

Continuous Improvement Cultural Responsiveness

Measurement Tool





“Knowledge of Culture, Knowledge of Self”

by Riki Salam (Mualgal, Kaurareg, Kuku Yalanji), We are 27 Creative.

Riki Salam, Principal, Creative Director and artist of We are 27 Creative developed “Knowledge of Culture, Knowledge of Self” for the Continuous Improvement Cultural Responsiveness Tool for the USC.

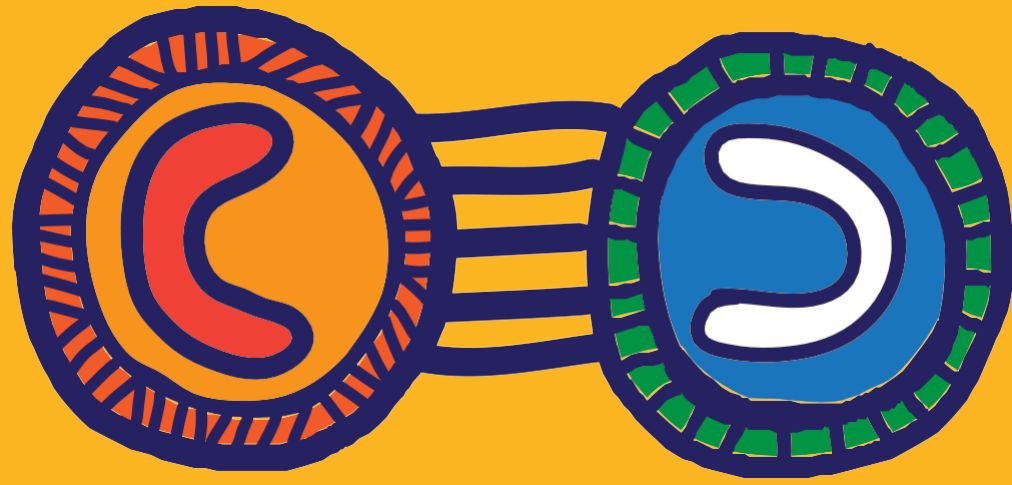
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To view more of Riki’s artworks visit www.weare27.com.au

Acknowledgement

The University of the Sunshine Coast proudly acknowledges Aboriginal and Torres Strait Islander communities and their rich culture and pays respect to their Elders past and present. We acknowledge Aboriginal and Torres Strait Islander people as Australia’s first people and as the Traditional Owners and custodians of the land and water on which we live, work and play. We recognise and value the ongoing contribution of Aboriginal and Torres Strait Islander people and communities and how this enriches our society more broadly. We embrace Aboriginal and Torres Strait Islander self-determination and reconciliation, working towards equality of outcomes and ensuring an equitable voice. Aboriginal and Torres Strait Islander communities and people are culturally diverse, with rich and varied heritages and histories both pre- and post-invasion. The impacts of colonisation have not diminished Aboriginal and Torres Strait Islander peoples’ connection to Country, culture, or community. This tool attempts to support the work already undertaken to improve the cultural responsiveness of Australian social workers and strengthen, reiterate, and amplify the wisdom and expertise of Aboriginal and Torres Strait Islander communities.





Introduction

It is vital that we acknowledge that this work was achieved through the meaningful contributions, time, energy, and knowledge of many people. The research was conducted over three separate and distinct phases. **The first phase was the respectful consultation of Aboriginal and Torres Strait Islander stakeholders.** Cultural yarning sessions were conducted whereby the stakeholders' perspectives, knowledge, values, and understandings of cultural responsiveness were captured. This then informed the development of the tool's seven domains (Ngurra's). The community consultation process evolved over a three-month period. This ensured maximum community participation, two-way consultation but also guaranteed community members the ability to choose to what extent they wished to contribute to the process. The team was particularly focused on gaining community feedback and direction about what they regarded as imperative learning for social workers to effectively demonstrate their culturally responsive social work practice with Aboriginal and Torres Strait Islander peoples. **Thirty different individuals who represented both themselves, their organisations and their communities were consulted across Australia, including two Torres Strait Islander stakeholders.**



Participants

Thirty different individuals who represented both themselves, their organisations and their communities were consulted across Australia, including two Torres Strait Islander stakeholders.



Community Participants

Location	Age	Gender
Northern Territory	25	F
Palawa (Tasmania)	27	M
Palawa (Tasmania)	-	F
Bunjalung	40	M
Woromi (Tasmania)	35	M
Woromi (Tasmania)	32	M
Gunditjmara	30	F
Gunditjmara	32	F
Not known - identified as Aboriginal	38	M
Yorta Yorta	44	F
Wiradjuri (NSW)	35	M
Wiradjuri (NSW)	47	M
Wiradjuri (NSW)	58	F
Noongar	29	F
Wuthathi; Mabuiag Island (Torres Strait Islander)	65	F
Dharug	29	F
Ngugi (QLD)	36	F
Kariyarra (WA)	-	F
Karajarri (WA)	-	M

Location	Age	Gender
Warumungu	53	F
Not entered	25	F
Larakia	25	F
IAHA group respondents from across Australia (5)	N/A	3 F 2 M
Torres Strait Badu, Yama and Erub Islands	-	M
Darug/Wakka Wakka	30's	M
Darkinung	-	M
Anangu Pitjantjatjara	-	M
Awabakal	20's	F

Consultation community and project delivery

Respectful community consultation was embedded into the design methodology, development, and delivery of this project.

This ensures that the community's needs and requests are prioritized, and that the measurement tool is aligned to the required outcomes and benefits identified by the community themselves. Once it was established that the project was of mutual interest and benefit to the community, it was important to engage and maintain with community members respectful and courteous lines of open communication. A range of written material was developed and disseminated via traditional postal mail, electronic mail, social media platforms such as Twitter, Facebook and shared during face-to-face consultative meetings. Gift cards were given to the stakeholders as a token of appreciation and to demonstrate reciprocal respect for their time and their cultural knowledge. Ten of the original thirty phase one stakeholders extended their participation to provide consultation in phase two and three of the project.

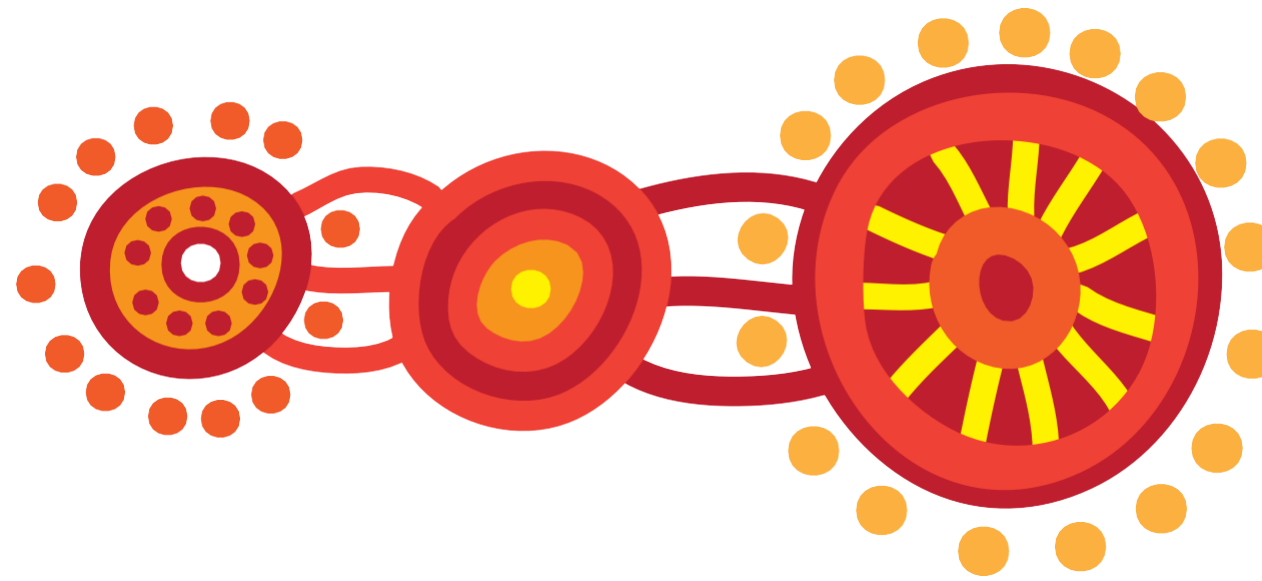
The second phase of the project included both an online, anonymous survey consisting of nineteen tailored

questions for accredited social workers specifically and over one hundred social workers participated. It was during phase two that social workers were asked explicitly about existing cultural responsiveness frameworks and training, to consider their perceived level of cultural responsibility and to suggest what sort of cultural measurement tools they might engage with professionally. Twenty social workers volunteered to participate in a one to one interview where the themes of cultural responsibility were further explored.

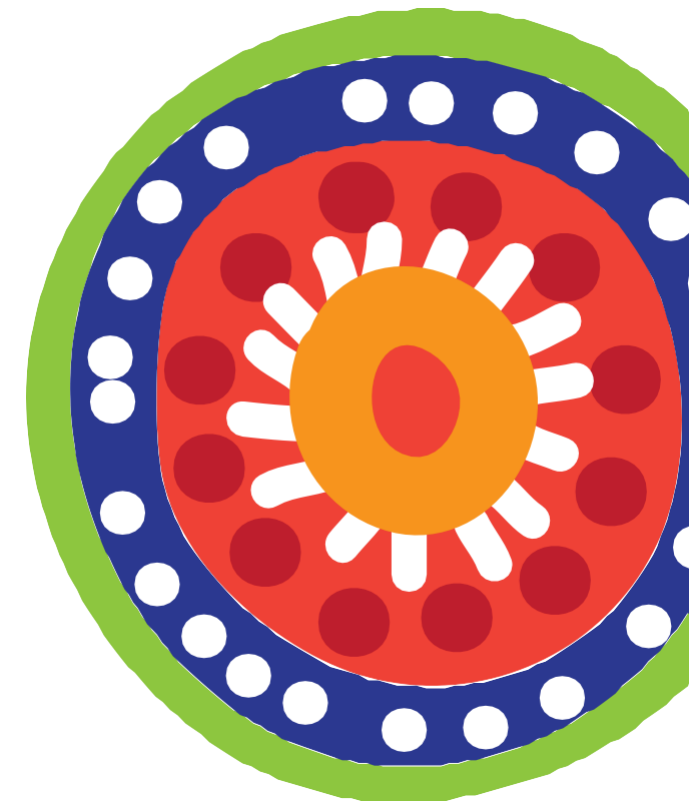
The third phase encompassed a twostep integrated process. Twelve volunteer participants from phase one and phase two as well as representatives from the Australian Association of Social Workers completed a short ten question survey which reflected upon a variety of existing frameworks and tools to identify colours, presentation, and continuums that they considered the most engaging and culturally responsive. In addition to this process, volunteers agreed to pilot the measurement tool/s as either an individual, within a

professional peer group or more broadly as an organisation. From this feedback, final changes to the tools were made. The final tools include: a short survey, an audit tool and an accompanying booklet that can be used for individuals, peers, in supervision or by organisations and a visual tool that can be printed out. Tools are available from Indigenous and Transcultural Research Centre, USC: Building Knowledge Systems | Indigenous and Transcultural Research Centre | University of the Sunshine Coast (usc.edu.au).

We acknowledge with respect, the work of Indigenous Allied Health Australia (IAHA, 2015) in developing *Cultural Responsiveness in Action: An IAHA Framework* which was one of the tools used as a current best practice example for the social workers and the AASW *Preparing for culturally responsive and inclusive social work practice in Australia: Working with Aboriginal and Torres Strait Islander peoples* (2015).



“I can’t see a way forward at the moment because I am trying to deal with these social workers that are not engaged and I can’t even work out how to engage them, because everything I have tried so far, they are just not bothered so it’s extremely difficult for me at the moment to even, I suppose get a strategy to move forward.” STAKEHOLDER 26





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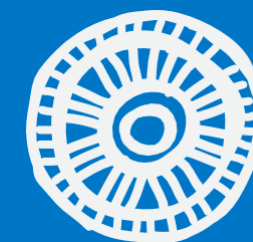


Definition of Cultural Responsiveness

Cultural responsiveness refers to the ability to learn from and relate respectfully to people from your own and other cultures. It requires openness to experiencing and thinking about things from other people's points of view. It requires you to adjust your behaviour and language and be responsive to another person's cultural frameworks (or ways of thinking and doing). It requires us to be open to working in different ways and developing new skills, and honour and respect our own cultural frameworks and those of the people we are working with. In that regard, cultural responsiveness is a process that acknowledges that we, the practitioners are a critical element in the exchange. It is beyond learning about other cultures. It starts with ourselves and our ability to see our own thinking and doing (our cultural frameworks) not as 'normal', but as the result of our upbringing, learning and experiences. In short, this is the starting point that allows us to see the world from another person's point of view, and the beginning of our engagement with others.



listen



learn



respond

Cultural responsiveness is an ongoing process that requires thinking of the self in relation to others and the systems in which they interact. Critical reflection is a crucial element in cultural responsive practice.



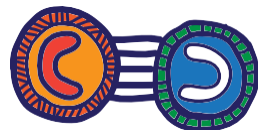
Culture

Holds culture as central to Aboriginal and Torres Strait Islander health and wellbeing



Reflection

Involves ongoing reflective practice and life-long learning



Relationships

Is relationship focussed



Community

Is person and community centred



Diversity

Appreciates diversity between groups, families, and communities



Knowledge

Requires access to knowledge about Aboriginal and Torres Strait Islander histories, peoples, and cultures.

Cultural Responsiveness

Why do we need a culturally responsive tool in social work?



“So in order for you to be culturally responsive you need to learn and listen. I think once you do that you have an appreciation. If you are open, you can go well, there is stuff I don’t know. You can be inquisitive and open about it. I think that it is really important to be culturally responsive is to listen and ask questions and be respectful and let that help inform your assessment for social work, that helps inform your judgement. Until you know about our histories and our families and the shift in the systems you can’t be culturally responsive.” STAKEHOLDER 23

Australia, as a colonised nation, has witnessed a destructive journey of dispossession, displacement and trans-generational trauma that continues to impact (Bennett, 2013; Bennett and Green, 2019). The social work profession played a significant and catastrophic part in this journey through its implementation of policies of cultural genocide through their role in the removal of Aboriginal children, known as The Stolen Generation (Gilbert, 1995). Social workers have, since then, been experienced as problematic, underpinned by mistrust, fear, and anger (Briskman, 2007). The AASW initiated an apology on behalf of all social workers for the profound grief, loss and trauma inflicted.

In 2012, the AASW, the accrediting body for all Australian social work degrees, released new curriculum guidelines (AASW, 2012) which stipulate that Aboriginal and Torres Strait Islander ways of knowing, being and doing need to be taught in all qualifying social work degrees. This aligns with the AASW initiative to include Aboriginal and Torres Strait Islander perspectives in the AASW Code of Ethics (2020) and the AASW Practice Standards (2013). These developments reflect a growing emphasis on the need to ensure that social work students graduate with the capacity to be culturally responsive (Small et al., 2016).

Culturally responsive practice is an affirmation of diversity, valuing all groups, identities, and cultures within Australia. It integrates respect for this diversity in organisations’ programs and policies (Perso, 2012). It offers a way to be sensitive to another’s culture, customs, beliefs, values, and behaviours (Williams, 2001). Awareness of one’s own culture, values, beliefs, traditions, context, and history is central to culturally responsive practice. Social work academics and practitioners have pointed to the complex relationships between social workers and Aboriginal and Torres Strait Islander service users that have led to the less than optimal outcomes for both Aboriginal and Torres Strait Islander and non-Aboriginal Australians’ wellbeing (Briskman, 2007). Some of these relational complexities have been attributed to the statutory nature of the work, and similar to those inherent in all work with involuntary service users (Trotter, 2006). In some instances, general insensitivity, fear of offending and a lack of Aboriginal and Torres Strait Islander cultural knowledge are to blame. Within the Australian social work profession, there are strong advocates for moving forward in constructive ways, strengthening outcomes for all through Aboriginal and Torres Strait Islander and non-Aboriginal partnerships (Fejo-King, 2011).



"Cultural Responsiveness provides a path that can take a social worker on the journey of transformational learning, while being equipped with the skills to engage and work in partnership with an individual through a respectful process, while implementing existing core social work theories." STAKEHOLDER 13

The AASW is a strong advocate for culturally responsive practice for social workers in Australia. It has a core commitment and aim of social work practice in Australia valuing the unique and different cultural knowledge systems, lived experience and histories of Aboriginal and Torres Strait Islander peoples (AASW, 2020, p. 17.), and acknowledging the significance of culture in their practice and recognising how their own cultural identities and views can impact on practice (AASW, 2020, p. 17). The AASW expects that social workers will have adequate understanding and knowledge of cultural diversity to work in a culturally responsive and inclusive way (AASW, 2013, p. 11). Therefore, these tools are needed so social workers can effectively begin to measure, evaluate, and improve their culturally responsive practice.

Benefits of cultural responsiveness

Research suggests that providing culturally responsive service has the potential to lead to improved:

- attendance at follow-up appointments and following of recommended treatment
- improved consumer satisfaction
- increased safety and quality assurance
- access and equity for all groups in the population
- better use of resources (Stewart, 2006).

Cultural responsiveness is important for all social and cultural groups, including:

- Aboriginal and Torres Strait Islander peoples
- people from culturally and linguistically diverse backgrounds
- refugees or displaced migrants
- people at all life stages, including end of life
- people with different abilities, including intellectual and cognitive disabilities
- LGBTIQ people
- people from priority populations and subcultures, such as the deaf and vision-impaired community.

Cultural responsiveness thus may be viewed as a viable strategy to improve the links between access, equity, quality and safety, better health outcomes for culturally and linguistically diverse populations and as a strategy to enhance the cost effectiveness of service delivery more broadly.

If social workers in Australia are to uphold the profession's core values of respect for all persons, social justice, and professional integrity it is embedded in academic curriculum and essential that culturally responsive practice becomes integrated into their continuing professional development throughout their careers (AASW, 2016).



Aim of the tools

The underlying goal of the **Continuous Improvement Culturally Responsive Tool** is to create an evolving, living document that exists as a valuable reference point for all social workers and human services workers to utilize and continue to improve their cultural responsiveness.

Several other priorities.

- to support social worker/human services and community workers to self-assess their transformation towards cultural safety for their own capacity-development purposes.
- to provide a means to demonstrate stakeholders voices around cultural responsiveness
- for culturally improved responsiveness practice for social workers within Australia.
- to assist in identifying cultural responsiveness and capability gaps
- to provide consistency of approach across the social work profession
- to support the AASW in its commitment to the process of reconciliation with Aboriginal and Torres Strait Islander peoples
- for improved health and wellbeing for Aboriginal and Torres Strait Islander peoples

The Continuous Improvement Culturally Responsive Tool (the engagement tool) aims to identify ways of strengthening cultural responsiveness between social workers and Aboriginal and Torres Strait Islander communities and stakeholders by creating a continuous quality improvement cycle. The tool has been designed to assist individuals and organisations to move towards culturally responsive practice where cultural differences and strengths are recognised and responded to in the governance, management, and delivery of services. The tool focuses on a strengths-based approach.

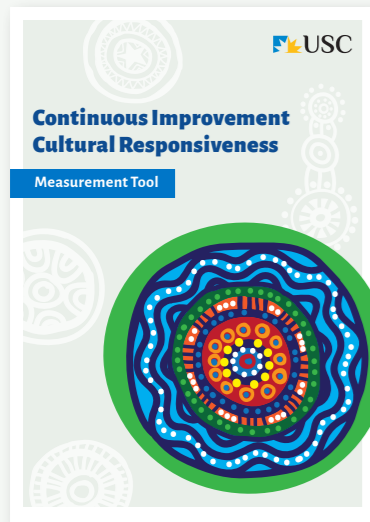
Who should use the tool?

This document is a User's Guide to the Continuous Improvement Culturally Responsive Tool, which has been prepared to complement the audit and survey tools. The Framework itself has been prepared to support social workers working with Aboriginal and Torres Strait Islander individuals, families, and communities to acquire relevant skills and knowledge and develop capabilities that are essential for successful partnerships and action. This tool can be shared broadly for all staff of any discipline to utilise for themselves, in supervision, with peers or as part of a process within their organisations.



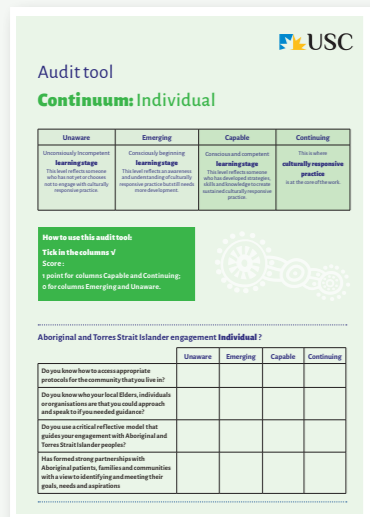
How to use the tools

The Continuous Improvement Culturally Responsive Tool incorporates a pragmatic, four factored, integrated approach to help support social workers and their respective organisations develop their cultural responsiveness and preparedness when working with Aboriginal and Torres Strait Islander communities.



1. The Booklet

The booklet provides a clear working definition of cultural responsiveness, why it is imperative to social work and provides an in-depth description of the seven Ngurra's, which were developed in collaboration and consultation with Aboriginal and Torres Strait Islander stakeholders. A resources section which is aligned to the seven Ngurra's provides individuals with clear steps outlining where pieces of significant literature and useful resource materials are located and which can be accessed to enhance their level of cultural responsiveness and understanding. A general resource section is also provided for future use.



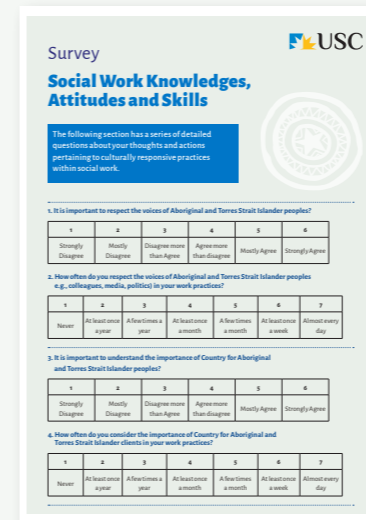
2. The Audit tool

The Audit tool provides a continuum of cultural responsiveness understanding ranging from 'unaware' to 'continuing'. The audit tool provides a broad range of questions which are captured under relevant subheadings. Individuals and organisations engaging with the tool will receive a tallied score which equates to a final location which is situated along the continuum. This represents their current level of cultural responsiveness. This tool is perfect for self-reflection, peer review and for general conversations with a social work supervisor.



3. Critical Reflexive Section

This section (page 34 of this document), encompasses a reflective cycle, self-reflective worksheet and a visual model. These materials can be used to help guide social work practitioners to transition through concepts of reflection, critical reflection and reflexivity. The reflective spaces are linked to the seven Ngurra's and to Aboriginal and Torres Strait Islander ways of knowing, being and doing (Martin and Mirraoopa, 2003) and to the Australian Association of Social Worker core values (AASW, 2010).



4. Survey

The survey is divided up into two sections; a values section and an actions section. Together, the sections provide users with a series of detailed questions probing their thoughts and outlining their respective actions with respects to supporting, enhancing and delivering culturally responsive social work practice. At the conclusion of the survey, users will be provided with a baseline assessment of their culturally responsive values and an identification of their current level of action or inaction in respect to cultural responsiveness practices. From both of these scores, users will be able to identify areas that require further development and the survey will provide users sufficient information to support an action plan or inform professional supervision plans. Users may wish to share their scores and process learning with their professional peers for transparency, accountability and to discuss team responsiveness collaboratively. Positive cultural responsiveness results may be used to showcase organisations or teams internally or externally. This survey will provide sufficient, robust evidence necessary to demonstrate cultural responsiveness in practice and to identify any strategies and priority areas for future improvement.

It is noted that not all of the listed actions or attributes will be relevant to every individual or organisation and we therefore would expect that not all boxes under any one subheading will be ticked. In addition, individuals or organisations may have developed other, more locally relevant actions and attributes which can be described and evidenced in social work practice.

These tools can assist in the development and successful implementation of a whole-of-organisation response to culturally responsive practice. It can be integrated into agency capability frameworks and used in conjunction with existing frameworks for leadership, core skills, and management expertise.

If appropriate we also suggest:

- Ongoing consultation with clients, staff, communities, and other key stakeholders
- Reviews of organisational practice and action to modify practice when required
- An individual and organisational evaluation of outcomes. Readers familiar with occupational health and safety and other risk management approaches will recognise that the performance-based approach taken here is similar to risk management and continuous quality improvement approaches used to improve occupational health and safety outcomes.

This framework should be used in conjunction with your organisation's Aboriginal Employment Strategy and Reconciliation Action Plan or equivalent policies and personal and organisational learning plans. These tools utilise almost universally accepted core principles for effective Aboriginal and Torres Strait Islander health, community and justice services delivery.

These tools have been developed to critically reflect and assess an individual's current skills, knowledge and experience of cultural responsiveness. Importantly, this process requires critical reflection and these tools provide a suggestion for social workers to engage in this vital process. Completing the assessment for the first time provides a valid and reliable baseline indication of an individual's (or your organisations) level of cultural responsiveness. These tools can be used in conjunction with any existing tools that align to timeline and outcome-oriented goals



* NOTE THIS NAME WAS GIFTED TO US BY A STAKEHOLDER

The 7 Ngurra's* (camps)

These themed sections recognise the importance of Aboriginal and Torres Strait Islander consumer participation and engagement and acknowledge that meaningful and effective partnerships and feedback from Aboriginal and Torres Strait Islander people and organisations underpin social emotional wellbeing and health equality. They recognise that individual and organisational efforts are part of an ongoing journey, informed by good data and evidence. Actions across the theme areas are not linear and should be undertaken concurrently and with reference to each other. Actions in these areas should not be an additional burden, but rather used to inform core business practices.



Ngurra 1
Aboriginal and Torres Strait
Islander engagement



Ngurra 2
Self-awareness



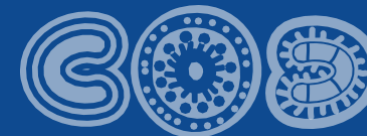
Ngurra 3
Maintaining accountability



Ngurra 4
Theories and frameworks



Ngurra 5
Reflexive and critical practice



Ngurra 6
Leadership



Ngurra 7
Cultural communication

Ngurra 1 Aboriginal and Torres Strait Islander engagement



“When you start working in an organisation or on Country where you don’t know the Elders, you need to ask who you need to introduce yourself to and just say who you are, where you are from, what has brought you to this place and what you want to achieve working there. That will break down barriers.” STAKEHOLDER 24

Description/ definition

This Ngurra includes collaboration, reciprocity, mutual respect, consumer participation, trust through partnership, local cultural context, community empowerment and capability strengthening.

What success looks like

Individual

Has current and emerging partnerships with community groups, other organisations, and professional bodies to plan, deliver and monitor effective models of services and partnerships that improve Aboriginal and Torres Strait Islander health and wellbeing and shares information and develops networks.

Celebrate and actively participate in historical events of significance and important annual events that recognise and promote culture (e.g. Close the Gap, National Reconciliation Week, Mabo Day, NAIDOC Week, Coming of the Light, Harmony Day, and National Sorry Day)

Organisation

Include Aboriginal and Torres Strait Islander stakeholders in decision making and policy direction, and continuous strategic analysis to monitor progress and modify practices when deemed appropriate.

Recognises and acknowledges the importance of engaging with the diversity and difference within and between Aboriginal and Torres Strait Islander communities and the multifaceted differences, experiences and realities that define them.

The principle of co-responsibility is critical, in particular, systems that must engage more effectively with Aboriginal and Torres Strait Islander communities and workers to create a culturally responsive workplace.



“What I always encourage people to do is get out the map of Aboriginal Australia and have a look at that and identify whose Country you are in. Get an idea of the different mobs around that area.” STAKEHOLDER 23

Step 1: Start with yourself. Are you aware of your own preconceptions and have you already started to develop awareness and interest (E.g.: watch NITV, read Koori Mail)

Step 2: Attend community events and meetings as a guest there to listen and learn. Participate in any cultural activities in your area. If you do not know where to start, try the Aboriginal Land Councils and read protocols and procedures.

Women's health: 2008 Making Two Worlds Work: Protocols and Procedures <https://www.whealth.com.au/mtww/protocols.html>

Morgan, A. 31st May 2020 How to learn the name of the Indigenous language of the land on which you live. ABC News <https://www.abc.net.au/news/2020-05-31/learn-the-name-of-the-indigenous-language-of-the-land-you-live/12252006>

ABC Indigenous Gambay: A map of Australia's first languages. First Languages Australia (FLA) <https://www.abc.net.au/indigenous/features/gambay-languages-map/>

Step 3: Find ways to build deeper relationships slowly

Dr Alison Nelson from the Institute for Urban Indigenous Health explains why building effective relationships is essential for allied health students and professionals when working within an Indigenous context (4.28)

<https://waamh.org.au/sector-development-and-training/aboriginal-engagement/engaging-with-aboriginal-peoples/-resources>

Deborah Hagan talks about her experience as a leader in the Education Department of having to turn the white Australian paradigm of how things are done on its head in more ways than one and focus on building deeper relationships.

Hagan, D. - A radical and successful approach to working with indigenous communities. TEDx <https://www.youtube.com/watch?v=UKhVX1JF2n8>

Here is a resource suggesting ways to make your workplace culturally safe, welcoming and respectful <http://lhpcp.org.au/wp-content/uploads/2019/06/Making-your-workplace-culturally-safe-and-welcoming-ideas-and-suggestions.pdf>

Ngurra 2 Self-awareness



"It is about their willingness to be guided through the session rather than telling the Aboriginal person what is good for them and what is not." STAKEHOLDER 22

Description/ definition

Self-awareness in this context refers to continuous development of self-knowledge, including understanding of one's own personal beliefs, assumptions, values, perceptions, attitudes, and expectations, and how they impact relationships with Aboriginal and Torres Strait Islander peoples. It includes open mindedness, and respect for diversity.

What success looks like

Individual

Constantly challenging own assumptions, bias, and preconceived ideas individually with peers, or in supervision or training.

Knows own values, attitudes, world views and biases and acknowledges how these impact on others, and tries to understand the effect this might have both positive and negative.

Organisation

Identifies both organisational and individual needs in developing and maintaining self-reflection and cultural responsiveness.

Supports and creates reflective practice models for decisions and action.



"To work with people, you have to be really self-reflective and understand your own privilege regardless of where you are from and what your history is. What privilege you are born into. I think we need developing self-awareness and unpacking your own privileges." STAKEHOLDER 23

Step 1: Start with yourself. Are you aware of your own social privileges, power, world views, culture, and the dominant cultural paradigm? Have you spent time reflecting on your own perceptions of and interactions with Aboriginal and Torres Strait Islander peoples?

Professor Gary Foley, community and academic historian, author, activist, actor, and member of the Gumbainggir nation, explains why impulsive actions to support Aboriginal people can be a problem. It is important to reflect on who you are, he recommends, why you want to support Aboriginal struggles, and how to do this, and know about local struggles. (3 min) <https://youtu.be/uEGsBV9VGTQ>

Step 2: Are you familiar with concepts such as Whiteness and White Privilege, Kinship and Moiety? For example, Peggy McIntosh's 'Unpacking the Invisible Knapsack'

<https://www.racialequitytools.org/resourcefiles/mcintosh.pdf>

Step 3: Here is a range of culturally responsive terminology that should be used when working with Aboriginal and Torres Strait Islander communities. <https://www.narragunnawali.org.au/about/terminology-guide>

Step 4: Reflect on the following privilege self-reflective questions, journal your responses:

- Have you ever been called racial slurs?
- Have you ever been the victim of racially motivated abuse (physical or verbal)?
- Have you ever been asked about your birthplace or origins in a way that was impolite or confrontational?

- Have you marched in or provided support to a protest in order to demand equal rights for, or call out the suffering of, your race?
- Have you seen your cultural ethnicity used as artifacts, home furnishings or as a costume?
- Do you consider the police as a source of threat rather than safety?
- Is your culture and history currently being taught as an elective and not as core curriculum?

Watch AAFP Video, *Unequal opportunity race which explains disadvantage in relation to privilege*. (4.04 min)

https://www.youtube.com/watch?time_continue=227&v=eBb5TgOXgNY&feature=emb_title

Step 5: Consider steps 1-4. Identify your own cultural values, knowledge, skills and attitudes from step 1. How have they changed? Consider how these values, ideas and opinions were formed. Reflect on how these values, ideas and opinions might affect others. Take responsibility for addressing any unconscious biases, racism and discrimination. Consider that self-reflection and positioning are vital to culturally responsive and inclusive practice (AASW, 2017).

Acknowledge that self-awareness is an ongoing process, therefore there is value in committing to a process of continued self-reflection for personal and professional growth

Ngurra 3 Maintaining accountability



“Indigenous ways of being, knowing and doing should be at the forefront of your practice and you should know that culture is central to a person’s identity and if you’re not going to be genuine in that and if you’re not willing to open yourself up to that, then you probably shouldn’t be a social worker at all.”

IAHA GROUP INTERVIEW

Description/ definition

The process of owning our role and monitoring progress in addressing inequalities between Aboriginal and Torres Strait Islander peoples and other Australians. It includes:

- Planning and service delivery
- Building evidence
- Policy and cultural procedures
- Monitoring and evaluation
- Professional development
- Cultural training

What success looks like

Individual

Monitors goal achievement and engages with, and develops culturally responsive practice.

Leads by example and models culturally responsive actions

Committed to and able to take action to improve their own accountability in this area by including cultural responsiveness in yearly planning processes.

Organisation

Includes cultural responsiveness in policy and planning processes with set targets and monitors goals and achievements.



“To be good in this area of work, you need to understand yourself first and have a good honest understanding of yourself and it’s about embracing your own flaws and knowing what they are so you can alter them when you need to, and recognise that you’re doing it.” STAKEHOLDER 25

Step 1: Start with yourself. Accountability as a social worker is a component of anti-discriminatory and anti-oppressive practice. Consider your workplace and reflect on whether there is access to cultural safety and responsiveness efforts, training, and resources readily available to staff and which is supported at all levels. Is cultural responsiveness embedded in service delivery/ training and standards within your organisation? Ability to approach to give feedback, request training. Is it responsive?

Are culturally significant celebrations recognised? Are they organised by non-Indigenous workers?

Watch ReconciliationAus, and hear about the cultural values that are at the heart of Western Desert Dialysis and making sure that Aboriginal health initiatives keep family, country, dreaming and compassion at the forefront, <https://www.youtube.com/watch?v=lwYHi0W51Tk&feature=youtu.be> (4:31)

Step 2: Ensure that a formal organizational and department level commitment exists whereby there is evidence and action of stakeholder engagement, legitimate partnerships and regular monitoring, reporting and reviewing that is transparent. Consider whether there are meaningful feedback opportunities and relevant targets/ performance indicators that work in partnership with Aboriginal and Torres Strait Islander individuals, families, communities, organisations.

Read “Leading Towards Cultural Responsiveness – a guide for managers, team leaders and coaches,” <https://www.nds.org.au/images/resources/person-centred/Leading-towards.pdf>

Step 3: Consider whether you and/ or the workplace champion Aboriginal leadership. Are there adequate mechanisms established with working with local Aboriginal and Torres Strait Islander people and organisations, partnerships, collaboration?

AbSec uses a holistic approach to Aboriginal child and family supports and is committed to advocating on behalf of Aboriginal children, families and communities.

Read “What you told us – Aboriginal Case Management Policy Consultations,” <https://www.absec.org.au/images/downloads/AbSec-Developing-Aboriginal-Case-Management-Policy-and-Guidelines-Consultant-Report-What-You-Told-Us-Aug17.pdf>

Ngurra 4 Theories and frameworks



"It poses its challenge because we are still working from a Western model and Western way of working and we are trying to make it culturally appropriate which is always quite challenging instead of switching it to how can we start from our cultural ways and ways of addressing healing and then involve wellbeing and making that suitable for the rest of the world, the rest of the mobs that come in. It is often the contrast to help them to adapt their practice to have our ways and adapt that to everyone else." STAKEHOLDER23

Description/ definition

There are many key theories and frameworks identified to be key learnings to address racism and to create anti-oppressive practice including White privilege, Critical race theory, Intersectionality, White fragility, Strengths approach, Narrative therapy, Dadirri and Yarning.

What success looks like

Individual

Undertakes regular training and refresher courses, seminars, forums, webinars, and online training opportunities both in these theories and cultural responsiveness.

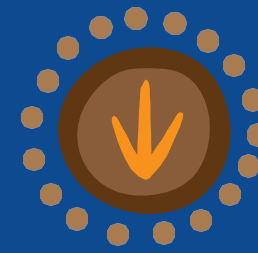
Either becomes a mentor to others or is mentored particularly from those experienced in working in this area.

Develops and then implements an action plan for their professional practice with Specific, Measurable Achievable Realistic Time related (SMART) goals.

Actively takes opportunities to reflect on practice so that you can change practices and processes that are not culturally responsive, and this involves advocating to the organisation and to colleagues.

Organisation

Creates, leads, and supports discussions, training, and opportunities to further develop knowledge and skills around cultural responsiveness and anti-racist theories.



"Spend time outside. Take your shoes off. Listen to mindfulness. Listen to music or meditate. They are our traditional practices. That have kept us strong and survived for 60-000 years this is not new information. This has been practiced for thousands and thousands of years."

STAKEHOLDER23

Step 1: Aboriginal and Torres Strait Islander peoples have holistic social, emotional and spiritual health. They often use traditional healing practices or approach health from outside of the Western framework.

Here are some examples:

<https://www.youtube.com/watch?v=Bm-Lhx3XxMg&feature=youtu.be> (9.44) NPY women's council Ngangkari program and meditation

<https://healingfoundation.org.au/app/uploads/2020/06/Case-Study-Mura-Kosker.pdf>
Healing forums- Torres Strait Islands

<https://youtu.be/ewBKg1Dt3W0> (6.20) Way forward: An Indigenous approach to wellbeing

The Healing Foundation (2018) Intergenerational Trauma Animation <https://www.youtube.com/watch?v=vlqx8EYvRbQ>

Step 2: Become comfortable with Aboriginal and Torres Strait Islander healing techniques. Here is an example:

Ungunmerr-Baumann, M. R. (2002) Dadirri: Inner Deep Listening and Quiet Still Awareness. Retrieved from <http://nextwave.org.au/wp-content/uploads/Dadirri-Inner-Deep-Listening-M-R-Ungunmerr-Bauman-Refl.pdf>.

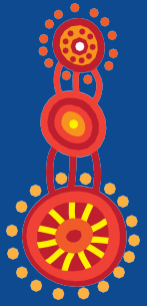
Step 3: According to research some Western theories are also helpful to Aboriginal and Torres Strait Islander peoples. In particular, Narrative Therapy has been useful due to its story telling.

<https://dulwichcentre.com.au/what-is-narrative-therapy/>

Tileah Drahm-Butler discusses how narrative therapy can be used as a decolonising practice - Dulwich Centre (15:22mins)

<https://dulwichcentre.com.au/lessons/decolonising-identity-stories/>

Ngurra 5 Reflexive and critical practice



"The fish rots from the head down as they say so if the head of the organisation is committed and dedicated to social justice and empowerment of all people but in particular Aboriginal and Torres Strait Islander peoples then you have a really good start. I don't think it works without that you also need the ground swell, so you need the ground workers to be keen and educated enough to push a ground swell and to work with other staff." STAKEHOLDER 22

Description/ definition

It is important that all social workers in Australia are aware of, and have education around the ongoing impact of colonisation including the government policies that created intergenerational trauma. Social workers must then learn from this past and listen to the lived experiences of Aboriginal and Torres Strait Islander peoples.

What success looks like Individual

Has a basic understanding of the real history of settlement and how this has impacted different parts of the country.

Recognises and celebrates historical events of significance and important annual events (e.g. NAIDOC, Mabo Day) as a normal part of your business

Organisation

Ongoing commitment to reconciliation, sovereignty, and governance for Aboriginal and Torres Strait Islander peoples.

Policy and program development considers and responds to the cultural needs of Aboriginal and Torres Strait Islander peoples, broadly as the First Peoples of Australia and locally for the many different Aboriginal and Torres Strait Islander cultures.



"You'll hear some older clinicians say for your own health and mental health and safety and that you can't get emotionally attached but if you're not emotionally invested well then you are not going to do the best that you possibly can because in the end you are not caring enough." STAKEHOLDER 25

Critical reflexive practice is vital to social work practice.

Step 1: Have you read and engaged in the questions posed in *The Australian Association of Social Workers, Practice Standards?* (2013) <https://www.aasw.asn.au/document/item/4551>

This document outlines critically reflective practice.

Step 2: In supervision discuss some of these questions:

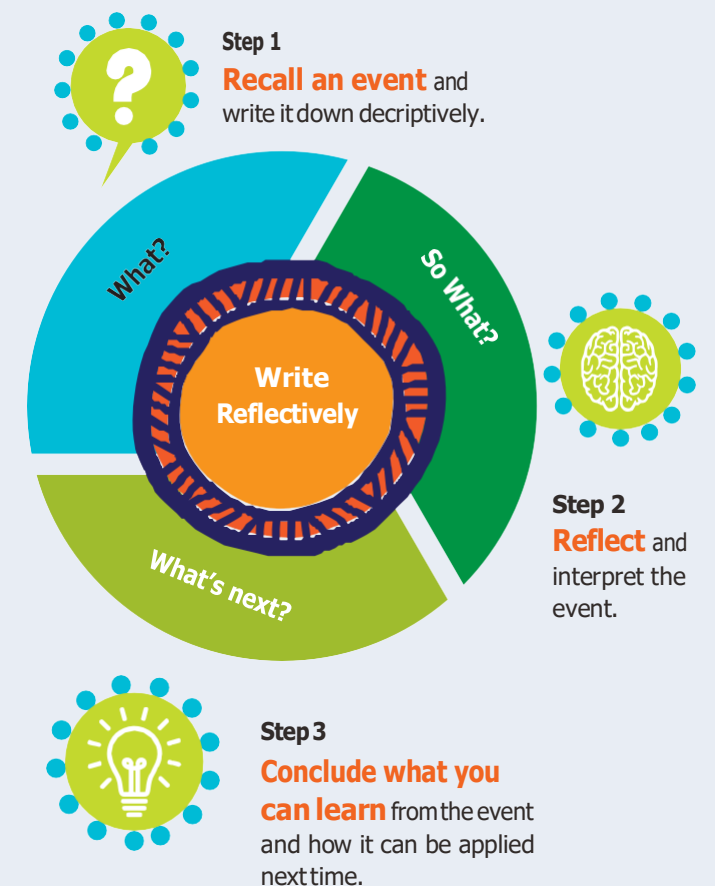
- Do you critically reflect on, and evaluate your practice with a focus on principles of self-determination, empowerment, inclusion, equality, human rights, and social justice?
- Do you conduct evaluation of your practice at an individual, program, organisational or policy level?
- Do you critically analyse the structure of society with respect to power and disadvantage including the influence of gender, age, ability, sexuality, ethnicity, and economic disadvantage?
- Do you critically analyse policies, systems and structures that contravene social work values and do not prioritise the interests of people, groups, communities and wider society and work for change?

Step 3: Watch Siobahan Maclean's video series on reflection and reflexivity.

1. <https://www.youtube.com/watch?v=6UxggX6M1eg>
The journey from reflection towards reflexivity, (17.49 mins)
2. <https://www.youtube.com/watch?v=kNdcjocpGKs>
Reflective writing in social work, (1.16.26 mins)

Step 4: Journaling:

- Consider an interaction/ conversation with a service user/situation
- Include thoughts, feelings and responses as they occurred during the interaction
- What was the effectiveness of your interaction, theories that were used, research, skills, assumptions, other forms of knowledge?



Ngurra 6 Leadership



“Aboriginal people need to be in control of what is being told and how it is told. The different methods of learning and understanding must be determined by local Aboriginal people.” STAKEHOLDER 10

Description/ definition

Leaders are committed to advocacy and are aware of their shared accountability and reciprocity. Through true consultation and empowerment, they aim for real social justice for Aboriginal and Torres Strait Islander peoples.

What success looks like

Individual

Aware of your responsibility in creating culturally responsive and safe environments and ensuring their everyday practice is culturally safe and responsive.

Leads a strengths based non deficit approach to practice.

Tries to influence, improve, and create change and sets cultural responsiveness targets and indicators.

Organisation

Joint leadership and governance structures involve Aboriginal and Torres Strait Islander peoples making decisions about strategic matters and resource allocation and negotiating in organisational mission and services.

Ensures that Aboriginal and Torres Strait Islander peoples feel involved, respected, and valued with choices of care and service.

Policies and procedures are reviewed and refreshed based on feedback from Aboriginal and Torres Strait Islander staff, service users, and community.

Cultural responsiveness is championed throughout the organisation and acknowledges and promotes personal/colleague/organisational successes including specific cultural ambassador roles and mentoring.



“It’s really about being respectful and listening to the needs of the community you know and engaging with genuine intent and not treating it like a job.” STAKEHOLDER 21

Step 1: Inspire others and influence change but do not forget to prioritise Aboriginal and Torres Strait Islander voices.

<https://www.youtube.com/watch?v=2Ru4iFHGUx8> (2:00) How important is Aboriginal leadership?

Step 2: The Australian Indigenous Leadership Centre is the only provider of accredited Indigenous leadership. Before you start to make changes to your leadership, it will help you and your organisation to help identify the different layers involved in who you are representing and who you are accountable to.

<https://youtu.be/s0Vpn41TaXI> (4.45) Indigenous leadership at the Australian Indigenous Leadership Centre

Read: this factsheet on Indigenous governance

https://www.reconciliation.org.au/wp-content/uploads/2018/07/iga_factsheet_5.pdf

Read: Building Indigenous Leadership

https://www.vichealth.vic.gov.au/-/media/ResourceCentre/PublicationsandResources/Health-Inequalities/IndigenousLeadership/BI_Leadership.

Ngurra 7 Cultural communication



“A social worker’s job can be many things ranging from a counsellor, advocate, researcher to a health provider. One thing that is a constant throughout all these roles is communication, the ability for the social worker to engage with, understand the context and assist an individual/collective to make informed decisions. This is where cultural responsiveness is critical. Through an Aboriginal lens, this enables the social worker to start the process of understanding “truth telling” regarding, historical/current racist policies/practices, the impact of intergenerational trauma, concepts of self-determination through informed decision making, privilege and the role this plays throughout society and the relationship between the social worker and client/s.” STAKEHOLDER 13

Description/ definition

Social Workers must be aware of, and educate themselves in local protocols and be aware of local languages spoken. They must be transparent and ethical in their practice to ensure cultural responsiveness and safety.

What success looks like

Individual

Ensure that Aboriginal and Torres Strait Islander service users have access to accredited interpreters and/ or Aboriginal and Torres Strait Islander support or community liaison worker when this is necessary. Working with local Aboriginal and Torres Strait Islander peoples and organisations, as well as interpreter/ translation services, to support communication with Aboriginal and Torres Strait Islander service users to provide more effective and quality care, while improving access and pathways of care between organisations and mainstream services.

Use of both cultural ways (e.g. Yarning) and technology (e.g. audio-visual and social media) and electronic tools to deliver information at the time, in the place, and in multiple formats and languages to meet needs

Organisation

Provide training for staff to develop their awareness and strengthen their interpersonal communication techniques, including when working with interpreters and to improve the mutual sharing of information relevant to the service users needs.

Develop culturally appropriate education sessions for Aboriginal and Torres Strait Islander service users (for e.g. to improve health literacy) which support service users to make informed decisions.

Ensure appropriate signage, commonly used forms, education, and audio-visual materials are appropriate for the needs of local Aboriginal and Torres Strait Islander communities.

Culturally safe and responsive environments are developed (e.g. specific literature, artworks, flags, posters, and decor) the physical environment designed with consideration for Aboriginal and Torres Strait Islander service users.



“I think in order to build a human interaction and relationship you have to be humanistic. If you can’t share a little bit about yourself and give a little bit of your journey how are you going to expect someone to share or create that safe place for people.” STAKEHOLDER 23

Step 1: Engaging with your local community.

https://www.idfm.org.au/WWW_IDFM/media/Media/ICH-Engaging-with-Aboriginal-Communities.pdf

Step 2: Respectful relationships: the ingredients for working effectively with Aboriginal and Torres Strait Islander people.

<http://www.shareourpride.org.au/sections/respectful-relationships/index.html>

Watch:

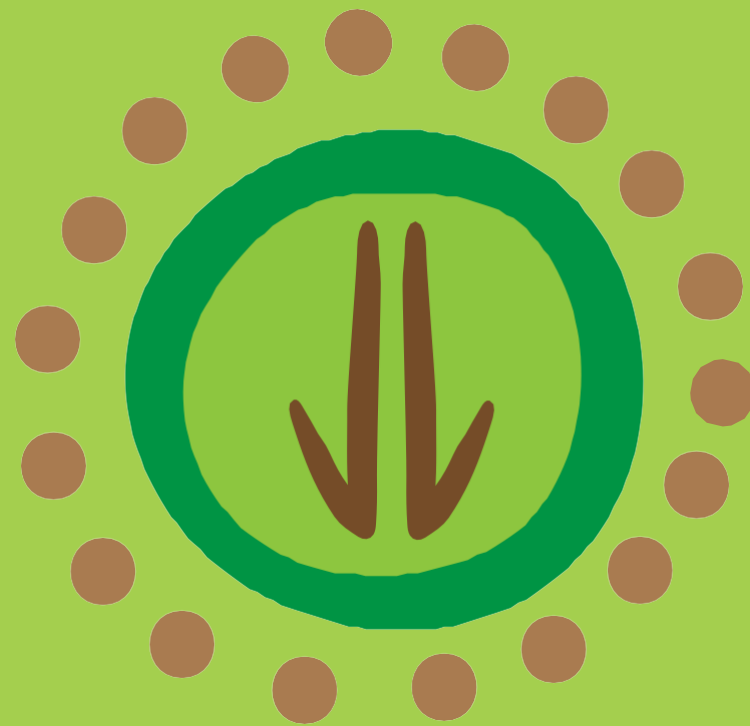
<https://www.youtube.com/watch?v=iFZq7AduGrc&feature=youtu.be> (5.26) 5 pillars of Warlpiri culture.

Read:

Australian Government, (2014) *Communicating with Aboriginal and Torres Strait Islander Audiences*. <https://www.pmc.gov.au/resource-centre/indigenous-affairs/communicating-aboriginal-and-torres-strait-islander-audiences>

Why be reflective?

“If you can understand where you are coming from and you can be genuine and honest with me then from there we can build a relationship, because relationships and culture are the foundation of working with people, gaining their trust.” IAHA GROUP INTERVIEW



Reflective practice is not only a core theoretical perspective within social work, but it is also considered an imperative tool for effectively, critically analysing and assisting practice to ensure it is ethically safe, responsive, and secure. Urdang (2010) contends that self-awareness and reflectiveness build clinical competence, can prevent boundary violations and burnout, and offers protection against service user violence. Reflective practice is a foundational, key social work attribute that is used both for personal and professional growth and that can translate into new learnt perspectives and vital improvements to develop practice and therefore experts argue, should not be carried out as merely an ‘academic exercise’ (Smojkis, 2014).

Reflective practice examines professional practice with the intention of exposing gaps, problems and contradictions, for the purpose of improving practice (Askeland & Fook, 2009). Its origins lie especially in Schon’s (1983) formulation of how professionals engage in ‘reflection in action’ by thinking about their experience and what they are doing while they are doing it and afterwards using ‘reflection on action’ to think about and link their practice to knowledge (Redmond, 2006).

Transcending reflection and towards being reflexive

The terms ‘reflexivity’ and ‘reflectivity’ are sometimes used interchangeably in the literature. A reflexive practitioner shows a high degree of self-awareness, role awareness and awareness of assumptions underlying their practice (Sheppard & Lishman, 2007). Reflexivity is a process of looking outward and inward to challenge the processes by which we make sense of the world (Fook et al, 2006). The emphasis on the processes of interaction (micro-practices) by which knowledge is constructed must also take account of the relations of power that constitute all such interactions (Foucault, 1980; Taylor and White, 2001). This becomes an ability for social workers to self-monitor their practices and to reflect on professional knowledge and power and how they are deployed in relationships with individuals, groups and communities, and with different ‘practice methods’ [casework, group work, community work, research and policy development] (Leung et al, 2012). Reflexive practitioners have to understand ‘who [we are] as a whole being [social, emotional, physical, cultural, economic, political]’ (Fook and Gardner, 2007, p. 29).

How to use this critical reflexive section:

1. This section is intended to be used as a guide for social work practitioners to transition through the concepts of reflection, critical reflection and reflexivity.

2. This section can be utilised in professional supervision and here you may consider incorporating Bessarab’s concepts of supervision and Yarning (*Bessarab in Bennett, 2013, p87-88, Bessarab and Ng’andu, 2010, Lin, Green, Bessarab et al, 2016*).
3. This section can also be used with professional peers in a cultural yarning space to move into deeper dialogue where transformational learning can occur.

This model was designed utilizing Layder’s (2006,) Hawkins and Shohet (2012), Redfern, (2020) and Schon’s (1983) work.

Western models of reflective practice tend to focus on the individual, their inner world in relation to others and the outer world. Ways of Knowing, Being and Doing speak of not just connectedness but interconnectedness, reciprocity and responsibility i.e. what you give back to the community, to Country. In social work that would be reflected in the service to others but also to humanity as a whole – the purpose of social work is to make the world a better place, to fight for advocacy and social justice and to do no harm. We wanted this model to have differing layers including self, organisation, relationships and socio-political and sociocultural.



(Self) Introspective Reflection –

the focus of reflection is on you, the practitioner, taking notice of what you are feeling, thinking, and doing. Consider in your reflection your values, feelings, understandings and how this experience is familiar or different from your work with others (Houston, 2015).

To move to reflexivity, utilizing the psycho-biography component of Layder (2006), consider the reflection in reference to one’s own unique existence throughout the life-course with all its critical events such as loss, change and crisis; consider your introspective reflection in terms of significant loss, change, ageing, illness (mental and/or physical), disability, sensory impairment, psychological trauma, crisis, estrangement, re-union, and opportunities for growth and development, situated in relation to power and a person’s life-course as it progresses along a trajectory through time and space in the social world (Green, 2010).

(Organisational) External Reflection – focus is on others

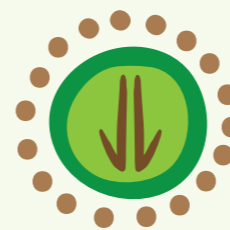
attending to what you hear from others; what you observe through all your senses about how they were in the meeting; and relating these reflections to what you know about their history and context. This can be a situated activity which involves everyday social interaction including exchanges within families or small groups of significant others. Our relationship with significant others continues to provide meaning, social support, comfort and a sense of belonging (Houston, 2015).

(Relationships) Relational Reflection – focus on the interaction and relationship

between you and the other and the interplay and patterns that have been co-created through a **yarning** process. Focus on the feelings of others, dynamics focussed on connectedness and reciprocal relationships.

Systemic Reflection – focus on the wider Societal, Community system

in which the relationship is embedded and includes the family, social, economic and cultural context of the service user; professional and organisational context in which the meeting occurs; the history and transcultural dynamics of the relationship. This encompasses institutions and organizations such as workplaces, educational settings and bureaucracies. This representation of the 4 reflective spaces are interconnected with each supporting and nurturing the other space – individual sovereignty and personal growth (realising potential in mind, body and spirit) but they must ultimately serve and nourish the outer world (Country and community).



Reflective spaces	Ngurra's that link here	Link to ways of Knowing, Being and Doing	Link to AASW core values
Introspective reflection	Theories and frameworks Reflexive and critical practice Self-awareness Responsibility and Accountability	Knowledge of privilege, critical theories and whiteness theory Awareness of your own privilege Cultural humility Self-awareness and critical thinking skills	Applying knowledge to practice Openness to learning; lifelong learning Professional integrity Sense of professional identity
External reflection	Self-awareness by observing through your senses Awareness of others, diversity	Knowledge of impact of colonisation Thinking about re-Indigenisation or decolonisation Healing practices such as storytelling Respect for centrality of cultures	Respect for persons Values and ethics
Relational reflection	Maintaining accountability Cultural communication Reciprocity	Strengths based perspectives, cultural protocols. Diversity. Use of Yarning and Dadirri, social work skills of engagement, assessment, intervention and evaluation	Culturally responsive and inclusive practice
Systemic reflection	Responsibility and accountability Leadership Engagement	Determinants and promotion of social and emotional wellbeing, sovereignty Anti-oppressive practice	Professionalism Social justice relating to the purpose of social work- service to community and to humanity Social action, social change

Reflective reflexive cycle

Step 1: Notice what is happening

Make some observations without making judgements

Step 2: Recognise the connecting patterns

What are the ideas and experiences that are making patterns?

Step 3: Making sense of those patterns

Try to see the patterns across the four reflective spaces and then the wider context

Step 4: Shifting the frame of perception

Trying to take a critical view using deep listening. Looking at theories, practice wisdom, cultural wisdom and using supervision

Step 5: Shifting one's underlying belief system

Ability to reflect on core beliefs, knowledge and be motivated to change

Step 6: Applying new learning into your practice

Step 7: Applying professional responsibility in the service to others and the broader purpose of the profession

(adapted from Hawkins and Shohet, 2012; Redfern, 2020 and Schon, 1983).



The Process of Critical Reflection: Reflection on Action

Step 5 Shifting one's underlying belief system

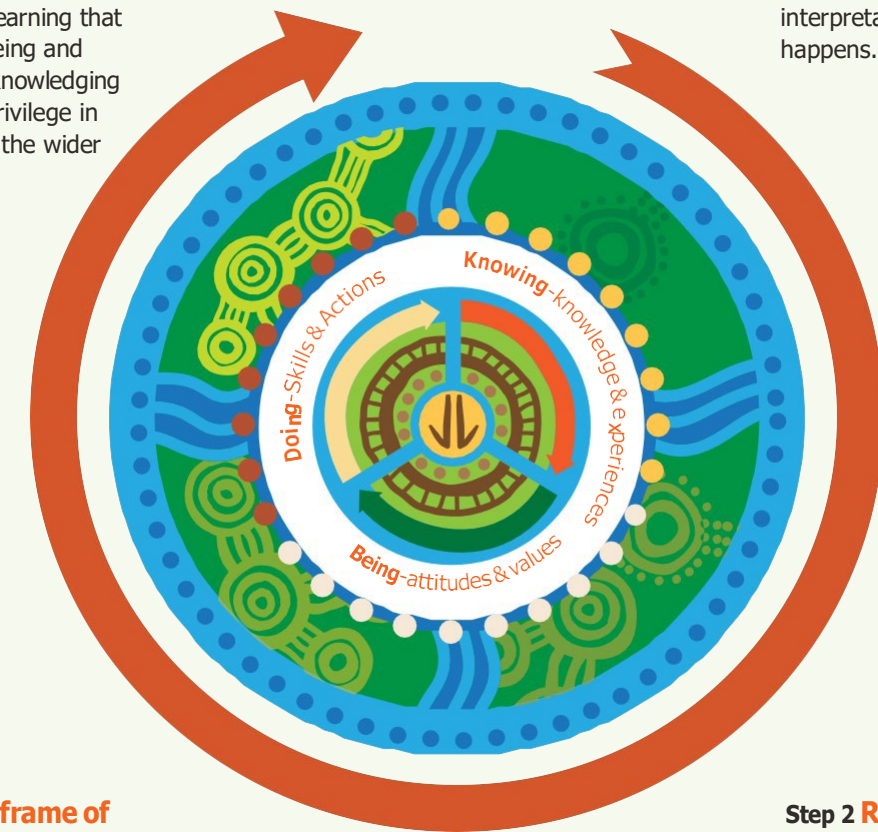
Ability to reflect on core beliefs, knowledge and be motivated to change: capacity to reflect on one's core beliefs and motivations and incorporate new learning that re-orient's knowing, being and doing in some way. Acknowledging personal biases and privilege in relation to others and the wider context.

Step 6 Applying new learning into your practice

Critical allyship; allegiance. Positioning of the professional identity and actions. Professional growth and relational reciprocity.

Step 1 Notice what is happening

Make some observations without making judgements: Observation and using one's senses without making judgements or interpretations; reacting to what happens.



Step 4 Shifting the frame of perception

Trying to take a critical view using deep listening. Looking at theories, practice wisdom, cultural wisdom and using supervision. Transformational learning: shift from 'reflection' to 'critical reflection' where the experience is viewed through a critical conceptual and theoretical lens as a framework for action. It is a process of deep listening to self and others.

Step 3 Making sense of those patterns

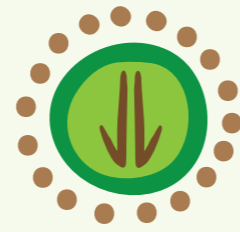
Try to see the patterns across the four reflective spaces and then the wider context: across all four reflective spaces (self, other, relationships and context) and examining the interrelationship that is happening for oneself, other, relationships and the wider context through the critical lens of anti-racist, anti-oppressive practice- seeking new knowledge and perspectives.

Step 2 Recognise the connecting patterns

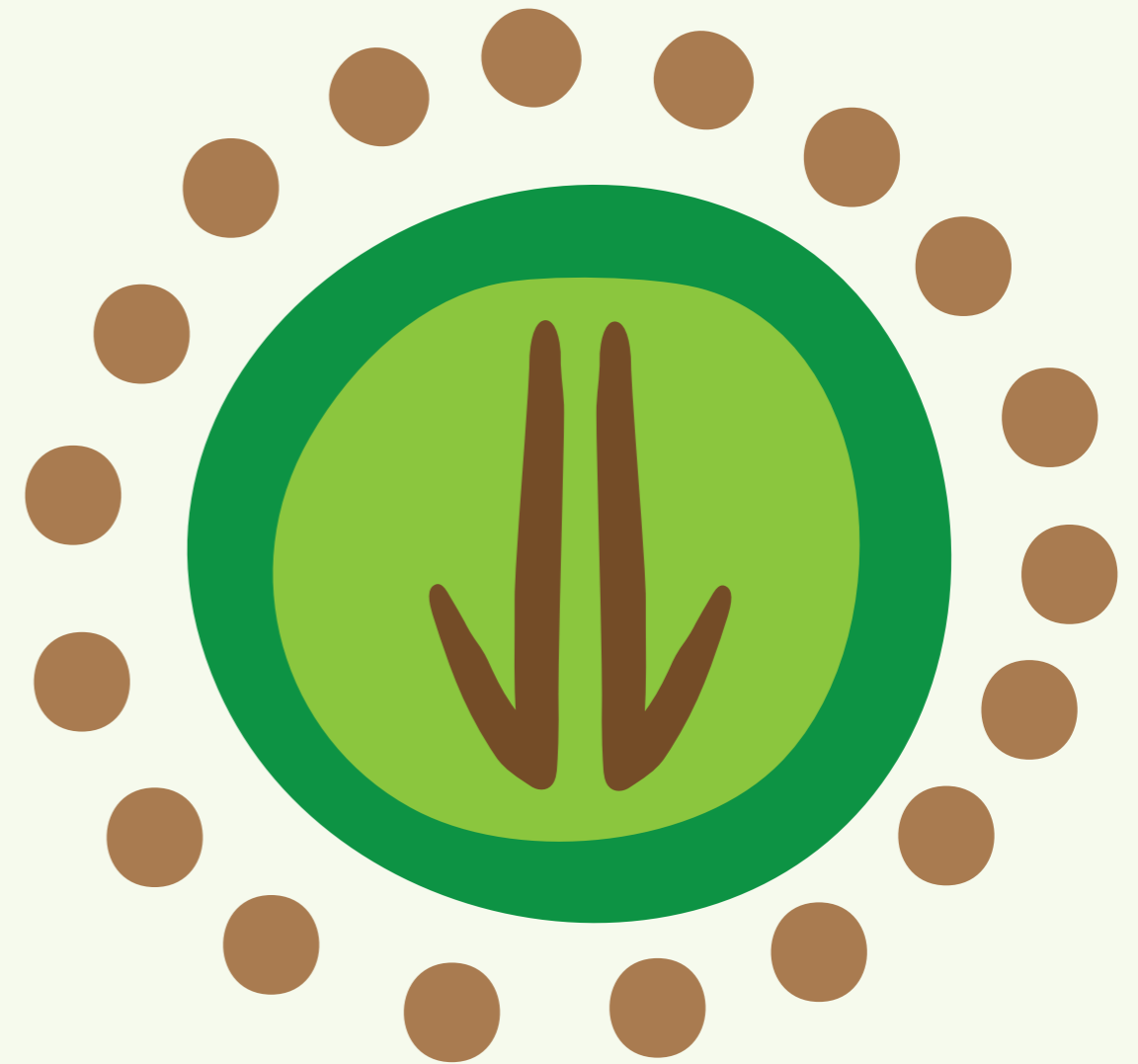
What are the ideas and experiences that are making patterns?; Without judgement; seeing patterns that connect different phenomena (ideas, experiences).

Self-reflective worksheet

(Martin and Mirraoopa, 2003; Hawkins and Shohet, 2012; Redfern, 2020)



Reflective cycle	Introspective reflection	External reflection	Relational reflection	Systemic reflection
<p>Using Dadirri (listening deeply) as well as to the interconnectedness of inner and outer worlds</p>	<p>Ways of Knowing and Being 7 Ngurra's</p>	<p>Ways of Knowing and Being 7 Ngurra's</p>	<p>Ways of Being and Doing 7 Ngurra's</p>	<p>Ways of Knowing and Doing 7 Ngurra's</p>
Noticing what's happening				
Recognising the connecting patterns				
Making sense of the patterns				
Shifting the frame of perception				
<p>Shifting underlying belief systems Going deep within self and the inner world, 'the deep inner spring' through dadirri</p>				
<p>Applying new learning to practice Using Dadirri to connect to the outer world</p>				
<p>Applying professional responsibility in the service to others and the broader purpose of the profession</p>				



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Australian Commission on safety and quality in health care: Working in Partnership: National Safety and Quality Health Service standards User guide for Aboriginal and Torres Strait Islander Health: <https://www.safetyandquality.gov.au/publications-and-resources/resource-library/nsqhs-standards-user-guide-aboriginal-and-torres-strait-islander-health>

General Resources: Race

Indigenous and Race Issues Weblinks <https://spinneypress.com.au/web-links-for-students/indigenous-and-race-issues-web-links/>

Let's talk about race: A guide on how to conduct conversations about racism (Australian Human Rights Commission): <https://itstopswithme.humanrights.gov.au/documentary/Let-s-talk-race-guide>

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blob: <https://www.facebook.com/8fc0c0a3-93aa-44d9-b79e-aebe2f541e04> (3:10) What is White Privilege?

General Resources: History

Common Ground: Sharing first nations cultures histories and lived experiences <https://www.commonground.org.au/>

This Place: View from the shore: A first nations perspective of Captain Cooks arrival in each coastal point <https://iview.abc.net.au/show/this-place-view-from-the-shore>

Bringing them Home (N.D.) Historical Context the stolen generations. <https://bth.humanrights.gov.au/significance/historical-context-the-stolen-generations>

Bringing them home: Stories of the stolen generations <https://bth.humanrights.gov.au/>

General Resources: Aboriginal and Torres Strait Islander Social Media

Lowitja Australia's National Institute for Aboriginal and Torres Strait Islander health Research <https://www.lowitja.org.au/>

Deadly Vibe <https://www.deadlyvibe.com.au/>

National Centre for Indigenous excellence <https://ncie.org.au/idx/#-/home/our-work>

Yarnin <http://www.yarnin.net/>

Indigenous X <https://twitter.com/IndigenousXLtd>

General Resources: Children and young people

Little Yarns: Kids Listen <https://www.abc.net.au/kidslisten/little-yarns/>

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Indigenous Books <https://www.magabala.com/>

General Resources: Podcasts

Blacademia: Podcast of yarns with First Nations/Indigenous Academics <https://blacademia.com/>

Anchor Podcast: Always was Always will be - inspiring conversations with indigenous role models and trailblazers. <https://anchor.fm/marlee-silva>

Podcast - The Real: Real stories of Aboriginal and Torres Strait Islander Australia <https://www.the-real.com.au/podcast/>

General Resource

Indigenous Government <https://www.indigenous.gov.au/>



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