

Decolonising tertiary psychology education in Australia: Processes, challenges and opportunities of curricula change

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Australian psychology higher education and training has historically excluded Aboriginal and Torres Strait Islander peoples' knowledge systems which has profoundly shaped the discipline, including its cultural responsiveness. Decolonising psychology education offers a systemic approach to improve education and practice, and, in turn, the cultural responsiveness of psychology. Decolonising psychology higher education has become a focal point to support transformational change. The present research investigated how higher education providers (HEPs) are decolonising psychology education in Australia. An Aboriginal Participatory Action Research approach was used to design, implement and evaluate the research. Eighteen representatives of psychology HEPs completed a short, open-ended survey. Findings were thematically analysed via qualitative content analysis. Results highlighted 11 interconnecting themes ranging from effective policies to adequate resourcing. The results demonstrated the need for ongoing Indigenous leadership, resourcing and systemic changes that value Indigenous ways of knowing, being and doing to support efforts in decolonising psychology education.

Keywords: decolonising psychology education; cultural responsiveness and cultural safety; Aboriginal and Torres Strait Islander peoples; Indigenous mental health and social and emotional wellbeing

Introduction

Australian psychology higher education and training has been firmly embedded in Western paradigms, to the exclusion of Indigenous ways of knowing, being and doing (Darlaston-Jones et al., 2014; Dudgeon, Rickwood, et al., 2014; Ranzijn et al., 2008). This has contributed to the health and wellbeing inequities of Aboriginal and Torres Strait Islander peoples (Australian Psychological Society, 2016, 2017). Western paradigms have underpinned the training of emerging psychologists, adding to the under-representation of Aboriginal and Torres Strait Islander psychologists in the discipline (Dudgeon et al., 2017). Decolonising psychology education is nationally recognised as crucial to achieving epistemic justice and addressing wellbeing inequities.

Decolonising psychology necessitates a process of critical examination of the Western hegemony of psychology. Indigenous scholars have highlighted the power imbalances in the discipline, favouring Western cultural values and excluding the realities of minorities (Dudgeon et al., 2023). A significant process for decolonising psychology involves embedding Aboriginal and Torres Strait Islander ways of knowing, being and doing into all levels of tertiary education systems, including curricula as a matter of epistemic justice and equivalence. Decolonising psychology is central to increasing psychology students' knowledge and skills in cultural responsiveness¹ and cultural safety² with Aboriginal and Torres Strait Islander peoples.

Aboriginal and Torres Strait Islander psychologists and scholars have been leading the charge in decolonising education, holding the colonial load of embedding transformational change in psychology programs. Situated within Aboriginal and Torres Strait Islander leadership have been several national initiatives within psychology that are addressing these significant education and workforce needs. One of those initiatives is the Australian Indigenous Psychology Education Project (AIPEP), led by Indigenous psychologist Professor Pat Dudgeon AM. Since 2013, AIPEP has been actively propelling the decolonising psychology education movement in Australia.

The first AIPEP initiative produced three foundational frameworks reflecting the central goals: (1) to decolonise psychology higher education curricula, (2) to increase the recruitment, retention and graduation of Aboriginal and Torres Strait Islander psychology students, and (3) to support the psychology workforce to work culturally responsively and safely with Aboriginal and Torres Strait Islander peoples. The three landmark frameworks reflecting these goals were the Curriculum Framework; Student Recruitment, Retention and Graduation Framework; and the Workforce Capabilities Framework, respectively (Dudgeon et al., 2016a; Dudgeon et al., 2016b; Dudgeon, Harris, et al., 2016). Leading peak psychology bodies including the Australian Psychology Accreditation Council (APAC) were cosignatories of the frameworks.

In 2019 APAC introduced the accreditation Standard criterion 3.8, stipulating "cultural responsiveness, including with Aboriginal and Torres Strait Islander cultures, is appropriately integrated within the program and clearly articulated as a required learning outcome" (APAC, 2019, p. 9; Bucks et al., 2023, p. 6). The establishment of this criterion reinforced APAC's commitment to better prepare graduates to work in culturally responsive ways. For many higher education providers (HEPs) who had historically excluded Indigenous knowledges, and had limited education in this area themselves, this has posed a significant challenge. Nevertheless, the system changes created immense opportunity in re-imagining the teaching and learning of psychology to a discipline that is inclusive and benefits students, the workforce, and the clients and communities served (Dudgeon et al., 2021).

In response to the need for Indigenous leadership and guidance, AIPEP was revived for a second iteration through the Transforming Indigenous Mental Health and Wellbeing (TIMHWB) (timhwb.org.au) project, which commenced in 2020. The second iteration has focused on implementing the original AIPEP's findings to better support education and workforce sectors, and policy reforms in cultural responsiveness and safety (see Selkirk et al., in press). At the time the AIPEP Curriculum

¹ As defined by the APAC Annexure (Bucks et al., 2023), cultural responsiveness refers to "processes and practices that are respectful of, and relevant to, the beliefs, customs, needs and historical experiences of Aboriginal and Torres Strait Islander peoples. It is a lifelong and cyclical process, requiring regular and critical self-reflexivity, humility and proactive responses to the needs of Aboriginal and Torres Strait Islander peoples, families and communities" (p. 10).

² As defined by the Australian Health Practitioner Regulation Agency (Ahpra) (2020), cultural safety is "determined by Aboriginal and Torres Strait Islander individuals, families and communities. Culturally safe practice is the ongoing critical reflection of health practitioner knowledge, skills, attitudes, practising behaviours and power differentials in delivering safe, accessible and responsive healthcare free of racism" (p. 9).

Framework was published, psychology programs often took an “add on” approach, offering only a few Indigenous-related lectures or case studies with limited integration (Dudgeon et al., 2016a). Consequently, there is little research relating to decolonising psychology education. However, two examples from Australian-based research, and one example which focused on Australian and global perspectives, were found in the literature that demonstrated current decolonising processes.

At an individual unit level, Harris et al. (2020) described a process for collaborating with local elders to revise an Australian first-year psychology subject. They reported that partnerships with the elders were transformative in supporting unit changes. Not only did the collaboration lead to integration of a place-based Indigenous pedagogical approach in teaching the content, it also improved content and assessments that embedded real-world relevance. This provided important modelling to students and educators on the strength of collaborative partnerships between Aboriginal and Torres Strait Islander people and non-Indigenous people. As a result of the collaboration and decolonising of the unit, educators were supported to progress their own learning journeys, alongside students, in a culturally safe way that reflected Indigenous and place-based ways of knowing, being and doing (Harris et al., 2020).

At the program level, Cullen et al. (2020) conducted interviews with academics, in Australia and internationally, who were involved in decolonising work. The interviews revealed three interconnected strategies, including decolonising oneself, decolonising curricula and decolonising institutions.

At the school of psychology level, Buergelt et al. (2021) outlined their university’s approach to decolonising their psychology programs. Their decolonising efforts included multi-level strategies, such as involving Aboriginal and Torres Strait Islander people in all levels of governance, increasing staff learning and mapping Indigenous curricula (Buergelt et al., 2021). These methods and processes align with good practice for developing psychology curricula that embed Indigenous ways of knowing, being and doing (Dudgeon et al., 2016a; Ranzijn et al., 2008; Sonn et al., 2000). However, the overall lack of literature also illustrates a knowledge gap about Indigenous content being embedded in psychology programs and how this is occurring more broadly across HEPs.

Additionally, little has been published in relation to the enablers and challenges for embedding Indigenous content in psychology programs. Cullen et al. (2020) and Harris et al. (2020) identified several enablers and barriers, particularly, university and leadership-level support, staff capacity and perceptions, resourcing/funding, and policy drivers. These research findings are consistent with international psychology literature (Ansloos et al., 2022; Mahmut, 2018), and other allied health disciplines, including the multi-disciplinary scoping review conducted by Godwin et al. (2023), physiotherapy (Te et al., 2019) and social work (Zubrzycki et al., 2014). However, there remains minimal literature regarding embedding Indigenous content in psychology programs specifically.

This research aims to address the identified gap in the current literature, specifically identifying the enablers and challenges of embedding Indigenous content in psychology programs in Australia. To address this aim we explored (1) the processes and actions being utilised by HEPs in decolonising psychology education, and (2) the current challenges and opportunities in undertaking this work. Here, we present the first phase of the three-part AIPEP Scoping Study research, a national qualitative survey with HEPs, aligned with the first goal of AIPEP; that is, to support HEPs in their decolonising psychology education efforts. In this paper, we focus on the survey questions relating to psychology curricula specifically.

Methods

Aboriginal Participatory Action Research

This study was conducted in line with the principles of Aboriginal Participatory Action Research (APAR) (Dudgeon et al., 2020). APAR provides a suitable framework to privilege Indigenous knowledges, given the focus on decolonising psychology education with the goal to support the wellbeing of Aboriginal and Torres Strait Islander peoples. APAR is a methodological approach committed to decolonising research and empowering Aboriginal and Torres Strait Islander peoples to lead research that affects their communities. APAR engages in the principles and practices of co-design and participatory action with Aboriginal and Torres Strait Islander peoples and communities who shape the research goals, design, data collection, analysis, interpretation and knowledge dissemination. APAR is underpinned by Indigenous Standpoint Theory and takes a critical reflexive approach that upholds Indigenous ways of knowing, being and doing. APAR was used in this research study, as demonstrated in the following elements.

Element 1: Aboriginal and Torres Strait Islander research leadership

In line with APAR, the research team was led by a Bardi woman and leader in Indigenous psychology (PD); a non-Indigenous Cypriot early career post-doctoral researcher (JA); a Noongar woman, early career researcher and experienced clinical psychologist (BS); and a Gamilaraay woman, experienced researcher and occupational therapist (CG). The three Aboriginal women share their ontology from within their country and embedded their epistemologies in their ways of working. Non-Indigenous researcher (JA) worked in alignment with the research team's values and through understanding their positionality to Indigenous research. At least one Aboriginal researcher was involved in each research role and stage, ensuring Indigenous ways of knowing, being and doing were embedded throughout the research processes.

Element 2: Aboriginal and Torres Strait Islander governance

An Indigenous Expert Advisory Committee was formed to guide the research. Representation in this committee included the AIPEP research team and representatives from Aboriginal and Torres Strait Islander community partners, including the Australian Indigenous Psychologists Association (AIPA), National Aboriginal Community Controlled Health Organisation (NACCHO), Indigenous Allied Health Australia (IAHA) and Gayaa Dhuwi (Proud Spirit) Australia (GDPSA). This Expert Advisory Committee met throughout the research to discuss the progress of the study and guide project direction, result interpretation, and dissemination of the findings in a culturally appropriate way, and also to ensure that the study benefits Aboriginal and Torres Strait Islander peoples and communities.

Element 3: Partnership and collaboration with key stakeholders

A significant component of the AIPEP initiative involves considerable partnerships and collaboration with national stakeholders, key regulatory psychology bodies and a national Community of Practice (hereafter, AIPEP CoP). The AIPEP CoP comprises educators and academics of HEPs, including lecturers, course convenors, program directors and heads of schools.

These ongoing partnerships reflect the close relationships held in the AIPEP initiative. In this study, these relationships facilitated psychology stakeholders' co-learning and supported the implementation of project findings. The relationships with all key stakeholders provided an avenue for Indigenous leaders to role model APAR in everyday processes in this research and in decolonising psychology.

Element 4: Implementing culturally safe ethics protocols

The research received ethics approval from the AIATSIS Research Ethics Committee (Reference: EO273-20210720) and acknowledgement from the University of Western Australia (Reference: 2021/ET001137). The ethical conduct of this research was guided by principles of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) *Code of Ethics for Aboriginal and Torres Strait Islander Research* (AIATSIS, 2021), as well as the National Health and Medical Research Council (NHMRC) guidelines (NHMRC, 2018a, 2018b).

Materials and procedure

Survey

The research questions of the study were explored through an online survey. Participants completed the survey on the online Qualtrics platform, comprising 30 close- and open-ended questions relating to efforts of psychology HEPs to (1) embed Aboriginal and Torres Strait Islander knowledges and content relating to cultural responsiveness with Aboriginal and Torres Strait Islander peoples in their curriculum and (2) support Aboriginal and Torres Strait Islander psychology students. See Appendix for the full list of survey questions.

The survey was developed in collaboration between the AIPEP research team and the Indigenous Expert Advisory Committee. Survey responses were collected in the second half of 2022.

The present study focused on the first subset of survey questions (questions 3 to 11 and question 25) relating to education and curricula. The rationale to delineating the findings according to these two categories was threefold: firstly, prior literature and higher education standards in Australia identifies education and student support as separate yet related fields that require targeted focus (Department of Education, Skills and Employment, 2021); secondly, frameworks developed by the first iteration of AIPEP were similarly distinguished according to the education, student support and workforce areas (Dudgeon et al., 2016a; Dudgeon et al., 2016b; Dudgeon, Harris, et al., 2016); finally, drawing together the following considerations with the content of the responses provided by participants, this delineation of the findings was deemed appropriate and practicable.

Purposive sampling

Utilising purposeful sampling, survey invitations were sent via the research team's relationships with the AIPEP CoP and partnership with the Heads of Departments and Schools of Psychology Association (HODSPA). The advance copy of the survey questions was included in email invitations to allow representatives to coordinate and collate the survey responses within their HEP.

Participants

Eighteen representatives of psychology HEPs completed the online survey. At the time of the survey, there were 42 HEPs offering APAC-accredited psychology programs and 41 registered members with HODSPA. Representatives who completed the survey were educators and academics in HEPs from across Australia; seven of the eight Australian states and territories were represented in the survey.

HEPs that offered a psychology program at the time of participation were eligible to participate. This included psychology programs that were accredited by APAC and in preparation for accreditation, as well as non-accredited psychology programs. Eligibility criteria were such that a single representative was permitted to complete the survey on behalf of their HEP. This was stipulated to promote an

integrated presentation of information from each HEP and reduce multiple accounts of the same or similar information.

Participation in the online survey was voluntary and no financial remuneration was offered. All respondents provided informed written consent to participate in the online survey. The current research focuses on the subset of survey questions relating to decolonising higher education psychology curricula.

Data analysis

Data were analysed utilising the Schreier (2014) qualitative content analysis method and an APAR methodological approach (Dudgeon et al., 2020). One Aboriginal researcher (BS) and one non-Aboriginal researcher (JA) familiarised themselves with the data and then developed preliminary codes. Preliminary codes were discussed with the Indigenous Expert Advisory Committee to facilitate interpretation of the findings, engage with a diversity of perspectives and uphold Indigenous governance. Feedback was integrated and a coding frame was collaboratively developed by the research team.

Survey data were coded in NVivo software (Release 1.3) guided by the coding frame, with additional codes created, as required. Double coding was conducted by a second Aboriginal researcher in the team (CG), and any queries and differences in the coding were discussed and resolved. Codes were then grouped into broader themes and subcategories, or amalgamated with similar subcategories, as needed, by reviewing supporting responses, and finalised collaboratively among the authorship team (JA, BS, CG, PD). While consideration was given to condensing themes further, this approach was not taken to ensure that we did not lose critical information in investigating the aims of the present research.

Qualitative research and trustworthiness

Trustworthiness in this qualitative content analysis was achieved in the following ways. Credibility, or the plausibility of the research data and findings, was achieved by upholding an APAR approach and through the participant notice of final themes. In so doing, this ensured that the result interpretation was appropriate, useful and ultimately beneficial to Aboriginal and Torres Strait Islander peoples and communities. Dependability, or ensuring the research is logical, traceable and clearly documented, was established in the recording of key decisions and processes throughout the research study. Transferability, or the relevance of concepts to other settings and people, was achieved by discussions and confirmation of key findings with the authorship team and Indigenous Expert Advisory Committee. Confirmability, or ensuring findings represent participant views and not those of the authors, was achieved by providing opportunity for participant query and feedback on the findings.

Findings

Eleven themes were found that reflected the key findings from the survey and aligned with the research aims. These themes are displayed in Table 1 and discussed below.

Table 1: Summary of themes highlighting the processes, challenges and opportunities in decolonising psychology education

Theme and description	Example
Theme 1: Implementing effective policies Policies, governance and system structures at various levels facilitate transformational change and curricula reform.	Policy levels School University Accreditation (APAC criterion 3.8)
Theme 2: Employing Indigenous staff Diverse processes to employ Aboriginal and Torres Strait Islander experts and professionals across undergraduate and postgraduate levels to support and guide curricula reform.	Employment of: Indigenous academics Indigenous guest lecturers Indigenous researchers Indigenous psychologists and supervisors Indigenous curriculum consultants Indigenous leadership roles
Theme 3: Collaborating with Indigenous peoples Ongoing relationships and partnerships with Aboriginal and Torres Strait Islander peoples, organisations and communities are part of the collaborative processes in decolonising and Indigenising curricula.	Collaborations with: Indigenous staff throughout the HEP Indigenous education centres Indigenous organisations Indigenous curriculum consultants Indigenous psychologists and supervisors Local elders and knowledge holders
Theme 4: Committing to cultural responsiveness journeys – higher education providers Organisational commitment and resourcing to support psychology educators to engage in a wide range of cultural responsiveness learning activities necessary in transformative change.	Activities: Attending professional development and workshops Participating in experiential learning Completing online learning and mandatory training
Theme 5: Committing to cultural responsiveness journeys – individual staff Psychology educators' personal commitment to engage in cultural responsiveness learning through a range of activities.	Activities: Reading Indigenous-led publications and frameworks Watching Indigenous-led films Using Indigenous-led websites Attending webinars and workshops Engaging in peer support
Theme 6: Mapping curricula content; a decolonising process A collaborative process of auditing the vertical and horizontal integration of Indigenous content across undergraduate and postgraduate levels with the view to further decolonise and Indigenise psychology curricula.	Activities: Establishment of working groups and taskforce to map Indigenous content across all units of study in undergraduate and postgraduate education Process of identifying strengths/gaps and consistencies/inconsistencies in curricula Developing plans to develop further curricula, including identifying enablers and barriers Sharing information and experiences of ways to decolonise curricula and embed Indigenous knowledges
Theme 7: Building and strengthening relationships with Indigenous peoples Building genuine connections and reciprocal relationships with Aboriginal and Torres Strait Islander peoples, communities and organisations is fundamental to decolonising and Indigenising psychology curricula.	Recognition that relationship building and trust take time Increasing opportunities and confidence to connect Support to make adjustments in workload for relationship building
Theme 8: Supportive governance and leadership processes Indigenous leadership and governance, plus active and visible decolonising leadership and governance at all levels in higher education providers, coalesce to create a unified climate for transformative change in decolonising and Indigenising psychology curricula.	Unified support of senior leadership and executive staff through all levels University policies and governance structures Leadership of Indigenous organisations to guide decolonising processes Engagement with Indigenous-led initiatives and guidance documents, e.g., AIPEP Community of Practice, APAC Annexure

Theme 9: Effectively resourcing decolonising processes Decolonising activities, curriculum reform and cultural responsiveness learning requires adequate resourcing.	Resourcing for: Recruitment of Aboriginal and Torres Strait Islander staff Decolonising and cultural responsiveness learning activities Supporting Aboriginal and Torres Strait Islander students Reallocation of staff workload to increase capacity to engage in decolonising activities
Theme 10: Progressing staff cultural responsiveness learning journeys Continual learning, including working through barriers and resistance in cultural responsiveness, is essential in curriculum reform.	Continual learning and engagement with Indigenous-led initiatives to increase knowledge, exposure and confidence Working through fears and positionalities of whiteness Increasing buy-in into curriculum change process
Theme 11: Valuing Indigenous peoples' ways of knowing, being and doing Privileging Indigenous knowledges is paramount to decolonising and Indigenising psychology curricula.	Articulating the value and importance of Indigenous knowledges in psychology education Addressing cultures of avoidance and working through fears, resistance and biases Finding ways to decentre Western epistemologies to give room for Indigenous knowledges

Theme 1: Implementing effective policies

Participants reported development and implementation of policies that support cultural responsiveness and diversity in psychology education is an important part of decolonising curricula. Participants identified policies at multiple levels of governance structures and processes, both within and outside of their HEPs. Within HEPs, several participants described diversity, equity and inclusion plans, which, in many cases, set specific targets, such as employing Aboriginal and Torres Strait Islander staff and eliciting various changes to pedagogy in psychology education programs. Changes reported by participants included adding and/or re-imagining Indigenous content in psychology education programs and increasing Aboriginal and Torres Strait Islander student participation.

One participant noted that their HEP “implemented a new graduate [competency] specifically connected to Aboriginal and Torres Strait Islander peoples [which] was required to be implemented across programs at all levels of teaching” (Participant 9). Most participants reported that it was now a “standard requirement for educators to deliver an Acknowledgement of Country during teaching and meetings” (Participant 11). Finally, external policies and procedures, such as the APAC accreditation standard relating to cultural responsiveness (criterion 3.8), were viewed by one participant as being important in galvanising their provider to embed cultural responsiveness in their curricula content, assessments and learning outcomes. Genuine policy implementation included specific targets to support practical strategies for decolonising psychology education programs.

Theme 2: Employing Indigenous staff

Participants identified employing Aboriginal and Torres Strait Islander peoples to support decolonising psychology curricula. Participants described diverse processes for employing Aboriginal and Torres Strait Islander peoples, including inviting local Aboriginal and Torres Strait Islander peoples, psychologists and elders to provide guest lectures and workshops; engaging with cultural experts to review and co-develop content, and teach into courses; employing Indigenous psychologists for student supervision; and employing Aboriginal and Torres Strait Islander research and teaching staff across undergraduate and postgraduate levels.

As reported by one participant, “Aboriginal academics and Aboriginal psychologists are employed to deliver content on Aboriginal and Torres Strait Islander health and wellbeing, as well as working with Aboriginal and Torres Strait Islander clients” (Participant 5). Another participant reported “local Aboriginal and Torres Strait Islander elders, knowledge holders and mental health professionals [were employed] to teach into undergraduate and postgraduate courses” (Participant 15).

While diverse processes prompted the employment of additional Aboriginal and Torres Strait Islander staff, some participants identified the important role of existing Indigenous staff in leadership positions across the HEP or within their school. Aboriginal and Torres Strait Islander staff, new and existing, played necessary roles in decolonising psychology education programs.

Theme 3: Collaborating with Indigenous peoples

Participants reported that collaborating with Aboriginal and Torres Strait Islander peoples via partnerships and consultation processes was an essential component for integrating Aboriginal and Torres Strait Islander content in psychology courses and programs. Participants identified partnerships within HEPs, such as with Indigenous education centres, Indigenous health centres, Aboriginal and Torres Strait Islander education consultants, and Aboriginal and Torres Strait Islander staff. One participant explained their ongoing process:

[I] co-designed units of study with [the Indigenous education centre] and guided by the AIPEP Curriculum Framework [which involved] developing and implementing a process for updating units involving an initial audit, consultation with key staff, consultation with [the Indigenous education centre], sharing of resources [and] working with unit convenors individually ... to update units, consult with [the Indigenous education centre] about changes, audit again. (Participant 1)

Participants also identified partnerships external to their HEPs, such as with Aboriginal and Torres Strait Islander health and health-related organisations, local knowledge holders, elders and psychologists. Participants reported that collaborations were occurring, both internally and externally to the HEP. These collaborations facilitated the development and integration of Indigenous content, review of existing and/or new content, support in teaching Indigenous content and the development of new taskforces that embedded decolonising practices, and support of Aboriginal and Torres Strait Islander psychology students. In summary, participants illustrated that collaborations with Aboriginal and Torres Strait Islander peoples resulted in actions that deconstruct and re-imagine psychology education so that they align their work with a decolonising approach.

Theme 4: Committing to cultural responsiveness journeys – higher education providers

Participants identified that HEPs play an important role in the cultural responsiveness journeys of their staff. Participant responses revealed that HEPs used existing human resource processes to support the cultural responsiveness journeys of staff, particularly mandatory cultural awareness training and other activities offered such as workshops and experiences. External training with Indigenous-led organisations was also noted as a core activity for expanding cultural responsiveness. Importantly, many HEPs were undertaking multiple initiatives to support cultural responsiveness journeys. One participant explained:

A range of developments have been put in place in this area ... including both staff and curriculum development. This has included annual professional development for all school academic and professional staff on Aboriginal and Torres Strait Islander culture and cultural safety in our teaching and research practice. The school has a further full day session scheduled ... with plans to continue this as an annual update. (Participant 9)

Together, participant responses indicated that the organisational commitment of HEPs to cultural responsiveness supported staff to pursue and progress their own individual journeys.

Theme 5: Committing to cultural responsiveness journeys – individual staff

Participants reported undertaking a range of independent learning activities to support their own cultural responsiveness journeys, such as engaging with Indigenous-led websites, joining support groups, utilising Indigenous specific frameworks, attending workshops or webinars and reading or watching Indigenous-led materials.

Responses indicated that the most used resources included involvement in the AIPEP CoP, and utilising both the AIPEP website (indigenouslypsych.org.au) and frameworks (e.g., Dudgeon et al., 2016a; Dudgeon et al., 2016b; Dudgeon, Harris, et al., 2016), as well as the *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice* book (Dudgeon, Milroy & Walker, 2014). Participants observed that supporting staff and/or extending one's own cultural responsiveness journey resulted in increased Aboriginal and Torres Strait Islander content in psychology curricula and extended psychology students' cultural responsiveness journeys.

Theme 6: Mapping curricula content; a decolonising process

Mapping Indigenous content across psychology curricula and embedding decolonising processes to do this are essential components in planning, implementing and evaluating Indigenous knowledges in curricula. Broad observations of the survey responses suggested that, on average, Aboriginal and Torres Strait Islander content was included in 11 units of study across undergraduate (including Honours) and in five units of study across postgraduate programs.

The content in undergraduate curricula often focused on contextual and theoretical information, such as information about Indigenous culture and knowledge systems; determinants of health and wellbeing; critical reflections about psychological assessment, diagnosis and intervention; Indigenous paradigms of holistic health; and Indigenous research/ethics. Postgraduate units tended to focus on the application of Indigenous knowledges in therapeutic and practice-based settings. Survey responses suggested that embedding Indigenous content across psychology curricula is more than an add-on approach of a couple of lectures and/or the inclusion of both a compulsory first-year subject and an elective in the final years of psychology curricula. We were unable to make a specific observation about the mapping of units and level of complexity of Indigenous content across units and levels in this research, but we intend to examine and report on this further in a separate and additional process, so that we can obtain a more detailed understanding of this.

To embed changes in curricula, participants reported that HEPs initiated regular meetings that brought together decolonising education taskforces to guide curricula mapping. The processes for curricula mapping included sharing information and experiences, identifying enablers and barriers to curricula changes, auditing and mapping courses/units according to Indigenous knowledges already embedded,

and developing plans to further reform curricula. Plans were informed by auditing processes that considered the horizontal (throughout subjects and courses) and vertical (across year levels) integration of Indigenous knowledges. One participant explained:

We have formed a decolonisation working group which will meet regularly to discuss current standards/approaches, as well as identifying enablers and barriers for subsequent decolonisation attempts. This will also allow for a plan to be created to ensure so-called horizontal and vertical approaches across all courses to ensure curriculums are decolonised. (Participant 13)

Mapping Indigenous content via the collective processes described here supported staff to both understand how to embed Indigenous content and progress decolonising of their curricula, as well as navigate the factors influencing these processes.

Theme 7: Building and strengthening relationships with Indigenous peoples

Participants indicated that building connections and reciprocal relationships with Aboriginal and Torres Strait Islander peoples, communities and organisations was an enabler to decolonising psychology education. Relationships with Indigenous peoples included staff employed by the psychology education provider and the Indigenous education centre. Participants reported aspirations to connect with Aboriginal and Torres Strait Islander elders, health services and organisations.

Participants who engaged with Aboriginal and Torres Strait Islander peoples, communities and organisations emphasised that they received significant support to embed Aboriginal and Torres Strait Islander content in their psychology education programs, which was an important contributor to curricula reform. One participant stated:

The main enabler has been the sustained and generous support provided by [the Indigenous education centre] and [an Indigenous research team]. We are so privileged to have this support, which has been instrumental in the changes we have been able to make over the last few years. (Participant 6)

These results indicate that HEPs are benefiting from partnerships with Aboriginal and Torres Strait Islander peoples. Conversely, forming authentic connections between HEPs and Aboriginal and Torres Strait Islander peoples was seen as a challenge. Participants also reported that the hindering factors of forming authentic connections were linked to structural barriers, such as a lack of funding to support the partnership and a lack of recognition of the time it takes to develop and maintain partnerships in teaching workloads. Additionally, an inability for individual staff to make connections with Aboriginal and Torres Strait Islander communities was a reported barrier.

One participant noted that an important aspect to increasing staff confidence required “recognition of time taken to establish relationships with Aboriginal community members and university recognition of the value of doing this – time in workload/considered impactful for promotion purposes” (Participant 10). Structural barriers, such as a lack of knowledge of staff to make connections and a lack of leadership support to recognise the time and value of partnering with Indigenous peoples, were seen as impeding the ability of psychology staff to develop authentic, reciprocal and ongoing relationships with Aboriginal and Torres Strait Islander peoples.

Theme 8: Supportive governance and leadership processes

Most participants identified that active, visible and genuine senior leadership was a positive enabler in curricula changes. Senior leadership within HEPs, by heads of schools, school executives, deans and vice-chancellors was reported by participants as key to support staff efforts in decolonising psychology education and to instil the importance, value and urgency of these initiatives. For example, one participant noted that “senior members of our school have genuine interests in making our curricula transformations towards cultural responsiveness and have been encouraging staff efforts” (Participant 12). While another participant stated that leadership support facilitated the employment of Indigenous staff in that there was “school executive support to employ an [Indigenous] curriculum consultant” (Participant 9).

Other participants noted the importance of their own HEP’s policies and actions, such as reconciliation, anti-racism and inclusion policies, as enablers of change. Some participants shared that a lack of unified governance structures to oversee curricula was a significant barrier, which negatively impacted upon teaching and research practices, staff cultural responsiveness journeys, and student support initiatives. For instance, one participant noted that there were “less than adequate governance structures to provide a full-curriculum oversight of embedding and progressing the curriculum” (Participant 11). Active, visible and decolonising leadership processes, at all levels in HEPs, were seen as being of value for decolonising psychology curricula, whereas the lack of leadership was seen as being a barrier.

Additionally, leadership activities outside of the HEP, namely via AIPEP leadership and through APAC’s cultural responsiveness criterion 3.8, were seen as positive drivers to eliciting immediate action in curricula reform. For example, one participant suggested that being a member of the AIPEP CoP and Indigenous education centre is a “part of our long-term strategic approach” that helps to be “informed, [and] learn from and contribute to decolonising and Indigenising movements we are linked to” (Participant 16). Other responses confirmed the positive outcome of engaging with the AIPEP CoP and the AIPEP frameworks. Another participant reported that “APAC criterion 3.8 has helped to drive things forward because it must be done and done now” (Participant 6). The impact of AIPEP and APAC was mentioned as being a positive influence on decolonising curricula by most participants.

Theme 9: Effectively resourcing decolonising processes

Participants noted that effective resourcing was a significant support to embedding cultural responsiveness in education and that a lack thereof was a considerable barrier. Participants described the importance of effective resourcing for the recruitment of Aboriginal and Torres Strait Islander staff to co-develop and teach Indigenous content, reinforce decolonising activities, and support Aboriginal and Torres Strait Islander students.

Challenges in the recruitment and employment of Aboriginal and Torres Strait Islander staff were noted, often linked to a lack of workload capacity and funding for new hires. One participant noted that there was “no funding for employing Indigenous academics, practitioners and educational designers to co-create and co-implement education and/or research in the decolonising and Indigenising space” (Participant 16). Most participants affirmed that workload capacity and allocation of all staff was a barrier. In one participant’s words, “The main barrier here is time and workload, most of our work done on this has been done after hours or in place of research time, and also requires an extended period of learning and self-reflection” (Participant 6). Participants recognised that appropriate workload allocations are required to increase educators’ capacity and, in turn, transform curricula. In summary,

participants reported the following key factors that helped or hindered resourcing decolonising curricula: funding, recruitment and employment of Aboriginal and Torres Strait Islander peoples, and workload allocation/capacity.

Theme 10: Progressing staff cultural responsiveness journeys

While most participants emphasised the importance of gaining knowledge and extending one's cultural responsiveness, most participants noted that a lack of staff knowledge posed a significant challenge to embedding Indigenous content in psychology curricula. Participants expressed this lack of knowledge via a "fear of making a mistake/doing the wrong thing" (Participants 1, 2, 11), "hesitancy" (Participants 5, 17, 18), and low knowledge/exposure (Participants 10, 11, 12). One provider noted that self-identity as a non-Indigenous person added to concerns that "we will be seen as 'white-splaining' Indigenous content" (Participant 2).

Participants reported that knowledge, confidence and engagement with curricula transformations could improve following engagement of relevant resources, such as frameworks for education reform, professional development and training opportunities, and accessing AIPEP resources. Overall, responses from participants identified that engagement with AIPEP was a key resource that helped develop processes to decolonising curricula. AIPEP engagement involved participation in the AIPEP CoP and engagement with AIPEP resources and frameworks. Preferencing resources developed and/or led by Indigenous peoples are useful in progressing staff cultural responsiveness journeys.

Theme 11: Valuing Indigenous peoples' ways of knowing, being and doing

Several participants identified that valuing Indigenous knowledges was an enabler and facilitated the inclusion of Indigenous content in curricula. Participant responses indicated that individual and collective philosophies of inclusion, diversity and embracement of Indigenous knowledges were key tenets, alongside responsibility/commitment to improve training for emerging psychologists. One participant noted that "by far the majority of our staff see the value of including more content" (Participant 8) and another stated that "for many staff [there is], a genuine desire to engage and move things forward" (Participant 6).

Active resistance from staff to engage with Indigenous knowledges was identified as a considerable barrier to reforming psychology education. This was expressed by participants who described a "culture of avoidance" (Participant 1), "resistance from some staff regarding 'making room in the curriculum'" (Participant 14), and the "perspective from some academics that knowledges and content related to Aboriginal and/or Torres Strait Islander peoples [are] 'not relevant' to some courses" (Participant 9). Several participants recognised that overcoming resistance can be challenging and suggested that this, in part, requires decolonising oneself, decentring Western knowledges and integrating the diverse ways of knowing. One participant noted:

Deprioritising the Western approach will be challenging for many academics, and this also means unlearning patterns of thought and moving away from established ways of doing things. This takes time but is also intimidating and it can even challenge self-identity. (Participant 6)

While this theme and those described previously revealed that psychology staff value Indigenous ways of knowing, being and doing, survey responses suggest that there is also a large cohort of psychology staff who are yet to see the value.

Discussion

The current Indigenous-led study aimed to, first, explore the processes and actions being utilised by HEPs in decolonising psychology education in Australia, and, second, better understand their opportunities and challenges in undertaking this work. Our findings highlight the multi-faceted approaches that are collectively required in decolonising psychology education at local and national levels. This includes the need for ongoing Indigenous leadership, resourcing and systemic changes that value Indigenous ways of knowing, being and doing. The findings provide a useful reference point for psychology HEPs in their decolonising journey, identify starting points and/or areas for growth, and recognise the unique initiatives and contributions in decolonising work within their place-based contexts.

Decolonising processes and actions in HEPs

Regarding the first aim of the current study, the findings indicated that engagement in multi-level and multi-pronged approaches was integral to decolonising psychology curricula. These approaches involved HEPs implementing policies aligned with cultural responsiveness (theme 1), hiring and collaborating with Aboriginal and Torres Strait Islander peoples (theme 2 and 3), committing to cultural responsiveness journeys (theme 4 and 5), and processes to develop and update content, such as mapping exercises and focused taskforces to oversee changes (theme 6).

The findings were consistent with previous literature on decolonising both health curricula broadly (Commonwealth of Australia, 2014; Zubrzycki et al., 2014) and psychology more specifically (Dudgeon et al., 2016a; Ranzijn et al., 2008). Collectively, the present findings converged with this prior literature, emphasising the importance of structural and policy reform, partnerships with Indigenous peoples, cohesive governance procedures for curricula reform, and upskilling of staff (Commonwealth of Australia, 2014; Dudgeon et al., 2016a; Zubrzycki et al., 2014).

However, there were several unique findings between the present research and previous literature worth noting. Specifically, consideration of the cultural safety and long-term career progression of Aboriginal and Torres Strait Islander peoples/staff were not discussed by the majority of participants. Many early career academics who identify as being Aboriginal and Torres Strait Islander people often feel devalued and undermined by non-Indigenous academics (Locke et al., 2023). Strategies that support cultural safety including good relationships between Indigenous and non-Indigenous academics are recommended (Locke et al., 2023; Selkirk et al., 2025; Selkirk et al., in press).

Staff cultural awareness and responsiveness training was frequently reported by participants in the context of building staff competency and confidence. However, discussion of anti-racism training of staff was not specifically identified in the survey, nor was the outcome of any training. While cultural awareness training typically consists of knowledge-raising approaches of other cultures, research has found that this alone does not facilitate culturally safe care (Reimann et al., 2004), and can instead increase stereotyping and entrenchment of racial identities (Downing & Kowal, 2011). We reinforce the need for effective cultural awareness training and believe that it should extend to deeper anti-racism training accompanied with pragmatic anti-racism implementation and policies, which are more likely to build the capacity of program staff (Francis-Cracknell et al., 2023; Fredericks & Bargallie, 2016). The broader research suggests that going deeper in an individual's cultural responsiveness journey with the incorporation of anti-racism practice is an important step forward. We note the integral role of Indigenous leadership and Indigenous-led resources in an anti-racism and decolonising journey.

A unique finding arising from the present study was the central role of AIPEP in supporting decolonising efforts in psychology higher education. The AIPEP Curriculum Framework (Dudgeon et al., 2016a), the AIPEP website/resource hub and AIPEP CoP were commonly cited by HEPs as key to capacity building staff knowledge and guidance regarding decolonising psychology curricula. The national Indigenous leadership within AIPEP is distinct to the co-leadership reported in decolonising curricula leadership, in the present study and the broader literature (Godwin et al., 2023). Noteworthy, the national Indigenous leadership in AIPEP supports and is supported by the place-based Aboriginal and Torres Strait Islander leadership at the HEP level. While the findings demonstrated variability in the decolonising journeys of HEPs, it is clear that Indigenous leadership, advocacy and suite of resources has already supported early changes in the education sector.

Current opportunities and challenges for decolonising psychology

The second aim of the study sought to understand factors that supported and/or hindered HEPs in decolonising their curricula. Regarding the enablers, the current study found that strong relationships with Aboriginal and Torres Strait Islander peoples (theme 7), together with governance and leadership support (theme 8), resourcing (theme 9), progressing cultural responsiveness learning journeys (theme 10) and a culture of valuing Indigenous knowledges (theme 11), were all important enablers to decolonising psychology curricula.

The findings indicated that systemic shifts from top-down policy reforms are important steps in galvanising decolonising efforts and sending clear messaging to HEPs regarding its importance. The discipline of psychology is undergoing significant changes, in both curricula accreditation (APAC, 2019) and registration of psychologists (Psychology Board of Australia, 2024a, 2024b). These policy changes in accreditation and registration over time will require HEPs to continue their decolonising efforts.

The findings indicate that strong leadership that can advocate and secure long-term financial investments to support efforts is required for change to be sustainable. These findings are also consistent with previous research and frameworks in psychology (Cullen et al., 2020; Dudgeon et al., 2016a) and other allied health areas (Commonwealth of Australia, 2014; Zubrzycki et al., 2014). For example, the *Aboriginal and Torres Strait Islander Health Curriculum Framework* revealed that senior leadership commitment is a critical success factor, whereby “champions” drove initiatives that supported greater engagement and uptake by staff (Commonwealth of Australia, 2014). This suggests that policies aligned with decolonising education are an essential step in prompting progressive reforms, which must be supported by strong leadership for shifts to be sustainable.

Despite early efforts to embed Indigenous knowledges across undergraduate and postgraduate levels, participant responses indicated a number of systemic and individual-level barriers impeded progress. Of note, a lack of financial investment had pervasive impacts, with under-funding limiting the capacity of HEPs to hire Aboriginal and Torres Strait Islander staff, allocate appropriate workload to staff to reform curricula, build relationships, and develop capacity building activities. This is noteworthy, given the importance of a collaborative approach to decolonising efforts. For instance, the AIPEP Curriculum Framework (Dudgeon et al., 2016a) emphasises the role and responsibility that non-Indigenous people hold in decolonising education and working in partnership with Aboriginal and Torres Strait Islander people towards this goal. However, current findings indicate that some staff are early in their learning journeys, hesitant to progress or champion change without relying on Indigenous staff and in need of further targeted training.

Without non-Indigenous staff taking responsibility in decolonising efforts, an immense colonial load (previously known as “cultural load”³) can be placed on existing and new Aboriginal and Torres Strait Islander staff. Colonial load refers to the workload placed onto Aboriginal and Torres Strait Islander staff when others seek their knowledge and education on cultural matters that are outside of their substantive role (Diversity Council Australia, 2023; Weenthunga Health Network, 2023). In a survey of more than 1,000 Aboriginal and Torres Strait Islander workers, 39% reported experiencing colonial load (Diversity Council Australia/Jumbunna Institute, 2020). This is problematic given the impacts of colonial load can lead to decreased job satisfaction, negatively impact career progression and increase staff turnover (Diversity Council Australia/Jumbunna Institute, 2020; Locke et al., 2023). The findings indicate that a number of systemic and structural changes are needed to address these challenges in the long-term, including adequate financial investment in training, resourcing and school plans that address colonial load and foster the career progression of Aboriginal and Torres Strait Islander staff (Locke et al., 2023).

At a broader level, the finding of active resistance toward Indigenous knowledges suggests that a discipline-wide cultural shift is needed to support sustainable and committed change. The discipline of psychology, regardless of all efforts and transformational changes, continues with a long and problematic history in perpetuating the Western hegemony. This includes an overemphasis of Western psychological knowledge to the systematic exclusion of Indigenous knowledges and psychologies. The literature demonstrates that the outcome of this has been detrimental to students’ learning and preparation in working in culturally safe ways with Aboriginal and Torres Strait Islander peoples. This is not only an ethical responsibility, but also a national imperative in addressing Aboriginal and Torres Strait Islander health and wellbeing inequities (Dudgeon, Rickwood, et al., 2014).

While the findings here indicate progress in decolonising psychology, bringing all educators on the decolonising journey is a priority. This requires a discipline-wide cultural shift, whereby Indigenous knowledges are positioned as epistemologically equivalent to Western knowledges. The findings from this study suggest that investment in Aboriginal and Torres Strait Islander leadership and advocacy, together with policy reform through national psychology bodies, can continue to support the cultural shift required.

Examining the enablers and barriers to change in the present research provides direction to progressing decolonising psychology efforts. Significant financial investment is required to support the employment of Aboriginal and Torres Strait Islander staff, allocate appropriate workload resourcing to all staff and support capacity building in decolonising efforts. Financial investments must be supported by strong governance and leadership, by Aboriginal and Torres Strait Islander peoples/organisations and by national regulatory psychology bodies, to propel the necessary cultural shifts and implementation over time.

Limitations and future directions

The current study did not capture specific details about the implementation of Indigenous pedagogy in teaching, which is a vital part of decolonising psychology education. Future research would benefit from better understanding how educators are embedding Indigenous pedagogy in their teaching practices, who is teaching this content and the governance procedures surrounding this process. The results showed that mapping curriculum processes is an important strategy in decolonising education. However, to the best of our knowledge, there are no unified frameworks or tools that guide curricula

³ For the purposes of this paper, and acknowledging the evolving language, we use the term “colonial load”.

mapping of decolonising efforts in psychology. Future research would benefit from investigating this further.

The current study did not formally assess the cultural responsiveness training needs of educators, though information gathered from the high-level survey questions indicated that all educators were receiving a basic level of cultural awareness training but require further capacity building. It is possible that some educators are receiving more in-depth training, such as anti-racism training, however this was not captured in the survey questions. Therefore, it would be helpful to examine the types of training educators are engaging in, the minimal expectations for cultural responsiveness of staff and how HEPs are reviewing staff development. Further research will provide a clearer picture about the implementation of curricula reform, as well as current educator experiences in their cultural responsiveness journeys, and will better inform leadership groups, such as AIPEP and APAC, in tailoring ongoing support to HEPs as they progress their decolonising efforts.

Conclusion

The findings of the present study indicate that decolonising psychology higher education requires a multi-pronged approach. Decolonising efforts should consider individual and organisational change processes, including capacity building of educators; the employment, retention and career progression of Indigenous staff; and policy processes that embed coordinated curricula mapping strategies and Indigenous governance procedures. Indigenous leadership was highlighted as central to supporting curricula reform and remains a critical part of ongoing decolonising efforts.

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Dr Chontel Gibson is a Gamilaraay woman who is a research fellow with the School of Indigenous Studies at the University of Western Australia and Neuroscience Research Australia (NeuRA). Chontel has over 20 years of experience working with Aboriginal and Torres Strait Islander social and emotional wellbeing, with expertise in working with older people and supporting culturally responsive service delivery. Chontel is an occupational therapist and has led initiatives in her profession to support the inclusion of Indigenous health curricula in occupational therapy programs.

Rachel Fishlock is a proud descendant of the Yuin Nation and is the Chief Executive Officer of Gayaa Dhuwi (Proud Spirit) Australia. Rachel has more than a decade of experience in the health sector and works to achieve the highest attainable standards of social and emotional wellbeing, mental health, and suicide prevention outcomes for Aboriginal and Torres Strait Islander peoples.

Professor Pat Dudgeon AM is from the Bardi people of the Kimberley. Pat specialises in Indigenous psychology, mental health and education, and is recognised as being among the leading world experts on social and emotional wellbeing and suicide prevention. Pat is a professor in the School of Indigenous Studies, chief investigator of the Transforming Indigenous Mental Health and Wellbeing research project, and the director of the national Centre of Best Practice in Aboriginal and Torres Strait Islander Suicide Prevention at the Poche Centre for Indigenous Health at the University of Western Australia.

Appendix: Scoping Study survey questions

General

1. What is your current role or position? (i.e., Head of School of Psychology, Program Coordinator, etc.)
2. Has another representative in your School/higher education provider previously completed this survey?
 - Yes (If yes, end survey)
 - No

Decolonising curricula

From Questions 3 to 11, we will explore what your School/higher education provider might be doing to embed cultural responsiveness with Aboriginal and Torres Strait Islander peoples in the psychology curricula. When you answer the questions in this section, please specify whether the program you are referencing is APAC accredited (including in preparation for accreditation) or non-APAC accredited.

3. What is your School/higher education provider doing to increase cultural responsiveness with Aboriginal and Torres Strait Islander peoples in the psychology curricula? For example, implementing an Acknowledgement of Country policy, or employing Aboriginal and Torres Strait Islander academics to teach a unit.

4. Does your undergraduate psychology (including Honours) curricula include any content related to Aboriginal and Torres Strait Islander peoples, cultures, context and knowledges (for example, impact of colonisation, Aboriginal and Torres Strait Islander perspectives on health and wellbeing)?

- Yes (If yes, please list the units in which Aboriginal and Torres Strait Islander content is included. Please specify whether the program you are referencing is APAC accredited (including in preparation for accreditation) or non-APAC accredited.)
- No (If no, skip to Q.6)

5. Tell us about the Aboriginal and Torres Strait Islander content included in your undergraduate psychology (including Honours) curricula listed in Question 4. Please specify whether the program you are referencing is APAC accredited (including in preparation for accreditation) or non-APAC accredited.

6. Does your postgraduate psychology curricula include any content related to Aboriginal and Torres Strait Islander peoples, cultures, context and knowledges (for example, impact of colonisation, Aboriginal and Torres Strait Islander perspectives on health and wellbeing)?

- Yes (If yes, please list the units in which Aboriginal and Torres Strait Islander content is included. Please specify whether the program you are referencing is APAC accredited (including in preparation for accreditation) or non-APAC accredited.)
- No (If no, skip to Q.8)

7. Tell us about the Aboriginal and Torres Strait Islander content included in your postgraduate psychology curricula listed in Question 6. Please specify whether the program you are referencing is APAC accredited (including in preparation for accreditation) or non-APAC accredited.

8. What types of resources have you used to prepare content related to Aboriginal and Torres Strait Islander topics? Select all that apply.

- Professional development training(s)/workshop(s) (Please provide more information here:)
- Online training(s) (Please provide more information here:)
- Personal reading (Please provide more information here:)
- Training(s) at our university/higher education provider (Please provide more information here:)
- Consultation with the Indigenous centre at our university/higher education provider (Please provide more information here:)

- Consultation with Aboriginal and Torres Strait Islander peoples in the community (Please provide more information here:)
- Other:
- None

9. What are the enablers your School/higher education provider have found that has assisted to:

- incorporate Aboriginal and Torres Strait Islander content in curricula and/or
- make curricula transformations towards cultural responsiveness with Aboriginal and Torres Strait Islander peoples?

10. What are the barriers your School/higher education provider have faced in:

- incorporating Aboriginal and Torres Strait Islander content in curricula and/or
- making curricula transformations towards cultural responsiveness with Aboriginal and Torres Strait Islander peoples?

11. What would help your School/higher education provider to develop skills, knowledge and/or increase confidence to:

- incorporate Aboriginal and Torres Strait Islander content in curricula and/or
- make curricula transformations towards cultural responsiveness with Aboriginal and Torres Strait Islander peoples?

Aboriginal and Torres Strait Islander student support

12. How many Aboriginal and/or Torres Strait Islander students are studying undergraduate psychology (including Honours) with your School/higher education provider currently [in 2022]?

13. How many Aboriginal and/or Torres Strait Islander students graduated undergraduate psychology (including Honours) with your School/higher education provider in the following years.

- 2021:
- 2020:
- 2019:
- 2018:
- 2017:
- 2016:

14. How many Aboriginal and/or Torres Strait Islander students are studying postgraduate psychology with your School/higher education provider currently [in 2022]?

15. How many Aboriginal and/or Torres Strait Islander students graduated postgraduate psychology with your School/higher education provider in the following years.

- 2021:
- 2020:
- 2019:

- 2018:
- 2017:
- 2016:

16. In your opinion, when comparing between the numbers of Aboriginal and/or Torres Strait Islander undergraduate psychology (including Honours) students from 2016 to 2022, have there been many changes to the number of students who have graduated? If so, what might the reasons for this be?

17. In your opinion, when comparing between the numbers of Aboriginal and/or Torres Strait Islander postgraduate psychology students from 2016 to 2022, have there been many changes to the number of students who have graduated? If so, what might the reasons for this be?

18. From a continuum of engagement approach, what pathways does your School/higher education provider offer Aboriginal and Torres Strait Islander psychology students to promote:

- recruitment (entry)
- retention (progression through the levels)
- graduation?

Here, we refer to pathways as specific programs, entry guarantees or scholarships that promote Aboriginal and Torres Strait Islander students to study and progress with their studies in psychology. For example, a cut-off entry guarantee into Psychology Honours is an example of a pathway.

In responding to this question, please list both undergraduate and postgraduate pathways. Please answer this in reference to the unique strategies and actions offered by your School/higher education provider that delivers the psychology program, rather than the pathways led by another School, faculty or support service (e.g., Indigenous student centre).

- Undergraduate pathways (including Honours):
- Postgraduate pathways:

19. Drawing on the answers you provided in Question 18 regarding student support pathways, which strategies and actions have you found to be successful in supporting Aboriginal and Torres Strait Islander undergraduate and postgraduate psychology students?

- Undergraduate (including Honours):
- Postgraduate:

20. What strategies and actions are in place to support Aboriginal and/or Torres Strait Islander psychology students (across the Honours, Masters and PhD levels) to undertake research topics related to Aboriginal and Torres Strait Islander initiatives and matters?

Please answer this with reference to the unique strategies and actions offered by your School/higher education provider that delivers the psychology program, rather than the strategies and actions led by another School, faculty or support service (e.g., Indigenous student centre).

- Undergraduate (including Honours):
- Postgraduate:

21. What opportunities exist for Aboriginal and/or Torres Strait Islander psychology students to undertake placement/s at Aboriginal community-controlled health organisations or related Aboriginal and Torres Strait Islander services?

Please answer this with reference to the unique strategies and actions offered by your School/higher education provider that delivers the psychology program, rather than the strategies and actions led by another School, faculty or support service (e.g., Indigenous student centre).

- Undergraduate (including Honours):
- Postgraduate:

22. What strategies and actions are in place to support Aboriginal and/or Torres Strait Islander psychology students while undertaking placement/s?

Please answer this with reference to the unique strategies and actions offered by your School/higher education provider that delivers the psychology program, rather than the strategies and actions led by another School, faculty or support service (e.g., Indigenous student centre).

- Undergraduate (including Honours):
- Postgraduate:

23. What strategies and actions are in place to support new Aboriginal and/or Torres Strait Islander psychology graduates and alumni transitioning into the workforce?

Please answer this with reference to the unique strategies and actions offered by your School/higher education provider that delivers the psychology program, rather than the strategies and actions led by another School, faculty or support service (e.g., Indigenous student centre).

- Undergraduate (including Honours):
- Postgraduate:

24. Are there are additional strategies and actions your School/higher education provider is taking to better support Aboriginal and Torres Strait Islander students that you have not mentioned previously?

- Yes (If yes, what are they?)
- No

25. If applicable, please describe the level of active partnership and any joint initiatives your School/higher education provider has with the Indigenous student centre at your provider.

Future directions/general

26. Do you consent to examples from your survey answers being identified and shared in publications and dissemination plans, e.g., "The School of Psychology at University A has implemented X, Y, Z in their strategies to increase Aboriginal and Torres Strait Islander representation in psychology".

- Yes (If yes, what is your name? which School and higher education provider do you represent?)
- No

27. Do you consent to being contacted by the AIPEP 2 Scoping Study research team for a follow up interview, if deemed appropriate?

- Yes
- No

28. If you are not already, would you like to be part of the AIPEP 2 Community of Practice?

- Yes
- No

29. Would you like to be kept informed of any training that may be able to assist your School/higher education provider in their cultural responsiveness and student support?

- Yes
- No

30. If you answered yes to Question 27, 28 and/or 29, please provide your email address:

Thank you for completing the survey. Please click the arrow button below to submit your survey responses.

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