

WRITING A NEVILLE BONNER NOMINATION

Below are some key tips from the themes and strengths that assessors have commented on in past Neville Bonner nominations. These may be helpful when writing your nomination.

Protocols and Practices

Community and Elders

- Where relevant include contributions from Elders, community and community organisations. Elders are cultural scholars.
- Provide evidence of long-term, trusting and respectful relationships and engagement with community and knowledge holders.

Language and protocols

- Include models of important Indigenous protocols through work with Elders and community.
- Incorporate Indigenous language in teaching methods and assessments.
- Connect students to Country, culture and language.

Intellectual and cultural property

- Include details on the protection of Indigenous Knowledges, ethics and intellectual and cultural property, e.g., citing cultural property details in the Aboriginal and Torres Strait Islander Arts.

Cultural Safety

- Explain how a culturally safe environment is developed and maintained in your program/work.
- Demonstrate the development of students' own reflexivity to understand the impact of racism and importance of cultural safety.
- Describe the cross-culturally respectful ways of knowing and exchanging knowledge that are present in your work.

Reference to scholarly teaching and learning literature

- Cite Indigenous scholarship, on Country literature and literature on story-telling pedagogies.
- Cite non-Indigenous learning and teaching literature to evidence claims or as basis of critique, noting the lack of consideration of Indigenous approaches.
- See the Reading List below for recommendations.

Decolonisation

- Articulate your teaching philosophy that enacts decolonising education.
- Describe how your program engages students in decolonisation.
- Outline your decolonial approaches to assessment.

Indigenous teaching methodologies and perspectives

- Indigenous knowledge as scholarship: include Indigenous teaching philosophies, pedagogies, yarning circles, arts and learning from Country; Indigenous ways of being, knowing and doing.
- Refer to place-based and On-Country learning; Indigenous relational and land-based pedagogies.
- Include visits to key landmarks, memorials and sites of activism; field trips to visit Indigenous organisations.
- Emphasise local/regional Country.

Evidence and Impact

- Include a range of evidence cited from students, staff and community members/groups to support your statements throughout, presented with context and explanation.
- Peer recognition from esteemed colleagues and project support from community groups are considered as evidence.
- Include relevant positions held and awards won e.g., university awards, government awards and Indigenous organisation awards.

Impact on Indigenous students and non-indigenous students

- Explain the benefits for Indigenous and non-Indigenous students.
- Provide evidence of impact e.g., an increase in Indigenous student recruitment.
- Describe how your work prepares students to undertake further Indigenous studies or topics.
- Include any mentoring and outreach to Aboriginal and Torres Strait Islander students (e.g., high-school students).

Impact on other teachers and university

- Explain the scalability of your work/program.
- Describe your work's impact on non-Indigenous unit convenors' teaching and assessment and how your comprehensive program prepares academics to teach Indigenous curriculum – demonstrating impact beyond the individual. *NB: It may be appropriate that some content is only taught by the most experienced Indigenous academics.*
- Demonstrate the scope of activities and impact across the curriculum and university, including any cultural change within teaching staff.
- Include any facilitated collaboration between schools and departments.

Impact more broadly

- Explain the impact at a national level e.g., through collaborations with other universities, Culturally and Linguistically Diverse (CALD) communities and national communities of practice.
- Include any contributions to innovative textbooks, books, learning and teaching and Indigenous Studies literature.
- Include any publishing and work presented at conferences and other fora.
- Benchmark the impact with other similar programs (internationally/in Australia).

An example of making a claim and substantiating with evidence and results can be found below:

1. Approaches to teaching and the support of learning that influence, motivate and inspire students to learn.

Our approach to teaching is founded on the belief that learning results from synergetic interactions between the individual and the environment, leading to transformative experiences (Mezirow, 1997). We create learning environments to intrigue our learners and to engage students with Indigenous curriculum. We designed and implemented a stand-alone, fully online subject, focused on contemporary Aboriginal Sydney; one of the suite of initiatives developed as part of the Indigenous Graduate Attribute project. We understood from our previous Indigenous Studies teaching that despite our best teaching efforts, students often continue to think of Indigenous people as living traditional lives in remote areas. We sought to remedy this by focusing on contemporary Sydney as the context of our Indigenous Studies curriculum. The learning activities include engaging students with the rich world of contemporary Indigenous experiences through the award-winning ABC television series Redfern Now, visiting local Aboriginal sites chosen from the *Barani Barrabugu Yesterday Tomorrow Guide* developed by the Sydney City Council, as well as recorded lectures that prioritize Indigenous standpoints and Indigenous-led scholarly and community literature. Students embrace a myriad of opportunities to engage with Sydney as Country with a vibrant Indigenous history and culture as reflected in [student name removed] comment:

Prior to this course, I had little understanding of the Indigenous culture present in Sydney and assumed that most of Australia's Indigenous population was located in remote areas. I was surprised to learn how many Indigenous people lived in major cities, like Sydney, and how many Indigenous organisations, events and celebrations there are in Sydney. I found it really interesting how many celebrations were held for events such as NAIDOC day, particularly in my local community.

Section title

This paragraph focuses on how the team inspired students

Claim
Evidence

What was the practice & result

What was identified & result

Source

Page, Trudgett, Bodkin-Andrews 2018 AAUT Neville Bonner Application. Reproduced with permission of authors.

Developed by Professor Susan Page and adapted from original Claim, Evidence, Result slide developed by Dr Celeste Rossetto

Definitions, details and context

- Clearly define concepts – meaning and protocols.
- Articulate, explain and substantiate.
- Benchmark information to demonstrate uniqueness of program.

Reading List

One of the key aspects of the Scholarship of Teaching and Learning is the reading, referring to and writing literature.

Below are some texts that may be useful as you prepare for your Neville Bonner nomination writing. This list is just a small sample of the growing body of literature related to Indigenous learning and teaching and curriculum. The selected papers are Australian and mostly include at least one First Nations Australian author. You will no doubt have your own favourites.

The Australian Journal of Indigenous Education, the Australian Education Researcher and the Journal of Higher Education Research and Development (HERD) all publish Indigenous learning and teaching research and practice if you are looking for something else. The [Lime Network](#) website is good for health specific material.

General Indigenising of Curriculum

Acton, R., Salter, P., Lenoy, M., & Stevenson, R. (2017). Conversations on cultural sustainability: Stimuli for embedding Indigenous knowledges and ways of being into curriculum. *Higher Education Research & Development*, 36(7), 1311-1325.

Carey, M., & Prince, M. (2015). Designing an Australian Indigenous Studies curriculum for the twenty-first century: Nakata's 'cultural interface', standpoints and working beyond binaries. *Higher Education Research & Development*, 34(2), 270-283.

Kennedy, J., Thomas, L., Percy, A., Dean, B., Delahunty, J., Harden-Thew, K., & de Laat, M. (2019). An Aboriginal way towards curriculum reconciliation. *International Journal for Academic Development*, 24(2), 148-162.

Lowe, K., Moodie, N., & Weuffen, S. (2021). Refusing reconciliation in Indigenous curriculum. *Curriculum challenges and opportunities in a changing world: Transnational perspectives in curriculum inquiry*, 71-86.

McLaughlin, J. M., & Whatman, S. L. (2007). Embedding indigenous perspectives in university teaching and learning: lessons learnt and possibilities of reforming/decolonising curriculum. In *4th International Conference on Indigenous Education: Asia/Pacific*.

Nakata, M., Nakata, V., Keech, S., & Bolt, R. (2012). Decolonial goals and pedagogies for Indigenous studies. *Decolonization: Indigeneity, education & society*, 1(1).

Page, S., Trudgett, M., & Bodkin-Andrews, G. (2019). Creating a degree-focused pedagogical framework to guide Indigenous graduate attribute curriculum development. *Higher Education*, 78, 1-15.

Yunkaporta, T., & McGinty, S. (2009). Reclaiming Aboriginal knowledge at the cultural interface. *The Australian Educational Researcher*, 36(2), 55-72.

Learning from Country/Place-based Learning

Country, B., Wright, S., Suchet-Pearson, S., Lloyd, K., Burarrwanga, L., Ganambarr, R., ... & Maymuru, D. (2015). Working with and learning from Country: Decentring human authority. *Cultural geographies*, 22(2), 269-283.

Harrison, N., & Greenfield, M. (2011). Relationship to place: Positioning Aboriginal knowledge and perspectives in classroom pedagogies. *Critical studies in education*, 52(1), 65-76.

McKnight, A. (2016). Meeting country and self to initiate an embodiment of knowledge: Embedding a process for Aboriginal perspectives. *The Australian Journal of Indigenous Education*, 45(1), 11-22.

Prehn, J., Peacock, H. T., Guerzoni, M. A., & Walter, M. (2020). Virtual tours of Country: creating and embedding resource-appropriate Aboriginal pedagogy at Australian universities. *Journal of Applied Learning & Teaching*, 3(Sp. Is), 1-9.

Rigney, L., Garrett, R., Curry, M., & MacGill, B. (2020). Culturally responsive pedagogy and mathematics through creative and body-based learning: Urban Aboriginal schooling. *Education and Urban Society*, 52(8), 1159-1180.

Thorpe, K., Burgess, C., & Egan, S. (2021). Aboriginal community-led preservice teacher education: Learning from country in the city. *Australian Journal of Teacher Education (Online)*, 46(1), 55-73.

Discipline Specific Literature

Bodle, K., & Blue, L. (2020). Indigenizing the Business Curriculum at an Australian University. *Indigenizing Education: Discussions and Case Studies from Australia and Canada*, 181-192.

Bullen, J., & Roberts, L. (2019). Transformative learning: a precursor to preparing health science students to work in Indigenous health settings?. *The Australian Journal of Indigenous Education*, 48(2), 129-140.

Castell, E., Bullen, J., Garvey, D., & Jones, N. (2018). Critical Reflexivity in Indigenous and Cross-cultural Psychology: A Decolonial Approach to Curriculum?. *American journal of community psychology*, 62(3-4), 261-271.

Dudgeon, P., & Walker, R. (2015). Decolonising Australian psychology: Discourses, strategies, and practice. *Journal of Social and Political Psychology*, 3(1), 276-297.

Ewen, S., Mazel, O., & Knoche, D. (2012). Exposing the hidden curriculum influencing medical education on the health of Indigenous people in Australia and New Zealand: the role of the critical reflection tool. *Academic Medicine*, 87(2), 200-205.

Kwaymullina, A. (2019). Teaching for the 21st century: Indigenising the law curriculum at UWA. *Legal Education Review*, 29(1-2), 1-31.

Lowe, K., & Yunkaporta, T. (2013). The inclusion of Aboriginal and Torres Strait Islander content in the Australian National Curriculum: A cultural, cognitive and socio-political evaluation. *Curriculum Perspectives*, 33(1), 1-14.

Power, T., Virdun, C., Sherwood, J., Parker, N., Van Balen, J., Gray, J., & Jackson, D. (2016). REM: A collaborative framework for building Indigenous cultural competence. *Journal of Transcultural Nursing*, 27(5), 439-446.