010), as leadership in Indigenous communities is usually an all-hours
commitment, with pursuant burnout in individuals (Santoro & Reid, 2006). Leadership is a learned trait of set of behaviours (MacBeath & Dempster, 2008), and considering that the most common theories of leadership might not fit Indigenous academics requires an individuated, indigenist leadership style that matches personal resources to professional requirements. Using social identity as a framework (see Tajfel, 2010) to examine group formation and maintenance (Schmid, Hewstone, & Al Ramiah, 2011) and workplace culture (Jogulu, 2010), a Qualtrics e-survey calling for volunteers was advertised on a social media site. Participants (N=10) were presented with a picture of Carr and Lachlan’s (1997) Motivational Gravity Grid (MGG), and were instructed to mark where they perceived the work leadership culture, where they would prefer the workplace to be, and where they considered their community leadership lay. Six participants volunteered to be interviewed, using a narrative, unstructured method (see Boffa, King, McMullin, & Long, 2011). Using the pictorial results of the MGG, participants were asked to describe the results and consider the behaviours that might have informed the answers. From the finding, three themes emerged: gravity of non-Indigenous colleagues; gravity of community; and 3) gravity of Indigenous supervisors. The core values that emerged were courage, integrity, service, and unconditional positive regard. Using the values of servant leadership and mindfulness, and an aspirational model of indigenist leadership was created. Including mindfulness in an indigenist aspirational model of leadership will create push-up/pull-up motivational grids, and increase the social inclusion in communities and workplaces. The purpose of leadership is to work with others to improve the situation, whatever that situation is. This indigenist aspirational model of modified servant leadership and applied mindfulness is aligned with cultural protocols (service, suggesting collectivist values), professional and personal ethics (integrity, courage) and an understanding of the need to create safe spaces for Indigenous peoples in academic settings, by creating unconditional positive regard.

Keywords: aspirational indigenist leadership; servant leadership; motivational gravity; Australian Indigenous people; social identity leadership.

Abstract title:
Giving over and up: A culturally competent community responsive research model, my Fulbright in action [A03]

Author(s):
Dr Kathryn Gilbey, University of Southern Queensland

Abstract:
As the Fulbright Scholar in Cross Cultural Competence for 2016/17, my project sought to investigate Indigenous womens’ creative traditions as the platform for transforming lives through radical practice. The methodological approach to this project embraced an ethical community response to research that in turn was informed by culturally competent frameworks. The reality of the investigation however immediately met tensions whereby theory and practice were caught in a push pull contest of competing interests. At the heart of this tension was a fundamental dilemma, that is, how community responsive research could be conducted when the dominant ethos of the academy was/is at odds with this approach. Embodying this tension- being Alyawarre arelhe yet also an academic is uneasily situated with a research ethos to ‘produce outcomes’ in white ways of knowing. This presentation is a dialogue about the Fullbright journey, of being in and out of myself, in and out of country, whilst working on a cross collaborative project. It is a dialogue that works to resolve the ethical tensions of the project whilst simultaneously bringing into sharp
relief the similarities of experience that exist between First Nations women and women of colour between and across continents. A dialogue uniquely based in an immersion program celebrating the move from the University to the community and the transformation of the project and myself.

Abstract title:
A Personal Reflection of a Partnership in Aboriginal advocacy [A04]

Author(s):
Professor Michelle Lincoln & Dr John Gilroy, University of Sydney

Abstract:
Cultural competence is a journey of embodiment for Aboriginal and non-Aboriginal people. There are many values and practices that need identification and exploration for partnerships between Aboriginal and non-Aboriginal people to thrive for the achievement of mutual academic success in teaching, research, leadership and community engagement. This presentation is a comparative self-reflection of the journey one Aboriginal researcher (John) and one non-Aboriginal researcher (Michelle) working together on Aboriginal community research, student support and academic staff development as friends and scholars. Michelle is a non-Aboriginal person employed as a professor in allied health. John is a Koori from the Yuin nation and is employed as a senior lecturer in Aboriginal health. Together they have initiated and completed major research projects, convened and supported a thriving group of Indigenous and non-Indigenous researchers, and influenced culture and curriculum in their faculty. In this presentation John and Michelle will discuss what they have learned and how they have personally and professionally changed as a result of their partnership. They will also identify the challenges and potential solutions to working and thriving in each-others’ worlds.

Abstract title:
A way of being: anchor principles of cultural competence [A05]

Author(s):
Dr Gabrielle Russell-Mundine, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
A critical self-reflective practice is essential for developing cultural competence capabilities. This practice should lead to an intimate and clear eyed knowledge about who you are and how you are positioned in the world. In the context of teaching, it also leads to transparency about your pedagogical and philosophical praxis. Within institutional settings each of us, as employees, are bounded by policies, structures and values of the institution. However, our individual identities, socialisation and worldviews will inform how we interpret those institutional boundaries and how we embody and perform our personal values and boundaries. Sara Ahmed (2017) wrote in her book *Living a Feminist Life*, that feminism is ‘homework’; it’s the work we do at home as well as at work. Ahmed contends that as academics we might retreat to theory and locate our work there, but in fact “we have to bring feminist theory home because feminist theory has been too quickly understood as something we do when we are away from home (as if feminist theory is what you learn when you go to school)” (Ahmed, 2017 p. 8). Ahmed’s point resonates
strongly with the work of cultural competence. We learn theories; we learn skills and we develop capabilities but authentic cultural competence is not something that can be turned on at work or in specific situations. It is the work we do at home; it's how we live our lives. It is a way of being. This paper aims to explore my way of being as an educator in cultural competence and specifically in an Indigenous context. In this paper I aim to surface the values and anchor principles that inform my approach to cultural competence and which, in turn, are evident in the resources and programs I create. I explain four framing anchor principles which underpin my cultural competence understanding: Social Justice, Critical Self-Reflection, Restorying and Action.

Abstract title:
Cultural competence training at QUT [A06]

Author(s):
Margaret Ridley and Danelle Dobinson, Queensland University of Technology (QUT)

Abstract:
Presented through 2015-2017 to over three thousand staff, the Cultural Competence Workshop was designed collaboratively with Aboriginal and Torres Strait Islander staff across QUT. Included as a specific action in the QUT Aboriginal and Torres Strait Islander Action Plan, its aim was to encourage staff to be agents of cultural change at QUT, providing a culturally safe institution for all staff and students. In recognition of the unique place Aboriginal and Torres Strait Islander peoples hold as the original owners of this land, this was given primacy. This context was used to promote an understanding of racism and its consequences for the whole QUT community. The content was grounded in critical race theory, using its focus on the dynamics of difference in the context of a dominant culture. These elements, alongside standpoint theory and research into unconscious bias, informed the learning activities. [Delgado: 1989, Dei: 1996, McIntosh: 1997, Project Implicit: 2011, Feagin: 2000, Lampert and Phillips: 2005, Lieberman: 2009, and UWA: 2011]. Participants were lead, through preparation materials and workshop modules, to an understanding of cultural competence and cultural safety. Humanist and constructionist (Merriam: 2014) learning principles were applied so that facilitators were positioned as co-learners drawing upon the experience and knowledge of authoritative others. Participants were encouraged take responsibility for their own learning; to interrogate their understanding of their own culture and unconscious bias, including the perpetuation of white privilege; in order to identify ways to create change in their personal and professional lives. Two facilitators (one of whom was Indigenous) presented the material through a variety of media, group discussion, critical reflection, and practical activities. Key speakers from QUT and the local Aboriginal and Torres Strait Islander communities featured on recorded stimulus material, enabling the incorporation of multiple perspectives of their histories and QUT’s steps towards reconciliation. Having interrogated their experience through the lens of their different standpoints, the presenters will describe their strategies towards promoting learning, diffusing resistance, protecting the cultural safety of participants and encouraging acceptance of personal responsibility.

Abstract title:
Embedding cultural competency in faculty: A mixed methods evaluation of an Indigenous workshop for university staff [A07]
Author(s):
Associate Professor Kerrie E Doyle, RMIT

Abstract:
The health status in Indigenous Australians remains Australia’s most pressing issue (Marmot, 2017), even though there have been numerous programs and policies designed to close the gap in life and health outcomes. Creating cultural competence in health care practitioners would be one way to tackle the inequities in Indigenous health (Doyle, 2015). Recognising the value of culturally competent graduates of health disciplines, the peak bodies of university, health, and government have mandated the embedding of cultural competency into undergraduate curricula. The common theme across the recommendation is that all staff are given the opportunity to attend cultural competency training. Accordingly, a cultural competency workshop for professional and academic staff university staff was designed. Using Benner’s (1984) novice-to-expert continuum and Bloom’s (Bloom, Krathwohl, & Masia, 1984), skills-knowledge-behaviour taxonomy as the framework, the two-hour workshop introduced staff to Aunty Kerrie’s wrap-around model of cultural competency. Most cultural competency programs struggle to evaluate the effect on participants (Price et al., 2005). Given the complexity of evaluation in cultural competency, and the diversity of the target participants, and the mandate for all staff to attend as part of the university Reconciliation Action Plan, a simple a post-workshop questionnaire was used to assess participant satisfaction in the Aunty Kerrie workshops. In a Qualtrics survey asked 80 out of 95 participants returned the completed questionnaire, and 15 submitted further comments. While each item scored a minimum satisfaction rate of 90%, and most participants (M=98%) felt the workshop added to their ability to communicate with Indigenous people, there were some who considered they or their students did not need this information. Cultural competency education must to be mandated for all university staff. As universities are microcosms of any society, there will resistors to this mandate, and this resistance is challenging to ameliorate and manage. A validated workshop that suits all professionals and locations needs an evidenced-based, multi-disciplinary approach would assist in identifying best practice, and minimising the resistance. Nonetheless, most health professions are competency-based, and cultural skills and knowledge should be no exception. The provision of health care to Indigenous peoples must be delivered by culturally proficient professionals.

Keywords: cultural competency; embedding cultural competency; models for cultural competency; evaluating cultural competence programs.

Abstract title:
Embedding cultural competence across the institution: our journey to create effective workshops [A08]

Author(s):
Amy B. M. Cole, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
The University of Sydney has made a commitment through its 2016-2020 strategic plan to embed cultural competence into the fabric of the institution. It is expected that every student who graduates from the University will have the capacity “[t]o work productively, collaboratively and openly in diverse groups and across cultural boundaries,” (The University of Sydney, 2016, pg. 32). In addition, academic and professional staff “should participate effectively in intercultural settings in research, in the classroom, and in
the day-to-day life of the University. They should be open to a diversity of ways of being, doing and knowing, as well as looking for, and understanding, the context of those engaged in, or affected by, our research and education,” (The University of Sydney, 2016, pg. 13).

The University of Sydney recognises that embedding cultural competence into the fabric of the University takes a whole-of-systems approach. One aspect of this approach included the formation of the National Centre for Cultural Competence (NCCC) in 2014, which “aims to inform a national narrative about cultural competence and provide expert guidance to the University as it develops its capacity in this area,” (Russell-Mundine & Harvey, 2015, pg.2). One specific project under the NCCC auspices has been to create and facilitate workshops which give academic and professional staff the opportunity to learn about and improve their own cultural competence. The idea is that once these individuals are on the journey towards cultural competence, they will be better equipped to infuse cultural competence into all other areas of the University.

Data examining the efficacy of the workshops developed by the National Centre for Cultural Competence has been collected and will be presented at the conference. A framework for progressing along a cultural competence journey by engaging with our teaching and learning resources will be presented and discussed.

Keywords: cultural competence; teaching and learning resources

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**Abstract title:**

What lies beneath? Capturing the hidden curriculum in the development of Indigenous Australian cultural competence [A09]

**Author(s):**

Dr Jessica Biles, Professor Julia Coyle, Dr Maree Bernoth, Dr Barbara Hill, Charles Sturt University

**Abstract:**

Historically in nursing, the hidden curriculum has been identified as the praxis for the theory–practice gap. It is the unique and authentic experiences that are presented to learners while on clinical placement and influence professional growth. The hidden curriculum has the potential to create meaning in formal classroom settings (Saifan, Safieh, Hannen, & Shibly, 2015; Budgen & Garmoth, 2008). Learning that occurs beyond the curriculum is an area that has been explored in higher education with theorists recognising that this learning is beneficial to the development of metacognitive and overall personal development (Bentley, 2012). However, little is known about the influence of the hidden curriculum in the development of Indigenous Australian cultural competence. Unique findings were unearthed through research that focused on the lived experiences of undergraduate nursing students’ studying Indigenous Australian cultural competence that highlighted the importance of the hidden curriculum. For some participants the hidden curriculum involved comparison of learning prior to their course and new knowledge. For others, it involved exploration of their relationship with their own culture that stimulated new learning on their journey in Indigenous Australian cultural competence. Essentially, the hidden curriculum is important to participants’ growth and development in Indigenous Australian cultural competence. The outcomes of this research evidence the need to support learners in unearthing the hidden curriculum in Indigenous Australian cultural competence. This style of learning takes courage from both
educator and learner (Power, Virdun, Sherwood, Parker, Balen, Gray & Jackson, 2015). Unearthing the hidden curriculum provides a holistic approach to education, and creates individualism (Bulman & Schutz, 2013) that impacts and influences the personal journey in Indigenous Australian cultural competence. This learning was vital to the participants’ journey in Indigenous Australian cultural competence. This paper will provide recommendations through the lived experiences of participants on ways to reveal and nurture the hidden curriculum in the journey of Indigenous Australian cultural competence.

Abstract title:
‘Invitations for discussions rather than closed challenges’: The responsibilities, strategies and constraints on academics engaging with Aboriginal and/or Torres Strait Islander knowledges in higher education [A10]

Author(s):
Kate Mellor, PhD student, University of Newcastle

Abstract:
Indigenous cultural competence discourses relating to Australia’s higher education sector include ‘Indigenisation of curricula’ (Universities Australia, 2011). Teaching and learning practices always occur in a socio-political context and because of this, ‘Indigenisation of curricula’ is a contested process that has different meanings and priorities for different stakeholders (Butler & Young, 2009; Rigney, 2011). It is important to explore how academics teaching in general undergraduate degree programs understand and take up this responsibility and in doing so, examine particular social justice and epistemological concerns. Embedding Aboriginal and/or Torres Strait Islander perspectives in mainstream courses without problematizing the ‘inherited curriculum’ (Luckett, 2016) can lead to misrecognitions of Aboriginal knowledges and communities. Ideally, academics teaching in higher education should answer to, and grapple with, epistemic responsibilities shaped through awareness and responsiveness to post-colonising systems of knowledge and power (Moreton-Robinson, 2013). However, the privileging and reproduction of dominant forms of knowledge makes this an uneven and challenging process. There are also environmental and affective factors tied to neoliberalism that influence the way such work is both enabled and constricted (Gill, 2010). In this paper, I will draw on early findings from a case study to examine the approaches of academics who are working towards engagement with Aboriginal and/or Torres Strait Islander scholarship in their teaching. I will discuss strategies as well as constraining elements connected to institutional and disciplinary power structures. I will also suggest that a (re)conceptualisation of cultural competence includes some of the principles of equity and widening participation on ‘changing pedagogical spaces’ (Burke, Crozier and Misiaszek, 2017) and decolonising education that take into account the social production and contestations of knowledge. Given that disciplinary communities judge and control the production and legitimation of knowledge, a better understanding of epistemic responsibilities in relation to disciplines, curricula and pedagogy needs to inform collective institutional practices that reflect more culturally competent and socially just higher education.

Keywords: pedagogy and curricula, social epistemology, Indigenous knowledges, social justice.

Abstract title:
Representing race and gender: Performing and teaching intersectionality in Australia [A11]
Author(s):
Senior Lecturer Jane Park and Sara Tomkins, PhD Candidate, University of Sydney

Abstract:
“Representing Race and Gender” is the only course in the undergraduate curriculum of the Department of Gender and Cultural Studies at the University of Sydney that foregrounds race. It shows how race intersects with gender, class, and sexuality and gives students theoretical tools to critique the reproduction of racism in dominant culture. This paper provides a critical reflection of our embodied experiences teaching this course as women of different racial, cultural, and generational backgrounds (Anglo-Australian millennial and Korean-American GenXer). We draw on feminist and cultural studies pedagogies as well as models of cultural competence to re-examine our memories of events, interactions, and emotions in the three years we have taught the course. We illuminate the strategic ways we have performed our own intersectional identities in lecture and tutorial spaces, in particular considering the different ways that students of various backgrounds have responded to the same material when it is taught by a white or non-white lecturer. We will also consider how our discussions and choices around content and topics to cover in the course, including the development of student assessments, reflect our different backgrounds and perspectives. Through this discussion, we will think through how “Representing Race and Gender” functions as a space where pedagogical decisions and approaches are connected inextricably to our goal of developing students’ capacities for engaging with racial difference and racism in critically conscious ways that extend beyond the classroom. This paper seeks to show how a self-reflective, intersectional approach to teaching “Representing Race and Gender” is central to our aim of working towards making this course a place in the undergraduate curriculum where students are encouraged to think about race, both in Australia and globally, in a nuanced and ethical manner. Through this shared reflection, we hope to demonstrate the continued importance of acknowledging and using one’s own embodied experience to teach material on diversity such as race, gender and class in the university, especially in Australia where such courses remain rare.

Abstract title:
Aboriginal women, violence and racial microaggressions [A12]

Author(s):
Marlene Longbottom, Australian Health Services Research Institute, University of Wollongong, Professor Kathleen Clapham, Faye Worner and the Waminda Board.

Abstract:
Limited research is available that explores Aboriginal women’s encounters with service providers when disclosing violence (Olsen A and Lovett R., 2016). As a result of the paucity of research in Australian Indigenous communities, an international literature review identified a small number of studies exploring Indigenous women’s experiences of interpersonal violence in Australia, New Zealand, Canada and the United States. In the Australian context, there is a common misconception (as expressed in some literature) that Aboriginal women are complicit, accepting and tolerant, thus choose not to disclose violence as it occurs (Longbottom M et al., 2016, Stark E., 2012). What is generally unknown and poorly documented, as identified in the literature review, are the difficulties faced by Aboriginal women due to racialized interactions with services, staff and systems when reporting and disclosing violent incidents (Wendt S et al.,
2015, Wilson D et al., 2016, Nnawulezi N and Sullivan C., 2014, Nadal K., 2018). These misconceptions manifest to reify that Aboriginal women are silent and choose to stay in violent relationships despite the support available to leave the situation. Australia remains in a colonial era with amnesic social conditioning whereby Aboriginal people continue to be segregated and racially profiled (Smithers G., 2017). This racial cognitive dissonance is resultant of the multigenerational impact of the White Australia Policy that is endemic within the Australian population as well as the systems and structures (Atkinson J., 2002, Moreton-Robinson A., 2015, Smithers G., 2017, Wilkie M., 1997). This paper will provide results of a research project that demonstrates this profiling, the multigenerational impacts of the White Australia Policy and seeks to understand Aboriginal women’s experiences of interpersonal violence and the support mechanisms in the Shoalhaven region of New South Wales, Australia. Racism and racial microaggressions will be discussed which impedes Aboriginal women’s ability to seek support to report or disclose violence.

Abstract title:
Unlearning cultural privilege: Towards more culturally competent media campaigns for tertiary educational reform [A13]

Author(s):
Dr Penny O'Donnell, University of Sydney

Abstract:
While media scholars have identified mono-culturalism as an endemic problem in Australian media, few have identified ways to upskill working media professionals for more inclusive and diverse media practice in the digital age. This gap has significant consequences. Majority culture groups continue to enjoy the privilege of getting on with their own concerns, leaving the difficult work of developing the theory and practice of culturally competent media to ‘others’. This paper contributes to addressing that gap by reporting findings from a study of the University of Sydney’s recent ‘Unlearn’ media campaign, an impressive attempt to explain and communicate a curriculum reform initiative to the sector’s many stakeholders. Using Eugenia Siapera’s framework for analysing cultural diversity on the internet, the article tracks public responses to ‘Unlearn’, asking why it sparked furore in the press, and ended up mired in claims of racism, despite some popularity amongst the target audience of students. The article finds the university missed an opportunity to extend public understanding of its wider education reform agenda – including its whole-of-university cultural competence strategy – by insisting accusations of racist representation in the campaign were misled. Such denial evoked and replicated the mass media’s habitually poor track record of stereotyping, misrepresentation and exclusion of Aboriginal people. In this case, the university preferred to stick to a key campaign message that curricular reform meant ‘unlearning for success’, rather than address the obvious, broader challenge to encourage ‘unlearning for cultural inclusion’. Yet, that second option should have been readily available in a university context where cultural competence is embedded as a strategic change strategy. The paper concludes a more culturally competent media campaign would have been achieved with more scrutiny of the text and imagery selection, attention to modes of representing cultural diversity that are fit-for-purpose in online media, and engagement with Indigenous academics working at the university in the area of cultural competence. Critically evaluating high profile media campaigns, such as ‘Unlearn’, provides one means of identifying theoretical resources and practical measures to support the work of all media professionals in producing culturally competent media practice.
Abstract title:
The challenging journey to build a university-wide rubric for measuring cultural competence [A14]

Author(s):
Belinda Chambers, Sheelagh Daniels-Mayes, Lecturer, Sydney School of Education and Social Work, The University of Sydney, Lynette Riley, Senior Lecturer, Sydney School of Education and Social Work; The University of Sydney, Tracey Cameron, Research Assistant, Sydney School of Education and Social Work, The University of Sydney

Abstract:
Graduate qualities, also known as graduate attributes, are a commonplace and universalising feature in universities (Universities Australia, 2011a, 2011b). The intention is for them to be addressed throughout the institution’s curricula, although students as a rule have not been systematically assessed and measured in relation to these. The University of Sydney has begun a process to build individual rubrics for its graduate qualities in order to formally measure and determine student growth in each domain. This paper will describe the process and challenges faced thus far by a multi-disciplinary working party in developing a university-wide rubric for the graduate quality of cultural competence. Cultural competence is arguably one of the most-value laden of all the graduate qualities, having as it does its origins in health, human services and education where a number of frameworks have been developed. Subsequently, there is an extensive body of scholarship from which to draw. One common theme strongly present in the literature is that cultural competency is a social justice project (Andersen, Bunda, Walter, 2008). Based on the literature, cultural competence resides as much in the affective domain as it does in the cognitive domain (Universities Australia, 2011a, 2011b). It requires certain dispositions as well as skills to be considered culturally competent. The university by selecting cultural competence as one of its graduate qualities by inference must therefore have a matching disposition in order to implement it so purposefully in its curricula (Universities Australia, 2011a, 2011b). This paper will discuss the varied challenges encountered and resolutions reached by the multi-disciplinary working party. In particular, the key challenge of developing a universal rubric for cultural competence could not be discipline specific as the intention is for it to be adapted and contextualised at the discipline level. Additionally, the contested nature of cultural competence continued to be a feature throughout the journey of formulating a rubric for cultural competence including the ‘simple’ task of choosing a descriptor and then defining its characteristics. This paper does not intend to provide a formulaic approach to building a university-wide rubric for measuring the graduate quality of cultural competence but rather illustrate the multi-layered and contested nature of the task.

Keywords: cultural competency; graduate qualities; measurement.

Abstract title:
Evaluating cultural competence in Indigenous higher education contexts in Australia: A challenge for change [A15]

Author(s):
James A. Smith, Adjunct Professorial Fellow, and Kim Robertson, Charles Darwin University
Abstract:
The Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People (2012) provided a clear mandate for investing in policies and programs that support Indigenous pathways, participation and achievement in higher education in Australia. It emphasised the need for universities to continue to provide a culturally safe environment for Indigenous students; and to provide cultural competency training for staff. These recommendations have since been complemented by University Australia's Indigenous Cultural Competency Framework (2014). However, there has been little consideration given to how the implementation of these strategies should be monitored and evaluated. This paper will draw on interview data from a qualitative study about strengthening evaluation in Indigenous higher education in Australia. It involved 38 individual interviews and one group interview with two participant groups - (a) Indigenous scholars within higher education institutions; and (b) government policy-makers with a role in equity and/or Indigenous higher education program and policy development and reform. We will use narratives from these interviews to examine how participants spoke about concepts of cultural competence in the context of monitoring and evaluation work. We will use this information to explain that strategies which aim to build cultural competence within higher education institutions are often difficult to monitor and evaluate. This reveals that new and innovative ways to measure both cultural competence, and cultural influence, within higher education settings, are required. We argue that Indigenous standpoints may be a useful place to start to guide such discussions.

Key words: Cultural competence; evaluation; Indigenous; Aboriginal and Torres Strait Islander

Abstract title:
Students and academics working in partnership to embed cultural competence as a graduate quality [A16]

Author(s):
Dr Amani Bell, Stephanie Barahona, Gulnaz Beg, Susan Coulson, Roman Eymont, Jodie Hartmann, Tom Hubble, Natalie Leung, Michael McDonnell, Daniel Ni, Ehssan Sakhaee and Jonnell Uptin, University of Sydney

Abstract:
Our presentation showcases students and academics working in partnership to embed the graduate quality of cultural competence in five units of study. The University of Sydney has launched a renewed education strategy with cultural competence as a new quality, or attribute, of our graduates. As a result, the university has embarked on an intense period of curriculum renewal to embed cultural competence at degree and unit levels. We worked together as a small group of students, unit of study coordinators, and academic developers to support this new focus. Our goal was to work in partnership to: develop and curate digital resources about students’ experiences of cultural competence, and to collect a selection of students’ narratives of learning about cultural competence to provide evidence of how it has been developed as a graduate quality. We used Universities Australia’s model of cultural competence (2011) as a theoretical framework, and drew on the concept of decolonizing higher education as a way of bringing cultural competence and students as partners together. The five individual projects were in the disciplines of Project Management, Education, Physiotherapy, History and Geology.

The five projects were evaluated in different ways (e.g. focus groups, surveys, interviews). We also evaluated the overall initiative in several ways, drawing on ‘critical friend’ feedback from an international students-as-partners expert, reflective writing by each person at the end of the project, and a project
report by each student ambassador (with input from the unit coordinator). We will present a student-created video that reports the outcome of an individual project. We will also provide two levels of evidence of effectiveness – about the individual projects and about the initiative as a whole. The evidence shows positive impact on the development of cultural competence for students in the five units. In addition, the student ambassadors gained skills in areas such as research design and analysis. The unit coordinators reported gaining deeper insights into embedding cultural competence in their units. We will present strategies on how to enhance ongoing student-academic partnership projects, as well as the limitations of the initiative, and areas for future research and practice.

Keywords: decolonisation; co-creation; curriculum renewal

Abstract title:
Pathways to tertiary education for regional Aboriginal youth [A17]

Author(s):
Carol Bond, Mr Sid Domic, University of Queensland, Aboriginal and Torres Strait Islander Study Unit

Abstract:
Since 2013, the University of Queensland’s (UQ) Aboriginal and Torres Strait Islander Studies Unit (ATSIS) administers an InspireU program designed to bring young ATSIS students on to the UQ Campus to attend a residential camp. Program participants explore professional disciplines of Engineering, Science, Law, Business and Health Sciences. Activities include interactive workshops and lectures, workplace/industry visits and participants receive guidance from UQ and industry experts about study and career opportunities. After the success of the InspireU program, a conscious decision was made to engage Aboriginal and Torres Strait Islander communities in a similar manner. The Aboriginal and Torres Strait Islander Studies Unit at the University of Queensland is collaborating with other UQ Faculties and Schools, and industry, to build relationships within communities. In doing so the ATSIS Unit can work with community in the areas of: • Identifying existing programs within community • Identifying issues within community • Identifying way we can build capacity • Consultation and negotiation in projects and possible research ideas. • Community to have awareness and a voice in all consultation and negotiation. • Incorporating Indigenous knowledge into educational content • Create Inclusion of Aboriginal and Torres Strait Islander peoples in all we engage in. • Identify local industry Building capacity not only in existing community programs but also in UQ staff members who deliver the programs will increase sustainability of activities for the future. This community focus creates role-models in communities who will inspire youth from the region to follow in their paths. One example is a collaboration between ATSIS and the UQ Business School. UQBS academics are partnering with ATSIS staff to undertake a grounded-research based study to understand enablers and barriers to university entry and degree completion. This paper concludes with recommendations for how to build durable relationships between UQ and regional ATSI communities that is founded on community needs and prioritises community voice. Consulting deeply with elders and incorporating cultural content in the UQ environment will provide a greater opportunity for InspireU students to successfully earn university degrees.
Abstract title:
Culturally responsive research in higher education: Reflections on Aboriginal and non-Aboriginal engagement in West Arnhem, Australia [A18]

Author(s):
Millie Olcay, Honorary University Fellow & Dean Yibarbuk, Honorary University Fellow, Charles Darwin University

Abstract:
Too often ‘Balanda’ (non-Aboriginal people) conduct research on or about aboriginal issues in Australia (Bainbridge et al., 2015; Putt, 2013) without the involvement of ‘Bininj’ (Aboriginal people). This omission is despite comprehensive benefits of Aboriginal participation (Australian Institute of Aboriginal and Torres Strait Islander Studies, 2016; Davies, 2007; Penman, 2006). This includes more effective and sustained outcomes and solutions for communities in terms of education, employment, and health and wellbeing (Australian Council for Educational Research, 2018; Australian Association of Social Workers; 2016). This paper draws on research undertaken by a team of Aboriginal and non-Aboriginal researchers in the Northern Territory (2014-2016) engaged in participatory action research (McTaggart, 1991; Whyte, 1991) as part of the Whole of Community Engagement (WCE) initiative, funded by the Higher Education Participation and Partnership Program (HEPPP) of the Commonwealth Government. The WCE research team in collaboration with ARPnet (Aboriginal Research Practitioners’ Network) explored and evaluated community perspectives in two remote Aboriginal communities in West Arnhem, in the Northern Territory (Olcay, Yibarbuk, & Namundja, 2017). Using a combination of participatory action research methods (including community-based workshops, individual and group discussions, and computer-assisted key interviews), the researchers sought to understand the aspirations, expectations, and capacities of remote Aboriginal people to participate in higher education. By working closely with key community leaders, Elders and other stakeholders, opportunities were created for community members, organisations, researchers, University staff and public policy leaders to engage in mutually beneficial and authentic learning opportunities. 'Both ways' dialogue between the researchers was considered vital. This dialogue supported ongoing learning between the Aboriginal and non-Aboriginal co-researchers throughout the research journey; and allowed space for both Bininj and Balanda knowledge systems and worldviews to be privileged. Through reference to a number of illustrated metaphors, the researchers describe the process involved in undertaking this research and the considerations they made along the way.

*The term ‘Aboriginal’ is used here to represent Aboriginal and Torres Strait Islander people living in Australia.

Key words: cultural responsiveness, higher education, Aboriginal research, Aboriginal worldviews, participatory action research

Abstract title:
History in the now – decolonising “Top-end” higher education using culturally responsive pedagogy [A19]

Author(s):
Michele Willsher, Dr Janine Oldfield, Batchelor Institute of Indigenous Tertiary Education, Lecturer
Abstract:
Recent changes to curriculum and course design by schools and universities signal their agreement that the teaching of intercultural communication skills and cultural competencies is vital for a sustainable world future. The importance of being culturally competent has reached an international status with the Organization for Economic Cooperation and Development (OECD) including it in their global assessment program. However, a local and substantially earlier sign of their importance was made by the Royal Commission into Aboriginal Deaths in Custody when the Commission recommended a cultural competency approach to the training of professionals across Australia (Universities Australia, 2011, p.6). It is generally understood that cultural competence requires not only awareness of one’s own culture, but an understanding of ‘others’, as well as an understanding of how cultures interact (ibid.). When teaching such topics as ‘Intercultural communication’ and ‘cultural competencies’ in the Higher Education system, one is cognizant that at this point in time, Indigenous students remain marginalised by a general lack of awareness about Aboriginal and Torres Strait Islander culture and by their own lack of inclusion (Krakouer, 2015). Universities Australia (2017) report that Aboriginal and Torres Strait Islander people are highly under-represented in Higher Education, comprising only 1.6% of the students out of a working age population of 2.7%. Another study on Indigenous Education (Gore, 2017) cites distrust of government institutions and social and racial isolation (where students feel “stranded in a racially bound social capital”) as a key factor contributing towards prospective student non-attendance. Gore (2017) also asserts that once students enter university, retention rates are also low as a consequence of a lack of cultural safety and support (ibid.). This paper explores teacher responses to Aboriginal student perceptions of cultural awareness and intelligence and presents an examination of the cultural responsive teaching and learning practices used to teach a core subject in a first year undergraduate program. In summary, these practices involved acknowledging the past, addressing the present and collaboratively working towards a more sustainable and inclusive future.

Abstract title:
Cultural competence and the higher education sector: A revision of the concept [A20]

Author(s):
Dr Jack Frawley, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
In the last 15 years in the Australian higher education sector, international student enrolments have grown from close to 100,000 in 2002 to over 300,000 in 2017 with the majority of these students from mainland China. In parallel with this growth, the Australian higher education sector has focused on Graduate Qualities (GQ). GQ have been defined as core abilities and values which are both needed socially and professionally, and which are developed in students during their studies and experiences in higher education. GQ are also used to inform curriculum and learning outcomes. GQ have been expressed as belonging to a 2020 vision for Australian higher education where the system produces graduates with not only the requisite knowledge and skills but also the understandings, capability or attributes permits the individual to think flexibly or act intelligently in intercultural situations. Currently twelve Australian universities include GQ that encompass statements on cultural competence and the ability of graduates to engage with diverse cultural and Indigenous perspectives in both global and local settings. But what is meant by the concept of cultural competence; what are the implications for teaching, learning and
leadership? This presentation will discuss cultural competence within the higher education context; identify the challenges faced not only by students but academics and leadership; and, suggest an alternative view of the concept.

Abstract title:
Knowing, being and doing at the university’s cultural heart: Building the library cultural competence community of practice [A21]

Author(s):
Edward J Luca, Trevor Sutcu, Gene Melzack, Elizabeth Litting, University of Sydney

Abstract:
Libraries have the opportunity to play an essential role in supporting diverse communities through the development of collections for underserved populations, ensuring library professionals are knowledgeable and sensitive to language and cultural issues, and developing culturally appropriate and inclusive spaces (Overall, 2009). In 2017, six University of Sydney Library staff attended the University’s Culturally Competent Leadership Program, an immersive cultural retreat and leadership development opportunity bringing together academic and professional staff to champion cultural competence across the University and more broadly in the community. As a result of this program, the Library Cultural Competence Community of Practice (LCCC) was formed to embed cultural competence throughout all aspects of library operations. The purpose of the LCCC is to build an integrated network of library staff and key stakeholders who are engaged in the cultural competence journey, and to provide a space for critical self-reflection on library resources, services and facilities in relation to matters of cultural competence. The LCCC works within the University of Sydney’s Wingara Mura-Bunga Barrabugu integrated strategy framework, which seeks to build diversity, inclusivity, opportunity, capability and rights for Aboriginal and Torres Strait Islander peoples, and to respect and value a broad range of cultures. One of the outcomes of this work is a Seminar Series, which will provide University staff and students with an opportunity to engage with Aboriginal and Torres Strait Islander ways of knowing, being and doing, highlighting various aspects of traditional and contemporary culture. A series of 6 seminars are planned through 2018, inviting musicians, artists, academics and community members to share content on their cultural beliefs, knowledge and practices. This paper outlines the progress made by the LCCC in developing the Community of Practice and Seminar Series to engage the University community with cultural competence concepts and practices, embed indigenous knowledges, and develop the University Library’s capacity as an Aboriginal and Torres Strait Islander knowledge hub. This work builds on learnings from other institutions and libraries (Blackburn, 2017; Mi and Zhang, 2017; Roy 2017) also on journeys towards cultural competence.

Keywords: cultural competence, academic libraries, community of practice, community engagement, higher education

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Abstract title:
‘Doing’ the intercultural: from appreciation to action in collective entreprenneuring [A22]

Author(s):
Assistant Professor Jarrod Ormiston, Maastricht University, and Maegan Baker, University of Sydney
Abstract:
The phrase cultural competence implies that a certain level of skill can be achieved when we work with people from different backgrounds (Gallegos, Tindall & Gallegos 2008). However, the notion of interculturalism suggests that in a practical sense, this work involves fluid, dialectical developments of social interactions over time (Sarmento 2014). The continuous nature of the intercultural challenges how we view cultural competence. In a space of persistent activity, how can we define a point where we can reasonably say ‘competence’ has been attained if we acknowledge we are inherently not the same, and that our journeys and interactions are contributing to a constantly shifting intercultural space? In this paper, we will argue that while there is a place for traditional approaches to cultural competence training, there are many lessons that research in dynamic contexts can contribute to how we approach ideas of cultural competence and the intercultural. We will draw on research from an in-depth case study of a large scale, collective Indigenous enterprise project involving a broad range of stakeholder contributors. Considering the early findings of this research, we will argue that to be effective cultural competence requires not only an appreciation of context, but the complementary capacity to operate effectively in context. We will highlight how process research can assist in identifying strategies that promote engagement, and we will present some of the specific approaches being used in this case study to move stakeholders contextually from appreciation to action. We will argue that ‘doing’ the intercultural involves a constant process of renegotiating the perspectives and strategies that individuals and collectives adopt to both develop, and be developed by, initiatives targeting change. The paper will offer implications for research, teaching and practice, and will be of interest to both professionals and academics working in complex collaborations that traverse intercultural domains. References Gallegos, J., Tindall, C., & Gallegos, S. 2008, ‘The Need for Advancement in the Conceptualization of Cultural Competence’, Advances in Social Work, vol. 9, no. 1, pp. 51-62. Sarmento, C. 2014, ‘Interculturalism, multiculturalism, and intercultural studies: Questioning definitions and repositioning strategies’, Intercultural Pragmatics, vol.11, no. 4, pp. 603-618.

Abstract title:
International students in Australia, cultural competence and employment prospects [A23]

Author(s):
Dr Tran Nguyen, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
Australia is currently the third largest educational destination for international students. The search for beneficial skills, work experience and career opportunities in Australia, in addition to the acquisition of Australian qualifications, are among key reasons that have prompted many overseas students to study in the country. However, current research suggests that international students are facing critical challenges in securing suitable employment in Australia during their study, or post-graduation. These challenges have been found to be a result of both institutional and individual factors such as the government’s migration policy, students’ lack of local networks, issues related to communication skills and cultural differences, as well as students’ limited knowledge of, and exposure to, the local labour market. How to improve international students’ employment prospects remains an important question that has not been effectively resolved. Limited responses to the above question, to date, have largely been taken from an institutional approach. This paper, instead, adopts the cultural competence framework in order to understand how international students’ agency can contribute to addressing the question. The current literature suggests
that cultural competence remains a broad concept, and the links between cultural competence and employment prospects of international students have not been clearly understood. This paper addresses this lacunae by identifying everyday culturally competent strategies that international students in Australia can employ in order to improve employment outcomes. Discussion in this paper is based on the literature that focuses on the areas related to international students and cultural competence. The paper proposes that in order to become more employable in Australia, students should focus on building relevant knowledge about Australia's society, labour market, employment policies, and workplace culture. Equally important is students' demonstration of flexibility, emotional stability, strong work commitment and professionalism, as well as capitalising on their perceived strengths during the job search process.

Abstract title:
The culture in cultural competence [A24]

Author(s):
Dr Michael Davis, University of Sydney

Abstract:
This paper explores the idea of culture as a dynamic, creative and transformative concept, and how this view of the concept can provide the basis for considering the way it is used in cultural competence. Humans have always invoked the idea of culture in a multitude of different ways, whether to assert national sentiments, to proclaim and strengthen ethnic and Indigenous identities, to appeal to ancient and enduring traditions, or to establish markers of status or difference. Culture has continually been invented, re-invented, created, or refashioned, in a counter-current to its persistence as a reified or essentialised entity. The etymological roots of the term 'culture', deriving from Latin words associated with ideas about cultivation, caring, and tending to, invoke the notion of a 'culture of care', that is one of the central planks in cultural competence. In this latter context, in its more positive and benign usage, rather than culture being 'used to justify Western hegemony over the non-West', it can instead, be a way of '(re)-fashioning' the world', thus offering the possibility of a liberating practice. This potential for culture as a transformative practice is a critical element on the path to cultural competence, in working cross-culturally with Indigenous peoples. Aboriginal and Torres Strait Islander peoples have, over hundreds of thousands of years, drawn on the dynamic, creative and innovative qualities of their cultures to adapt to vast climatic and environmental changes, and to establish and maintain successful livelihoods in very diverse environments. Recognising these processual, adaptive qualities of the culture concept, the paper argues, can facilitate a better understanding of the ways in which culture is embodied within the cultural competence model.

Abstract title:
Locating human rights in the cultural competence context [A25]

Author(s):
Michael Johnston, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
This paper makes the claim that human rights and Indigenous self-determination are core to the work of cultural competence in Australia. The National Best Practice Framework for Indigenous Cultural Competency was a two year project completed in collaboration with the Indigenous Higher Education
Advisory Council and the Department of Education, Employment and Workplace Relations aimed at providing the Australian higher education sector with a best practice framework comprising the tools necessary to build an understanding of Aboriginal and Torres Strait Islander ways of knowing, being and doing at an institutional level and across society more broadly (Universities Australia, 2011). In order to build an understanding and awareness of Indigenous Australian cultures, histories and contemporary realities, it is essential to have an understanding of power tensions between the modern nation-state of Australia (that perpetuates colonial human rights violations) and the First Nations of this continent. Ongoing tensions emerge in the relationships between state sovereignty and Indigenous sovereignty as the Western philosophical tradition that gave rise to the political concept was simultaneously responsible for the violation of Indigenous sovereignty.

Conceived to serve the interests of European elites, concepts of personhood and self-determination did not extend to Aboriginal and Torres Strait Islander people, as evidenced in the myth of terra nullius, invasion of Aboriginal lands and conquest over the continent of Australia and surrounding islands. An emerging paradigm, cultural competence is increasingly finding its way into teacher training, curriculum and classroom pedagogy and is defined as, “student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples,” (Universities Australia, 2011, p.6). This paper will explore the development of cultural competence strategies and concepts within the tertiary education setting in Australia and will advance the notion that a nuanced and integrated understanding of human rights and Indigenous self-determination are core to the business of cultural competence.

Keywords: human rights, sovereignty, cultural competence, Indigenous self-determination, higher education

Abstract title: The Sydney Language in our curriculum [A26]

Author(s): Associate Professor Rosanne Quinnell, Professor Jaky Troy, Matthew Poll, University of Sydney

Abstract: In 2017 the National Aborigines and Islanders Day Observance Committee (NAIDOC) week theme was “our languages matter” (NAIDOC, 2016). Given the importance of language as the conduit for maintaining culture, re-connecting and realigning language back to the landscapes from which these languages arose has become one of the foci of the CampusFlora App project.

CampusFlora began as a tool to support the development of botanical literacy of biology students (Pettit et al., 2014). The App maps the plants on our University of Sydney campuses and offers image galleries for each species along with botanical, ecological and ethnobotanical information. Although English and (western) scientific names (mostly in Greek and Latin) were the first languages offered in the App, a priority was placed on putting the Sydney Language back into the campus landscape by using the work of Troy (1994) to develop the Patyegarang Sydney Language trial. In addition to the Sydney Language, the App now offers the names of the plants whose native distribution is China in Chinese (both Chinese character and pin yin). Landscaping for the University’s new Chau Chak Wing Museum prioritised plants that will be used in the museum’s education programs; these plants and information on their education importance will be integrated into the CampusFlora App post-construction.
The project has drawn together academics, undergraduates and professional staff from across the University, including the University Museums and the disciplines Botany and Engineering, to co-create ecological, botanical and cultural narratives, with the plants as waypoints, that are shared with all members of our community and visitors to our campus (Quinnell, 2017). The project demonstrates the commitment across our institution to environmental, human and social, particularly, cultural sustainability.

The CampusFlora system is currently being adopted and reimaged at Charles Sturt University.

- WebApp: http://campusflora.sydneybiology.org/
- Project Page: https://campusflora.wordpress.com

Keywords: Sydney language, cultural competence, botanical literacy, students as partners.

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Abstract title:
Cultural competence and student leadership: Finding the intersection [A27]

Author(s):
Rachael Simons, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
This presentation will explore the intersection between cultural competence and student leadership. It takes as its case study the Student Culturally Competent Leadership Program run by a centre at a western Higher Education Institution in Australia in 2017. Using this case study, the paper examines seven key aspects in order to evaluate the program as an example of building cultural competence amongst student leaders, and why this should be done in a university context. Key areas discussed include: effectiveness; cultural competence and leadership; content; capabilities; impact; benefits; and future vision.

The program brought together students from across the University, offering places to students within the Centre’s existing student networks, and to presidents and executive members of the University’s extracurricular clubs and societies. The highest attendance was from students who were not in formal positions of leadership. As such, the program provided interesting insights into students’ conceptions of leadership, and what motivates some students to seek opportunities to develop their leadership skills within a cultural competence framework. This finding supports the more recent paradigm shift in leadership research, that leadership is a transferable and learnable skill, and that all students have leadership potential (Matthews, 2015; Zimmerman-Oster & Burkhardt, 1999). From survey and focus group data collected after the program, it was found that students are important influencers to their peers, and that such programs could be used as a networking opportunity for students interested in, and committed to developing, cultural competence personally and across the University.

The impetus for the program evolved through a safe spaces project within the Indigenous Portfolio of the University. The program facilitators work in a centre whose motivation is firmly grounded in a social justice agenda, particularly Aboriginal and Torres Strait Islander social justice. The presentation examines the program in light of this context, and in the context of the National Best Practice Framework for Indigenous Cultural Competency in Australian Universities (Universities Australia, 2011).
**Abstract title:**
Indigenous health and critical self-reflection: Looking inwards to achieve culturally safe practice [A28]

**Author(s):**
Dr Josephine Gwynn, Dr Arlene Harvey, Dr John Gilroy, Dr Merrolee Penman, Dr Gabrielle Russell-Mundine, University of Sydney

**Abstract:**
This paper describes a teaching and learning project aimed at improving Faculty of Health Sciences (FHS) students’ capacity to engage in the process of critical self-reflection, with a view to enhancing their ability to work in culturally safe ways in the Indigenous health area (Bin-Sallik, 2003; Sherwood, 2009). Critical self-reflection is an essential aspect of cultural competence development. It involves interrogating our values and identifying how these are connected to the socio-cultural identities we have developed through socialisation into various groups (Di Angelo, 2012). It provides insight into the power and privilege that membership in particular groups might or might not afford us (Walker, Schultz & Sonn, 2014) and how this influences our interactions in professional settings (Fook & Gardner, 2007). The teaching resource we describe here was developed in response to feedback from students enrolled in the elective unit of study “Indigenous Communities”. One student’s recommendation for future iterations of the unit was to include videos of individuals modelling critical self-reflection, a resource she believed might have enhanced her understanding of the process prior to going on the requisite placement within an Indigenous health organisation at the end of the unit. Drawing upon critical reflection models (Fook & Gardner, 2007; Moon, 2004), our teaching resource consists of six short video clips of university staff and students (current students and recent graduates, local and international students, Indigenous and non-Indigenous staff and students) who have been working in, or intend to work in, the area of Indigenous health. The videos include study questions related to each participant’s reflection and are accompanied by a set of teaching notes. Here we elaborate on the gaps the teaching resource aims to fill and the challenges for students (and academics) in understanding what critical self-reflection involves and how it differs from other types of reflection (e.g. reflective practice), especially in the context of cultural competence for work with Indigenous communities. We also highlight some of the main challenges the project team encountered during the development of the teaching resource.

**Key words:** cultural competence; cultural safety; critical self-reflection; Indigenous health; learning resources.

**Abstract title:**
Reflections on a Bachelor of Nursing program: Embedding Indigenous Australian cultural competence as pedagogy [A29]

**Author(s):**
Dr Jessica Biles and Dr Judith Anderson, Charles Sturt University
Abstract:
Indigenous Australian cultural competence has been well supported by Universities Australia (2014). In the profession of nursing cultural competence as pedagogy is seen to provide opportunities for health professionals to reflect on their sense of culture, attitude and potential biases with the view of adapting their practising to meet the demands of individual clients (Ranzijn, McConnochie & Nolan, 2009). Often short course are implemented in curriculum programs and healthcare services with limited long term benefits to the health professional and the client (Mooney et al, 2005). It has been evidenced that cultural competence needs to be clearly embedded within curriculum to enable best outcomes (Nash et al, 2006).

Historically Indigenous Australian content within the Bachelor of Nursing program at a regional university in New South Wales experienced high attrition and poor Student Experience Evaluations with students citing the disconnect between Indigenous Australian content and general nursing subjects in a Bachelor of Nursing program. In 2014, during a curriculum review period the Bachelor of Nursing curriculum review team deemed it necessary to embed Indigenous Australian cultural competence across the three years of the program. Indigenous Australian cultural competence was embedded within a three year Bachelor of Nursing program through the method of constructive alignments. By embracing the Indigenous Education Strategy (CSU, 2012) and National Best Practice Framework for Indigenous Cultural Competency in Australian Universities (2011), reconciliation and promotion of the knowledge, understanding of cultures in Indigenous Australian peoples was central to the curriculum. This enabled content and skills necessary for the journey of Indigenous Australian cultural competence to be evidenced in all three years of the program. Development involved consultation with a number of stakeholders, internal endorsement through the Indigenous Board of Studies and formal accreditation through the Australian Nursing and Midwifery Accreditation Council. This paper will discuss the academics lived experiences, reflections and will be useful to other health programs interested in scaffolded Indigenous Australian content throughout a program of study.

Abstract title:
'Learning through reflection' enhancing culturally-proficient learning communities in midwifery practice and education: An experienced-based learning journey in East London (UK) [A30]

Author(s):
Dr Penny Haora, University of Sydney

Abstract:
This reflective narrative shares an experience of immersion at the highly political, ‘intersectional’ coal-face of gendered, class- and racially-based maternity services research, practice and learning in East London. I attempted to apply Levin & Greenwoods’ (2001:103) “pragmatic action research” approach to transform a small component of universities, and in this case, health services into ‘learning communities’. Instead, I describe following utilisation of Brookfield’s (1995) critical lenses, “prestige hierarchies” (Napier et al. 2014:1608-9), persistent deficit discourses, and institutional racism; and the privileged white educational structures that continue to support them while simultaneously producing rhetoric of inclusion (UEL, 2015). While transformative learning (Mezirow, 1997) was an explicit goal within the learning experience we developed, and the active learning ideals of learning-by-doing, role modelling and reflective learning recognised; personal reflections on my own experience found this only relevant to the ‘student other’, with little opportunity to breach “professorial authority” (Levin & Greenwood, 2001:xxxiv) within the academy.
Following Bettancourt et al (2003), tools supporting reflective learning (and relevant to clinical practice), at both individual and institutional levels were proposed in pursuit of cultural proficiency (Lindsey et al, 2009). I proposed a logic model asserting that safe care spaces for women clients within maternity services must be preceded by safe learning spaces for midwives and students. Wikberg et al (2014) argued that culturally competent health services are a core component of ‘caring’, which they also assert is universally expected when accessing health services. Poorer health outcomes for women from minority ethnic groups within the UK, may be related to differences in health care seeking behaviour but clearly this is also associated with experiences of care. Political will, cultural humility (Sreenivas et al, 2015), and a partnership approach, are essential, I argue, for sustained change and progress in both practice and educational contexts.

Keywords: cultural proficiency, midwifery, reflective practice, cultural safety, learning communities

Abstract title:
From the outside in: tutor perspectives of student transformative experiences within Indigenous Studies health education [A31]

Author(s):
Jonathan Bullen, Helen Flavell, Curtin University

Abstract:
While more is becoming understood about the effects of Indigenous studies health curriculum on student preparedness for, and attitudes toward, working in Indigenous health contexts, less is known about how tutors within this challenging transformative learning space interpret student experiences and contribute to the development of preparedness. Reporting on a qualitative study of 12 Indigenous and non-Indigenous tutors perspectives, this paper provides insight into first year health students’ transformative experiences in a tertiary Indigenous Studies focused health course. Using Mezirow’s transformative learning theory as a framework, findings of a thematic analysis suggest tutors observe several key precursor steps to transformative learning including the experience of disorienting dilemmas, critical reflection on assumptions, exploration of new roles, and trying on new roles. Within each step, several key sub-themes were evident, extending Mezirow’s framework in terms of explication of the manifestation of the precursor steps, and elements related to this manifestation. However, findings also suggest tutors vary in their identification, interpretation and responses to these milestones and pedagogical entry points, with differentiation in response appearing to be driven by a range of factors. Within this learning context, concepts of teacher/student relationship, parenting styles as teaching styles, and psychotherapy’s therapeutic alliance are suggested as playing a meaningful role in the positioning and efficacy of tutors. These factors impact on tutors’ understanding of transformative learning, construction of students, consequent interpretations of student experiences, and means of facilitating the complex tasks of promoting cognitive and affective learning. This study suggests that institutional investment in the development of educators in this space remains vitally important. This paper proposes a reconceptualisation of our thinking around teaching in this space, with a focus on both the development of appropriate teaching models/frameworks aligned with classical person-centred teaching models and philosophy in tutors, and that of developing a vocabulary appropriate to this model of teaching to enable greater tutor situatedness relevant and appropriate to the stated goals of the transformative intercultural learning and teaching space/context within Australia.
Abstract title:
Aboriginal and Torres Strait Islander cultural competence in dentistry education: Academic and student views [A32]

Author(s):
Cathryn Forsyth, Dr Michelle Irving, Dr John Gilroy, Professor Stephanie Short, the University of Sydney, Professor Marc Tennant, the University of Western Australia

Abstract:
Aboriginal and Torres Strait Islander peoples of Australia experience significantly higher rates of dental disease than non-Aboriginal and Torres Strait peoples. Cultural competence of the dental team is essential in the delivery of dental care to address these health disparities. Tertiary institutions need to incorporate Aboriginal and Torres Strait Islander culture more widely into curricula to improve educational outcomes for Aboriginal and Torres Strait Islander peoples and to increase cultural competence for all staff and students. A systematic review was completed to define and explore current integration of cultural competence in dentistry curricula. An online survey was conducted to provide a baseline analysis of Aboriginal and Torres Strait Islander cultural competence curricula practices within Faculty of Dentistry programs at the University of Sydney. Sydney Human Research Ethics Committee granted approval for project no. 2015/846. In-depth interviews were conducted with academic staff and students within the Doctor of Dental Medicine and Bachelor of Oral Health programs at the University of Sydney, to identify barriers and enablers for incorporating Aboriginal and Torres Strait Islander cultural competence into dentistry curricula. In-depth interviews were performed until no new themes or concepts materialized, reaching data saturation. All interviews were audio recorded and professionally transcribed verbatim prior to being uploaded into NVivo 11. Interpretive Phenomenological Analysis (IPA) was applied to explore in detail participants’ personal and educational experiences with Aboriginal and Torres Strait Islander cultural competence curricula in Faculty of Dentistry programs. Thematic analysis was performed through the process of coding to create relevant data. Limited Aboriginal and Torres Strait Islander content currently exists in Faculty of Dentistry curricula. Increasing Aboriginal and Torres Strait Islander cultural competence among dental students requires an informed history of Aboriginal and Torres Strait Islander peoples, engagement with Aboriginal and Torres Strait Islander communities, and reflection upon these experiences. Significant changes are required to curricula within dentistry education at the University of Sydney to increase Aboriginal and Torres Strait Islander cultural competence of dentistry students. An overview of the findings of this research will be presented with a specific focus on the comparisons between academic staff and student in-depth interview responses.

Abstract title:
Cultural competence dilemmas in social work education in the U.S [A33]
Author(s):
Katarzyna Olcoń, Dr Dorie J. Gilbert, Dr Rose M. Pulliam, University of Texas, Austin

Abstract:
The theoretical frameworks and strategies for teaching multicultural social work practice in the United States have increasingly come under criticism for lacking anti-racist pedagogy and in-depth analysis of structural oppression. While “engaging with diversity” is included as an objective for most social work courses, the substantive content is usually delegated to a single diversity course which tends to provide a brief overview of different racial and ethnic groups. This approach inevitably leads to representing racial and ethnic minorities as the “other” about whom the members of the dominant (white) group can learn and then become competent to serve. Many scholars have criticized the cultural competence approach to diversity education pointing out that rather than studying the cultural characteristics of nondominant racial and ethnic groups, the profession should engage in an analysis that looks at individual and institutional causes of inequalities and dominance. Moreover, although the profession’s mission calls for eliminating racism and oppression, the field has remained silent on the role that whiteness and Eurocentrism play in structural racial injustice. The paper offers a conceptual analysis and a critique of ‘where are we now and where do we go next’ in terms of the theoretical frameworks, educational standards, and best-practices of teaching racial and ethnic diversity in social work education in the United States. The paper offers a critique of the state of multicultural social work education, particularly minimizing content on race and racism, essentializing and pathologizing culture, stereotyping historically excluded racial/ethnic groups, and omitting the analysis of structural barriers experienced by minority groups. The article then describes some emerging and promising theoretical trends for social work education including: 1) critical race theory, 2) critical whiteness studies, 3) anti-racist pedagogy/critical multiculturalism, 4) culturally relevant social work curriculum such as indigenous epistemologies and Afrocentrism, and 5) “structural competency”. The article concludes with a proposal of the integration of the above frameworks, and suggests that diversity education should be integrated into the entire curriculum, an effort that requires institutional commitment and accountability. Finally, experiential, affective, and reflective teaching should be utilized to enhance diversity learning outcomes.

Key words: multicultural education, social work education, anti-racist pedagogy

Abstract title:
The role of cultural competency in a reconciliation action plan [A34]

Author(s):
Angela Burt, Dr Andrew Peters & Professor Andrew Gunstone, Swinburne University

Abstract:
In 2017, Swinburne became the first university in Australia to have their Reconciliation Action Plan (RAP) recognised as an Elevate RAP by Reconciliation Australia, their highest level of RAP. Our RAP has 80 targets across seven broad themes: governance and leadership, culture, Aboriginal and Torres Strait Islander staff, Aboriginal and Torres Strait Islander students, engagement, teaching and learning, and research. Across all these themes, there are several key areas that are critical in implementing the RAP. These include self-determination, reciprocity, and cultural competency.
This paper focuses on the vital role of cultural competency in the implementation of the RAP. Developing culturally competent staff and students is imperative in being able to transform universities into places where culturally safe practices are embedded into every aspect of universities, including culture, policies and processes. The three speakers are all significantly involved in implementing the RAP. We share our stories, experiences, successes, challenges, and outcomes, in engaging with cultural competency in implementing the RAP across the university.

Abstract title:
Animal perceptions, conservation and management: building bridges across Indigenous knowledge systems and western science perspectives [A35]

Author(s):
Associate Professor Jaime Gongora, Stewart Sutherland, University of Sydney

Abstract:
The University of Sydney has identified the embedding of cultural competence into academic programs as a central focus of the current Strategic Plan. One of the major focuses in embedding cultural competence (CC) is cultural awareness and effective interactions to enable effective work in cross-cultural situations. However, in a science context CC includes additional dimensions such as the involvement of the various disciplines to contribute to meaningful solutions to community needs, which may happen when students are undertaking research and/or professional practice, and this aspect can also be embedded into the curriculum of that discipline. Another dimension that needs to be considered in embedding CC is traditional or Indigenous knowledge systems (IKS, also known as biocultural knowledge) which have often been overlooked by academia. Embedding this into science curricula poses some challenges given that IKS use different methodologies, methods of transmission, knowledge holders and structures. Nevertheless, we have embedded IKS related to animals, including from Australian and South American Indigenous peoples, into curricula by focusing on the bridges and complementarity between IKS and western science. This curriculum has been structured in a way that IKS on animals is integrated and scaffolded across the five units of the current Animal and Veterinary Bioscience (AVBS) program managed by the School of Life and Environmental Sciences and the Sydney School of Veterinary Science. The themes that we embedded have been: perceptions of animals; use of animals across cultures; non-human kin relationships in Indigenous cultures; traditional practices to conserve and manage animal diversity; weather knowledge related to animals; and conflicts and bridges with western science. Various species were used to showcase the teaching, including crocodiles, emus, platypuses and snakes, amongst others, using a ‘two ways of knowing’ structure where themes were presented from an Indigenous and western science perspective. This also involved different methodologies including co-teaching with Indigenous knowledge holders and development of or use of publicly available resources under the guidance of these knowledge holders. To date, three AVBS classes have graduated holding an increased awareness of the importance and application of IKS and they have expressed that they see the relevance of IKS in the curriculum and to their future careers, in formal and informal feedback.

Keywords: Indigenous Knowledge Systems, Animal Management and Conservation, Cultural Competence
Abstract title:
Universities replicate white power [A36]

Author(s):
Dr Gregory Phillips, ABSTARR Consulting & Monash University

Abstract:
Far from being culturally competent, inclusive or conciliatory, universities in Australia replicate white power under the guise of diversity, reconciliation, inclusion and equity programs. Whiteness and white supremacy are replicated in universities by: the fallacy that science is objective and not culturally bound, a predominantly white canon of what constitutes 'knowledge', the whiteness of the values underpinning the 'equal for all' rules, industrial age notions of what excellence and success are, the fetishization of 'discovery', the fetishization of knowledge as economic output only, the preferencing of white people over others for promotion and career progression, simultaneously disregarding and exploiting Indigenous peoples and their knowledges. Drawing on seventeen case studies, this paper recasts theories of whiteness, culture, power and the 'post'-colonial in an Australian higher education landscape marked by colonisation and a faint promise of justice. In particular, it considers whiteness as domestic violence, where both the perpetrator and the victim maintain a sick power relationship because it has become normalised and 'safe'.
Workshops / Yarning circles / Videos

Abstract title:
Healing mainstream health: Building understanding and respect for Indigenous Knowledge [W02]

Author(s):
Dr Liz Rix, Gnibi Wandarahn School of Indigenous Knowledge

Abstract:
Mainstream health services fail in prioritising a culturally competent workforce and providing opportunities for building positive therapeutic relationships between Indigenous Australians and non-Indigenous clinicians. Lack of two way understanding and opportunity to develop relationships compounds Indigenous peoples’ reluctance to engage with government organisations. Undergraduate Indigenous health education aims to build a culturally competent health workforce. Indigenous people accessing mainstream health services and placing themselves under the care of non-Indigenous staff, (particularly when hospitalised) frequently experience high levels of disempowerment, judgement and discrimination. Non-Indigenous healthcare professionals commonly lack the cultural knowledge and skills to enable respectful therapeutic interactions and relationships. Undergraduate Indigenous health units remain elective topics for health students in some universities. Research shows that cultural competence training outcomes remain poor, with experiences of institutional and individual racism the norm for Indigenous Australians. It is of concern that there is no evaluation of the cultural competence of individuals or healthcare organisations from the perspective of the consumer. The deliberate state led destruction of Indigenous communities, languages and culture has resulted in deep and transgenerational levels of trauma. This history underpins the ‘epidemic’ proportions of chronic disease suffered by Indigenous peoples throughout first world nations colonised by Europeans. Despite this traumatic history, Indigenous Australians continue to fight for empowerment and self-determination, demonstrating high levels of survival and resilience. Reducing health disparities for Indigenous Australians is urgent, but how can the same dominant culture that has caused these health disparities envision and lead the solution/s? Indigenous scholars, Elders and Communities have been urging policy makers and governments to access Indigenous Knowledge and expertise for generations. Inclusion of Traditional Indigenous medicine and culture in all aspects of health promotion and service delivery for Indigenous peoples, and increasing collaboration between the dominant biomedical model and Indigenous ways of knowing can reduce power imbalances and make a significant contribution to decolonising health services delivery.

Abstract title:
Applying cultural competency to practice in academia [W03]

Author(s):
Dr Bindi Bennett, University of the Sunshine Coast

Abstract:
The yarning circle will examine the various ways(models) we have utilised to develop curriculum such as lectures, tutes, modules, videos and other various resources that have been culturally responsive. We will
discuss our techniques of how to engage students to critically reflect on their own levels of cultural responsiveness.

Abstract title:
Beyond diversity towards inclusion [W04]

Author(s):
Sarah Abbott, University of Sydney

Abstract:
Inclusion occurs when a diversity of people (e.g. of different ages, cultural backgrounds, genders) feel valued and respected, have access to opportunities and resources, and can contribute their perspectives and talents to improve their organisation. Creating an inclusive workplace is fundamental to maximising diversity and creating successful organisations in today’s complex global environment. The benefit of diversity stems from the intermixing of backgrounds, opinions and beliefs. Having a diverse group of people does not mean that the group is diverse. Without inclusion, the diversity is not maximised. Understanding the benefits of inclusion and how to achieve inclusion is key. This segment will analyse what the leading practices and principles for inclusion are, the business case for inclusion and how to be an inclusive leader.

Abstract title:
Nyoongar Aboriginal Elders, academics, and students working together: improving student knowledge, skills and confidence through engagement with Elders while in service learning [W05]

Author(s):
Aunty Louise Hansen, Uncle Percy Hansen and Dr Antonia Hendrick, Curtin University, Western Australia

Abstract:
The Australian tertiary sector recognises that a new way of learning and teaching is required to embed Indigenous pedagogy in curriculum and teach in culturally responsive and safe ways yet the way forward is less clear. The Reaching Across the Divide: Aboriginal Elders and Academics working together (RAD) project, a 2017 Curtin University Learning and Teaching Innovation funded project, has successfully provided one such way. RAD centers Indigenous pedagogical learning and teaching (ways of knowing, doing and being) in ways that has achieved improved cultural competencies for all participants and across disciplines. RAD followed the Minditj Kaart–Moorditj Kaart (Sick Head, Good Head) (Wright, O’Connell et al. 2013) framework: a framework co-designed by Aboriginal Nyoongar Elders. Nyoongar Aboriginal Elders, who initially took part in The Looking Forward project (2015) that implemented the above mentioned framework, were employed as cultural leaders who worked with academic staff to engage sixteen students from social work and occupational therapy in a process of yarning. Students who were in their final year of course work and undertaking service learning were selected for their interest and commitment to the process which consisted of a series of yarning sessions over a twelve month period. This ‘yarning family’, as one RAD student described it, evidenced a rich tapestry of pedagogical learning and
teachings that exceeded any aims anticipated by the Elders, staff and student participants. This initiative makes an important contribution to the tertiary sector as its widespread applicability can play an important role in Reconciliation through building respectful community engagement with local Aboriginal and Torres Strait Islander people. It further builds culturally capable graduates who can make a real difference in the workforce and in providing culturally safe care when working with Aboriginal and Torres Strait Islander clients. In this presentation we detail the process of RAD and share key learnings from its evaluation. Through our presentation we demonstrate the yarning practices used in RAD and share with representatives from other tertiary institutions ways of working towards embedding Indigenous pedagogy in these spaces.

Key words: decolonising practices, cultural competencies in service learning, Aboriginal Elder educators, Indigenous pedagogy

Abstract title:
Aboriginal Sydney MOOC: Panel discussion [W06]

Author(s):
Dr Gabrielle Russell-Mundine and Michael Johnston, National Centre for Cultural Competence (NCCC), University of Sydney

Abstract:
The Aboriginal Sydney Massive Online Open Course (MOOC) was launched in early 2017. Since then it has become one of the University’s most subscribed to MOOCs and averages a 12% completion rate. The MOOC provides participants with an opportunity to discover Aboriginal history and presence in the Sydney area. It is a rich exploration of Sydney from perspectives that are often silenced or not visible to many, and shows how Aboriginal people explore and claim their diverse identities and ways of knowing, being and doing. Each of the six modules provides an opportunity to appreciate the diverse Aboriginal cultures of Sydney. The modules highlight aspects of Sydney from Aboriginal perspectives including community members such as activists, artists, entrepreneurs and language experts. Importantly we hear from Elders, and also from young people as well as Academics. The MOOC provides learners with opportunities to gain insight into diverse topics all linked to the lived experiences and histories of Aboriginal people in Sydney. Such as how colonial experiences of one generation continue to affect the following generations; how history is embedded in places and how those places can be a catalyst for immense social and political change. The MOOC is framed within a cultural competence lens which assists learners to learn more about themselves and their culture and context. Reflection and discussion points are woven into the course for people to apply what they are learning to their own context which gives the course both local and international appeal. By understanding why Aboriginal narratives and experiences in Sydney are often invisible, participants can question why some narratives in their own context are privileged over others. This panel will bring together some of the people who created and featured in the Aboriginal Sydney MOOC and allow for further exploration of the key themes of the MOOC.

Keywords: MOOC, Aboriginal Sydney, Decolonising, cultural competence
Abstract title:
Embedding cultural competence in science curricula [W07]

Author(s):
Dr Rebecca Cross, Elisa Bone, Dr Peter Ampt, Associate Professor Tina Bell, Associate Professor Rosanne Quinnell, Associate Professor Jaime Gongora, University of Sydney

Abstract:
Effectively incorporating cultural competence (CC) into tertiary institutions is paramount in creating cross-cultural settings where graduates and academics can develop understanding of how culture and belief systems influence their professional decision-making. This process may be particularly challenging in scientific disciplines, where Western, reductivist concepts of presenting science remain dominant. Transformative educational practices across Science begin with including CC in all academic pursuits, providing opportunities to foster acceptance of multiple evidence-based knowledge systems and integrating culture perspectives into the science curriculum. There are many ways to include practical steps to inspire new ways of thinking and doing. Here we offer some of our initiatives that have proved successful. In 2011 the University of Sydney adopted a new Indigenous Strategy and CC is now also a University-level Graduate Quality. Some schools (e.g. School of Life and Environmental Sciences – SOLES – and Sydney School of Veterinary Science – SSVS) within the Faculty of Science have implemented the Strategy locally, with a goal to build teaching and learning environments that understand and value CC, including Indigenous cultures and knowledge systems. Initiatives to date within SOLES (a large and diverse School), with the contribution of SSVS, include: Indigenous seminar series on CC and Indigenous knowledges; online modules and units of study within Sydney University's Open Learning Environment (OLE); inclusion of new content and curriculum scaffolding across some units, and the introduction of a new cross-faculty unit of study. Whilst positive progress has been made across the Faculty, further implementation of successful strategies to embed CC within the Science curriculum will require ongoing mindfulness of potential challenges to faculty involvement and effective engagement with academics and students across Schools, facilitating professional development opportunities for both academic and support staff, and liaising with appropriate external individuals and organisations that can contribute their expertise to the developing curriculum. Our yarning circle will showcase CC initiatives within the Faculty of Science, including lessons learned, and facilitate discussion on effective strategies to both expand on the work to date and ensure its longevity. We hope to learn from the experiences and wisdom of other participants.

Abstract title:
Growing cultural competence at the University of Tasmania (UTAS) [W08]

Author(s):
Associate Professor Clair Andersen, University of Tasmania

Abstract:
This session will explore a cultural competence framework developed to enhance graduate attributes and understandings. It will focus on health and education degrees and arrangements in place to promote staff development in order to facilitate inclusion of Indigenous perspectives with a view to improving health and
education services and outcomes for Australia’s first peoples. The process at UTAS has involved Indigenising the Curriculum through taking a cultural competency approach to build on the attributes of awareness, knowledge, understanding, sensitivity, interaction, proficiency and skill, with a focus on the importance of cultural safety. This work guided by Cross, Barzon, Dennis and Issacs (1989); Davis (1997); Campinha-Bacote (1994) and Diller and Moule (2005) led to development of the following framework for course content: (1) nature and significance of culture; (2) general understanding of Indigenous issues; (3) explore individual and dominant society values and attitudes; (4) critical examination of the relevant professional culture; (5) professional or vocational specific content; and (6) skills for working with Indigenous people. And incorporation of the following components within courses: (1) knowledge of pre-history, historical and contemporary experience of Indigenous Australians; (2) cultural reflection on personal values and attitudes and those of the respective profession; and (3) development of culturally appropriate skills and strategies; in order to move students from awareness to competence (Andersen, 2012). UTAS has five graduate attributes which are included in all unit, subject or course outlines. Attribute (4) – Graduates will be able to demonstrate a global perspective and intercultural competence in their professional lives; has been an important means by which to address the development of cultural safety and cultural competence, defined ‘as a practical process where attitudinal and behavioural change occurs as a result of information, education and experience’ (UTAS Project Working Party, 2004). We argue that considering issues for working with Aboriginal and Torres Strait Islanders, the First Australians will also increase a graduates’ ability to deal with other culturally diverse peoples. Participants at this yarning circle/workshop can share arrangements at their respective universities to gain insight into practice more broadly across the country to develop culturally responsive graduates.

Key words: cultural competence, graduate attribute, cultural safety, Indigenous Australians.

Abstract title:
What motivates non-Indigenous academics to embed Indigenous perspectives into curricula? An exploratory yarn [W09]

Author(s):
Jonathan Bullen, Curtin University

Abstract:
‘Indigenising curricula’—whether as standalone degrees and units, or as integrated elements—is a complex and at times polarising initiative. A large proportion of academic and professional staff are sympathetic to the cause or resistant for a range of reasons. For example, the regularly stated ‘overcrowded’ curriculum, and/or a lack of confidence and knowledge and anxiety about reproducing colonial relations through speaking ‘for and about’ Aboriginal and Torres Strait Islander peoples. Others, however, are ideologically opposed to this work which they see as mere ‘political correctness’. While non-Indigenous involvement is valuable and necessary, to better understand the dynamics at play within this higher education intercultural space it seems timely to explore the motivations and positioning of non-Indigenous academics. This yarning session invites participants—from a reflexive critical standpoint—to explore the origins of, and assumptions underpinning, ‘Indigenising the curriculum’. We suggest that this work is most frequently—but not only—motivated by the discourse of social justice that can limit the higher education sector’s understanding of the benefits, value and utility that a wholehearted engagement with Aboriginal and Torres Strait Islander perspectives can bring to both graduates and the institution (Nakata,
The focus on social justice, if uncritically adopted, runs the risk of solidifying the ‘Three Ms’ observed in non-Indigenous workers in Indigenous fields (Kowal, 2011). That is, the Missionary, Mercenary and Misfit as ongoing, perhaps unavoidable, trajectories of non-Indigenous engagement in the intercultural space. The inclusion of Indigenous knowledges and perspectives simply based on social justice therefore risks: 1) fully engaging with the richness and expansive utility of Indigenous knowledges; 2) discrediting the capability of educators and students to tolerate and work within ontological and epistemological pluralism (Nakata, 2007); and 3) raising unintended consequences for curricula and learning and thus graduates’ future practice in their chosen field.

Abstract title:
Cultivating the culturally competent self: What it means, wow it's measured, why it matters [W10]

Author(s):
Craig N. Shealy, Ph.D., Professor and Executive Director, International Beliefs and Values Institute, Chair, Cultivating the Globally Sustainable Self Summit Series, and Lee G. Sternberger, Ph.D., Associate Provost and Professor, James Madison University, Executive Director, Center for Global Engagement

Abstract:
The session will offer participants an opportunity to delve deeply into cutting edge models and methods for conceptualizing, operationalizing, and furthering cultural competence by leaders, educators, students, and the public at large, while applying all we learn to self, others, and the larger world. We do so in four parts. First, we explore what we mean by the “culturally competent self” by describing theoretically and empirically grounded theory, research, and practice from the United States and internationally. We then provide data from a range of diverse populations around the world to illustrate how the “culturally competent self” may be assessed in a culturally competent (i.e., ecologically valid) manner. In so doing, we seek to illustrate that which is culturally mediated (e.g., emic) versus shared (e.g., etic) among us, while expanding rather than reducing our understanding of human needs, values, and capacities. Second, we next showcase three real world exemplars of such perspectives, which have demonstrable implications and applications for addressing cultural competency dilemmas, policies, and practices in higher education. These include a discussion of the mission, vision, values, and activities of the International Leadership Network (https://div52.org/index.php/activities/international-leadership-network), the International Network of Universities, which pursues a range of international education and cultural competence initiatives (http://www.inunis.net/), and the Cultivating the Globally Sustainable Self Summit Series, which includes a strong focus on expanding cultural and indigenous understanding and knowledge (www.jmu.edu/summitseries). Third, on the basis of this information and associated discussion, participants then will have the opportunity to explore these issues of “self, other, and larger world” in real time via completion of the Beliefs, Events, and Values Inventory of BEVI (https://forumea.org/research-bevi-project/), which will allow them to read their individual report (privately) and then review and discuss a group report, which will illustrate the similarities and differences in worldviews and experiences among participants. Fourth and finally, the session concludes via individual and group reflection on the meaning, implications, and applications of all we have discussed for our projects and plans as scholars, educators, practitioners, and leaders who seek to cultivate greater cultural competence and expand human knowledge and capacity in our lives and work.

Keywords: Cultural Competence, Self, Leadership, Measurement, BEVI
Abstract title:
Co-constructing with community Aboriginal and Torres Strait Islander teaching resources: Aboriginal pedagogy in action [W11]

Author(s):
Dr Bindi Bennett, University of the Sunshine Coast, and Helen Redfern with Dr Joanna Zubrzycki, Australian Catholic University

Abstract:
Embedding Aboriginal and Torres Strait Islander ways of knowing, being and doing are core social work curriculum and are regarded as central to decolonizing Australian social work education. All Australian Schools of Social Work must now embed Aboriginal and Torres Strait Islander content within their programs in order to be accredited by the Australian Association of Social Workers. Achieving this objective requires multiple strategies including the development of new teaching and learning resources. How these resources are constructed is however just as important as what they aim to teach students. The processes adopted by social work educators need to reflect the culturally responsive practices that are expected from our social work graduates. The presentation reports on an Australian Catholic University curriculum development project which focused on the co-construction of two filmed case studies that demonstrate authentic social work engagement with Aboriginal and Torres Strait Islander people. The aim was to ensure that the processes undertaken reflected culturally responsive pedagogical principles. An extensive community consultation process was central to the development of the film scripts and involved a range of stakeholders. Community Elders, Aboriginal and Torres Strait Islander and non-Indigenous social workers, academics and students were invited to read the script and provide feedback. As a result critical changes were made to the stories, incorporating issues such as gender, stereotyping, identity, family and community obligations and the use of language. Each case study portrays different challenges, aspirations, contexts, lived experiences, histories, and social work knowledge, skills and values. They present to social work students a number of key areas of learning including; the history and lived experiences of colonization, transgenerational trauma, the role of cultural supervision as well as the skills, values and knowledge that encompass culturally responsive social work. Particular evidence-based challenges that non-Indigenous social workers experience in practice when engaging with Aboriginal people have been highlighted. The key insights and understandings that emerged from this pedagogy are presented as an opportunity to showcase Aboriginal and Torres Strait Islander “doing” in action.

Keywords: Social work education, culturally responsive pedagogy, community consultation

Abstract title:
Sharing strategies and lessons to build cultural capability in university-based health faculties [W12]

Author(s):
Professor Roianne West, Professor Debra Creedy, Dale Rowland and Kyly Mills, Griffith University
Abstract:
This workshop will share strategies and lessons including enablers and challenges in developing cultural capability in university-based health faculties using multi-disciplinary approaches privileging First Peoples knowledges and leadership. The development of cultural capability in the higher education sector is timely. Recent significant developments include the release of the Universities Australia Indigenous Strategy 2017-2020 (Universities Australia, 2017), establishment of the Australian Health Practitioners Regulatory Association Aboriginal and Torres Strait Islander Strategy Group; and the Australian Government’s commitment to Closing the Gap of which an Indigenous health workforce and culturally capable workforce are paramount. The facilitator and speakers of this workshop will share their experiences of building cultural capability in the health faculty at Griffith University. Organisational change processes included:

(1) A research program to measure impact (such as the development and validation of a tool, the Cultural Capability Measurement Tool (CCMT) to measure cultural capability (West et al, 2017; West, Mills, Rowland & Creedy, 2018).
(2) Processes to build cultural capability among its health faculty staff, students and organisational environment will be discussed.
(3) Establishment of the ‘First Peoples Health Unit’ (FPHU). Key activities of the FPHU have been guided by the organisational plan that was developed after extensive consultation with the university and broader community.
(4) Alignment of health faculty curricula with the National Aboriginal and Torres Strait Islander Health Framework (Department of Health, 2014), has been a critical ‘entry point’ to increasing student and academic staff awareness of First Peoples health and the importance of critical self-awareness when working with First Peoples. This process has enabled First Peoples and non-First Peoples academics from multiple disciplines to work collectively and effectively in a First Peoples led approach that privileges First Peoples knowledges.

Challenges include a competitive funding environment and time required for system-level change to support cultural capability. However ongoing strategies such as flexibility in the work environment and transformational, values-based, First Peoples leadership have been and continue to be critical to ongoing success. Participants of this workshop are invited to share their experience of building cultural capability and collectively this workshop will aim to provide participants with strategies to apply in their own environments and communities.

Keywords: Culture, Capability, Health, Curriculum
**Posters**

**Abstract title:**
Beyond semantics: Fit-for-purpose definitions that heighten university cultural competency impact

**Author(s):**
Madelaine-Marie Judd, University of Southern Queensland

**Abstract:**
Enhancing the cultural competencies of graduates is a key priority for higher education institutions in the twenty-first century (Richardson, 2017; Universities Australia, 2011). In a globalised world that is inherently interconnected, graduates must have the ability to traverse geographical and cultural barriers and collaborate with colleagues from diverse and distinct cultures (Arvanitakis & Hornsby 2017). In spite of its relevance, there is a lack of shared understanding regarding cultural competency, with terms including: intercultural competence (Thom, 2013), cultural competence (Axtell, Avery & Westra, 2010), cultural humility (Nomikoudis & Starr, 2016), internationalisation (Leask, 2012) and multiculturalism (Punteney, 2010). This impairs the ability of universities to ignite positive action. This poster will identify diverse terms used as synonyms of ‘cultural competence’ in higher education literature, and a framework to promote shared understanding and improved practice for the sector. This poster aligns with the sub-themes of: culturally responsive pedagogy, as the poster content presents an analysis of fit-for-purpose terms to guide pedagogy; and convergence of diversity, social justice, equity and inclusion, as it includes Foucault’s definition of ‘culture’ with its philosophical application of power dynamics and discourse. This poster will be informative for all conference delegates because scholarship and practice can only move forward with shared understanding of language, its meaning and implications.

This research will triangulate data from five in-depth interviews, a meta-analyse of 30 publications on cultural competency and a meta-analysis of keywords articulated across 40 Australian university strategic plans. The research questions guiding this analysis will include:

1. What terms do authors use when discussing cultural competency?
2. How do they define these terms? and
3. What is their rationale for privileging certain terminology?

**Abstract title:**
How cultural competence unfolds in the field: A scoping review of client and provider experiences in the U.S

**Author(s):**
Katarzyna Olcoń, MSW, Yolanda Padilla, PhD, University of Texas, Austin

**Abstract:**
In the United States, the importance of cultural competence in health and social service delivery has been widely discussed in the literature and incorporated into professional codes of ethics and educational programs. Yet, we have not taken stock of the evidence on the experiences and challenges of clients and
social service providers in multicultural practice encounters. This poster presents the results of a scoping review of U.S. empirical literature for the ten-year period from 2007 through 2016 that assessed the outcomes and experiences with multicultural practice of racial and ethnic minority clients and social work providers. Major electronic databases were searched with exhaustive key terms. A total of 23 studies met the inclusion criteria for clients and 26 studies for providers. All studies were assessed for theoretical framework, sample, design, and outcomes. Studies of racial and ethnic minority clients revealed that they faced numerous barriers when accessing social services and experienced marginalization, bias, and microaggressions from the helping professionals. Many minority clients lamented how the shortage of providers who represented their communities created barriers to communication. These experiences decreased clients' satisfaction with services, perceived treatment helpfulness, and trust in service providers and treatment modalities. For their part, although levels of cultural competence varied, providers in general experienced some tensions and biases in multicultural practice often related to privilege and power dynamics and the application of their own cultural beliefs and values to guide client assessments and interventions. Personal, educational, professional, and structural factors—such as employers' lack of recognition of the importance of cultural competence—affected providers' experiences of working with culturally diverse clients. In conclusion, the analysis of client vis-à-vis provider experiences revealed that providers' cultural competence is a critical component of racial and ethnic minority client satisfaction. Yet, providers were frequently biased and guided by their own cultural beliefs and values, which affected their ability to deliver culturally competent services. Despite some methodological and theoretical weaknesses in the design of many of the reviewed studies, the findings from our study suggest that the current approaches to cultural competence may need to be re-examined.

Key words: multicultural social work, cultural competency, social service providers, client satisfaction

Abstract title:
Promises and pitfalls of online discussions to foster medical students' reflection and cultural competence

Author(s):
Mary Furnari, PhD Candidate, University of Otago

Abstract:
It is challenging to encourage medical students to develop both reflective practice and cultural competence early in their training. This is because students often prioritize acquiring biomedical knowledge over understanding psychosocial factors in medicine. This poster reports on one aspect of a doctoral study that examined 123 second-year medical students' online discussions about intercultural clinical cases. The study examined the use of online discussions in a blended curriculum to foster students' reflective thinking and cultural competence. Data consisted of two online discussions in 12 tutorial groups during a three-week unit on culture and health, and written feedback from students and tutors. A reflective framework was used to qualitatively evaluate students' levels of reflection. The findings with respect to the efficacy of online discussion to foster reflection and intercultural learning were mixed. On the positive side, some students found the asynchronous online discussion conducive to reflection because it gave them time to read and reflect and having to write a post pushed students to think through the concepts more carefully. Students reported the main value of the online discussions was exposure to multiple perspectives. On the negative side, the public nature of online discussion deterred some students who said they would have felt freer to reflect in a private format. In addition, some students' surface approaches and the obligatory nature of the
Online task hindered reflection. Implications for teaching and learning include the importance of tutors’ modelling reflection online, being clear about what constitutes reflection, and facilitating a safe space online to encourage students’ reflection. In addition, encouraging students to explore how prior socialisation or personal experience influence the way they perceive an intercultural encounter encourages reflection. Other findings indicate the importance of task design, such as asking students to work toward a shared goal or having students debate ethical issues can facilitate deeper reflection. Limitations of the study included students’ and tutors lack of familiarity with the online technology, use of ethnically-based cases and Hofstede’s dimensions to analyse cases and the framework used to evaluate students’ reflection.

Key words: reflection, intercultural competence, online discussion

Abstract title: Everyone’s business: Strategies for producing culturally competent business leaders of the future

Author(s): Paris Coburn, Katy McEwen, Daniel Smith, University of Sydney

Abstract: Developing cultural competence is an ongoing journey that requires strong leadership and a coordinated approach. Encouraging the development of cultural competence at the personal and institutional level has been a key strategic concern at the University of Sydney since the development of the Wingara Mura Bunga Barrabugu Strategy in 2012. We seek to produce graduates that will be ethical, culturally competent leaders for a new age, and to this end the University of Sydney Business School has undertaken a number of initiatives to increase the cultural competence of its students. This poster explores how developing culturally competent students and business leaders of the future is everyone’s business. Strategies need to target not only students, but also instructors and the Business School as a whole. This poster will showcase our work, in collaboration with the University’s National Centre for Cultural Competence (NCCC) and other cultural competence champions, in three key areas: integration of cultural competence in the curriculum, development of students’ culturally competent leadership capabilities outside the curriculum, and staff development. Recognising that the journey towards cultural competence is often cyclical and non-linear, the poster will outline the work undertaken so far, and discuss the challenges to implementation and possible directions of this ongoing project.

Keywords: culturally competent, business, curriculum, leadership

Abstract title: Embedding cultural competence into the Doctor of Veterinary Medicine program, University of Sydney

Author(s): Associate Professor Jaime Gongora, Meg Vost, Dr Sanaa Zaki, Associate Professor Rosanne Taylor, University of Sydney
Abstract:
In the context of ever-increasing international recognition as to the importance of cultural competence (CC), and capacity, in professional practice, the Sydney School of Veterinary Science (SSVS) has been working since 2012 on the embedding of CC into the Doctor of Veterinary Medicine (DVM) program. DVM graduates will be dealing with clients in intercultural settings in Australia and when working overseas. Cultural differences can influence the client-practitioner relationship and attitudes towards the health and welfare of animals, and so it is important that graduates are prepared with skills such as the ability to reflect on cultural belief systems present in themselves and in those they interact with. To address this, we developed a road map of learning outcomes and graduate attributes to embed cultural competence into our degree programs. This covers cultural awareness, effective communication, research protocols and perceptions and management/conservation of animals across cultures including Aboriginal and Torres Strait Islander peoples’ perspectives. We have embedded CC into five units of study from years 1 to 3. Qualitative student feedback and results have been encouraging. This initiative has been a crucial milestone for SSVS and outcomes indicate students have been inspired to develop core knowledge and skills in this critical area, skills which they will carry with them when approaching extramural rotations in remote communities and overseas, as well as in their usual veterinary practice.

Keywords: Cultural Competence, Curriculum, Veterinary Medicine

Abstract title:
A cultural competence tool-kit for community-based work during veterinary professional practice and research, University of Sydney

Author(s):
Associate Professor Jaime Gongora, Meg Vost, Dr Sanaa Zaki, Associate Professor Jenny-Ann Toribio, Dr Anne Fawcett, Dr Peter White, University of Sydney

Abstract:
There is increasing recognition in national and international circles as to the importance of cultural competence (CC) in professional practice (clinical placements, extramural rotations and research) which occurs in cross cultural settings. This requires more than just an effective interaction between the practitioner and client as there are the added components of animals and the cultural views on animals which the client holds. To address this, we have successfully embedded CC into the Doctor of Veterinary Medicine (DVM) program. However, we identified the need to further support students with resources that enable them to prepare for their extramural placements and have a better understanding of the challenges, tensions and also opportunities they may face related to CC. To contribute to this, we are developing an online CC tool-kit for students to plan and reflect on best practice in community-based placements and research. With this tool-kit, we aim to give students information on the overarching policy, protocols and governance considerations related to work in cross-cultural situations, on all levels, from the community, to national and international. It will provide links, audiovisual material, various case studies, tutorials and other material on CC, and will be available from an early point in their programs so that students are able to recap and reflect on CC. This tool-kit consists of fourteen topics which we have identified as being important for veterinary practice and research, grouped into the following areas: i) preparation, including CC awareness, self-knowledge and safety; ii) knowledge of the history and complexity of the community and
perceptions of animals; and iii), preparation for and challenges related to the placement/project including consultation, engagement, consent and keeping commitments. We believe that this tool-kit is a positive contribution towards promoting best practice in creating a culturally safe environment for the practitioners/researchers themselves and also for those with whom they work. It is also likely to minimise situations where appropriate cultural interactions become the onus of the community or where immersion ends up being a form of “educational tourism”. Components of this resource have already been integrated into teaching within the DVM program and will be available as a tool for students to consult when preparing for extramural rotations.

Keywords: Cultural Competence, Community-based work, Veterinary Practice

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**Abstract title:**
When cultural competence meets genetics

**Author(s):**
Associate Professor Jaime Gongora, University of Sydney

**Abstract:**
The University of Sydney has identified embedding cultural competence (CC) into the academic programs as being a central focus of the Strategic Plan. Units involving student placements, rotations or research in cross cultural settings appear to provide an explicit venue for that embedding. However, for those units of study that focus on specific fields of natural science such as genetics, embedding CC appears to pose some challenges for academics which relate to finding and exploring synergies between themes from western science and Indigenous knowledge perspectives. The current work provides some insights as to how we overcame this situation by focusing on building bridges between genetic content and relevant areas of CC, including the way we tried not to force that link. The examples are for two units of study in the Animal and Veterinary Bioscience program: Wildlife and Evolutionary Genetics, and Veterinary and Agricultural Genetics. The learning outcome was related to students being able to identify how genetics can be used to track the genetic origins of animals and humans but also what CC perspectives could be associated to this. For instance, we focussed on the Genographic project, which describes the genetic journey which occurred once humans departed from Africa and dispersed around the world. We emphasised what a varied ancestry we all have with different human populations being from diverse geographical regions. This was used as a platform to reflect in class on the cultural aspects associated to those geographical regions and how much of that cultural diversity is still with us- using individual Genographic case studies. Another case focused on the genetic origins of animals (pigs and chickens). For this theme, the CC dimension focused on the diverse human perceptions of those animals across their geographical distribution. In both cases, we discussed the significance and importance of having an awareness of culture when undertaking placements and research in cross-cultural settings. The pedagogical approaches used are action-based learning and enquiry based learning underlined by culturally responsive pedagogy. This approach has contributed to the embedding of CC from a discipline perspective so that students achieve learning outcomes specific to their discipline and relevant to their work or practice across cultures.

Keywords: Cultural Diversity, Perceptions of Animals, Genetics
Abstract title:
Open learning environment in cultural competence in the Faculty of Science programs

Author(s):
Associate Professor Jaime Gongora, Dr Gary Muscatello, Dr Sanaa Zaki, Dr Anne Fawcett, Meg Vost, Associate Professor Jenny Toribio, Dr Peter White, Dr Peter Ampt, Dr Meloni Muir, Melinda Lewis, Associate Professor Rosanne Quinnell, Dr Matthew Pye, Michael Johnston, University of Sydney

Abstract:
In a recent education reform, the University of Sydney has highlighted the need to embed cultural competence (CC) into curricula as one of the key graduate qualities, to “develop competencies to work productively, collaboratively and openly in diverse groups and across cultural boundaries”. In some academic programs in the Faculty of Science, including in veterinary science, animal science and agriculture, there has been proactive effort to embed CC into curricula. However, there is a need for wider engagement by (science) students, regardless of their program or discipline, with CC. To address this, we have developed an Open Learning Environment (OLE) unit to provide opportunities for any undergraduate students at the University of Sydney to learn fundamentals of CC. This OLE provides a flexible learning space for independent study where students can become aware of and reflect on overall values, behaviours, attitudes, their cultural heritage and principles of CC and the impact on their discipline and/or professional practice to enable them to operate more effectively with their clients, co-workers, communities and environments cross-culturally. This OLE, to be launched this year, consists of two components, online and face-to-face, with students having the option to enroll in either or both. The content of this unit covers fundamentals of culture, cultural diversity and CC, generic and discipline-specific dimensions of CC, values, identity, stereotypes, biases, Indigenous knowledge systems and traditional practices. The content is also tailored to the student’s interests by providing them with opportunities to reflect on the impact of CC during their research and/or professional experiences, through the lens of their discipline. The pedagogical approaches adopted are action-learning, reflexive learning and enquiry-based learning. This OLE is an important step in improving the quality and effectiveness of the learning and teaching in CC across academic programs in the University.

Keywords: Cultural Competence, Indigenous Knowledges, Open Learning Environments

Abstract title:
A sustainable and collaborative approach to integrating Indigenous health content within nutrition science curricula

Author(s):
Julia McCartan, Janeane Dart, Aimee Dordevic, Chiara Murgia, Nicole Kellow, Tyson Yunkaporta, Andrea Bryce, Monash University

Abstract:
There is increasing recognition for the need to embed cultural competency curricula in tertiary education for nutrition and other health professionals. In 2014, the Australian Department of Health released the
Aboriginal and Torres Strait Islander Health Curriculum Framework which aims to prepare graduates to practice in a culturally safe manner with Indigenous communities. In 2017, an Indigenous curriculum working party was established within the Department of Nutrition, Dietetics and Food at Monash University. The purpose of this paper is to describe the preliminary steps undertaken to scaffold and integrate Indigenous content across a three-year nutrition science program. Indigenous content has been largely concentrated and taught in distinct units. The working party is progressing a two-year plan to map, evaluate and highlight strengths, gaps and opportunities for developing teaching, learning and assessment approaches to support fulfilment of the 17 learning outcomes articulated in the framework from novice to entry level. This process has enabled an inter-disciplinary collaboration within the academic team, with guidance from the faculty Indigenous engagement unit, to explore opportunities to integrate innovative Indigenous content across the curricula. Diverse expertise of the academic team include public health nutrition, nutrition science, dietetics, nutrigenomics and humanities. This has enabled embedding Indigenous content across the program with a broad focus, including professionalism, history, food and culture, nutrition science, health across the lifespan, sports nutrition, food and sustainability and public health nutrition. This paper provides a working example of the collaborative approach required to integrate Indigenous health content in a meaningful way within nutrition science curricula.

Abstract title:
Promoting personal development skills in veterinary students of Indigenous descent

Author(s):
Meg Vost, Shashanna Evans-Kocinski, Associate Professor Rosanne Taylor, Associate Professor Jaime Gongora, University of Sydney

Abstract:
Embedding cultural competence within educational institutions, creating culturally safe environments and providing support to students have been identified as important factors in assisting those from underrepresented groups/cultures such as Indigenous students to make the transition to, and flourish during their, tertiary education. During our interactions with students, it was suggested that it is also important to provide them with opportunities to better understand the culture of the academic institutions and environments in which they are studying in addition to empowering them with skills to further manage their careers and effectively interact with others in such contexts.

The Sydney School of Veterinary Science (SSVS) has been implementing a series of initiatives as support mechanisms to address these areas including: internships with academic staff, access to academic advisers, support for professional placements, celebration of student journeys through videos, development of a social network, research capacity building and development of leadership skills. The latter component was developed to facilitate the process of Indigenous students increasing their skills in managing themselves and their careers, including the ability to identify their core values and goals and increase their self-efficacy, and the skills required to maximize engagement with the paths they would like to take in their own lives.

Preparation for the course included consultation with stakeholders including the Deputy Vice-Chancellor (Indigenous Strategy and Services) staff and with the students themselves. A pre-course and post-course questionnaire was administered to the students, in which they identified positive aspects such as the course
having given them increased ability to understand themselves and others, and increased knowledge on how to become a successful leader. Another indicator that the SSVS is on the right track with the leadership courses and other initiatives is that current Indigenous students who did not previously do so are starting to celebrate their heritage. This program was also offered to Indigenous students from other schools in Science to increase the reach of these positive impacts, and extension material was offered to students who previously undertook the course including experiential learning through involvement in training others.