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## Final Report

# Indigenous teaching and learning at Australian universities: developing research-based exemplars for good practice

**Dr Christine Asmar  
Teaching Fellow**

**2011**

[www.indigenousteaching.com](http://www.indigenousteaching.com)



**THE UNIVERSITY OF  
MELBOURNE**

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## 1.0 Executive Summary

- The fellowship is titled: 'Indigenous teaching and learning at Australian universities: developing research-based exemplars for good practice'.
- The fellowship aimed to provide both Indigenous and non-Indigenous teachers with research-based, practical exemplars for teaching Indigenous students and Indigenous curricula effectively.
- The foregrounding of Indigenous voices and perspectives was ensured by: ongoing consultation with Indigenous advisers; interviewing mainly Indigenous academics; and ensuring nearly all presenters at the Forum on Indigenous Learning & Teaching were Indigenous.
- The contributions of *non*-Indigenous academic teachers was recognised and valued by including them as advisers; interviewing them about their practice (at the recommendation of senior Indigenous colleagues); and inviting them to present at the Forum.
- The main source of data for the research phase was face-to-face interviews with 26 Indigenous and non-Indigenous academic teachers in NSW and Victoria.
- The central activity of the fellowship was a national Forum on Indigenous Learning and Teaching at The University of Melbourne on 11 December 2009.
- In addition to, and as a follow-up to the Forum itself, the main avenue for dissemination of resources is a new website named <[Indigenousteaching.com](http://Indigenousteaching.com)>
- The analysis of interview data resulted in the identifying of 15 suggested 'Approaches to Indigenous Teaching' (pp 16-17). Each Approach is exemplified by verbatim interview extracts relating to diverse disciplines and teaching contexts.
- These research-based, exemplary 'Approaches' are accessible online and are also summarised in a print brochure.
- Other exemplary material relating to teaching practice (for example, on approaches to assessment) is also being prepared for placement on the website.
- The website is a repository for the presentations and audio recordings from the Forum, for which the presenters' permission was given; and for annotated reference material; plus templates such as sample evaluation forms, and culturally appropriate protocols.
- The four goals of the fellowship as submitted in the original nomination to the ALTC were for the Fellow to:
  1. Investigate how good practice in Indigenous teaching is currently described and perceived;
  2. Identify exemplars of evidence-based good practice at NSW and Victorian universities;
  3. Showcase/discuss the exemplars at a University of Melbourne Forum;
  4. Produce research-based exemplars for publication and dissemination.
- These four goals have been achieved, plus additional outcomes (personal, professional, educational) not originally envisaged, and detailed below in the report.



- Selected key findings include:
  - While learning outcomes for Indigenous students are crucial, non-Indigenous students will also play a vital role for the future of Indigenous Australia
  - Most 'Indigenous teaching' actually involves non-Indigenous students
  - Indigenous teaching is often done by non-Indigenous teaching staff
  - In this field, simple 'good teaching' will go a long way towards facilitating learning, but the best Indigenous teaching goes further in anticipating and working with students' attitudes and emotions
  - Non-Indigenous teachers will often need to engage in collaborations with Indigenous colleagues and communities
  - Willingness to learn from students, as well as to reflect on and change one's own practice, are essential in Indigenous teaching.

## 2.0 Acknowledgements

I acknowledge the Aboriginal and Torres Strait Islander peoples of Australia as the traditional custodians of this land, and pay my respects to their Elders past and present.

Many acknowledgements are due, to both individuals and organisations. They are listed here alphabetically.

### Advisory Group and Critical Friends

My Advisory Group and Critical Friends have been indispensable to the Fellowship. Few of my activities, research or outcomes would have been possible without them, and my gratitude is beyond words. I list them here in alphabetical order, with their titles and positions as at the time of the Forum (December 2009). Some of them have now moved on to other positions and/or institutions. I give more detail of their contribution below, under 'Background'.

#### Advisory Group:

Professor Kathleen Clapham, Director, Woolyungah Indigenous Centre, University of Wollongong [Kathleen is also the external Evaluator for the Fellowship – see 11.2 Formal Evaluation.]

Sally Farrington, Director, Yooroang Garang, Faculty of Health Sciences, The University of Sydney

Chris Heelan, General Manager, Centre for Indigenous Education, The University of Melbourne

Dr Zane Ma Rhea, Senior Lecturer, Faculty of Education, Monash University

Janet Mooney, Director, Koori Centre, The University of Sydney

Associate Professor Susan Page, Director, Warawara Department of Indigenous Studies, Macquarie University. [Susan is my longstanding research partner and also acted as an ongoing consultant to the fellowship – see below\*]

Dr Sandy O'Sullivan, ALTC Teaching Fellow; Manager, Online Presence/Strategic Services Division, Batchelor Institute of Indigenous Tertiary Education

Gary Thomas, Executive Director, Equity and Student Support Services, La Trobe University



### **Critical Friends:**

Professor Ian Anderson, Director, Onemda VicHealth Koori Health Unit; and Director, Melbourne Institute for Indigenous Partnerships, The University of Melbourne

Professor Henry Atkinson, Lecturer and Consultant, Faculty of Education, Monash University

Professor Michael Christie, ALTC National Teaching Fellow, School of Education, Charles Darwin University

Michelle Evans, Head of School, The Wilin Centre for Indigenous Arts and Cultural Development, Victorian College of the Arts & Music, The University of Melbourne

Associate Professor Susan Green, Director, Nura Gili Indigenous Programs Centre, The University of New South Wales

Professor Marcia Langton, Chair of Australian Indigenous Studies, Melbourne School of Population Health, The University of Melbourne

Professor Martin Nakata, Director, Jumbunna Indigenous House of Learning; and Chair, Australian Indigenous Education, University of Technology Sydney

Professor Lynette Russell, Chair, Centre for Australian Indigenous Studies; Deputy Dean, Faculty of Arts, Monash University

### **ALTC staff**

In addition to being grateful for the ALTC's generous funding of this Fellowship, I would also like to acknowledge the personal support and encouragement I received from ALTC staff, especially Siobhan Lenihan.

### **Artist**

Tex Skuthorpe's beautiful artwork 'Learning to Communicate' illuminates this report; the Forum program; and the website; as well as the other material produced by the fellowship (see 10.0 Indigenous artwork).

### **\*Associate Professor Susan Page**

Susan Page is currently the Director of Warawara Department of Indigenous Studies at Macquarie University, but our association dates back years when we began our research projects funded by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS). That body of collaborative research — studies with Indigenous academics in Australian universities — underpinned this fellowship. Susan's ongoing advice and support has been immeasurable, and I thank her for it.

### **CSHE**

The Centre for the Study of Higher Education (CSHE) at The University of Melbourne has welcomed and supported this fellowship. I have been given opportunities to share my findings, both in teaching contexts and in research forums. Many colleagues at the Centre have willingly contributed their time and expertise to making this Fellowship a success, especially Michelle van Kampen in web design.

### **Research assistant**

Ciannon Cazaly has been closely involved with this fellowship from beginning to end, and has worked with passion, dedication and efficiency to see it to completion. She has also provided considerable intellectual input.



## 3.0 Background

### 3.1 Taking up the fellowship

In 2008 I was a Senior Lecturer at the Institute for Teaching and Learning in The University of Sydney. With the support of many Indigenous colleagues and other academics engaged in Indigenous teaching in NSW, I was nominated to the Australian Learning and Teaching Council (ALTC) for what was then known as an Associate Fellowship (later a Teaching Fellowship). I was advised in late April 2008 that I had been successful. Starting actual work on the fellowship, however, was somewhat delayed. This was firstly because I was due for six months study leave (July 2008 to January 2009), to write up the results of earlier Indigenous research with my colleague Susan Page (see Acknowledgements above). The research was directly relevant for the kind of standing in the field which a fellowship of this kind requires. This was duly recognised by the ALTC, who generously allowed me to postpone starting substantive work on my fellowship until February 2009.

### 3.2 Transferring the fellowship

In another development, I resigned from The University of Sydney, moved to Melbourne, and began work in January 2009 as a Senior Lecturer in Higher Education at the CSHE. Transferring the Fellowship to Melbourne meant extending the activities to include Victorian universities; arranging the transfer of the funds; and obtaining formal ethics approval from The University of Melbourne. The final transfer of funds did not occur until May 2009.

A further factor, already conveyed to the ALTC, is that working in Indigenous areas is very sensitive. Taking extra time and care is always justified in terms of getting it right — but can be at odds with regular timelines and the expectations of funding bodies.

I have found the ALTC sympathetic to all these considerations.

### 3.3 Ethics

In every university, ethics processes are time-consuming, and this is even more so when the key-word 'Indigenous' features in one's application. These extra institutional precautions are fully understandable, given the history of Western research involving Indigenous peoples, and are a fact of academic life in this area. But responding to those concerns took extra time, and no interviews could take place until clearance was received.

Ethics approval had already been obtained from The University of Sydney, but a new application was required in Melbourne. The research element of the fellowship was approved in 16 May by the Melbourne Graduate School of Education Human Ethics Advisory Group — Ethics ID # 0931480.

### 3.4 Extending (and enriching) the fellowship

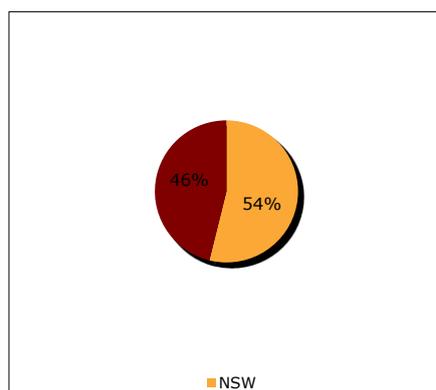
In retrospect, and despite the extra red tape caused by changing both institutions and states, the Fellowship ended up the richer for it. Instead of being limited to one state, the data collection and networks ended up extending across two states which together (according to 2009 DEEWR figures) contain:

- 46% of all Australian universities
- 41% of all Indigenous Australian academics, and
- 41% of all Indigenous Australian students.



Figure 1. shows the distribution, by state, of the academics interviewed for the fellowship.

**Figure 1: Academics interviewed, by state (N=26)**



Interviewees were selected only from NSW and Victorian universities, but other states were represented in the fellowship through several members of the Advisory Group and Critical Friends. Forum attendees also came from several states (see Participants 6.3). The fellowship can thus lay a legitimate claim to providing an insight into Indigenous teaching at a national level.

## 4.0 Establishing Networks/ Advisers

### 4.1 Preliminary meetings

The need to establish contact with, and the support of, Indigenous academic leaders was always going to be important, but was even more vital in my new context of Victoria — a state where I had never lived or worked before. I was therefore very fortunate in receiving unstinting support from some of the most renowned Indigenous academics in Australia. Not only did they readily agree to meet with me in person to discuss the fellowship program, they gave me numerous contacts as potential interviewees for my data collection.

In the fellowship proposal I had taken a broad view of what Indigenous teaching actually is, and this eclectic view — embracing both the teaching of Indigenous students; and the teaching of Indigenous (or ‘Indigenised’) curriculum or courses to ‘mainstream’ non-Indigenous students — was confirmed by my initial meetings with these senior academics in the field.

The Indigenous academic leaders also took a broad and inclusive view of the teachers themselves, recommending that I interview non-Indigenous as well as Indigenous teachers. Although I had been personally aware of some excellent teaching practice on the part of non-Indigenous academics, I had not expected that my final sample would see non-Indigenous and Indigenous teachers almost equally represented (see 5.2 Sample characteristics).

### 4.2 Advisory Group and Critical Friends

Most of my initial meetings were with experienced academics whom I subsequently invited to join my Advisory Group (if they felt able to contribute in an ongoing way); or else to become a Critical Friend who would be called on for less regular input. Responses were very generous, given that my own research with Susan Page clearly shows how heavily burdened these academic leaders are. Almost all expressed not only strong support for



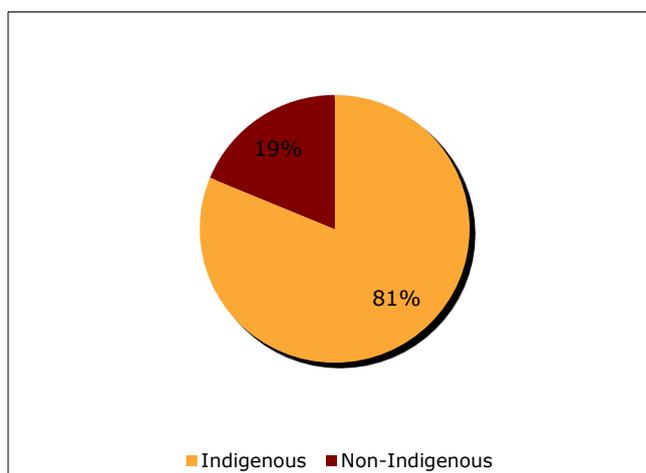
the fellowship program in principle, but their personal willingness to play a formal advisory role.

I therefore ended up with an Advisory Group of eight, plus another eight Critical Friends. Those 16 individuals were the lynchpin of everything I was aiming to - and was able to - do.

As will be seen from Figure 2, most were Indigenous.

**Figure 2. Advisory Group and Critical Friends, N = 16**

(From 10 universities, 3 states/territories)



These senior and experienced academics readily identified exemplary teachers, whom I interviewed for the data collection phase of the fellowship (see 5.0 below). A number of the teachers interviewed were later offered the opportunity to publicly share their work with other colleagues from NSW and Victoria (see 6.2 Presenters, below).

### 4.3 (Re-)defining the fellowship

The initial discussions with senior Indigenous colleagues were fruitful on several levels, one of which was in helping me redefine the scope of the project. The fellowship originally set out to develop a set of 'Research-based *Guidelines* for Good Practice in Indigenous teaching'. However, in the light of other Indigenous research currently being done on building an empirical research base for the theorising of just such pedagogical principles or guidelines, the scope was re-defined.

Although there remains a solid research base for this fellowship, it was scaled back to focus on identifying exemplars for the practical (rather than theoretical) benefit of teachers in the field. The research itself is more empirical than theoretical. Ultimately, it is envisaged, theoretical and pragmatic dimensions will be brought together, realising just one more possible direction in this exciting new area of work.



## 5.0 Data Collection/Research Interviews

### 5.1 Defining 'Indigenous teaching'

From the early meetings, reading the literature\*, and my own earlier research, it rapidly became clear that many academics in this field teach in different contexts in a given year.

(\*This report does not reference the literature, but references are listed on the website).

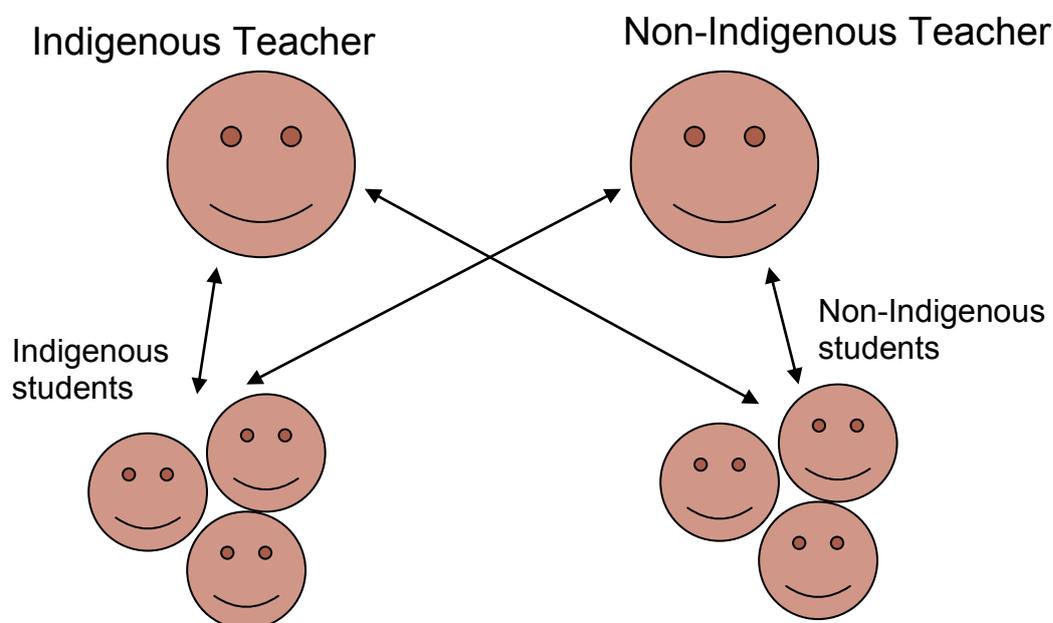
An Indigenous academic in an Australian university is often asked to teach all-Indigenous classes of students who come onto the campus from regional or remote communities, often without formal academic qualifications but with a wealth of community and professional experience. This intensive mode of teaching (known as Block Mode) takes place outside regular semesters. Although student numbers are small, the need for support and scaffolding is usually high, including outside the classroom.

For the rest of semester, those same teachers might also teach large classes of mainly non-Indigenous students, where there may or may not be a few Indigenous students enrolled as well (given that Indigenous students form only about 1% of the whole student body). The inclusion in curricula of mandated/core Indigenous content is increasing in Australia, and the related issue of student resistance to such content was often referred to in interviews.

In summary, people working in this area may be teaching only Indigenous students; or they may be teaching Indigenous curriculum to mainly non-Indigenous students. They may also be working in roles with a strong element of Indigenous student support.

Figure 3. makes the complexity of these teaching and learning relationships clearer. It should be noted that this is not a model of how *learning* happens. If it was, then there would be connections between the students. This graphic simply tries to depict who is teaching whom, under the umbrella term of 'Indigenous teaching'.

**Figure 3. Who is involved in Indigenous teaching?**



It should be noted that the category of 'Indigenous students' includes both Block Mode and mainstream students; and that the category of 'non-Indigenous students' includes international, study abroad and student exchange students. To complicate things even



further, some teachers reported having Indigenous students from other countries among their intake of international students.

Clearly, it would be a challenge to come up with a single set of exemplars or principles which would be useful for everyone working in this diverse field. Two key questions arose early in the fellowship:

- Is it enough to simply be a 'good' teacher'?
- Is it enough to simply be an 'inclusive' teacher?

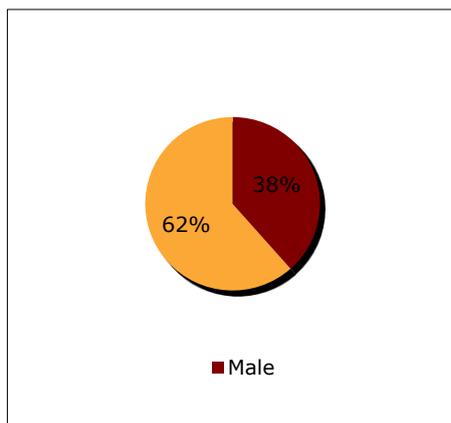
It was hypothesised that the answer to both questions would probably turn out to be: 'Not quite enough'.

## 5.2 Sample characteristics (N=26)

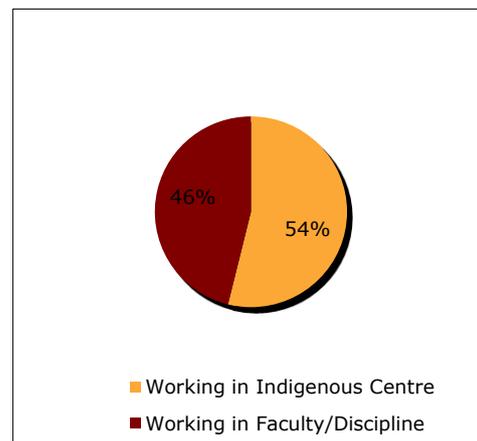
The charts below indicate the characteristics of the academics who were interviewed in NSW and Victorian universities (see Figure 1. for the breakdown by state).

A majority of the interviewees were female (Figure 4.). Overall, a slightly higher proportion were working in an Indigenous centre or school than in a mainstream faculty (Figure 5.), with slightly more Indigenous staff in the centres than non-Indigenous staff.

**Figure 4. Female/male**

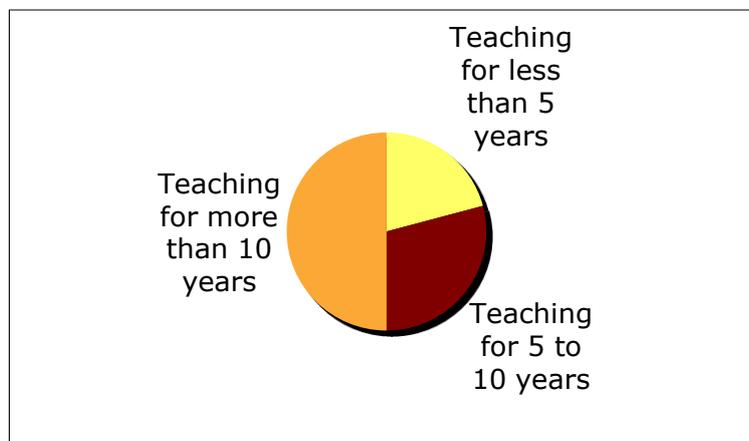


**Figure 5. Whether employed in an Indigenous centre or not**



The interviewees were mostly experienced in university teaching (Figure 6.)

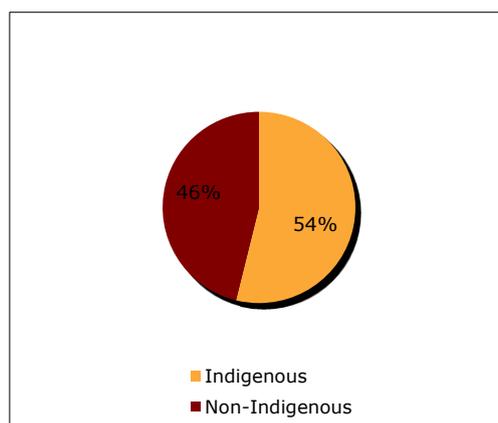
**Figure 6. Number of years in a university teaching job**



Finally, it needs to be reiterated that teachers engaged in effective Indigenous teaching may or may not themselves be Indigenous. As already mentioned, the senior Indigenous academics whom I initially met with, had no hesitation in recommending that I interview their non-Indigenous colleagues who had reputations for exemplary Indigenous teaching.

With Indigenous academics constituting only about 1% of all academics, the role of non-Indigenous people in this area is going to continue, if only to ensure workloads are equitable. Figure 7. shows that only just over half the people interviewed were known to be Indigenous.

**Figure 7: Whether Indigenous or not**



### 5.3 Methods

The methods followed were relatively straightforward — based as they were on short, semi-structured, open-ended interviews — although certain protocols were observed in how access to those people was obtained:

- I initially requested meetings with Indigenous ‘academic Elders’ on each campus, to inform them of the project and ask for their input.
- No potential interviewee was approached without first going through the most senior Indigenous academic on that person’s campus.
- No one was asked directly about their Indigeneity, or about any other personal subject.
- In several cases people were more comfortable being interviewed in twos or threes.
- Everyone was offered the chance to have their identity (and/or that of their institution) concealed, and to see a copy of the interview transcript.
- The principle of reciprocity was observed, in the sense of returning a favour to the person giving up their time to be interviewed. The form varied, but included: offering to read drafts of publications; writing references for promotion applications; offering to be invoiced for a consultation fee (in the case of some Elders); and offering the interviewee a place in the Forum as a presenter, with all expenses paid.

The interview transcripts were checked with the interviewee if requested; and the final transcripts coded according to themes and categories (‘nodes’), using the NVivo 8



software package. Quotes used later for the exemplars (web, PPTs and print) were all cited with permission, as well as being approved for general appropriateness by the Indigenous evaluator.

Ethics approval had been obtained to run focus groups with students as well, but time did not allow for this, and it remains a goal for a future project.

The interview schedule is available on request.

## 6.0 National Forum on Indigenous Learning and Teaching

The collecting and analysis of data provided by practitioners in the field, combined with Advisory Group input, culminated in a showcase of outstanding examples and cases at an all-day **Forum on Indigenous Learning and Teaching** at The University of Melbourne, on Friday 11 December 2009. Here, leading Indigenous teachers came together in a way that had rarely happened before, to share their practices with fellow-teachers, backed up by discussion of outcomes for their students. There was no registration fee.

See Appendix 5 for the Forum Program.

### 6.1 Foregrounding Indigenous voices

In line with the guidelines put out by bodies such as the National Health and Medical Research Council and The Australian Institute of Aboriginal and Torres Strait Islander Studies for ethical research involving Indigenous peoples, and with Lester-Irabinna Rigney's (1999) principles for 'Indigenist' research, the foregrounding of Indigenous voices and perspectives was ensured by the fact that 13 out of 19 Forum presenters were Indigenous. Although as a Fellow I am supposed to build up my own profile, my public role at the Forum was to facilitate the day, and to co-present one short session in collaboration with Susan Page.

Aunty Di Kerr was invited to give the Welcome to Country on behalf of the Wurundjeri people of the Kulin Nation, and to stay on and take part in the discussions until and during morning tea (which she did). Aunty Di mentioned that she had never previously been invited to do this on similar occasions, and said how pleased she was to be able to share stories with participants. (Guidelines on how to manage Welcomes and Acknowledgements are being placed on the fellowship website).

As the evaluations show (see 6.4 below), the representation of Indigenous perspectives was considered appropriate by 100% of respondents.

### 6.2 Presenters

Presenters were all 'shoulder-tapped', in the sense that they were individually selected after close consultation with my Advisory Group. There was no call for papers as such, because the stakes are high for events such as this, and the modelling of best practice and appropriate approaches is essential. Presenters were either previously known to me, in terms of their work in this area; or had been interviewed by me prior to the Forum. All presenters had their travel and accommodation provided.

I was fortunate that Professor Martin Nakata agreed to give the opening keynote, and it was also gratifying that other Indigenous academics with national reputations were willing to give plenary sessions. All plenary presenters were Indigenous, but in the shorter parallel showcases of teaching practice, both Indigenous and non-Indigenous colleagues presented their work.



It is also important to note that the student voice was included, in a plenary session. A non-Indigenous graduate spoke of her experiences in an Indigenous studies course; followed by an Indigenous student from the Academy of Sport, Health and Education at Shepparton, near Melbourne.

Most sessions were audio-taped, and presenters' permission has been obtained to place those recordings on the website, together with their presentations in several cases. Not everyone used PowerPoint, and many of those that did, spoke mainly to images. Talking directly to, and with the audience was a feature of the day, with seating arranged in a semi-circle, and time allowed for interaction and discussion in every session.

### 6.3 Participants

The Forum was advertised in NSW and Victoria by sending formal letters to the heads of all Indigenous centres and schools; to all Pro Vice Chancellors teaching and learning, plus any Deputy Vice Chancellors with Indigenous responsibilities; and to the heads of academic development centres in every university.

Advertising could easily have been wider, but not being able to charge for registration (and thus to cover costs) limited my ability to recruit participants willy-nilly. (See Appendix 1 for a sample letter of invitation.)

There was great interest across the sector, with people from as far away as Darwin and Perth hearing about the Forum and asking if they could attend. In most cases their attendance could be accommodated, and all non-presenters paid for their own travel and accommodation.

Overall attendance on the day was 100. (The total number of Indigenous academics in Australia is only around 300). It would have been gratifying to see an even larger number of people from my own University attending for the whole day, but when people are in the vicinity of their offices it is always hard to retain them.

In addition, many non-Indigenous staff attended, some of them quite senior. There is clearly an intense demand for this kind of opportunity to attend a rigorous, scholarly and (dare I say) well-organised showcasing of good Indigenous teaching practices, which indicates to me that at some future date a truly national Forum would be a goal to aim for.

### 6.4 Evaluation and feedback

I had prepared a formal evaluation form which was in the folder of everyone attending the Forum, with reminders during the day that it should be completed if people were leaving early. There was also time set aside in the very last session to complete the form. The original text of the Evaluation Form is attached (see Appendix 2).

Although 100 people attended, not all were able to stay for the whole day. About one third (N=30) filled in the evaluations (an acceptable response rate.)

The evaluation form (the questions are reproduced in Table 1. below) appeared to work very well, and is available on the website, as a sample or template for others organising similar events. I analysed the results (see Table 1.), and sent a summary to the Advisory Group and Critical Friends.



**Table 1. Results of Forum Evaluation Data**  
(N = 30)

|   |         |        |                |
|---|---------|--------|----------------|
| 1. Do you have a teaching role?   | Yes: 20 | No: 8  | No response: 2 |
| 2. Are you Indigenous?  | Yes: 12 | No: 15 | No response: 3 |
| 3. How would you rate the overall quality of the forum?   |         |        |                |
| Very good   | 20      |        |                |
| Good  | 10      |        |                |
| Not very good   | 0       |        |                |
| Not good at all   | 0       |        |                |
| 4. How much did you learn from participating in the Forum (given it was only one day)?  |         |        |                |
| A lot   | 9       |        |                |
| Quite a lot   | 16      |        |                |
| Not very much   | 4       |        |                |
| Nothing   | 0       |        |                |
| 5. How appropriate was the representation of Indigenous perspectives?   |         |        |                |
| Very appropriate  | 11      |        |                |
| Appropriate   | 16      |        |                |
| Not very appropriate  | 0       |        |                |
| Inappropriate   | 0       |        |                |
| 6. How valuable were the opportunities for networking and sharing of practice?  |         |        |                |
| Very valuable   | 18      |        |                |
| Quite valuable  | 10      |        |                |
| Not very valuable   | 2       |        |                |
| Not valuable at all   | 0       |        |                |
| <i>Some representative open-ended comments:</i>   |         |        |                |
| "Re-affirmed much that I have learnt over a long period of teaching."   |         |        |                |
| "All presentations were very well chosen to make the forum coherent - excellent to be able to gather so many experts together."                     |         |        |                |
| "The forum was unique in many ways in that it brought together many of those at the cutting edge of Indigenous teaching and learning in Australia." |         |        |                |
| "I heard much I already 'knew'/understood/have grappled with, but it was great to get that affirmation."  |         |        |                |

Further points include:

- I wondered if it was appropriate to ask respondents about their own Indigeneity (Question 2). After consultation, I decided that it was an important question to ask, and that participants — by then — would have experienced several hours of an event carefully planned to ensure a comfortable environment for Indigenous people. Only three people chose not to respond.



- The unanimously high rating of the event overall (Question 3), was very gratifying indeed. Informal and person-to-person feedback was also uniformly positive, with no negatives expressed.
- Asking people how much they learned (Question 4) elicited very positive responses, given that the event was only for one day, and – probably more importantly – that a lot of participants were known to be very experienced and to hold quite senior positions (see, for example, the final comment quoted above).
- The evaluation form was designed to assess whether key outcomes had been met, one of the most important being whether Indigenous perspectives had been appropriately represented. (This is often *not* the case at mainstream events dealing with Indigenous issues.) In this context, the responses to Question 5 (“How appropriate was the representation of Indigenous perspectives?”) were very pleasing.
- The issue of networking (Question 6) was expected to be a key one, given that Indigenous teaching is a challenging field, with often only one or two individuals carrying the Indigenous teaching baton in their institutions. The very positive responses here indicated that a real need had been met.

## 6.5 Reflection

In the final session, participants were also asked to reflect on their own practice, and to note any changes they might consider, in the light of what they had learnt during the day. The reflection form was for them to take away, and a sample is found in Appendix 3. As my findings indicate, the ability to be a reflective practitioner is particularly relevant to success in Indigenous teaching.

## 7.0 Data Analysis and Findings

Materials from the Forum (audio, text and electronic) all constitute a rich source of data for teaching staff in this field, and I have responded to the requests of many people (especially those who could not attend the Forum in person) in making those data and practical resources available online.

The substantive research base of this fellowship is derived from my analysis of data from the interviews conducted with the 26 teaching staff. Some of this data is still being analysed for the purposes of both dissemination on the web, and in refereed publications.

The most important set of findings relates to the exemplary approaches taken by these experienced and effective teachers - quite simply, what they actually *do* in their teaching. Importantly in this field, some of what they advocate is internal to the teacher.

On the website, each of the 15 Approaches identified below (Table 2.) is illustrated with a number of ‘mini-exemplars’ from different disciplines and contexts.



**Table 2. 15 Suggested Approaches to Indigenous Teaching**

1. Make the classroom a safe environment for learning
  - 1.1 Understand, anticipate and allay fears
  - 1.2 Establish relationships of trust and respect
2. Show confidence in your own expertise, credibility and authority
3. Set high academic and personal standards (and model them yourself)
4. Provide scaffolding and support when needed
5. Negotiate emotions in the classroom
6. Model dialogue by teaching in pairs/collaboratively
7. Locate local Indigenous issues in global contexts
8. Get students to question established assumptions and 'facts'
9. Build relationships with, and connect students to community
  - 9.1 Take students to community
  - 9.2 Bring community into the classroom
10. Teach students to 'walk in the shoes of others'
11. Utilise personal experience (when relevant)
  - 11.1 Link your own personal experiences to the topic
  - 11.2 Ask students to relate their own personal background to their current learning
12. Encourage student self-awareness
  - 12.1 Help students to know themselves and their own values better
  - 12.2 Require students to reflect on their own learning
13. Show students the relevance of their learning for future jobs/career
14. Be open to reflecting, learning and changing as a teacher
15. Be enthusiastic, enjoy your teaching, and have fun!

Other key findings related to the fact that most teachers had plenty to say about what they *do*; somewhat less to say about the *outcomes* for their students; and even less to say about the *evidence* they had, of whether those outcomes had been achieved. In this, the interviewees resemble most other university teachers, but it points to the fact that academics in any field need support in collecting such data for their own purposes, including for teaching awards or promotion applications.

## 8.0 Fellowship Outcomes

### 8.1 Building connections with senior academics and managers

From the start, this fellowship was supported by some of the most senior and respected Indigenous Academic Elders in Australia, such as Professors Marcia Langton and Ian Anderson at The University of Melbourne alone. The value of that support was inestimable in the data collection phase. Similarly, for a high-profile national academic leader such as



Professor Martin Nakata to speak as a keynote at the Forum gave the whole event a high level of credibility and authority. On another level, some very senior academics (Indigenous and not) attended the Forum as active participants, contributing their expertise in the plenary and small-group discussions.

For me as the Fellow, the value of all those contacts has been ongoing, and I remain in regular contact with many of them. The connections with my two 'fellow ALTC Fellows' working in Indigenous areas – Dr Michael Christie and Dr Sandy O'Sullivan – have been really helpful during, and now after the fellowship. Professor Christie flew from Darwin to attend the Forum.

## 8.2 Providing research-based exemplars for practice

The field of Indigenous teaching is still under-researched. Although much has been written about Indigenous research, this is not yet the case with Indigenous teaching, which continues to lack an empirical base. There are also very few opportunities to collectively engage with good teaching practices in this field, as one interviewee noted:

There's not enough networking on teaching - there are no conferences where we can go and make presentations.'

The exemplars are research-based, as they are the product of formal, rigorous, ethics-approved, data collection and analysis. Yet on the other hand it is also true that the examples of good practice are not — technically speaking — actual *exemplars*, due to their brevity. A decision was made to aim at a variety of exemplary material to illustrate each Approach (see 7.0 above), rather than, say, developing fewer in-depth exemplars. It would therefore be more accurate to refer to mini-exemplars or vignettes. I do provide, in addition, detailed comments on the key issues and recommended strategies associated with each set of exemplars.

It also needs to be said that, while the responses of the teachers were comprehensive in relation to their approaches and strategies – thus allowing for some very detailed analysis of those responses – there was less data obtained in relation to student outcomes. Even more importantly, there was little systematic evidence or documentation of whether those outcomes were achieved. Being able to correlate teaching approaches with actual results would indeed provide a robust research base – but that is a task for another project.

Overall it seems reasonable to claim that the fellowship has made a contribution on both the teaching, and the research fronts.

## 8.3 Personal learning outcomes

For me, and for many involved in the fellowship, an important question was: What exactly is meant by 'Indigenous teaching'? In the nomination for the fellowship, I had asserted:

Improving university learning experiences and outcomes for Indigenous Australians is crucial for the future success of these students and their communities. Yet both Indigenous and non-Indigenous teachers lack research-based, practical exemplars for teaching Indigenous students and curricula effectively. In consultation with a largely Indigenous Advisory Group of experienced academics, I will interview Indigenous academics and students...etc

Some of this still seems to hold true, but there were several assumptions I made – both in my nomination and in my thinking - that subsequently were shown by my investigations to be misplaced.



**Table 3: Assumptions versus realities**

| MY ASSUMPTION   | THE REALITY  |
|---|--|
| 1. The key issue in this field is the learning experiences and outcomes of Indigenous students.                                     | 1. No, it is <i>one</i> key issue, but the learning of non-Indigenous students is also seen as vital for the future of Indigenous Australia. |
| 2. Most Indigenous teaching is of Indigenous students.  | 2. No, most teaching activity in this area involves non-Indigenous students.   |
| 3. Most Indigenous teaching is by Indigenous teaching staff.  | 3. No, much of the teaching is done by non-Indigenous teaching staff, and this will continue.  |
| 4. Indigenous teaching is qualitatively different from 'mainstream' teaching.   | 4. It is and it isn't. Simple 'good teaching' will go a long way, but the best Indigenous teaching goes even further.                        |
| 5. An Advisory Group for this kind of work is a) essential, and b) should be all-Indigenous.  | 5. While a) is true; b) is not necessarily so - nor was this ever suggested by Indigenous colleagues.  |
| 6. Senior Indigenous colleagues will most likely suggest only Indigenous staff for interviewing.                                    | 6. Not at all. In many cases non-Indigenous teachers were not only suggested, but strongly recommended.                                      |
| 7. Students should, and will be included in the data collection, as well as staff.  | 7. Yes, ideally, but it was over-ambitious to plan for this (especially re Indigenous students), despite having Ethics approval.             |
| 8. As a non-Indigenous investigator it will be difficult to gain the cooperation of Indigenous colleagues.                          | 8. Absolutely unfounded, once normal protocols were observed. The support could not have been stronger.                                      |
| 9. For a non-Indigenous person to set herself up as a Fellow in this area of teaching and learning is inappropriate and unworkable. | 9. No-one ever expressed or indicated this view, with Indigenous colleagues more or less suggesting; 'Get over it and move on'.              |

## 8.4 Enhanced professional standing

I have been invited to join Murrup Barak – Melbourne Institute for Indigenous Development Associates Forum at The University of Melbourne, chaired by Professor Ian Anderson. Here, findings from the fellowship are directly relevant to high-level discussions of Indigenous issues at the institution.

I have played a central role in developing the program, curriculum and assessment for the University's Summer School for Indigenous Postgraduate Students. Successful participants are awarded a Professional Certificate in Indigenous Research Training Practices, which will articulate into a new, related Graduate Certificate course in Indigenous Research Leadership.



I am currently the evaluator for a project being run out of The University of Sydney titled 'Indigenous Research Higher Degree Students Learning Circles Project'.

For years, I felt it inappropriate to present research findings on Indigenous issues unless I had an Indigenous co-presenter with me. Although the latter is still my preferred format, I now feel able to run such seminars on my own, if needed. Moreover, Indigenous colleagues readily attend and participate.

I am also increasingly asked to review journal articles in this area, and to supervise (or be on the Advisory Panel for) Indigenous research students.

Finally, at the time of writing (February 2011), my contract with the Centre for the Study of Higher Education has ended, and I have instead been offered a new position with Murrup Barak – Melbourne Institute for Indigenous Development at the University of Melbourne – a very satisfying outcome.

## 9.0 Dissemination

### 9.1 Personal presentations

My key seminars and presentations directly connected with the fellowship are all available (and downloadable) from the fellowship website. The complete list is given below.

(Refereed journal articles will be completed once the web resources are fully available. I regard the web resources as a priority in terms of what I was funded to do, and what will be most useful for practitioners in the field).

Because of my ongoing close research connection with Associate Professor Susan Page, she sometimes co-presents with me. The findings from our Australian Institute of Aboriginal and Torres Strait Islander Studies -funded research, into the experiences of Indigenous academics in Australian universities, dovetail very well with my own data from the fellowship research.

- Higher Education Research & Development Society of Australasia (HERDSA) Conference presentation, Darwin NT, 3 July 2009 (with Susan Page): 'Student academics or academic students? Indigenous academics and higher degree research'. (Our five-page paper with the same title was included in the Conference Proceedings.)
- ALTC Fellows' Forum in Brisbane, 16 October 2009: Poster showing fellowship progress.
- Seminar for staff of Woolyungah Indigenous Centre, University of Wollongong, 30 October 2009: 'Identifying Effective and Evidence-based Indigenous Teaching and Learning'
- Item in Melbourne University Staff/Student E-news (MUSSE), 25 November 2009: 'Exploring Indigenous teaching and learning' <http://blogs.unimelb.edu.au/musse/?p=3306>
- Presentation at Forum on Indigenous Learning and Teaching, The University of Melbourne, 11 December 2009 (with Susan Page): 'The Power and the Passion: Can Indigenous teachers change the world?'
- ALTC Fellows' Forum in Brisbane, 23-24 March 2010: PowerPoint showing fellowship progress
- Seminar in The University of Melbourne's ALTC-Connect Seminar Series: Sharing Success In Teaching And Learning, 19 August 2010: 'Achieving Success in Indigenous Teaching: Outcomes of an ALTC fellowship' (see below).
- Seminar for the [Centre for the Study of Higher Education](#)'s Graduate Certificate in University Teaching class – 37 participants — 7 September 2010: 'Achieving Success in Indigenous Teaching: Outcomes of an ALTC fellowship' (repeat)



- Featured Paper (with Susan Page), International Society for the Scholarship of Teaching & Learning (ISSOTL) Conference in Liverpool UK, 20 October 2010: 'The New Wave: Theoretical, social justice and practical imperatives for global scholars'.

- Seminar in the CSHE's 'Issues and Ideas' series convened by Professor Simon Marginson, 6 December 2010: 'Indigenous perspectives in higher education: Implications for global citizenship'.

## 9.2 Website

The website <www.Indigenousteaching.com> is the main avenue for the dissemination of resources from the fellowship.

The website is divided into three sections:

### Teaching Exemplars

Providing full details of the exemplary 'Approaches' outlined by participants in the research interviews, with detailed commentary and explanations to guide colleagues in optimising the usefulness of these materials.

### Supporting Resources

Comprising a comprehensive resources section, with annotated practical and academic resources for Indigenous teaching. It will also include templates such as samples for appropriate evaluation of and reflection on teaching activities such as those exemplified by the Forum itself.

### Forum Materials

A repository for selected presentations and audio recordings from the Forum. (These have been requested by many participants as well as those who were unable to attend).

<www.Indigenousteaching.com> will be launched in February 2011. See next page for a screen capture of the splash screen.

The screenshot shows the splash page of the website. The main heading is 'Indigenous Teaching at Australian Universities' in a large, dark red font. Below it is a smaller line of text: 'We acknowledge Aboriginal and Torres Strait Islander peoples as the traditional owners of this land, and pay our respects to the Elders past and present'. The page is divided into two main columns. The left column contains the heading 'Developing research-based exemplars for good practice' and a 'Welcome.' message. Below this is a paragraph about the resources on the site, followed by a list of bullet points: '- Materials from a 2009 Forum on Indigenous Learning & Teaching', '- Teaching exemplars based on research interviews', and '- Supporting resources'. This is followed by a definition of 'Indigenous teaching' and a list of bullet points: '- As a teacher, you might be of Aboriginal or Torres Strait Islander descent yourself, or not', '- You might be teaching Indigenous students; or you might be teaching Indigenous curriculum to non-Indigenous students', and '- You might just want to learn more about this fast-growing area of teaching in Australia today'. The right column features the 'AUSTRALIAN LEARNING & TEACHING COUNCIL' logo at the top, followed by a list of names: 'Dr. Christine Asmar', 'Advisory group', 'Critical friends', and 'Artist: Tex Skuthorpe'. Below this is a 'Menu' section with two items: '01. 2009 Forum materials' and '02. Teaching exemplars'. Each menu item has a 'more' button. At the bottom right, there is a '15 approaches to Indigenous teaching' section with a 'more' button. The background of the page is a light yellow color with a large, abstract, textured image on the left side. A vertical strip of Indigenous artwork is visible on the right side of the page.

Screen capture of <[www.indigenousteaching.com](http://www.indigenousteaching.com)> front page

### 9.3 Print brochure



I have been impressed by Professor David Boud's four-page brochure on propositions for assessment as a product of his fellowship. I have also seen colleagues physically using the brochure and referring to it. I am therefore working on a similar brochure, which will set out my '15 Suggested Approaches to Indigenous Teaching', with brief mini-exemplars to illustrate each Approach.

Enough budget remains for a limited print run and mail out, but the brochure will also, of course, be downloadable from the website.

The brochure will be designed to provide a foretaste of the comprehensive material on the website, as well as providing another avenue for the dissemination of the fellowship findings.

## 10.0 Indigenous artwork

By convention, the public presentation of academic work in Indigenous areas is often illustrated by Indigenous artwork. Less frequently (in my observation) are appropriate protocols observed, with art often being sourced from suspect sites on the web and reproduced without proper acknowledgement.

My search for artwork was long and difficult. It was soon apparent that high-quality Indigenous artists mostly have more demands for their work than they can easily meet, and this also applies to talented art students. In the end I recalled working with an artist – Tex Skuthorpe back in 1996. Luckily for me, Tex is still an active practitioner and I contacted him via his website <<http://www.tuckandee.com.au/>> where his paintings can be viewed and purchased.

Although Tex does not require actual contracts to accompany a purchase, I drafted a formal letter based on a template that I had used previously, spelling out the conditions under which the artwork would be used. Tex was kind enough to approve of those conditions. A copy of that letter is to be found in Appendix 4.

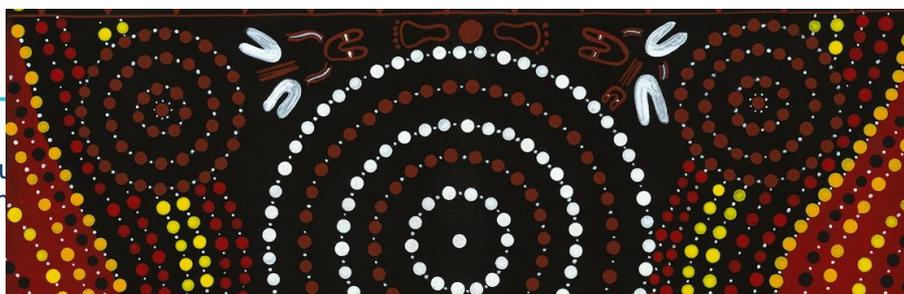
The following information about Tex himself, together with his own interpretation of the painting 'Learning to Communicate' (reproduced in full on the cover of this report) was included in the Forum program and will also be provided on the website. It need hardly be added that the themes of this beautiful piece of art are wonderfully appropriate for an Indigenous teaching context.

The text in the Forum program read:

Tex Skuthorpe is an Aboriginal artist from Goombooga in north western NSW. Tex was privileged to be taught his people's traditional culture by the Noonghaburra elders from Noonghal country. Here he interprets his painting 'Learning to Communicate':

### Artist's Interpretation

In each of the 26 communities there were completely different ways of communicating, which young people had to learn in order to show respect. Traditionally, the women lived with their husband's community so, within each community, there were women from every one of the other 25 groups. As such, the women taught the young boys and girls how to communicate in each different group. This ensured that when the boys went on their initiation journey, they knew how to show respect to each community they lived with. Some of the different ways of communicating are depicted in the painting—speaking through a third person, speaking over an object, speaking back to back, speaking back to back and through another person.



The artwork is reproduced in full on the cover of this report.

## 11.0 Evaluation

### 11.1 Integrated and ongoing evaluation

The fellowship was set up, from the start, to have an in-built cycle of feedback and evaluation informing progress at all stages. As a non-Indigenous person I regarded it as essential to have constant input from an expert group of 16 advisors, over 80% of whom were Indigenous. While the Advisory Group mostly played a more active role, some Critical Friends were equally generous with their time, and with the honesty and formative nature of their evaluative feedback.

As mentioned earlier, although I had well-established Indigenous networks in NSW, the transfer of my fellowship to Victoria meant that I had to work hard at setting up similar networks of support in my new context. People familiar with working in Indigenous areas will know how important it is to have, and to be seen to have, the support of key figures in the (in this case, academic) community. Part of that support was the willingness to suggest, initially, people who should be involved in the fellowship work (and in some cases, people who should not).

In terms of the more central role of my advisers in providing critical feedback at key stages of the project, I would like it to be on the record that my non-Indigenous colleagues (both in the Advisory Group, and among the Critical Friends) gave me feedback and critique which was just as valuable and insightful as that from Indigenous advisers, so I am grateful to both groups of colleagues in equal measure. My non-Indigenous colleagues were particularly helpful in understanding and helping me get over my concerns about credibility in this area of teaching and learning.

Communications were mainly done by e-mail, including sending drafts for critique; and occasional telephone calls to key individuals. I tried, but it never proved feasible to teleconference with everyone – Indigenous academics are invariably extremely busy, as my own earlier research findings with Susan Page have shown.

I would like to note that the ongoing evaluative role of all these colleagues was by no means uncritically supportive of some things I was proposing to do. To provide an example: at a very early stage of the fellowship, there was a meeting in Melbourne of a national body of Indigenous academics, some of whom I knew. It seemed to me that it was



a good opportunity to publicise the fellowship and the forthcoming Forum there, so I prepared a flyer with the aim of handing it out. Some of my Advisory Group suggested I should *not* distribute it. In retrospect, this was the right advice: the flyer had been done in a hurry, and the planning for the Forum was still very incomplete.

Examples of key decision-making stages where I actively sought – and received – evaluative feedback from Indigenous and non-Indigenous advisers alike were:

- selecting which university teaching staff to interview for the data collection
- deciding on the wording of the actual questions to be asked
- choosing who should be plenary speakers at the Forum, as opposed to who would be better at presenting in smaller break-out sessions (this advice was critical, evidenced by the success of the Forum as a whole, including audience response to the plenary speakers)
- participating in a lunchtime meeting during the Forum, to:
  - evaluate how the fellowship seemed to be progressing so far
  - identify key issues and their implications
- suggest ways forward in future, for example, focusing on a website for the resources, rather than print materials.

## 11.2 Formal evaluation

Formal evaluation on the day of the Forum is discussed under 6.4 above, in terms of obtaining written evaluations from Forum participants in general.

In terms of meeting formally with my Advisers and Critical Friends during the Forum to discuss the progress of the fellowship as a whole, see above under 11.1.

Regarding an external evaluator, I followed some of the ALTC's own suggestions in appointing a senior academic colleague who fulfilled several criteria, in that she:

- had pre-existing knowledge of the fellowship and its aims;
- had personally attended the key event in the fellowship – namely, the Forum on Indigenous Learning and Teaching;
- had not been involved as a presenter at the Forum;
- was not from either of the universities (Sydney and Melbourne) where I had been employed

In addition, and in accordance with Lester-Irabinna Rigney's (1999) 'Indigenist' principles, it hardly needs to be said that the evaluator has to be an Indigenous person.

For all these reasons I was delighted when Professor Kathleen Clapham agreed to take on this role. In addition to fulfilling all the above criteria, she was also a valuable member of my Advisory Group during the fellowship, and is deeply and widely respected as a leading Indigenous academic educator both in Australia and internationally. The following information is from her home page at the University of Wollongong's Woolyungah Indigenous Centre, where she is the Director:



## Professor Kathleen Clapham

Doctor of Philosophy  
University of Sydney, 1990  
Bachelor of Arts (Hons)  
University of Sydney, 1981



Kathleen is the Director of the Woolyungah Indigenous Centre and the Coordinator of the Aboriginal Studies Honours Program. Kathleen is a descendent of the Murrawarri people of New South Wales. She has a PhD in Anthropology and has worked in higher education and research since 1985, specialising in Indigenous health research and education.

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### Christine's Final Reflection:

The challenge I set myself was to come up with a set of exemplary approaches which would be useful for most people working in this very diverse field. Two key questions arose early in the fellowship:

- Is it enough to simply be a 'good' teacher'?
- Is it enough to simply be an 'inclusive' teacher?

As hypothesised, the research revealed that the answer to both questions was: "Yes, good, but that's probably not quite enough." Teaching Indigenous students in certain modes will demand more of certain approaches; teaching non-Indigenous students in other contexts will require different emphases. I hope that what has been achieved is useful – in some degree – to everyone engaged in Indigenous teaching in Australia.

Dr Christine Asmar  
Murrup Barak – Melbourne Institute for Indigenous Development  
The University of Melbourne  
VIC 3010  
Australia  
E: <casmar@unimelb.edu.au>

11 February 2011





26 October 2009

**Invitation to a national  
Forum on Indigenous Learning & Teaching  
Friday 11 December 2009, The University of Melbourne**

Dear

As you will be aware, the Bradley Review's (2008, xxvi) proposals on Indigenous higher education called on universities to:

- 'Ensure that the institutional culture, the cultural competence of staff and the nature of the curriculum recognises and supports the participation of Indigenous students';

*and*

- 'Embed Indigenous knowledge into the curriculum to ensure that all students have an understanding of Indigenous culture'.

This Forum is designed to support you in responding to these proposals. It will provide Indigenous and non-Indigenous staff with a rare opportunity to share their practice and to tackle key questions such as:

- What characterises effective Indigenous teaching?
- What is the evidence base for such effectiveness?
- How might individual teachers further enhance their current practices?
- How should universities support and manage Indigenous teaching and learning?

This Forum is part of an Australian Learning and Teaching Council (ALTC) Teaching Fellowship program addressing these issues across NSW and Victorian universities. Directors of Indigenous Centres and staff involved in Indigenous teaching have been interviewed, and exemplars of evidence-based good practice collected.

Throughout this Fellowship, I have consulted closely with a largely Indigenous Advisory Group, and together we are pleased to invite you to join us for this one-day Forum.

The Forum is supported by the ALTC and hosted by the University of Melbourne. As the first event of its kind, it is attracting considerable national attention.

A similar invitation has been sent to senior Indigenous managers in NSW, Victoria, ACT and Tasmania. In addition, we are inviting selected DVCs and PVCs who have responsibilities relating to Indigenous teaching and learning.

There is no registration fee, but we do ask you to register in advance at:

[http://www.cshe.unimelb.edu.au/teaching\\_learning/indigenousforum.html](http://www.cshe.unimelb.edu.au/teaching_learning/indigenousforum.html)

There is more information and a draft program on the website. My colleagues and I look forward very much to seeing you at this unique and important event in Australian higher education.

You are most welcome to contact me for any further information: [casmar@unimelb.edu.au](mailto:casmar@unimelb.edu.au)

*Forum on Indigenous Learning and Teaching*

*Friday 11 December 2009, University of Melbourne*

**Evaluation**

*Thank you for participating in this Forum. Your feedback is very important to us.  
Please fill in this evaluation form and place it in the box in the lobby.*

1. Do you have a teaching role? Y / N

2. Are you Indigenous? Y / N

3. How would you rate the overall **quality** of the Forum? *(please circle)*

Very good

Good

Not very good

Not good at all

Comment \_\_\_\_\_  
\_\_\_\_\_

4. How much did you **learn** from participating in the Forum (given it was only one day)?

*(please circle)*

A lot

Quite a lot

Not very much

Nothing

Comment \_\_\_\_\_  
\_\_\_\_\_

5. How appropriate was the representation of **Indigenous perspectives**? *(please circle)*

Very appropriate

Appropriate

Not very appropriate

Inappropriate

Comment \_\_\_\_\_  
\_\_\_\_\_

6. How valuable were the opportunities for **networking and sharing of practice**? *(please circle)*

Very valuable

Quite valuable

Not very valuable

Not valuable at all

Comment \_\_\_\_\_  
\_\_\_\_\_

7. What are the 2-3 most useful things you can now **apply to your practice**?

\_\_\_\_\_  
\_\_\_\_\_

8. What kinds of **follow up** would be most useful for you?

\_\_\_\_\_

9. Any other comments?



*Forum on Indigenous Learning and Teaching  
The University of Melbourne, 11th December 2009*



**Reflection: Ideas from today and how they might be applied to practice**

|  | Potentially useful ideas from each session | How I might apply those ideas to my practice |
|--|--|--|
| Opening<br><b>National priorities in Indigenous teaching and learning</b><br><i>Nakata</i>   |  |  |
| Panel 1<br><b>Getting Indigenous Teaching Right</b><br><i>Heelan, Green, Thomas</i>          |  |  |
| Panel 2<br><b>Indigenous Teaching, Indigenous Knowing</b><br><i>Evans, Atkinson, Ma Rhea</i> |  |  |
| Panel 3<br><b>The Student Voice</b><br><i>Hummel, Turner</i>                                 |  |  |
| Panel 4<br><b>Teacher Experiences</b><br><i>Page, Asmar</i>                                  |  |  |



THE UNIVERSITY OF  
MELBOURNE

25 November 2009

(artist's address)

Dear Tex,

**Conditions of use for artwork 'Learning to Communicate' purchased in relation to Indigenous teaching and research projects conducted by Dr Christine Asmar**

As agreed, I am putting in writing the conditions under which I will be using Tex Skuthorpe's original artwork titled 'Learning to Communicate'....

In the next few years, in my role as a university academic, I will be working on a number of Indigenous projects in teaching and research. My current work – on Indigenous Teaching - is being funded by the Australian Learning and Teaching Council (ALTC).

In carrying out that work I will greatly benefit from having Indigenous artwork such as yours to draw upon, particularly as it beautifully represents communication, teaching and learning – all key ideas in my field of higher education.

...I will retain control over how the artwork is to be used. I would now like to formally specify the conditions under which I will use your artwork:

### **Arenas where the artwork may appear**

- Powerpoint presentations and handouts at conferences both in Australia and internationally.
- Websites relating to the ALTC project.
- Reports for external stakeholders such as funding agencies.
- Print materials and resources, such as Handbooks or Guides, which will be produced for university teachers to assist them in improving their work in the area of Indigenous teaching. These resources may be made available for downloading as pdf files from my website.

### **Ways in which the images may be used**

- The whole artwork may be used as a 'landing site' on my own research and teaching websites; in Powerpoint presentations; and in print-based materials as indicated above.
- I will also use design elements from the artwork on electronic and on print-based materials as indicated above.

### **Conditions**

- The artist, Tex, retains intellectual copyright.
- The client (myself) requests ongoing limited copyright for the arenas specified above.
- Tex's name will appear on all materials incorporating the whole or any part of the artwork.
- In addition to Tex's name, all materials incorporating the whole artwork will include:

- Tex's background information, as it appears on the artist's own website
- Tex's interpretation of the painting as it appears on the artist's website
- The URL of Tex's home page (<http://www.tuckandee.com.au/>)

It has been a pleasure dealing with you both ...

... this beautiful work to illuminate the materials associated with my work in the area of Indigenous higher education.

Kind regards

Dr Christine Asmar  
Senior Lecturer in Higher Education  
Centre for the Study of Higher Education (CSHE)  
715 Swanston St  
The University of Melbourne  
Carlton, VIC 3010

Email: [casmar@unimelb.edu.au](mailto:casmar@unimelb.edu.au)

Tel: 61+3+8344 0203

Fax: 61+3+8344 7576

Web: [www.cshe.unimelb.edu.au](http://www.cshe.unimelb.edu.au)