

CHAPTER SIX
SOCIAL WORLD:
REFLECTIONS ON THE PATH

OVERVIEW

Further aspects of participants' social world of learning are explored in this chapter through insights into their experiences in writing knowledge, and their perspectives on the totality of their learning experiences, the stepping on their paths. Their accounts conclude with their perceptions of the learning outcomes of their program engagement.

Chapter headings are Writing Knowledge, Learning Environment, Monitoring Progress and Examination Procedures, and Learning Outcomes. A Summary concludes the chapter.

INTRODUCTION

Learning is always conducted within a socio-cultural and socio-political environment. It is this constellation of forces that directly affected participants' paths throughout their entire learning journey, from beginning to end.

Growth and personal change on the path occurred through familiarization with the 'writing knowledge' process. At the same time participants' awareness of their pioneering role was evident through continued attention to evaluating program processes so that conditions might be improved and signposts left for those who followed.

As in Chapters Four and Five, for confidentiality reasons, educational path and employment details are frequently couched in vague terms. And, for ease of reading, direct quotes from participants are noted in italics.

WRITING KNOWLEDGE

The writing and subsequent presentation aspects of the research process signal the end of the research process. This phase involved fulfilment of the requirement to conform with disciplinary conventions for writing knowledge and presenting research findings in an academic format as a thesis or dissertation.

Engagement in data analysis was ongoing during this phase of participants' paths. And, importantly, the speed and quality of supervisory feedback affected the rate of participants' progress and emotional state at this stage of their paths.

At the time of interviewing, most participants were involved in writing one or more sections of their thesis/dissertation. A few were engaged in writing the literature review while others were engaged in their methodology chapters and/or the data sections of their texts.

Knowledge Production Phase

The process of writing knowledge caused two fundamental problems for participants in their role as Indigenous researchers. One problem involved decision-making about how much/what knowledge to give to ensure that a 'story would be told' but, without exploiting Indigenous heritage and knowledge perspectives. The other problem concerned the politics of representation, that is, authority to represent a view. Both issues involved ongoing mental agony over the ethics and morality of the inter-related writing dilemmas as well as the potential ramifications of final representational decisions.

Participants' awareness that *writing is so powerful* underpinned their approaches to information analysis and subsequent documentation of research findings. Attitudinal approaches to analyzing social issues were premised on *truth in research* together with *balancing race and academia* to preserve *cultural integrity*. Approaches to how this was done varied between participants.

Those involved in local Indigenous community history and heritage research asserted that they would not include any *law and custom* information that the local community did not wish publicly disseminated. Others involved in other forms of research consciously decided to use both Elders and other Indigenous persons with expertise in relevant areas. For this latter group the framework of *telling a true*

story also required incorporation of space for *answering questions* *Aboriginals want to ask*.

The issue pertains to ways of viewing situations/problems and ways of problem-solving. For instance, in the minds of many Indigenous groups racism and marginalization are significant contributing factors in socio-cultural conflicts. But, some theoretical approaches do not facilitate the use of the aforementioned factors as causal issues, focusing instead on class or economic factors.

Some participants had personally devised ways of balancing *race and academia* premised on notions of both personal and cultural integrity and personal *cultural safety* when disseminating information for public use. However, some made the point that even so, prevailing Western academic conventions constrained their literate expression of cultural issues. The group was very conscious that non compliance with academic conventions affected the way in which theses and dissertations were examined and subsequent 'marks' allotted. The point is worthy of further explanation, thus an illustrative example is provided in the next paragraph.

Some said that sensitive cultural issues such as rituals and sacred/secret information ought not to be publicly disseminated. It was generally agreed that information deemed 'confidential Aboriginal business' was a different matter and therefore, could be treated in a different way. That is all that needs to be revealed at this time.

The way I have recorded the issue of sacred/secret information in the preceding paragraph illustrates a definitive difference in Indigenous/non-Indigenous researcher approaches to documenting research findings.

It is important to note here that whereas in the Western research tradition one would suggest that further research be conducted on the

issue, Indigenous researchers generally would not do so. The reason being, that this sort of issue is a matter for the various individual Indigenous researchers and Indigenous communities to determine, not an issue for further research. However, examiners would probably note, as an oversight/omission, the fact that further research had not been suggested.

This issue relates to Indigenous Groups and the manner in which the various Groups categorize knowledge. The central premise is based on the spiritual tenets of 'need to know', 'readiness to know', and 'time for information to be released'. Although non-Indigenous persons find this issue perplexing and frustrating, it is an enduring tradition within Australian Indigenous cultures.

A related situation concerns the meaning and purpose of 'silence' as a powerful communication device within the various Indigenous cultures. Western research traditions require that data be audio-taped and/or written in some form or other, before it can be used as data. This is a worthy practice with great merit. However, where 'silence' as a communicative mechanism becomes part of the data, a whole new world of meaning is entered. The issue has spiritual implications and is a matter for qualified Elders and relevant others to discuss.

Meanwhile, non-Indigenous academics need to note that this is one among several other cultural concerns, (such as paragraph length and ways in which thought is formed) that affect Indigenous students as they learn to do research. I now return to participants' accounts of their knowledge production experiences.

A few students, mainly younger ones, had not yet devised ways to handle the *balancing race and culture* situation. One PhD's reflections accurately summarize the view of a few other younger students. This

student reflected that *a central issue* for him/her *not only in fieldwork but in the whole intellectual domain* involved a fundamental question which he/she explained as follows:

...how do you balance the cultural imperatives such as, don't disagree with prevailing community attitudes, don't be - where, what's the word, where critique is seen as disrespect, which to me is a cultural factor. And how, do you balance that with the western intellectual tradition where, critique lies at the very heart of the process and then what does that do to you personally if you're a trained academic but you're also an Aboriginal person, and also female and young and, the whole bit.

This participant acknowledged that further experience might assist him/her in resolving the dilemma and, thereby, alleviate frustration and confusion. This student's dilemma provides an example of one way in which Student Support units can assist postgraduates.

Those involved in local community research discovered that some interviewees wished to have the information provided by them prefaced with their names, while others did not. The issue is particularly relevant when engaged in land claims research. As an aside, a few participants emphasised that land claims research and also, family-related research were *the most difficult to do*.

Politics of Writing

The politics of writing/representation, pertain to notions about *who you are writing for* (the audience), *what message is being passed* (the significance and value of the research), and *the effects of the message* (ethics) on both the people concerned and the researcher.

Awareness that writing knowledge also requires attention to the politics of representation caused some participants a great deal of anguish. A few said they agonised over the concepts forming the basis of their various messages. *Courage* and *belief in self as researcher* were noted as being fundamental attributes during this phase of the research path. Furthermore, the value of using a collaborative research approach was viewed as an added cultural safeguard at this stage of participants' paths.

One young master's student who was engaged in documentary analysis relating to a foreign Indigenous group disclosed that he/she was doing so as preliminary practise for researching his/her own community as already mentioned. Notwithstanding his/her emotional anxiety about writing and community backlash reflected the views of a few other students. He/she explained the cultural dilemma:

And I ... because I've noticed, like in Aboriginal writers, they get cut-down for writing a book on their life and that's their story but they still get backlash from other Aboriginal communities. And if I write about something it might offend a tribe and then I'll get, you know, I want to be experienced to know, and have those skills to go out and enter the community ... and interview, and I don't feel that I've got that experience yet.

One young PhD student stated that *community censorship is anti-intellectual* and a *hindrance* to community progress. Notwithstanding, it was generally agreed that *the stress* was ever present concerning *how much knowledge to give and how to give it*. Another young master's student asserted that fear of not being able to 'properly' represent the broader Indigenous Community's interests was *often [the reason] why people quit* their studies. This participant explained further that:

And when you feel you are not doing the right thing ... the dilemma is felt to be very great - that is too big of an injury to carry over - and they will withdraw without cause. I mean

without cause in terms of the university or an educational institution ...I've seen many in my time that can't or won't allow themselves to go that extra bit.

Older students, especially those who had previous research experience, indicated they had adapted to the intricacies of the situation. One PhD student, who was already an experienced researcher indicated that the process of agonizing over writing knowledge coupled with *truth in research* was a natural part of any research endeavour. In other words, this form of mental gymnastics and emotional pressure was all part of passing into the culture of being an Indigenous researcher.

Writing Style

All participants, except one, asserted they possessed writing skills⁴². Consequently, decisions about writing style involved choosing which personal style was best suited to the thesis/dissertation presentation task. Given that theses and dissertations are viewed by academia as contributions to a discursive community, compliance with academic conventions is a fundamental requirement for thesis/dissertation examination. Most participants acknowledged that they were writing for both academia and the particular groups involved in their research, a very difficult 'discourse balancing' task.

Moreover, some disclosed they were also writing for particular official bureaucratic bodies (such as university administration, governments, and health agencies), as well as broader Australian society, both Indigenous and non-Indigenous. They indicated that balancing all the

⁴² Most participants disclosed that learning to write for academia had been *very difficult*. It was also implied that this learning had mainly been accomplished during undergraduate study.

inter-related issues and factors underpinning the writing task required considerable skill.

In particular, writing activity encompassed balancing *truth in research*, conforming with academic conventions, using *language accessible to the Indigenous community*, together with being *true to self* in self-expressive form. A few participants *loved writing*. Others, however, had difficulty with writing/using academic 'research' discourse despite the fact that they had already acquired ability to write using academic disciplinary discourse during engagement in previous university programs.

Difficulty arose from the fact that, in the words of one PhD student, *that is not the language that I think in*. Another PhD student commented *that using a subjective language-based writing style was not my usual style*. He/she added that as a result, writing *was very depressing*. Yet others believed that conformity with academic conventions interfered with their efforts to produce knowledge in the manner in which they thought it ought to be done. This issue requires further research.

For some, writing activity was generally noted as often being *confusing* and always continually *difficult*. One master's student explained his/her emotional dilemmas:

... the level of agony that I go through in making sure that I'm treading that very fine line, is immense ... I'm still making those really hardline decisions. Do I include this, do I exclude it, does this become an issue, does that become an issue, and that continuously goes on.

The variety of styles adopted to ensure personal self-expressive comfort together with both cultural and academic safety included *journalistic style*, *military style*, 'academic' style, *bureaucratic style*, *plain*

language community accessible style (that is, in terms of language used), and artistic *painter* style. Interestingly, one master's student explained his/her reasons for adopting the latter style:

And, I guess what I've learned to do with my writing is, I look at it like art. I look at it like painting. I try to paint pictures rather than words with my writing, and I think that that's been my way of justifying how my mind works out the writing to ... the academic writing, to general writing. If that makes any sense at all. It's the way I justify it in my head.

Notably, some participants believed that it was easier to both research and write *outside of the Aboriginal area* because, in the words of one master's student, *that level of [Indigenous] pressure is not on me.*

Thesis/Dissertation Format

Participants were very aware that conformity with disciplinary conventions is a fundamental requirement in submitting a thesis/dissertation for examination, as previously noted. Consequently, the primary concern, (for the nine participants who had/were experiencing the thesis/dissertation assembly stage), related to structuring and ordering of their research/project findings as an acceptable academic offering. Supervisory assistance was forthcoming for all participants excepting the one young master's of literature student.

Those participants who had already experienced writing a thesis/dissertation had less difficulty with the process. First-timers experienced greater difficulty in ensuring *chapter flow* and *putting it all together*. Consequently, all participants relied heavily on their supervisors for guidance at this stage of their paths.

Participants stated that the process of thesis/dissertation construction was a developmental exercise. That is, they submitted chapters one by one for supervisory feedback and approval. Most attested that *feedback was swift and good*. One master's research degree student explained the interactive process between self, tutor and supervisor:

So working with the tutor, I'd sort of hand something in, and [then] take it to ---- [the supervisor], and he'd go take it away and read it, come back, talk me through what it is that he wanted. One of the more difficult parts of putting all the data together, was making one ... either chapter move onto the next chapter or, one paragraph. And he [the tutor] actually helped me with that.

A few participants stated that the last month or so of their thesis construction exercise was spent in very close contact with their supervisors. Two master's students said that they had spent many hours at her [the supervisor's] place on her computer re-typing, re-phrasing.

The one master's student who was not receiving supervisory assistance in dissertation construction was severely hindered at this stage of his/her path. He/she stated direction was needed on how to start but such guidance was not forthcoming. He/she explained the emotional and physical effects:

Last year I was so excited about doing my thesis and stuff but, now that it's finally here I'm a bit scared and I don't really know where I'm going and I can't write anything. I'm not ... I can't sit down and I don't know how to write what I'm supposed to be writing and I just ... I sit and I just can't do it. I'm looking at my paper ...

Most participants accepted academia's standard thesis/dissertation format on the basis that they *knew no other way* and thus *conformed with no thought*. Others believed that the standard academic format was inappropriate for Indigenous scholars and, therefore, needed re-thinking.

One PhD student stated that a section/space for including/establishing Indigenous researcher credentials needed to be added. This same participant explained that *it is an important Indigenous protocol*, constituting a cultural pre-requisite for Indigenous readers. The issue illustrates an example of translating and transforming cultural protocols from orality to literacy.

Another master's student believed that academia is *too rigid* and needs to be *more flexible* in their acceptance of thesis/dissertation presentation. While another master's student believed that ways of annotating reliability were inappropriate and often disrespectful of Elders. The participant further explained that the need to substantiate oral evidence with written documentation places the researcher in the position of questioning the credibility of interviewees and/or Elders.

A few participants disclosed that writing a thesis/dissertation was one of *the hardest things I've ever done*. Notwithstanding, all appreciated the experience and believed they had learned a lot from it.

LEARNING ENVIRONMENT

Although participants were engaged in differing study paths, commonalities were experienced in learning conditions and learning progress. Three socio-cultural situations applied, institutional circumstances; Indigenous community circumstances; as well as student's perceptions about their image and status within academia and the broader Australian community.

Institutional Circumstances

Whereas some participants encountered a somewhat supportive institutional learning environment, others did not. Nevertheless, all participants asserted that they enjoyed the experience of learning how to do research, albeit *stressful* and *hard to do*. Spiritual, intellectual and psychological pressures arose from concerns about program content, the nature of program instruction, level of both human and material resources, and institutional alienation. Importantly, a Sense of Place for Indigenous postgraduates and a climate of belonging were absent.

The fact that program orientation was either absent, inadequate, or unsatisfactory, caused many students considerable mental and psychological difficulty. They said they were 'unsettled' because they did not have a clear view of where they were going nor of how and when they were going to get there. No tracks and no signposts on the stepping stones of their paths.

The issue relates to Indigenous learning styles, that is, knowing the tracks one has to walk including important points on the track as well as knowing one's obligations and when to fulfil them. The instructional omissions provide additional evidence of the way in which ignorance of a student's cultural background can seriously affect the student's learning experiences. Given that fulfilling obligations is a fundamental cultural tenet for Indigenous persons, these instructional omissions were extremely serious.

Notwithstanding, having to take the time and trouble to decode their study paths was revealed as, at best - a bad start, and at worst - very frustrating. Importantly, many participants were upset because they also had to discover for themselves, their individual student responsibilities/obligations and associated time-frames for fulfilling

them. Participants disclosed that they reacted to their program content and instructional gaps as well as the prevailing assimilationist environment by adopting pragmatic attitudes towards their learning situations while self-directing their learning activities.

Despite the fact that program guidelines state that only PhD students, (as noted in Chapter Two), are required to be independent learners, all participants in this Study were forced to be independent learners. They either explicitly stated and/or implicitly gave evidence of the fact that they were forced to be independent learners. Learning progress was concomitantly affected by this circumstance.

Major negative learning concerns related to two inter-related issues, non-inclusion/non-attention to Indigenous perspectives and, institutional and personal racism. Participants either stated or implied that they perceived the inter-related issues conjoined through academia's failure to foster cultural diversity. That is, academia's failure to include and/or entertain incorporation of Indigenous perspectives within participants' individualized programs. Some participants interpreted academia's failure as a form of gate-keeping against new ideas and, correspondingly, a devaluing of their knowledge traditions.

As a result, participants asserted they were forced to take several courses of action/sidetracks to devise ways to Indigenize program content gaps. Most stated they found it necessary to add Indigenous perspectives to research skills content including ethics and protocols issues. PhD's applied the same procedure to their professional development and careers orientation activities, where such training was provided. Where training was not provided, considerable time was spent in trial and error, or the learning was left for a later date.

Searching for culturally appropriate knowledge expertise outside supervisory frameworks also involved students in a time-consuming activity. Participants stated that the perceived need arose from academia's generalized lack of understanding of inter-cultural knowledge perspectives, ignorance of Indigenous social protocols, and subsequent difficulty in inter-cultural communication.

Some students attested that their supervisors were willing to learn about *Indigenous ways* and tried very hard to do so. One student related that his/her supervisor was *someone who actually cares about other people and the way they behave toward each other*. Thus he was quoted as frequently saying, *so what do I read so I know, or what can you tell me so I know*. Even so, taking the time to tutor supervisors, as noted in Chapter Four, took time and considerable patience.

A few students asserted that academia's attitude toward Indigenous Elders and knowledge experts were often *disrespectful* and thus degrading. Many students believed that they themselves and their *knowledge contributions were devalued* as a result. And, further that, the prevailing *racist practice of questioning Indigenous knowledge*, translates into lack of academic freedom.

Otherwise, two participants commented that they had to guard against *being taken over* by non-Indigenous academics who were either trying to *buffer them* and/or *control them*. For many, the continual search for resources was considered time-consuming as well as *frustrating*.

Personal and institutional racism together with structural violence caused tremendous psychological problems for some despite their adaptive pragmatic stances. Many divulged that the feeling of alienation was ever present. However, it was further revealed that the feeling of alienation was alleviated when other Indigenous students

were present, or when international students were present. Discussion with tutors, mentors, and networking groups were said to be of inestimable assistance in coping with alienating university environments.

Some students stated that they never really felt comfortable in either lecture rooms or the university setting - there was no Sense of Place. One PhD student especially wanted it known that:

I have constantly thought ideas of suicide throughout my whole PhD. And that's something that comes up to me all the time. And I've got coping strategies, but its really hard.

One master's by coursework participant maintained that *knowing how to negotiate the system* was an invaluable asset, and contributed to his/her fairly comfortable journey, that is, in terms of progress. One PhD found institutional *structural violence* very stressful and coped by *making an educational experience out of a bad situation ... [by doing] a mini-research project on it*. Yet another PhD divulged that his/her negative experiences enabled him/her *to see and focus on [my] existing knowledge gaps*.

Indigenous Community Circumstances

A Sense of Place was also absent in various Indigenous communities and settings such as professional forums. Participants encountered the spectrum of positive-negative interactions with members of the various Indigenous communities as well as social and professional circles.

Whereas participants' families gave them moral support, as did some community members, other community members acted differently. A few students experienced diversions on their paths caused by becoming

involved in too many Community-based activities. Yet others were aware that their research pursuits did not necessarily coincide with Community priorities.

Participants who received support from the collective Indigenous Community were appreciative. Forms of support given were revealed as moral (supporting their endeavours), intellectual (cultural information sharing and vetting), and psychological (appreciating their efforts to re-take control of Indigenous identity construction). Regardless of the particular form, participants asserted that it made a considerable difference to their overall learning experiences.

Community responses to Indigenous postgraduates as a new social group took two main forms. One form comprized uncertainty in how to deal with them as a new social group within Indigenous social hierarchy structures. The fact that no place in Indigenous societal structures has yet been assigned to them, nor have protocols yet been fully devised for them, affected their Community interaction. As noted in Chapter Five, some participants took action to resolve the situation by community education about the research process and Indigenous postgraduates place within such a framework.

The other collective Indigenous Community response form consisted of scrutiny of their behaviour and, also, their intellectual pursuits. The following examples illustrate the variety of reactive experiences. A few students asserted that they received negative reactions as a flow-on from Community perceptions about their disciplines, especially in the cases of those engaged in anthropology and health. Others believed that negative reactions also occurred as a flow-on from their involvement with certain community agencies who had *bad reputations*.

One other student related that he/she was criticized for being employed within a university setting. He/she believed that the criticism resulted from the fact that *some people fear that those of us who work in higher education are getting ahead, and that we need to be brought back.* Consequently, it was further stated that purveyors of such criticism failed to realize *that often the struggles we are engaged in may be different, but they are equally important.*

This same participant further explained that he/she agreed with Marcia Langton's view that the collective Indigenous practice of 'leveling' arose from what Marcia articulated as *the net that operates within Aboriginal Communities, and that is that we all have to be going the same way and no-one can get ahead of someone else.* This participant ended by saying that he/she worked within universities to support young students because *if you don't look after the next generation then you're not looking after ...[our future].*

Furthermore, one student who was researching a culturally sensitive issue was receiving considerable backlash, (in both public and private forums), because some Community members thought that the area ought not to be researched. The participant commented that his area was *fraught with difficulties* and required *courage and fortitude.* Another student who was likewise engaged in culturally sensitive research, (not involving Australian Indigenous Peoples), maintained that he/she would not disclose his/her endeavours to anyone because of *fear of Community backlash.*

A few participants warned that engaging in too many Community-based activities was counterproductive to study progress, particularly in light of the fact that about forty percent were engaged in at least two projects within university settings. They explained that the trend arose from the fact that *saying no was very difficult.* In cases where the subject of

participants research pursuits were contrary to Community priorities, they found that rationalizing the subject of their projects was difficult, even when the subject had been set by funding agencies.

Participants' collective accounts of their inter-relationship with the various Indigenous communities shows that the pace of contemporary social change is out-pacing community responses to such far-reaching cultural changes.

Indigenous Postgraduate Perspectives

Participants considered research as an empowering self-development *growth activity*, for both themselves and *Indigenous Communities*. Perceptions about themselves and their place as future researchers included perspectives about Indigenous postgraduate research, Indigenous postgraduates' role and conduct, and the socio-cultural climate within which they pursued their research paths.

Indigenous Postgraduate Research within Universities

Primary features of personal commitment to research endeavours within university settings were considered as maintenance of *cultural integrity*, and its application to the collection and production of *cultural capital*, while maintaining personal *cultural safety*. One PhD student noted that for this to occur, we need *a receptive [university] system*.

However, participants believed that many among academia were not receptive because of inherent cultural differences. Failure on the part of academia to take the trouble to increase understanding/become aware

of the cultural differences, exacerbated the situation. A precis of one PhD student's reflections portrays the group's views:

We are at risk, ... and I think the critical point of this discussion is 'how do we maintain our credibility with our communities?' ... And so I see it as fundamental in the pursuit of knowledge, that we maintain our cultural positions with the people we have mutually rewarding relationships with. ... You minimise the being 'at risk' by maintaining your sense of who you are, and you can only do that by remaining constantly engaged and connected to people who shape your world view. ... How do I complement that connection with technical competencies that mainstream can give me so that I don't become blinkered to what I need in terms of my own spiritual journey?

Another PhD student stated that the *incredible pressure* that existed within Indigenous academia was very hard to handle. His/her perception of the underlying cause for the pressure was attributed to *global issues, it's like the feeling that all of us have, that you've got to save the world yesterday, and there's always the constant pressure*. No easy solutions to this dilemma were foreseen by this student because, *I know everyone feels that, and it is not the sort of thing that's amenable to small changes*.

Notably, participants who were university staff members disclosed that they faced an unusual set of circumstances due to their industrial/employment conditions and their roles as Indigenous academics. One example, was provided by one university staff member who was employed in a non-supportive university. He/she was angry about the lack of support and general unwillingness to understand the complex learning conditions within which he/she both studied and worked. For this and other reasons (which will not be discussed here), this participant took up employment at another university.

A second example, relates to Directors of AEU's who said that their paths were particularly lonely. The reason given for this circumstance was the professional need to *distance* themselves from both colleagues and students, while devising and *arranging opportunities* for them to enhance their studies.

Indigenous Postgraduate Role and Conduct

Participants were aware that they constituted a new social group and were very mindful that their research endeavours could affect future Indigenous research patterns. Their concerns were reflected in their conduct and progressive development of constructions of self-as-researcher.

The role of Indigenous researchers conducting research on Indigenous issues was generally perceived as either producing knowledge about Indigenous social and other issues from an Indigenous perspective or, translating/constructing existing Indigenous oral knowledge into a literate knowledge form.

In either case, participants were committed to producing credible and reliable research findings from a balanced perspective. A commitment to accurate *representation of Indigenous views* and non-disclosure of Indigenous *sacred/secret knowledge* were also considered fundamental to Indigenous researcher endeavours. Methodologically, participants were committed to using theory, methods, ethical procedures and protocols that were culturally appropriate.

Three fundamental *fears* haunted participants, *how much knowledge to give, the politics of representation*, and maintenance of integrity through personal commitment to *exploration of truth*. As a

consequence, most participants stated they were committed to collaborative research. This participatory strategy was seen as fulfilling two functions, greater accuracy in representing Indigenous voices while simultaneously providing a personal cultural safeguard.

Efforts at maintaining cultural and academic integrity were underpinned by personal perceptions about the *qualities needed in a researcher* which affected the knowledge produced. Exemplary qualities were noted as: *a like for reading, a love of writing, inclination to attend to minute detail, mind control, ability to organize time, natural curiosity, independent thought, personal courage*, and a commitment to increasing the education of both *the Indigenous Community as well as mainstream*, in matters relating to Indigenous research.

Significantly, a few participants wondered 'how and if' *honorary PhD's* would affect their status and reputations among academia. One student wondered *whether or not these honorary doctorates devalue what we actually do as research students*. This same student also believed that honorary doctorates gave some persons a greater *degree of credibility* than was sometimes warranted. Importantly, it needs to be noted that efforts to distinguish the two methods of obtaining doctorates has recently given rise, within Indigenous academia, to the term *earned PhD's* to contrast them with *honorary PhD's*.

Indigenous Academic Socio-Cultural Climate

Some participants asserted they were under continual scrutiny from all sectors. The forms of scrutiny encompassed the inter-related issues of identity, authority to conduct research (especially in the case of younger students), and individual's study path.

Peer scrutiny was seen as the most surprising and *hurtful*. Consequently, many participants, especially younger ones, adopted the habit of either not divulging the fact that they were studying, or not precisely stating what they were studying, that is, specific program engagement. It was further disclosed that 'study information' was only shared with trusted persons. Some participants believed that whatever one did it was a 'no win' situation. One student related that when his/her personal study information was publicly revealed accusations of either *hiding the fact* or being *subversive* ensued.

Some examples of the recurring comments attacking their identity and expertise included: *OK you got all these degrees, what experience do you have; you're too young, what would you know of that stuff;* and also, *Oh, you've got big shoes to fill, do you think you can do it?*

One participant explained that he/she has learned to deal with the situation by using the rejoinder, *you don't know who I am, where I come from, and things that I've done, and how I've worked for things*. While another young student believed that such behaviour was anti-intellectual. He/she reasoned that *we need intellectuals of every sort, and that knowledge is an incredible powerful thing, and that if we turn up our nose at any of it we're just being foolish*.

Two students disclosed that they were often *attacked*, by both Indigenous and non-Indigenous persons, because of their *fair skins*. In other words, their identity as an Indigenous person was constantly being questioned. One asserted that *just getting the same dreary attacks over and over and over again* meant *constant pressure* which affected him/her both *spiritually* and *emotionally*.

Participants also stated that they endured other forms of recurring attacks from non-Indigenous academia. Examples given were being

accused of 'being given' rather than earning qualifications, not being a 'real' Aboriginal, and, also that they were not welcome in universities. In the latter case, one example involved a case where one participant was told by another staff member said *we shouldn't be in the university, there was no place for us and that he would do everything he could [to ensure that] we weren't still in the university*. In another instance one student stated he/she was told that *when the money runs out, you run out*.

It was generally believed that the tendency to exhibit the above-noted negative behaviours resulted from individuals either feeling threatened for unknown reasons, and/or not knowing how to *deal with difference* given that in the word of one student, *we all look different now, and we all have different experiences of how that's come about*. One participant, however, wondered whether some form of *guilt, inferiority complex, or envy, or dysfunction arising from stress* might be possible causes.

Nevertheless, participants said they usually tried to handle their attacks upon identity by patiently educating their attackers. Participants also commented that in certain instances *you can't teach hostile people, whatever their ethnic origin*.

In a differing vein, participants who had spent a significant amount of time studying overseas found that upon return they had to *re-prove themselves*. This issue relates to two generally widespread historically based Indigenous cultural issues⁴³, that is, 'interrupted community interaction' and, also, possible 'changed behaviour' within the

⁴³ Further explanation of these two cultural issues will not be given here because it is neither the time nor the place. Culturally speaking, these kinds of issues are only personally passed on to trusted individuals. Suffice it to say that the circumstance alluded to here exists and has ramifications for students and their career paths.

individual. Significantly, the situation contrasts with that of non-Indigenous academia wherein overseas study enhances reputations as well as career paths.

Notably, participants said that obtaining additional qualifications added to their stress levels because academia *expects you to be the expert on all Aboriginal issues* whereas some among the Indigenous community often assume you are *big-noting yourself*. As a final point, participants implied that there was a direct inter-relationship between their learning environment and rate of progress through their programs.

MONITORING PROGRESS AND EXAMINATION PROCEDURES

Participants involved in programs entailing coursework were monitored through semester examinations. The research components of all programs, however, were monitored by annual assessment. Final assessment at the end of programs was conducted by thesis/dissertation examination.

Assessment Procedures

Annual assessments were carried out by co-operative assessment between both supervisors and students. PhD students were also required to present two *colloquia*, dependent on particular university requirements. Time extensions and/or enrolment changes occurred for some students. Personal self-monitoring in relation to study aims and goals was an ongoing process.

Annual Assessments

Although almost all participants asserted they were learning most of the time, they were affected by work-study commitments, as well as the degree and quality of supervisory assistance.

Research degree students stated that they jointly constructed their annual assessments forms with their supervisors. The supervisors then submitted the forms to their respective disciplinary departments. Other students implied that their supervisors solely constructed their annual assessments. Notwithstanding, participants stated their annual progress was continually reported as satisfactory.

The term 'satisfactory' denotes that expected periods of development are proceeding in accord with established, but flexible, disciplinary time-frames for certain activities to occur. For instance, master's students engaged in two year programs involving coursework were successfully completing their courses within specified time-frames, except in instances where official time extensions were granted.

Research proposals were submitted during the first year of their programs, with thesis/dissertation construction beginning in the second year. Those involved in fieldwork began their field activity either during or near the end of their first year.

PhD students, who were involved in three year programs, submitted research proposals within the first six months, their literature reviews within the first year, and either had or were intending to embark on their fieldwork around the end of the first year of their programs. Final data analysis and thesis construction was conducted in the third year of their programs. The one PhD student who had changed research topics

within the first six months of his/her program intended 'catching-up' as quickly as possible to conform with established time-frames.

It needs to be noted that throughout their programs many students participated in the academic life of the university as well as the Indigenous community by either attending and/or presenting papers in a variety of forums at local regional, national and international levels. Also, a few students wrote various papers/monographs for both refereed and non-refereed journals.

Furthermore, a few participants, mainly master's students, also attended university scheduled research seminars on various aspects of the research process. Whereas these forms of professional activity are often included in annual assessments, participants did not indicate whether this practice occurred in their situations.

One master's by research student was *amazed*, and thus pleasantly surprised at the change in atmosphere and procedures between postgraduate and undergraduate study. He/she stated that *there tends to be a sort of working together* and found the experience *a bit weird*. The fact that the supervisor and formalized mentor were *trying help you get through*, and that it was acceptable *if something had to be re-submitted* was described as *all a very strange environment for me*.

Notably, a few participants questioned the wisdom underpinning assessment procedures. Specified concerns related the frequency of formal assessments, and determinations about what ought to be assessed. One PhD student believed that formal monitoring procedures ought to be conducted with greater frequency. This student believed that annual reporting *was too long a time-frame* and, therefore, unsatisfactory because valuable time could be wasted before any positive intervention occurred.

Another PhD student believed that his/her progress was *being judged purely on my writing* ability which he/she considered unsatisfactory. The student asserted that differences in perception about the criteria undergirding assessments resulted in *real clashes in terms of how I am progressing*.

Colloquia

Presentation of *colloquia* involves an oral explanation of research tasks including perceptions about the work in progress and any barriers or hindrances to the progress. Failure to provide a satisfactory accounting means automatic withdrawal from the course.

At the time of interviewing, two PhD's had each presented two *colloquia*. The first was presented six months into their programs and the second, at the eighteen month point. Both *colloquia* were presented before a departmental audience consisting of the department head and staff members.

The two students said that while both experiences were traumatic, they were beneficial. One beneficial outcome was noted as the 'forced' opportunity to clarify one's thinking about all the issues relating to their research endeavour. A second valuable outcome was noted as the opportunity to exchange ideas about the developing research in an open forum.

One other PhD, was only informed about the six month colloquium requirement *about two weeks* before the scheduled event. This student was very concerned about the short time-frame for preparation, believing that this forewarning ought to have occurred during her program orientation session.

When discussing the possibility of failure with her supervisor he/she was very uncomfortable with the advice that *no-one ever fails*. Even though the student had already '*practised*' presenting a colloquium, the pending formal assessment requirement was being viewed with a degree of trepidation. However, the student did successfully 'pass' the event.

Significantly, the practise session had been conducted as part of this student's faculty practice of scheduling monthly seminars wherein all research degree students and their supervisors met to discuss research and their research endeavours. This student asserted that these sessions were of considerable benefit to his/her professional development and progress.

Enrolment Changes

Enrolment changes that occurred within this group of postgraduates constituted changing from full-time to part-time status as well as time-to-degree extensions.

When I began interacting with, and interviewing the group there were fifteen internal students and five external students. Internal students frequently changed from full-time to part-time status at various points during their studies. Consequently time-to-degree for this group of students was lengthened for three master's students, and four PhD students.

Enrolment status changes were experienced by forty percent of this small group, revealing two patterns. One pattern, experienced by academics, occurred as the result of introducing new courses/units of study into university program offerings. Enrolment changes thus

occurred around the end of an academic year, due to *increased workload*. The other pattern, experienced by 'non-academics' was influenced by workplace issues such as *increased workload* due to *insufficient staff*. In these instances, enrolment change occurrences were unpredictable.

Self-Monitoring

Self-monitoring learning activities against personal study aims and goals were continuous throughout participants' study engagement. Notions about constructions of self-as-researcher were also factored into this reflective process.

Where knowledge and/or skills acquisition gaps occurred participants took action to acquire the perceived knowledge and/or skills. Recourse to tutors, mentors, co-supervisors, and networks assisted them in this task. Time-to-degree was extended when perceived as necessary. For example, one PhD student extended his/her program to acquire familiarity with research software, as previously noted.

In other cases, some (particularly those proceeding from master's by coursework to a PhD), believed that they needed greater knowledge of available methodologies. These students were reading extensively to fill this perceived gap. Yet others took advantage of scheduled research seminars to acquire knowledge of publishing issues and/or other research related issues. These self initiated activities were ongoing throughout study engagement.

Many commented that progressive construction of self-as-researcher was hindered by a lack of Indigenous role models. They emphasized that discussion with disciplinary Indigenous others was often not

possible since many participants were the only persons in their various fields at their educational level. The situation added to their sense of alienation and isolation.

It needs to be noted that although Western self-as-researcher constructions involve theoretical location of self⁴⁴, this group of Indigenous researchers located themselves differently. They primarily located themselves as Indigenous researchers using an Indigenous perspective, when engaged in Indigenous research endeavours.

Otherwise, many participants located themselves within their disciplinary interest. For example, an Aboriginal anthropologist using ethnography grounded in an Aboriginal perspective; an Aboriginal historian using a feminist approach grounded in an Indigenous perspective; or an Aboriginal educator using 'whatever' methodology that was culturally appropriate to particular research endeavours. Yet other students continued to deliberate on the matter during their studies.

Most, however, were committed to a qualitative research approach, as noted in chapter Five. But, some said that in cases where there was a valid need to include/integrate a quantitative approach, they would do so, in a non-invasive way. Participants believed that the five national Indigenous Research Centres would play a significant part in the future of Australian Indigenous research and individual researchers.

Many participants believed that *we need our own [Australian Indigenous] paradigm to reflect our ways of doing things and the way we see things*. Significantly, this set of participants implied they were committed to a 'new' theoretical tradition rather than location within another tradition such as the emergent Ethnic Modelling tradition.

⁴⁴ For example, as a Feminist, Ethnographer, Critical Ethnographer Phenomenologist, Historian, etc.

To this end, participants were deliberating on a variety of questions pertinent to the phenomenon. For instance, the meaning and purpose of contemporary Indigenous research and the various forms it might take. Again, for ethical reasons it is too early to share their developing ideas. Of immediate relevance to the postgraduate sector is the fact that participants have supplied a substantial number of ideas about the ways in which existing postgraduate programs could be improved.

As a final point, participants' attitudes toward theoretical location have significant implications for provision of research skills content in postgraduate programs as well as the general body of prevailing theoretical traditions. This issue is further discussed in Chapter Seven.

Thesis/Dissertation Examination Procedures

Thesis and dissertation examinations involve departmental procedures for selecting examiners and the examining process. During the conduct of this Study two participants successfully completed their programs. Their comments together with other participants who had previously earned postgraduate qualifications are included here.

Procedures for selecting examiners were conducted in accord with established university examination procedures dependent on type of program. PhD students had their theses examined by two national and one international examiner. Master's by research students had their theses examined by one internal (within their own university), and one external national examiner. Other master's students had their dissertations examined internally.

All participants were involved in selecting their examiners. Lists of named potential examiners were compiled by students and given to their supervisors. Supervisors then submitted the student's list to departmental Research Committees. Final determinations of examiners were subsequently conducted by supervisors in co-operative action with departmental Research Committees.

Notably, procedural variations occurred between universities. For example, at one university one PhD student submitted names of persons that were considered 'not appropriate' to examine his/her thesis. The participant did not identify the number of names that were submitted. At another university a reverse process operated. Students were required to submit a list of named persons (the number was not identified) that would be *appropriate* thesis examiners. The latter procedure was more commonly experienced by participants than the former.

Participants stated that finding examiners was not an easy thing to do inasmuch as 'appropriate' Indigenous persons are few in number at the local, national, and international levels. The search for examiners was often conducted at conferences and/or through discussion with tutors, mentors, so-supervisors, supervisors, and individual networks. Some began the search early in their studies while others did so at a later stage in their programs.

Their criteria for the term 'appropriate' was often not shared by academia. The issue relates to the fact that few Indigenous persons have academic qualifications at the research masters and PhD levels. Moreover, the disciplinary spread of Indigenous persons with research degree qualifications is very limited.

For the above-cited reasons some participants included names of Indigenous persons not possessing postgraduate qualifications. This strategy was adopted because these persons possessed expertise in the broad fields of Australian Indigenous education and Indigenous Affairs. Some said that academia was often not in agreement with their selected Indigenous 'experts', preferring disciplinary experts.

Participants firmly believed that Australian Indigenous persons would better understand their messages because of shared common experiences. For instance, common understandings of both inter-cultural and intra-cultural racism as well as Australian cultural imperialism. However, participants did include respected non-Indigenous persons as well as Indigenous persons on their lists of 'appropriate' examiners.

A few believed that other global Indigenous persons would have equal difficulty in understanding *where they were coming from*, that is the method and manner in which they presented their messages/research findings including the underpinning political strategies directed at cooperative social change. Significantly, a few other students disagreed with this view. Notwithstanding, viewpoints about such difficulties were premised on the notion that *their [global Indigenous Groups] experiences of colonialism are different to ours*.

Examination procedures caused many students to conclude that the process needed re-thinking, that is, that new criteria and procedures be constructed, and established, for Indigenous students. Examples of causal experiences underpinning this conclusion encompass breaching cultural protocols (a male examining a thesis on women's business), examiner's lack of cultural awareness/sensitivity to Australian Indigenous knowledge traditions (for example, lack of familiarity with

Australian Indigenous concepts and discourse), and questionable quality of examiners' comments.

In one case, one master's student believed that no-one on his/her list had been selected inasmuch as the examiner's report reflected *a white male view*. This was particularly disturbing for the student since her dissertation topic focussed on Indigenous women and their customs. In other words, she believed that the examination procedure had breached Indigenous cultural protocols.

In another case, an examiner was selected from a participant's 'not appropriate' list. The *pages and pages* of the global Indigenous examiner's comments showed that the examiner lacked understanding of the Australian Indigenous situation in terms of background knowledge, cultural expression, and *ways of doing things*.

By way of further explanation, the examiner objected to certain cultural terminology (for example, the word *tribal*) on the grounds that *it was offensive*. As well, this same examiner objected to the *balanced viewpoint* presented, advising the participant that *I should have condemned them [English Colonials]*. The latter comment illustrates lack of understanding of Australian Indigenous *ways of doing things*, that is, a balanced approach is not only more objective but, is also more politically viable in the contemporary Australian socio-political climate.

One other participant believed that the quality of examiner's comments was not sufficiently helpful to him/her as a beginning researcher. As a result he/she did not have *any idea* about the quality of his/her work and did not know whether to proceed with further research training.

The number of bound copies of theses/dissertations submitted for examination corresponded with the number of required examiners, plus one additional copy to be lodged with their respective departments. Importantly, the requirement added to participants' study costs.

As a final point, students stated that the entire examination process took from six to twelve months. The time duration encompassed approximately six months for examiners to assess presentations, and then one month for departmental Research Committees to assess examiner's reports.

PARTICIPANT VIEWS ON LEARNING OUTCOMES

Postgraduate program learning outcomes were evaluated in terms of success, benefits of study, and careers issues. Even though most participants had not yet completed their programs, they had definite ideas about the eventual outcomes of their study engagement.

Success

Perceptions of the criterion for success constituted 'accomplishment in a worthwhile activity undertaken for a worthwhile purpose, that is, *the study has to mean something*. The concept *meaning something* was defined in terms of the *value* to both self and community. Community was generally defined as those collaboratively involved in participants' research tasks and other relevant stakeholders.

In this sense, *meaning something* incorporated compliance with Indigenous protocols during the process of 'doing research' grounded in a culturally appropriate methodology, documentation of reliable and

credible research findings in a culturally appropriate manner, establishing ethical intellectual property arrangements (monies from publishing research results to go to pertinent Indigenous communities), fulfilment of 'other' indigenous community and family responsibilities, and increased personal development through increased research skills.

Success was also defined in terms of the achievement of individual aims and goals. Thus, earning a qualification was only one part of a broader formula. Discourse about success was correspondingly rated accordingly, that is, complete, minimal, or semi-successful.

Participants with definite aims and goals ensured/were ensuring that they were fulfilled by consistently matching their vision with program activities, thereby anticipating complete success. Those whose horizons were being broadened as part of their programs correspondingly broadened their goals, anticipating complete success.

Those who revised their goals in light of increased understanding during study engagement took side-tracks when necessary to ensure that their revised list of goals were achieved. However, a few among this set of students were anticipating semi-success in that they set aside a few activities for later learning. The master's student who had earned a qualification but was unsure of the level of quality of work done (that is, the dissertation), considered self as minimally successful.

One PhD student summarized other participants' perceptions in his/her statement that *Indigenous researchers view learning research as a journey [of self-discovery]*. Commitment to further learning incorporating both Western and Indigenous knowledge traditions was acknowledged as a necessary part of the process, given the nature of Australian society.

Significantly, non-research degree students viewed themselves as beginners on the research path. While research degree students viewed themselves as either learners on the research path, or as researchers on a path where learning was ongoing, because *you can never learn enough about research*.

Benefits of Postgraduate Study

Beneficial outcomes of postgraduate study were noted as increased personal qualifications, greater opportunity for careers development, increased *social and cultural capital*, and *empowerment* for both the Indigenous and broader Australian community.

Given the prevailing Australian and global socio-cultural and socio-political arena, postgraduate qualifications were also perceived as a necessary foundation for credibility in *having a voice* in their chosen fields and, in general. For this reason, some either explicitly or implicitly stated that earning a *PhD was a political statement*.

Participants considered educational empowerment was fundamental to Indigenous cultural survival and self-determination. The benefits of postgraduate education for the various Indigenous communities were construed in this light. In particular, it was believed that the various Indigenous communities would benefit from the fact that more Indigenous persons were available for *writing our own [Indigenous] knowledge and identity*.

Moreover, some students stated that *with increasing numbers of Indigenous researchers coming through, there is no need for non-Indigenous researchers to be involved in Indigenous research*. Others,

however, disagreed believing that space existed for all researchers, providing they fulfilled certain *provisos*.

In particular, it was stated that non-Indigenous researchers needed to be *culturally sensitive* and, further that, *they worked according to Indigenous protocols* as well as ethical and intellectual property guidelines. Conformity with the latter principle entailed supervision by a *qualified* [meaning a person with research expertise, whether gained inside or outside universities] Indigenous person.

This mandate is premised on the notion that *they [non-Indigenous persons] can't think like an Aboriginal person, they can only interpret*. Significantly, the point was made that not all Indigenous researchers could/would be classified as *good researchers*, hence the importance of carefully selecting researchers, whatever their cultural origin.

Careers Issues

Whereas postgraduate qualifications are said to enhance career opportunities, differing opinions existed about the validity of this statement. University staff and public servants implied that the statement was valid, with 'qualifications'. They further explained that while employment chances were enhanced career paths were limited because the career ladder in Indigenous Support Units (where most staff were employed) was very limited. Public servants expressed similar views about their employment circumstances.

Other students believed that for them, *there was no guarantee of a job*. One PhD commented that *white academics* have career ladders but for Indigenous academics, the reverse was true. He/she explained that:

I can't really see much application of the Doctorate at the moment although I expect as I get older, that might come and sure I will apply it [the research skills] in doing research but its not as if I'm a white academic, and there's all these institutional slops [limited career opportunities] that are waiting for me to progress into. Its like, white academics have got a nice ladder even though it might be hard for them to access because they're female or because they're migrants or whatever. But for me there's sort of a, there's a hole in the roof but no ladder to get up there. That's what it feels like.

In contrast, one former master's by research student said that her career opportunities were greatly enhanced He/she *received many project offers* both during and after program completion.

Notwithstanding, most participants said that research qualifications would enhance their job flexibility, increase their expertize in their individual fields, and enable them to broaden their contribution to Indigenous cultural survival through construction of Indigenous identity and, therefore, wider Australian society. Major barriers to this research aim were noted as lack of intellectual space within postgraduate studies to pursue the developmental move from orality to literacy.

Having presented participants' collective accounts of their experiences in writing knowledge and the learning environment within which this was done together with their reflections on learning outcomes, I now summarise the chapter findings.

CHAPTER SUMMARY

Participants' learning experiences presented in this chapter completes information needed to conceptualize their social world of learning. The information was organized under the categories writing knowledge, learning environment, monitoring progress and examination procedures, and learning outcomes.

The chapter findings showed that not one stepping stone on their paths was easy for them. Throughout the duration of their paths participants were very aware of their role and function as members of a new social group, the Australian Indigenous postgraduate researcher. Signposts were consequently left for others to follow.

I now turn to Chapter Seven where I offer a narrative description/conceptualization of the spectrum of participants' social world of learning derived from the totality of the data presented in Chapters Four, Five and Six.

SECTION THREE

OUTLINE

In this section of the thesis I conclude my democratic evaluation of postgraduate program provision for Indigenous Postgraduates.

The research findings are drawn together and analyzed in Chapter Seven. Readers are reminded that under agreed determinations of the researcher-participant co-operative arrangements (See Chapter Three), analysis of the data and subsequent compilation of the research findings was the allotted task of the researcher.

Chapter Eight, the final chapter, contains a summary of the research approach, research procedures, and the research outcomes. Suggestions for further research are also offered.

CHAPTER SEVEN
SOCIAL WORLD:
CONCEPTUALISING THE PATH

OVERVIEW

In this chapter I construct a descriptive conceptualization of the Social World of Learning of a group of Indigenous postgraduates to answer the research focus question that guided this Study:

How do Australian Indigenous postgraduates experience learning research?

The descriptive picture/conceptualization provides a theoretically sound basis from which value judgments are made about the nature and quality of postgraduate program provision for Indigenous postgraduate students. Suggestions for program improvement are outlined together with implications for stakeholders.

Headings used are Indigenous Postgraduates' Social World of Learning, and Value Judgments: Postgraduate Program Provision. A Summary concludes the chapter.

INDIGENOUS POSTGRADUATES' SOCIAL WORLD OF LEARNING

In conceptualising the Social World of Learning of Indigenous postgraduates, I carry out my previously stated intention of following Patton's (1990, 202) prescription for constructing descriptive educational pictures:

- describe the setting that was observed,
- describe the activities that took place in the setting,
- describe the people who participated in those activities, and
- describe the meanings of what was observed from the perspective of those observed.

The four aspects of the descriptive conceptualization are described under the headings, Part 1: Situational Context; Part 2: Learning Experiences; Part 3: The Learners; and Part 4: Learner Perspectives.

PART I: SITUATIONAL CONTEXT

Conceptualizing the situational context of any educational program entails provision of a descriptive account of the totality of learning phenomena and learning conditions that apply within the program. One heading is used, situational context: program setting.

Situational Context: Program Setting

The Situational Context constructed from the literature (See Chapter 2) showed that Indigenous postgraduates studying within Australian universities encounter an assimilationist environment with little chance of improving their learning circumstances. Factors shaping and, consequently affecting Indigenous postgraduates' learning conditions

(across all program components), were the two policy-based⁴⁵ deficit practices of legitimated structural violence and institutional racism.

The prospective learning scene was revealed as a place where structural violence and institutional racism are legitimated; where a non-supportive learning environment prevails both within academia and the various Australian Indigenous Communities; where Indigenous cultural heritage, traditions, and practices are treated as secondary to those of the Anglo-Celtic traditions; and where students take a pro-active stance against assimilation while negotiating two diverse cultural sets of meaning.

The learning scene was also shown as one where information gaps exist concerning the quality of program content in research units and seminars, professional development and careers orientation training, and general resource provision; where they are mainly excluded from the primary formalized information base, that is, national 'mainstream' postgraduate program evaluations; and where they have little history in the area and few role models as behavioural examples.

PART 2: LEARNING EXPERIENCES

Conceptualizing student learning experiences entails provision of a descriptive account of their experiences of, and perceptions about, program components. For culturally diverse students such as Indigenous postgraduates, affective cultural issues understandably form part of the descriptive conceptualization.

⁴⁵ That is, the 1988 Higher Education Policy and related policy documents.

Knowledge about, and awareness of, cultural factors which affect students' learning is necessary for informed educational decision-making. In this case, decision-making involves value judgments about the program quality and subsequent decisions for program improvement. In other words, it is important for program stakeholders to become aware of how/whether, and/or to what extent, the students' cultural background/heritage influences their learning, in all its various dimensions.

Headings used to describe students' learning experiences are: cultural awareness/sensitivity factors, and matching experiences with research training.

Cultural Awareness/Sensitivity Factors

Collective Australian Indigenous cultural approaches to engagement in education programs are better understood by non-Indigenous persons when viewed from the perspective of Indigenous 'claiming space' practices. As noted in Chapter One, Australian Indigenous Peoples usually follow the commonsense and well acknowledged tradition of entry into a 'new place' by establishing/claiming this new space through establishing a Sense of Place.

To reiterate, the concept of Sense of Place is an abstract social mechanism for establishing order (social cohesion) and individual purpose (role and function) within the social structure of Indigenous society. Within contemporary Australian society, Indigenous Peoples have transferred the practice across cultural boundaries (Indigenous and non-Indigenous), to include claiming spaces within broader Australian society.

Analysis of participants' pro-active learning strategies (See 4-6) together with their statements of preferred learning conditions (See Chapter 6) provided substantive evidence of 'how and why' they were initiating a space claim (within 'new space') by instituting a Sense of Place within postgraduate research training programs. Participants' aims, goals, pro-active learning strategies, and their perspectives of their learning experiences are better understood when viewed in light of their Sense of Place claim.

Participants' principled stance (See Chapters 4-6) together with their procedural measures for claiming space within postgraduate research training are outlined in Chart 1: *Indigenous Sense of Place, Postgraduate Research Training*. The format of Chart 1 corresponds with universal situation analysis questions - who, what, when, where, why, and how.

The Sense of Place claim is a statement of intent and not an argument for acceptance. As with all cultural groups, whatever their ethnic origin, a sense of a purposeful direction is not only framed on cultural precepts but, is necessary for thoughtful cultural progress.

The information in Chart 1 illustrates that Sense of Place incorporates Indigenous cultural principles premised on provision of culturally appropriate education by Indigenizing postgraduate program components so that the learning goal of becoming a culturally aware/sensitive researcher is formally available and achievable. The long-term objective is Indigenous control of Indigenous identity construction grounded in a sound culturally appropriate theoretical foundation.

Chart 1: Indigenous Sense of Place, Postgraduate Research Training.

Who	Indigenous Postgraduate students.
What	<i>Cultural space claim:</i> establishing a Sense of Place framed on principles of equal legitimacy to facilitate the training of culturally aware/sensitive Indigenous researchers to contribute to cultural survival through identity construction and control.
When	<i>Process:</i> to begin immediately, in co-operative action with Indigenous Support Units and local Indigenous Communities.
Where	<i>Postgraduate research training programs:</i> affective program component areas including local university policy, disciplinary areas, and both the university environment and the various Indigenous community environments.
Why	Promote and facilitate the collective Australian Indigenous aim of culturally appropriate research training (as stated in the 1989 NATSIEP policy) to produce culturally aware/sensitive Indigenous researchers.
How	<i>Indigenizing postgraduate research training:</i> through a two-way, equally legitimized, inclusive curriculum. Both Indigenous and non-Indigenous knowledge traditions and cultural precepts to be given adequate attention. Indigenization processes and procedures to include culturally relevant program content and instruction. Socialization procedures to include claiming space on Indigenous spiritual, ⁴⁶ mental, emotional, and physical planes of consciousness. Abundance and Supply to be framed on equal legitimacy in funding for study living allowance and resource infrastructure. Establishing a sense of community (with stakeholders) on principles of inter-cultural respect through devising and instituting cultural protocols is fundamental to this process. Cultural protocols to include knowledge transmission (authority and representation protocols), and responsibility and accountability procedures.

⁴⁶ The concept and practice of spirituality differs between, and within, Indigenous Australian Groups. Whatever the basis of the concept, it is important to most Indigenous students.

Participants' learning responses clearly showed that they were intent (See Chapters 4-6) upon acquiring research skills and professional expertise to become culturally aware/sensitive Indigenous researchers. Moreover, their decisions to pursue postgraduate studies indicated that they believed acquiring research expertise expanded their capacity to further contribute, as a researcher, to the prevailing collective Australian Indigenous aims of self-determination and cultural survival.

Significantly, the data showed that participants were also intent upon learning non-Indigenous research traditions so that they could utilise them when researching non-Indigenous issues. As stated in Chapter One, it is normal/commonsense practice for marginalized groups to have knowledge of relevant dominant cultures as well as their own traditions so that they can function in both socio-cultural worlds, when and as required.

Participants' learning intentions and resultant actions (See Chapters 4-6) during program engagement showed that their perception of quality research training required a two-way education model framed on principles of equal legitimacy. That is, equal treatment/attention to, and legitimation of, both knowledge traditions across all program components. The data showed that freedom of choice in enquiry, including methodological choice for knowledge production efforts (See Chapter 5), was fundamental to their learning objectives.

An important issue complicating incorporation and implementation of the above-cited learning model resides in the fact that Indigenous postgraduates have only recently begun developing a literate postgraduate research tradition. In contrast, Westerners have a large published knowledge pool of academic research traditions. This circumstance arises from the fact that the collective Australian

Indigenous developmental cultural shift from orality to literacy is a recent occurrence.

Implementation of the space claim implies, and requires, a commitment to participatory/partnership action by program stakeholders. Since the set of 'past postgraduate' students involved in this Study began studying almost twenty years ago, the data provided evidence of the ongoing tenacity underpinning achievement of the concept, Sense of Place. This issue is revisited in the next section (Value Judgments: Postgraduate Program Provision) of this chapter.

Viewing participants' performance and their interpretation of their 'learning research' experiences in light of Sense of Place elucidates their responses to their learning situation. Significantly, regardless of what the System was providing, participants' responses to their learning situation showed that they were intent on establishing a Sense of Place in accord with the principles and procedural process outlined in Chart 1.

To elucidate participants' Social World of Learning, details of their learning experiences are provided by matching their experiences against specific program components.

Matching Experiences with Research Training

Matching experiences with specific program components serves to inform stakeholders of the precise relationship between program components and learners' responses to them. Subsequent decision-making about program quality and program improvements is, consequently, made easier.

Headings within which program details are further analyzed are access; participation; Success (learning outcomes), and benefits of the learning path.

Access

Participants easily accessed (See Chapter 4 pp.140-141) the system, similarly to the pattern identified in the literature. Significantly, participants (See Chapter 4 pp.145-146) individually organized themselves and their studies in accord with Indigenous principles, that is, attending to family and community responsibilities together with their practical study arrangements. And, importantly, participants reflected on potential mind/mental preparation to preserve cultural safety and cultural integrity. (This issue is revisited in Part 3.)

Participants' motivations (See Chapter 4 pp.135-136) for postgraduate study corresponded to the motivational pattern of other Indigenous postgraduates noted in the literature, that of community progress rather than postgraduate qualifications solely for individual aspirations.

Analysis of the postgraduate program 'qualification entry' (See Chapter 4) continuum showed that for this group of students, there is little variation from the prescribed sequential pattern for entry to postgraduate programs. Three quarters of the group had the benefit of prior research experience, some having 'established' research reputations, thus demonstrating research potential for postgraduate programs. All participants, except one, continued in their chosen undergraduate discipline. Significantly, some students changed focus within their chosen disciplines.

Criteria for institutional choice (See Chapter 4 pp.140-141) were mainly based on the pragmatics of studying where employed (for university staff), or reputations of particular academics rather than the prevailing mainstream practice of choosing reputable institutions. However, some participants' experiences, particularly external students, caused them to realize that studying at well-resourced universities (See Part 4 for details), considerably smoothed learning paths.

In mobility terms, (See Chapter 4 pp.140-141), about three quarters of this student group changed universities either from undergraduate to postgraduate studies or, between postgraduate studies programs. Of the remaining quarter of the group, those with prior postgraduate experience who did not change universities, changed supervisors. The pattern shows that this small group of postgraduates was 'mobile' according to the official postgraduate definition. Further research is needed before a clearer picture can be gained of the university choice-mobility inter-relationship within the Indigenous postgraduate scene.

No conclusions can be drawn about access to existing funding sources (See Chapter 4 pp.142-144) other than that current levels of Abstudy funding were perceived as inadequate and need reviewing and upgrading. But, the fact that eighteen out of twenty students worked while studying indicated serious problems with existing postgraduate funding arrangements.

Further research is needed in this complex area before any sound conclusions can be reached about access to funding for Study. Serious attention needs to be directed at the perception that lack of equity-scaled 'living allowance' funding sources is further evidence of structural violence. Serious attention also needs to be given to reviewing the conditions of awarding Abstudy funding for

postgraduates, especially those concerning taxable income and income-testing.

Participation

Enrolment/participation (See Chapter 4 pp.254-255) changes among this small group were so frequent that this category was an un-fruitful avenue for analysis. Two conclusions, however, can be drawn from the occurrence. That is, time-to-degree is longer for employed students, and university staff are more likely to change enrolment during second semester.

The pattern corresponded to the enrolment/participation pattern identified in the literature. That is, that Indigenous postgraduates are more likely to take longer than 'normal' time-to-degree time-lines to complete their studies because of the need to find employment to finance their studies.

The formal socialization (See Chapters 4-6) experience for participants substantiated the evidence provided in the literature that universities teach their own culture. Conversely, it was also revealed that little or no attention was given to 'other' knowledge traditions, except in one case. Participants' attested that subtle, or not so subtle, pressure to assimilate (See Chapters 4-6) was a corresponding side effect of such practice. In some cases the pressure was attributed to academic ignorance but, in other cases the pressure was perceived as deliberate.

Failure to provide research degree students (except in two cases), with the opportunity for professional development and careers orientation (See Chapter 4 pp.162-167), hindered their learning experiences in acquisition of professional expertise, as well as future careers decisions

and opportunities. Participants said that they filled learning omissions insofar as they were able.

Participants responded to their unbalanced socialization (See Chapters 4-6) process by continuing their efforts at instituting a Sense of Place by taking personal action to ensure that Indigenous perspectives were included across all program components. The data showed that some were more successful than others in achieving their aims.

Nevertheless, employing the strategy consequently increased participants' chances of becoming proficient culturally aware/sensitive Indigenous researchers regardless of individual self-as-researcher constructions. The data (See Chapters 4-6) further showed that most students were not internalizing non-Indigenous traditions but, becoming aware of them and adapting them to suit their own purposes.

To further elucidate, most participants were attempting to Indigenize their disciplines (See Chapters 4-6) through introduction of an Indigenous perspective within program learning content (research units, professional development and careers orientation), research processes (methods, protocols, and ethics), and writing knowledge endeavours (inclusion of Indigenous cultural protocols and incorporation of participants' perspectives in collaborative research endeavours). Nevertheless, some participants said that they had a guarded respect for the academy and their individual disciplines despite the latter shortcomings.

Initiatory Sense of Place action involved injecting an Indigenous perspective across all program components including instructional arrangements, research skills units, careers orientation and professional development training, engagement in the process of research (data

collection, data analysis, and writing up the research findings), and examination procedures.

For this group of students, the 'contested space' debate (See Chapters 4-6) was not a case of which culture but, rather, a case of making space to incorporate an Indigenous perspective, with equal legitimacy, to achieve a balanced Sense of Place in 'mainstream' program content. The data (See Chapter 6) showed that the concept of 'equal legitimacy' incorporates Indigenous autonomy in production of Indigenous knowledge (Indigenous identity construction), be it produced by Indigenous or non-Indigenous researchers.

In other words, 'equal legitimacy' indicates the need for inclusive rather than exclusive curriculum. An inclusive curriculum is one where relevant aspects of each culture are included as separate cultural knowledge traditions rather than a blending of knowledge traditions as is done in some strategic approaches to an 'integrated' curriculum.

This view presents a variation of the 'contested space' debate outlined in the literature, that is, 'what culture to reproduce'. However, the issues underpinning the cultural space debate were shown to be similar. That is, incorporation of an Indigenous perspective as a basis for culturally appropriate education provision so that culturally appropriate education outcomes could be achieved, that is, skilled culturally aware/sensitive Indigenous researchers.

Importantly, participants' individual practical actions (See Chapters 4-6) showed that Sense of Place incorporating a two-way inclusive curriculum based on equal legitimacy is achievable within the framework of research training. However, curriculum design refinements, (instruction, content, resources, and examination procedures), would need to occur to incorporate an equally legitimate

Indigenous perspective. The Sense of Place claim was thus shown to be realistic and achievable.

Monitoring Progress and Examinations

Although participants (See Chapter 6 pp.250-261) were learning most of the time their progress was hindered by work-study commitments and the many serious learning constraints they encountered on each of the stepping stones on their paths.

Each participant disclosed at least one major affective personal learning constraint (foremost among many others), that hindered their progress. The hindrances incorporated four categories, spiritual/cultural, mental, emotional, and physical as illustrated in Chart 2: *Indigenous Postgraduate Researchers, Cultural Safety Constraints*.

Given that participants experienced a considerable number of constraints, for ease of reference the Indigenous literate cultural practice of presenting information in readily accessible visual representations is followed here. The emergent Indigenous literate practice adheres to the longstanding collective Indigenous cultural practice of painting a story in a condensed, readily accessible form. Significantly, Western curriculum developers and evaluators follow similar practices for similar reasons.

While the cultural safety constraints outlined here are self-explanatory, their significance rests in the fact that there are a considerable number of them, and that they occur across all program components. Moreover, significant program omissions are evident in the areas of both mandatory 'Standard' program provision, and mandatory, expected, and optional Equity provision. In particular, these omissions included the

'Standard' course components of program orientation, questionable levels of resource provision, and adequate and satisfactory professional development and careers orientation for research degree students.

Chart 2: Indigenous Postgraduate Researchers, Cultural Safety Constraints.

Spiritual Constraints

In spiritual/cultural terms, pressures arose (See Chapters 5-6) from academia's de-valuing of Indigenous knowledge traditions and both overt and covert disrespect for acknowledged and respected Elders, balancing race and academia in both the research process and writing knowledge, including 'truth in research' and the politics of representation. Inconsistencies in Indigenous intra-cultural ways of classifying knowledge also caused problems for one student (instances where knowledge was classified sacred/secret in one place and not in another).

Importantly, for some, spiritual/cultural hindrances (See Chapter 5) also involved lack of understanding (by supervisors) of the need for students to acquire Indigenous knowledge and expertise in careers and professional orientation; lack of constructed culturally appropriate Indigenous methodologies; lack of a defined Indigenous unifying paradigm (constructed by Indigenous scholars); and a defined set of Indigenous research protocols.

Mental Constraints

Mental hindrances (See Chapters 4-6) consisted of non PhD students being forced to become independent learners; lack of feedback from supervisors concerning personal performance; incomplete theoretical grounding (mainly among those proceeding from master's by coursework degrees to PhD's); difficulties with inter-cultural language form differences (mainly understanding Western theoretical discourse); and problems in inter-cultural communication with supervisors (mainly in interpretive and analytical terms); fear of personal backlash for unwittingly offending (through research activities) the various Indigenous Communities; and concerns that Indigenous Community censorship was anti-intellectual and thus a hindrance to Indigenous progress.

Emotional Constraints

Psychological/emotional (See Chapters 4-6) pressures arose from the

need to change/find a writing style acceptable to self and academia; from personal backlash caused by research into a sensitive social Indigenous cultural practice; being part of a joint research team that held differing views about the particular focus and approach of the research endeavour; personal episodic instances of inter-cultural and intra-cultural racism (mainly among younger students); and academic alienation and isolation.

Physical Constraints

Physical/practical (See Chapter 4) hindrances encompassed personal organizational issues such as lack of time through balancing work and study activities; lack of space in which to study at university (mainly by non-research degree and external students); lack of access to e-mail and the internet (mainly by external students); lack of funding for either living allowance and/or research projects. However, some participants (See Chapter 4) considered that employment as an academic was helpful to their studies.

The constraints indicate that the degree of face-to-face interaction with supervisors as well as the quality of supervisory assistance affected participants' progress and level of researcher skills acquisition. In most cases, the issue pertained to supervisory lack of cultural awareness/sensitivity resulting in program omissions, rather than lack of interest in students or inattention to training them. This issue is revisited in Part 4 of this conceptualization.

Participants managed their many serious learning constraints (See Chapters 4-6) by taking sidetracks to infill mandatory 'Standard' program content and Equity provision omissions. Sidetracks were also taken to ensure inclusion of Indigenous perspectives by devising coping strategies to Indigenize their learning experiences. Details of their learning responses are provided in Parts 3 and 4 of this conceptualization. Notably, a significant amount of participants' learning was conducted through their own efforts.

Importantly, the constraints outlined in Chart 2 constitute serious factors affecting participants' learning progress and achievement patterns as well as their well-being. Importantly, the listed constraints provide stakeholders with items for an agenda of program improvement.

Notwithstanding, participants' accounts showed that many contributed to both the academic life (See Chapter 6 pp.251-251) of the university as well as the collective Indigenous community by either attending and/or presenting papers in a variety of forums at local regional, national and international levels. Also, a few students wrote papers/monographs for both refereed and non-refereed journals.

Furthermore, this group of participants demonstrated satisfactory progress (See Chapter 6 pp.), by institutional standards, throughout their programs. Where unresolvable conflict/tension occurred, mainly due to supervisory disagreement/tensions, participants either changed supervisors or universities.

Annual progress procedures (See Chapter 6 pp.250-251) were shown to be satisfactory, but it was suggested that procedures be reviewed with a view to increasing frequency and determinations about what ought to be assessed. PhD students believed that *colloquia* were purposeful and beneficial, albeit traumatic.

Notably, evidence was provided that although participants were involved in selecting 'appropriate' examiners (See Chapter 6 pp.257-261) through submitting formal lists of examiners to supervisors, academia was often not in agreement with their choices. Consequently, some participants believed that examination procedures required re-thinking for Indigenous students.

For example, some participants suggested that criteria for 'appropriate' examiners be revised to include respected Indigenous knowledge experts who may not necessarily be tertiary qualified persons. Also, it was further suggested that criteria for selection of examiners incorporate awareness of the fact that 'appropriate cultural expertise' might not necessarily include international Indigenous persons.

Learning Experiences: Success (Learning Outcomes)

Since only a small number of Indigenous postgraduates formed the basis of this Study, success rates have little broad relevance to national rates. It is, however, noteworthy that two students did successfully complete their programs during the conduct of this Study. The issue of career opportunities (See Chapter 6 pp.264-265) proved an un-fruitful issue for analysis due to the stage the participants were at in their study programs. As indicated in the literature, further research is need in this area.

Inasmuch as time-to-degree (See Chapters 4-6) was extended in roughly 40% of student cases, program provision for this group of students rates as inefficient in bureaucratic terms. In many cases, formalized program provision (See Chapter 4) was partially effective since learning opportunities in only Western research skills and research processes were provided.

As already noted, incorporation of Indigenous perspectives within program content was only ensured through each participant's self-directed individual efforts, except in one case. Given the program deficiencies described herein, program quality bespeaks of poor program administration on the part of the universities involved in this Study.

Notwithstanding, as a result of their own efforts most participants were fulfilling their aims of becoming culturally sensitive researchers, in varying ways and to varying degrees. That is, sensitivity to, and awareness of, both Indigenous and non-Indigenous knowledge traditions and research practices were being achieved by many participants.

Benefits of the Learning Path

Participants' attested that inter-related mutual personal-community benefits (See Chapters 4 & 6) accruing from learning research in educational terms were: professional expertise (knowledge and research skills development), educational empowerment through increased numbers of 'qualified' Indigenous postgraduates, and increased numbers of Indigenous political voices within the postgraduate sector.

Similarly, stated Indigenous cultural benefits were: increased numbers of Indigenous researchers, contributions to the Indigenous School of Thought and other knowledge pools (Knowledge production from an Indigenous perspective), opportunities for opening doors (for Indigenous postgraduate entry and inclusion of Indigenous perspectives), within the various disciplines, and space for Indigenous voices.

The overview of participants' Social World of Learning presented here only matches program components with learners' experiences of those components. To further illuminate participants' Social World of Learning I now analyse participants' affective learning experiences for insights into the socio-educational implications of the actual learning that was taking place during their learning research engagement.

PART 3: THE LEARNERS

Conceptualizing the actual learning that was occurring during program engagement entails a descriptive account of participants' perceptions of 'what they were learning' in comparison with 'what they wanted to learn'.

Headings used to analyze participants' individual learning assessments are self-monitoring: learning activities, and constructing self-as-researcher.

Self-Monitoring: Learning Activities

Expectations about personalized study paths (See Chapter 4 pp.135-150) and correlational self-monitoring (See Chapter 6 pp.250-251) during program engagement were influenced by each participant's motivation (See Chapter 4 p.135) for postgraduate study. Developing self-as-researcher constructions also formed part of the self-monitoring process.

Participants were mainly achieving their program aims and goals through 'balancing race and academia' by devising strategies to infill program omissions and perceived program deficiencies, as already mentioned in Part 2 of this conceptualization. They stated that personal cultural safety and cultural integrity were maintained through incorporating Indigenous perspectives, with varying degrees of success, across all program components.

Constructing Self-as-Researcher

In their progressive constructions of self-as-researcher, participants (See Chapter 4 pp.136-140) were very aware of their pioneering role as Indigenous students in the postgraduate sector. And, also, that they were part of a small pioneer group of scholars who had the shared moral and political responsibility for establishing/promoting an Indigenous academic research tradition by establishing a Sense of Place. Increased professional training and research skills (See Chapter 4 p.136) acquisition were also seen by some as important in personal preparation for future roles as Elders within contemporary society.

Reflective deliberations on self-as-researcher (See Chapters 4-6), encompassed individual reasons for pursuing postgraduate studies, the value of research skills, personal ability to become a researcher, and projected geo-political arenas of research (local, regional, national, international). Rather than classifying themselves by theoretical location, (as is the Western custom), participants classified selves according to cultural-based customs.

Classification of self-as-researcher incorporated four categories, bi-cultural (meaning Indigenous and non-Indigenous), culturally sensitive (sensitive to all cultures), Indigenous (meaning a focus on solely Indigenous research), and as 'a researcher' (meaning a person who conducts research on any topic and is not necessarily aware of, or sensitive, to all cultures). Significantly, this group of participants have broadened the concept of a 'culturally sensitive' researcher to include the notion - sensitive to all cultures. Nevertheless, the categories constitute a new way of classifying researchers, that is, an Indigenous way.

Engagement (See Chapters 5-6) in the research/knowledge production process posed four fundamental concerns for those involved in Indigenous research endeavours. These concerns affected participants' learning paths as well as their self-as-researcher constructions.

Problem areas included finding culturally appropriate methodologies, academia's hesitancy in acceptance of Indigenous knowledge experts, how much/what knowledge to give, truth in research and, also, the politics of representation. Notably, some participants (See Chapter 6 pp.233-235) said that the requirement to use an 'acceptable' academic style of writing hindered their individual cultural literary expression. These issues were similar to those raised in the Situational Context.

Producing Indigenous research from an Indigenous perspective when engaged in Indigenous research endeavours was a primary concern. Otherwise, when engaged in researching other knowledge traditions, the data (See Chapters 4-5) revealed that this group of students were also committed to producing equally sound credible and reliable research. Hence the importance, to them, of a two-way inclusive education model based on principles of equal legitimization.

Four attitudinal approaches to modifying/Indigenizing Western frameworks were evident:

- a) use of Western frameworks if and when appropriate;
- b) modifying/Indigenizing Western frameworks by either asking & searching for answers that were important to Indigenous people; and/or interpreting from an Indigenous perspective; and/or presenting participants' perspectives when reporting research findings;
- c) Indigenizing the process of research by using Indigenous protocols, Indigenous methods (for instance, in interviews), and presenting interviewee's perspectives when reporting research findings; and

d) Indigenizing Western frameworks and methods while waiting for an Indigenous paradigm to be fully developed.

Importantly, participants' actions provided substantive evidence that Indigenous researchers find Western methodologies culturally inappropriate for researching Indigenous issues, as noted in Chapters One and Five. In other words, participants' actions showed that Western methodologies require modification to make them culturally appropriate for researching Indigenous issues.

Participants' knowledge production contributions (See Chapter 5 pp.176-180) directed toward expanding Indigenous social capital were located within Arts/Humanities, Health, Social Sciences and Education. Therefore, the move to re-take Indigenous control of Indigenous images and identity within these disciplinary areas has been initiated.

These contributions, when completed, will form part of the continually expanding School of Australian Indigenous Thought. The contributions, together with those of students not engaged in Indigenous research form part of both the Australian and world pools of knowledge. Given that most of the research was situated within the qualitative tradition, qualitative theorizers may well take note of Indigenous restructuring innovations within this theoretical tradition.

An overview of participants' experiential accounts revealed an emergent Indigenous postgraduate set of guidelines for their role and conduct. It is worthy of inclusion here. The guidelines are premised on practical experiential determinations about useful research skills and qualities for Indigenous researchers. A collective overview of these guidelines are delineated in Chart 3: *Indigenous Postgraduate Researchers, Useful Guidelines for Role and Conduct.*

These behavioural guidelines constitute a pioneering effort at providing signposts on the path for other researchers to follow, according to their freewill choice. Importantly, the listed guidelines in Chart 3 can also be used by stakeholders for an agenda for program improvement.

Chart 3: Indigenous Postgraduate Researchers, Useful Guidelines for Role and Conduct

<p>Scholarship Code</p> <p>Scholarship that incorporates:</p> <ul style="list-style-type: none"> • writing Indigenous knowledge from an Indigenous perspective; • producing quality research based on credible and reliable findings; • ensuring research endeavours are designed to benefit those for whom the research was undertaken; • conducting research framed on principles of participant/informant co-operation and collaboration; • respecting the various indigenous knowledge traditions as well as all knowledge traditions; • non-disclosure of Indigenous sacred/secret knowledge; • respecting Community 'authorized' Indigenous Elders; • re-writing cultural misinterpretations; and • making space for silenced voices.
<p>Researcher Qualities</p> <p><i>Spiritual/Cultural Qualities:</i> capacity for self-analysis, commitment to truth in research, and to maintaining a sense of the sacred.</p> <p><i>Mental Qualities:</i> self-directed effort, natural curiosity, capacity for independent learning.</p> <p><i>Emotional Qualities:</i> liking reading, love of writing, courage, determination, patience, and self-control.</p> <p><i>Physical Qualities:</i> self-disciplined effort, attention to minute detail, and self-assertive behaviour.</p>
<p>Useful Research Skills</p> <p>Acquisition of:</p> <p><i>Spiritual/Cultural Ability:</i> Interpret 'silence'; awareness of differing</p>

cultural traditions including knowledge, values, ethics, and protocol issues.

Mental Ability: organize one's mind including expanded capacity to contain detailed information about a range of topics; ability to rapidly mind-shift (from one perspective to another and/or from one project to another). Knowledge of philosophy, counselling and guidance procedures, negotiating procedures.

Emotional Ability: collaboratively engage in research projects, conduct meetings, seminars, and workshops.

Physical Ability: organize one's time and maintain time schedules; familiarity with research software.

Research Climatic Issues

Enquiry Area - Useful Information: Researching non-Indigenous issues (See Chapter 6) was considered easier than researching Indigenous issues because there was less pressure. Conversely, Indigenous research (See Chapters 5-6) was deemed very stressful because greater scrutiny was accorded to Indigenous researchers. This scrutiny primarily consisted of the expectation that Indigenous researchers conform to Indigenous 'ways of doing things', even though no protocols have been drawn up as guidelines for culturally appropriate behaviour.

Particularly stressful areas of Indigenous research (See Chapters 4-6) were cited as Indigenous genealogies, land rights claims and conducting research within one's own community. Research in geographically remote Indigenous communities was noted as stressful because of technical communication difficulties.

Comparative research between Indigenous Communities was also perceived as difficult because of differing ways of classifying Indigenous knowledge within the diverse Indigenous knowledge traditions. Moreover, conducting research in communities where either local community political and/or inter-family rivalry were existent was also noted as being very stressful because of communication difficulties relating to exploring 'the total story'.

Having analyzed participants' views on the actual learning that was taking place within their study engagement, I now analyze their perspectives on postgraduate program provision.

PART 4: LEARNER PERSPECTIVES

Conceptualizing learner perspectives about their programs entails a descriptive account of their perceptions about program quality together with their perceptions of how improvements might occur.

Headings used to describe participants' perspectives on their program engagement are perspectives on the learning path, and guidelines for the learning path.

Perspectives on the Learning Path

Participants were dissatisfied with their learning situation (See Chapters 4-6). Significantly, their major learning constraint was identified as 'culturally inappropriate' education provision despite other program deficiencies. Moreover, conflicting perceptual attitudes about the role and function of supervisors added complexity to an already complex learning situation. Supervisors are cast in the role of trainers but, participants perceived them as teachers. This issue is revisited in the next section of this chapter.

Setting aside cultural awareness/sensitivity issues, many participants said their supervisors and respective departments were supportive despite their Western oriented mind-sets. The occurrence coincides with the view, (alluded to in the literature), that supervisors find it difficult to know how to accommodate culturally diverse students. It was noted in the literature that, in some cases, difficulty in dealing with culturally diverse students arose from individual supervisor's lack of cultural awareness.

Participant perceptions of a successful program (See Chapter 6 pp.261-262) substantiated the generally held view, in the literature, that the concept of success is not value neutral. Their views of 'success' corresponded with that posed in the literature. That is, that 'success' for Indigenous persons is measured by degree of acceptance of, and ability to function in both the various Indigenous communities as well as non-Indigenous communities. The data (See Chapter 6), however, provided additional information on this concept which is outlined below.

A successful research program was noted as one that provided a comprehensive program in relevant research related content. Quality instruction in both Western and Indigenous knowledge traditions and perspectives was considered fundamental to satisfactory educational content delivery. Satisfactory program delivery was also noted as corresponding to access to adequate levels of resources such as study space, access to reliable computers, funding for research projects, access to e-mail, and the internet.

Three sub-categories of the concept 'success' were evident. These are successful (learning more than anticipated in both Indigenous and non-Indigenous traditions), semi-successful (only semi-realization of study aims and goals), and minimally successful (an earned qualification but non-realization of study aims and goals).

Attainment of success (See Chapters 4-6) was collectively noted as requiring *a good relationship with your supervisor*; a supervisor who was receptive to Indigenous culture and/or *other ways of doing things*; mentoring and/or networking arrangements; a *supportive department and university*; a *supportive* learning environment including family, community, and peers; adequate funding for both a living allowance and research endeavours; and a well-resourced university.

A well-resourced university (See Chapter 4 pp.168-174) was perceived as one which demonstrated practical 'student support' initiatives in terms of human resources, physical/material resources, program content, and financial resources. In human resource terms, fundamental requirements included supportive university administration, environments, and departments including supervisors who were sensitive to (positively disposed toward acceptance of), and familiar with Indigenous knowledge traditions and daily cultural practices.

Physical/material resources (See Chapter 4) deemed essential were sufficient space/rooms for students to study on-campus. An effective information technology infrastructure including waived or reasonable fees, access to e-mail and the internet was also considered important. A well-resourced local library was deemed as one that had sufficient relevant disciplinary material and/or free or reasonable fees for inter-library loans.

Resources relating to program content involved established procedures for a comprehensive range of research skills seminars, and a well-resourced Indigenous Support Program including academic support services for postgraduate students. In funding terms, perceptions of 'well-resourced' included adequate and accessible levels of research funding for attendance at conferences and seminars

Since no formal opportunity was provided for acquisition of researcher expertise in Indigenous cultural traditions, participants continually reflected on how their training programs might be improved. These signposts on the path are discussed next.

Guidelines for the Learning Path

The data revealed practical suggestions for program improvement. These suggestions were framed on the principle of Indigenizing research training as outlined in Chart 4: *Guidelines, Indigenizing Postgraduate Research Training*.

Chart 4: Guidelines, Indigenizing Postgraduate Research Training.

Improvements: Mandatory 'Standard' Program Omissions

Program Orientation: suggestions (See Chapter 4) for satisfactory and adequate program orientation included a broad overview of individual program content and learning sequence; academic requirements and expectations such as disciplinary conventions and protocols; procedures for monitoring progress, and anticipated learning outcomes in regard to where their individual qualification would situate them within academia.

It was also suggested (See Chapter 4) that discussion take place about student's study aims and objectives; cultural heritage perspectives; prior research background and prior skills development level; perceived skills development required; knowledge and understanding of the research process; knowledge of academic conventions; as well as perceptions about intended research topic, methodology and requirements for submitting research proposals. And, further that, information be given on relevant reading lists, or at the very least verbal or written guidelines be given on sources of information about both their topics and intended methodologies.

Research Skills Units/Seminars: suggestions for additional inclusions to existing research skills units and/or seminars included Indigenous perspectives relating to methodological issues, protocols, ethics, and intellectual and cultural property rights. Other additions encompassed orality to literacy, autonomous learning, negotiation skills, and philosophy. Full exposure to the various types of research software available was also deemed beneficial.

A suggested list of Indigenous protocols: included hierarchical communication procedures through first contacting local Elders and Community Councils; compliance with Indigenous introduction protocols; adherence to Indigenous *talking* and *asking* protocols; respecting local customs; conforming with Indigenous giving and receiving protocols; respecting local knowledge traditions and heritage;

and co-operatively establishing procedures for intellectual property rights.

Careers Orientation and Professional Development: foremost in the minds of participants (See Chapter 4) was the concern that academia understand that Indigenous postgraduates needed to forge career paths within both the Indigenous and non-Indigenous worlds. And, further that, Indigenous (See Chapters 4-6) approaches to study engagement were framed on principles of capacity building to become Indigenous culturally aware/sensitive researchers.

Effective (See Chapters 4-6) ways to accomplish dual cultural goals, signalling dual opportunities and training, are outlined in following schedule of activities:

conducting a pilot study; preparing 'funding for research' submissions; publicising a thesis in progress; learning about the relative value and reputations of relevant refereed journals; writing articles for refereed journals; extracting articles from a thesis in progress; writing papers for presentation at conferences; attending and presenting papers at national and international Indigenous conferences at home and at overseas venues where possible; participating in short term Indigenous professional exchange programs; arranging short term visitations to Indigenous Communities; and advice/assistance in joining Indigenous and non-Indigenous professional organizations.

Other proffered areas for inclusion within formal training encompassed training in lecturing, 'how to supervise postgraduates', and practical experience and/or familiarization with 'being a professional researcher'.

'Standard' Resource Provision: proposed ways in which departments (See Chapter 4-5) could support students were listed as allocation of adequately equipped space on campus; access to research software; provision of opportunities for research degree students to attend conferences and seminars; maintenance of a comprehensive data base of funding for research agencies; and liaison with AEU's to provide cultural awareness training for supervisors.

In addition, external students (See Chapter 4) suggested that their learning situation would be improved by establishing reciprocal arrangements with other universities; allocation of adequately equipped space on campus for visiting external students; and access (either at no cost or low-cost) to e-mail and the internet as well as electronic library facilities.

Improvements: Equity Provision Omissions

Mandatory Equity Resource Provision: ways in which AEU's (See Chapters 4-6) could provide academic support for Indigenous postgraduates comprised seminars on 'how to handle racism'; 'how to balance race and academia'; 'how to establish a network'; Indigenous theoretical perspectives; as well as Indigenous research ethics, intellectual and cultural property, and Indigenous protocols.

It was further suggested that AEU's provide opportunities for interaction with other postgraduates and Indigenous academics and researchers. Publishing (See Chapter 4) annual sets of papers, written by both undergraduates and postgraduates, was considered a viable way to provide opportunities for sharing ideas and, increasing the existing Indigenous Knowledge pool.

Expected Equity Culturally Sensitive Supervisory Arrangements: preferred supervisory qualities (See Chapter 4) were delineated as: expertize and experience in proposed area of enquiry; methodological expertize; shared understandings and experiences of 'cultural barriers' faced by marginalized sectors of Australian society; respect for and understanding of, Indigenous students and their cultural heritages and traditions; and proven community endorsed experience in researching Indigenous issues. Participants indicated that cultural awareness training (See Chapter 4) for supervisors would contribute to their effectiveness.

Effective Strategies (See Chapter 4) for co-opting additional culturally appropriate expertize constituted arranging either one or more mentors; enlisting the aid of tutors; and establishing networks.

Optional Equity Culturally Appropriate Education Provision: participants emphasised that improvement in all aspects of the knowledge production process (See Chapters 5-6) was contingent on academia's willingness to uphold a commitment to democratic principles of academic freedom for all cultural Groups.

Failure to implement this fundamental academic principle through providing opportunity to include Indigenous perspectives across program content was/had impeded and/or subverted Indigenous postgraduates' goal of Indigenous control in research. That is, impediments to, and/or subversion of, participants' attempts at interpreting and representing their own knowledge traditions, (that of the various Australian Indigenous cultural heritages), in a culturally appropriate manner.

Participants (See Chapters 4-6) implied that co-operative inter-cultural communication and academically responsible adaptation in establishing

and promoting their entry into the Australian research scene was a logical and sensible way to proceed. Hence, the importance of cultural awareness training for supervisors and university administration. And, also, awareness of the need for mutually beneficial intellectual exchange of ideas and understandings about the role and function of Indigenous postgraduates as a new socio-cultural group of researchers on the global research scene.

In the interim, it was suggested that the various disciplines remain open to inclusion of Indigenous developmental methodological perspectives. It was further suggested that existing scholarly traditions be open to inclusion of Indigenous introduction protocols as part of the standard thesis format.

Monitoring Progress and Examinations: respect for Indigenous Elders as knowledge experts (See Chapters 4-6) in their various cultural traditions was considered fundamental to student progress and subsequent thesis examination procedures. Consequently, participants suggested that local universities re-think their processes for monitoring annual progress as well as that of thesis examination processes.

Improvements: Learning Environment

University: Proffered strategies (See Chapters 4-6) for improving inter-cultural relationships between academia and Indigenous students consisted of cultural awareness sessions coupled with a commitment to acting in principled agreement. Fostering inter-cultural respect was seen as a fundamental aspect of any constructed initiatives.

Indigenous: Suggested ways to improve the interface between Indigenous researchers and the various Indigenous local communities were subsumed under the strategy of Indigenous community education about research in general and, research practices in particular.

A provisional schedule (See Chapter 5) of pertinent issues offered by participants included the meaning and purpose of research; the generalized benefits of research; the phases in the research process; the role and function of researchers, both Indigenous and non-Indigenous; and practical assistance in constructing guidelines containing criteria for both selecting individual researchers and assessing their performance.

Framing (See Chapter 5) Giving and Receiving protocols as part of the research process was also perceived as beneficial for intra-cultural relations. In other words, that such protocols constitute passing information, discussion of topical issues, discussion of aspects of research such as cultural property issues, ethics in research, and the role and function of various research roles such as research assistants, assistant researchers, and principal researchers.

The guidelines for program improvement outlined here in Chart 4 are self-explanatory. Similar to the learning constraints outlined in Chart 2, the significance of the list of guidelines for program improvement rests in the fact that there are so many of them, and they encompass all program components. Importantly, the listed guidelines in Chart 4 provide stakeholders with items for an agenda for program improvement.

In conclusion, the conceptualization of the Social World of Learning of this group of Indigenous postgraduates showed that from the beginning to the end of their paths, learning constraints were evident on each stepping stone. However, at great personal financial and psychological costs, expended through self-directed effort, most participants were mainly achieving their study aims and goals, despite program shortcomings. Success in these achievements was evaluated in Indigenous terms, that is, ability to function in both the Indigenous and non-Indigenous worlds.

Importantly, participants' learning achievements indicated that the Indigenous pool of expertise is now being upgraded (increased numbers of persons with postgraduate qualifications), in the Arts/Humanities, Health, Social Sciences and Education areas. Indigenous researcher expertise is also being added to these professional areas.

Furthermore, this group of students had/were fulfilling Indigenous community obligations by laying foundations for a Sense of Place in postgraduate education scene. They were also leaving signposts (guidelines for program improvement), for others to follow on this new educational path. Importantly, participants revealed that postgraduate qualifications symbolised educational empowerment (See Chapters 4 & 6) and, thereby, provided greater opportunity for contributing to

Indigenous self-determination and cultural survival within a variety of forums.

Consequently, educational benefits, can/will accrue to the collective Indigenous Community and the broader Australian Community as a result of the efforts of this group of students.

VALUE JUDGMENTS: POSTGRADUATE PROGRAM PROVISION

Having conceptualized participants' Social World of Learning, value judgments about program quality can now be made. Consistent with democratic evaluation principles, the value judgments involve decisions about program congruence and program constraints. The value judgments thus serve to illuminate issues for program improvement.

Headings used in this section are value judgments: program quality, program improvement, and implications for stakeholders.

Value Judgments: Program Quality

Analysis of the conceptualization of the Social World of Learning of the group of Indigenous postgraduates forming the basis of this Study uncovered a complex situation of program congruence and non-congruence. Program congruence is discussed according to Standard mandatory program provision and Equity provision.

Standard Program Provision

Standard program congruence (See Parts 2 & 4) broadly existed for coursework master's degree students. To the extent that students are/were being provided with supervisors (See below), and resources, as well as instruction in research skills and the practical application of the process of research, the statement is valid.

However, program congruence for research degree (both master's by research and PhD) students (See Parts 2 & 4), either did not occur, or adequately occur, in the third content strand of their programs, that of professional development and careers orientation, except in two cases. Otherwise, standard program congruence existed similar to that provided for non-research degree masters students.

Within the broad pattern of program congruence variations, three serious mandatory program delivery omissions and two 'arguable' omissions were apparent, for all students. One omission constituted failure to ensure participants received adequate and appropriate orientation (See Parts 2 & 4) to their individual study programs. Since postgraduate education is a new area for Indigenous students the omission was particularly grave.

A second serious omission, that of culturally appropriate supervisory arrangements, also seriously constrained students. Inter-cultural communication difficulties in the free exchange of ideas as well as lack of understanding of participants' Sense of Place space claim hindered supervisor-student interaction. Setting aside Equity measures, these universities appear to have forgotten that educational institutions have an obligation to provide satisfactory instructional arrangements for all students within their care. Inasmuch as postgraduate research training

is based on a 'trainer-trainee' model, the administrative lapse is also particularly grave.

A third serious omission, provision of a supportive learning environment, also seriously constrained participants in their learning endeavours. Their learning environment reflected the conditions signalled in the literature, that is, academic alienation and isolation and devalued image and status through lack of attention and/or hostility to their various Indigenous knowledge traditions and cultural practices.

One arguable omission relates to adequate Standard program resources (See Part 4), and whether these were provided for this group of postgraduates. Adequate levels of resources such as study space, access to reliable computers, funding for research projects, access to e-mail, and access to the internet. The second arguable omission concerns culturally appropriate examiners (See Part 2), and whether they were provided. Further research is needed to elucidate both these issues.

Equity Provision

Equity provision measures were totally ignored for this group of students, except in one case. Omissions included failure to provide mandatory Indigenous Support Program⁴⁷ services (See Parts 3 & 4); failure to comply with the 'expected' Equity *provisos* of ensuring culturally sensitive supervision and a supportive learning environment (See Parts 2 & 4), as already stated, and failure to take up the option of providing culturally appropriate education (See Parts 2- 4) provision at the local level, except in one case. These Equity omissions parallel

⁴⁷ The failure arises from lack of sufficient funding for academic service provision for both undergraduates and postgraduates. Consequently, undergraduates receive priority attention.

those identified in the literature, indicating widespread non-compliance with policy-based Equity measures among universities.

Four other serious inter-related program deficiencies were also apparent. First, the Study findings provided substantive evidence that mandatory Vice Chancellor's Committees are/were abrogating their responsibilities in monitoring learning conditions for this group of students. Had they not, this student group would not have faced so many learning constraints in either mandatory program terms or Equity terms.

Second, not taking up the option of providing culturally appropriate education demonstrates lack of commitment to academic freedom, a prized university value. That is, disciplinary communities' hesitancy to entertain incorporation of Indigenous perspectives within their disciplines demonstrates lack of commitment to academic freedom. Third, these universities were not undertaking adequate measures to deal with institutional and personal racism as part of prevailing university culture, further demonstrating a misplacement of universal educational values.

Fourth, these universities are/were upholding institutional structural violence by complying with determinations arising from a national education policy that the literature (See Chapter 2 pp.34-41) exposes as constructed on a flawed educational idea. That is, the notion that existing policy-based Equity measures actually provide Equity groups with the opportunity to catch-up and thereby attain equality of educational opportunity. It is not within the realm of this thesis to elaborate on this issue but, merely to point out how the issue affects the basis of existing postgraduate program provision for Indigenous postgraduates.

In summary, the universities that were implicated in this Study were not fulfilling policy promises within the boundaries of either Standard program provision, or those promises relating to Equity provision. Based on the above-cited evidence the conclusion is drawn that existing postgraduate program provision for this group of Indigenous postgraduates was of very poor/unacceptable quality due to serious program deficiencies indicating poor program administration. The learning situation provides further evidence of the prevailing notion arising from the literature (See Chapter 2 pp.34-41) that the 1988 Higher Education Policy legitimizes structural violence and institutional racism across all facets of program provision.

Learning Constraints

In educational terms, failure to deliver educational promises enshrined in national policy, both in mandatory 'standard' program provision as well as Equity provision (in mandatory, expected, and optional areas), contributed to the severe learning constraints experienced by participants. The number of constraints listed in Chart 3 and Chart 4 attest to the far-reaching extent of the constraints across all program components. Since these constraints have already been outlined in the preceding conceptualization, the Social World of Learning of Indigenous Postgraduates, it is not necessary to repeat them here.

University failure to take responsibility for this group of culturally diverse Indigenous students within their educational care caused participants to devise adaptive actions that resulted in additional workloads and mental and emotional stress. Notably, even though only PhD students are required to be independent learners, all students in this Study were forced to become so, except in one case. Consequently,

a heavy and educationally unacceptable learning burden was placed on the master's degree students. This is questionable educational practice.

Furthermore, in bureaucratic terms, program provision was not efficient inasmuch as time-to-degree was extended in most cases. However, it is/was too soon to make value judgments about program effectiveness (the number of students successfully completing programs), given the stage in their programs participants were at when this Study was conducted.

I emphasize the fact that the value judgments that are delineated here pertain to the nature of existing program provision for the group of Indigenous postgraduates who formed the basis of this Study. Importantly, the value judgments illuminate understanding of the quality of postgraduate program provision for this group of Indigenous postgraduates, according to Democratic Evaluation principles. These value judgments are now available for use by stakeholders for the purpose of improving this group of Indigenous postgraduates' learning situation.

Having made value judgments about program provision in terms of program congruence and learning constraints and subsequent determinations about program quality my Democratic Evaluation task has been fulfilled. Nevertheless, since program improvement can result from Democratic Evaluation, a discussion for such improvement follows.

Program Improvement

Changes at the local university level could readily be implemented through co-operative interaction between stakeholders. Issues noted here for discussion at such consultations are based on participants' suggestions for program improvement as well as their pro-active responses to their learning circumstances. The framework for discussions is proposed by self-as-researcher in compliance with agreed co-operative researcher-participant arrangements (See Chapter 3 pp.110-112), that is, the allotted task of analysis of the data and subsequent compilation of the research findings.

Local Level Issues

At the local level, the universities concerned in this Study could enhance the learning situation for this group of Indigenous postgraduates by ensuring that they fulfil national policy promises underpinning Standard program delivery. Immediate practical steps to address issues of racism would also greatly improve the learning circumstance for these students as would an improved learning environment displaying inter-cultural respect.

Participants' suggestions for improvements to existing Standard postgraduate program provision have already been outlined in Chart 4: *Guidelines, Indigenizing Postgraduate Research Training* (See pp.296-299) in the preceding section of this chapter. Their suggestions included satisfactory and adequate program orientation, inclusion of Indigenous perspectives within Research Skills Units/Seminars, comprehensive two-way/cross cultural training in Professional Development and Careers Orientation, and improved 'Standard' resource provision especially for external students.

Some specific participant suggestions for program content are outlined in Chart 3: *Indigenous Postgraduate Researchers, Useful Guidelines for Role and Conduct* (See pp.291-192). Their suggestions include useful guidelines for Indigenous researcher role and conduct encompassing a scholarship code, researcher qualities, useful research skills, and researcher climatic issues.

Participants' also suggested that a review of procedures for Monitoring Progress and Examinations (See Chart 4 p.299) would improve their chances in course completion outcomes. Discussions would need to focus on participants' perceptions of 'success', and satisfactory criteria for culturally appropriate examiners for Indigenous students. That is, in-depth discussion and subsequent agreement to be reached about a place and role for Indigenous knowledge experts as well as criteria for the suitability of international Indigenous examiners.

The universities concerned in this Study could also enhance the learning situation for this group of Indigenous postgraduates by complying with national Equity policy promises and recommended/suggested Equity provisions. Participants' suggestions for Equity improvement encompassed the mandatory Equity measure of provision of access to an adequately funded Student Support Service so that their learning needs could be accommodated; the expected Equity measure of providing culturally sensitive supervisory arrangements and a supportive learning environment; and importantly, the optional Equity measure of providing culturally appropriate education.

Significantly, participants' suggestions for program improvement provides evidence that incorporating Indigenous educational principles based on "culturally appropriate education provision" outlined in the 1989 NATSIEP policy (See Chapter 2 pp.34-35) was fundamental to

their learning aims. In particular, the aim of becoming culturally aware/sensitive Indigenous researchers with sensitivity to the various Indigenous and non-Indigenous knowledge traditions. The fact that the universities concerned are/were not taking up this optional Equity measure caused participants' to devise coping strategies to ensure personal cultural safety (See Chart 3 pp.291-292).

For this group of Indigenous students the learning ramifications of academia's lack of understanding and/or devaluing of Indigenous knowledges and cultural practices translated into spiritual/cultural, mental, emotional, and physical constraints. Notably, this group of students provided useful information on the inter-face between program components and cultural safety constraints. These are outlined in Chart 2: *Indigenous Postgraduate Researchers, Cultural Safety Constraints* (See pp.282-283).

Participants' 'preferred learning conditions' have already been outlined in Chart 1: *Indigenous Sense of Place, Postgraduate Research Training* (See p. 273). Notably, their learning adaptations provide evidence that their learning needs could be accommodated through a change in program culture. Specifically, an alternate curriculum model organized on principles of inclusiveness not exclusiveness, that is, equal legitimacy - equal attention to both Indigenous knowledges and non-Indigenous knowledges and associated research practices.

Participants' pro-active learning responses showed that inclusive curriculum is achievable within the framework of research training but, considerable curriculum design refinements would need to occur. In particular, a re-thinking of the relative merits of the supervisory 'apprenticeship/trainer-trainee' model versus a curriculum-centred model. This Study has shown that the latter model, or a balanced blend

of the two models, is more suitable for this group of Indigenous postgraduates.

Importantly, participants' emphasized the fact that any program refinements would need to be underpinned by associated changes in mind-sets (See Chart 4 pp.296-299) involving lecturers and supervisors knowledge/expertize in, and acceptance of, as well as respect for, inter-cultural Indigenous/non-Indigenous knowledge differences and cultural practices.

In administrative terms, the poor quality of overall program provision for this group of students provides evidence of the need for adequate and effective episodic program monitoring. Two main administrative bodies are implicated, relevant Faculties and/or Departments as well as V-C Indigenous Access and Participation Committees.

Appropriate institutional accountability procedures for adequate monitoring and reporting of compliance with Equity provision measures is fundamental to this task. The 1997 CAPA recommendations (See Appendix One) offer monitoring guidelines which universities could utilize. Importantly, many of the program changes suggested by participants' are not immediately resolvable but, initiatory action could be set in train in co-operative discussion and agreement with relevant stakeholders.

Given that the situational context of any education program shapes the curriculum, changing a curriculum often involves changing the context (Patton, 1990). Participants' suggestions indicate that for educational improvement to occur for them, policy implementation procedures and, perhaps policy change, might need to take place at both the local and national levels. It needs to be noted that any recommendations for significant changes in implementation procedures and/or policy change

would need to arise from local and, where relevant, national consultations with relevant stakeholders.

The Study findings provided evidence that any action taken to improve the learning situation for students needs to be framed on agreed principles of inter-cultural respect. Whether this in principled action ought to be framed on the prevailing useful political strategy of Reconciliation needs to be determined by the relevant stakeholders. Notwithstanding, participants' emphasized that discussion/awareness of improving inter-cultural relationships between academia and Indigenous students needs to take place within the framework of 'cultural awareness' sessions and, involve a commitment to fostering inter-cultural respect.

Lastly, the Indigenous university staff members participating in this Study were subjected to heavy workloads (See Chapters 4-6) because they were expanding an already busy schedule involving additional/other research to include other research activity as part of their study engagement. Discussion of existing conditions of employment and career advancement opportunities requires discussion preliminary to improved conditions for this sector of university staff. Moreover, ways to increase opportunities for Indigenous postgraduates to enter academia as staff members requires serious discussion.

National Level Issues

Far-reaching implementation procedures and/or policy change (either at the local or national levels) cannot be substantiated on the basis of one small groups' experiences. Therefore, a need is signalled for a national mechanism whereby the findings of Studies such as this one can be channelled into a national Indigenous Higher Education information

base. Presently, two relevant national Indigenous education groups exist, The Indigenous Higher Education Association and NIPAAC, the National Indigenous Postgraduates' Association Aboriginal Corporation. Whether another national Indigenous body is needed is a matter for future broad Indigenous consultation and deliberation.

Implications for Stakeholders

Headings used to outline the implications of the foregoing value judgments for stakeholders are implications for universities, and implications for Indigenous Communities.

Implications for Universities

Opportunities to change and, thereby, enhance the educational circumstance for this group of Indigenous postgraduates are constrained by the way programs are monitored and evaluated (See Chapter 2 pp.34-50) at the national level. That is, through numerical scaling concerning access, participation, and successful course completions which forms the basis for educational decision-making.

Consideration of a changed theoretical approach to program monitoring and evaluation research is indicated from the experiential data provided by this group of Indigenous postgraduate students. Notably, the effectiveness of specified university strategies listed in the DETYA 1999 *Higher Education, Indigenous Education Strategies 1999-2001* is yet to be fully analysed. Moreover, the effectiveness of this DETYA review procedure as a satisfactory mechanism for monitoring culturally appropriate education provision for Indigenous students within 'mainstream' programs, is also yet to be fully tested.

I now discuss the educational and cultural implications of prevailing postgraduate program provision for the various Australian Indigenous Cultural Groups.

Implications for Indigenous Communities

The Study findings revealed that this group of postgraduate students' learning experiences could be significantly improved through increased indigenous community understanding of Indigenous postgraduates' motivation for study and the various learning obstacles they face on their learning paths both within and outside universities.

Participants' proposed discussional issues (See Charts 1-4), arising from their learning experiences, encompass the entire spectrum of their program engagement. They either stated or implied that the following list of discussional issues would improve their circumstances through furthering Indigenous community understanding of their learning conditions.

The discussional issues are: students' perceptions about conducting research in the various Indigenous communities; their difficulties in writing orality to literacy; the need for a set of Indigenous researcher protocols; the need for the assignment of 'a place' for Indigenous researchers in contemporary Indigenous society; the need for, and content of, local Indigenous Community education programs about Indigenous research issues.

Indigenous community understanding and co-operative attention to the above-cited issues would considerably improve this group of Indigenous postgraduates' learning experiences. The realization of their community-centred learning aims, Indigenous self-determination and cultural survival, could thus be more easily achieved.

In conclusion, the educational developments described in this Study show that symbolic and physical postgraduate space within universities is, for Aboriginals and Torres Strait Islander postgraduates, a reality. However, the quality of that space for this group of Indigenous students requires improvement across all program sectors.

Instituting and implementing the program changes and/or improvements annotated in the preceding section of this chapter, is an achievable goal. However, it requires a commitment and willingness to change program cultures and program content matched with changed/tolerant mind-sets and funding allocations.

The universities concerned in this Study need to note that this group Indigenous postgraduate students have/will become culturally sensitive researchers, mainly because they are taking/took the time and effort to incorporate Indigenous cultural perspectives across all program components. Significantly, this group of students have/will become empowered through culturally appropriate research training despite serious educational constraints placed on them due to prevailing program delivery practices within their associated universities.

The collective Indigenous Community will also benefit from the research endeavours of this group of students through their increased researcher expertise and knowledge contributions by way of social capital. The wider Indigenous Community as well as the broader

Australian community will also benefit from an increased number of Indigenous professionals across a spectrum of professions.

CHAPTER SUMMARY

In this chapter a conceptualization of the Social World of Learning of a group of twenty Indigenous postgraduates was presented. Subsequent analysis of the conceptualization resulted in value judgements leading to determinations about program quality. Suggestions for program improvement were proffered and implications for stakeholders noted.

In the next and final chapter of this thesis, a summary of the major findings and conclusions of this Study and their inter-relationship with the broader body of postgraduate literature will be offered.

CHAPTER EIGHT
SUMMARY AND CONCLUSIONS:
THE END OF THE TASK

OVERVIEW

Having reached the end of the track of my co-operative research task, I now summarise my research process, procedures, and the research findings in this the final chapter of this thesis. The chapter ends with conclusions about this Study and future directions for Indigenous postgraduate education.

Chapter contents are presented under the headings, Re-statement of the Research Task, Summary Description of Procedures, Major Findings, Areas for Further Research, and Conclusions.

RE-STATEMENT OF THE RESEARCH TASK

This Study has focused on constructing a descriptive conceptualization of the Social World of Learning of a group of twenty Indigenous postgraduates' as they learned to do research. This is a new enquiry area, information on the phenomenon is thus limited. Only one Study exists on Indigenous postgraduates, the 1997 CAPA IPS Team's, *Indigenous Postgraduate Education*, its focus was barriers to participation.

In the first instance this Study responded to a broad priority recommendation outlined in the 1994 *National Review of Education for Aboriginal and Torres Strait Islander Peoples* commissioned by the Department of Employment, Education and Training (DEET 1994b, 46). The recommendation calls for "the development of indicators of the quality of Aboriginal and Torres Strait Islander Peoples' educational experiences".

In the second instance, the Study responded to four 'recommendations for additional enquiry' proposed in the 1997 CAPA IPS⁴⁸ document. The recommendations are Recommendation XIV (research complexities and protocols in Indigenous communities), Recommendation XIX (research into the nature of cultural differences impeding student progress), Recommendation 21 (evaluation of current practices and procedures in relation to Indigenous postgraduates), and Recommendation 25 (examination of issues relating to Indigenous epistemologies and research ethics).

I approached my research task from a Curriculum Studies perspective, albeit an Indigenous one. It involved investigating and describing a

⁴⁸ CAPA Secretariat recommendations are annotated in Roman numerals while the CAPA IPS recommendations are noted in Arabic numerals.

postgraduate program phenomenon, that of research training and Indigenous postgraduates' views of their experiences of that phenomenon (Kellehear 1993, 21; Sarantakos 1993, 37). I anticipated that investigation of the phenomenon would provide theoretically sound cultural information about the quality of program provision through insights into:

- university research training program provision and the learning environment within which it is provided (program setting),
- what postgraduates learn by way of knowledge content and research skills as part of their various processual research training programs (program activities),
- who/what constitutes this new social group of postgraduates, their educational backgrounds, their motivation for postgraduate study (student profiles),
- how postgraduates perceive their various learning experiences and subsequent learning outcomes (student perspectives).

I also anticipated that the cultural information provided by these four broad above-cited curriculum insights would increase understanding about the nature of the knowledge being produced by Indigenous postgraduates. And how, or whether, it influences and/or shapes the contemporary face of Indigenous cultural traditions and cultural practices, as well as those of wider Australia. These are the issues that formed the basis of this Study.

SUMMARY DESCRIPTION OF PROCEDURES

Essentially, I perceived that supplying a conceptualization of this new phenomenon, (the Social World of Learning of Indigenous Postgraduates), would raise the probability of its use, and therefore, opportunity for further investigation of related issues (Glaser 1978, 10; Woods 1986, 140). Furthermore, I framed the Study as a curriculum

evaluation endeavour because evaluation research has a greater impact than purely descriptive research (Patton 1990, 271). However, the complexity of the research task limited in-depth discussion of all related program issues.

I chose this approach because the only empirical study *Indigenous Postgraduate Education* in this new enquiry area conducted by the 1997 CAPA IPS Team had focused on barriers to participation. It had not provided a descriptive foundation as a basis for further research nor was it designed to do so.

For my research purposes I selected Democratic Evaluation, using reflexive ethnography underpinned by phenomenological principles., to facilitate cultural description from the students' point of view. Neither ethnographic nor phenomenological approaches allow for problem solving (van Manen 1990, 23), nor do they allow for causal relationships to be explored (van Manen 1990, 23). However, when these approaches are used for curriculum evaluation purposes value judgments do arise.

I anticipated that value judgments about program quality in this Study would arise from features of specific program offerings identified by the participant (Davis 1980, 30; Patton 1990, 127-128). Consistent with this type of investigation, application of the evaluative findings can lead to program improvement (See *inter alia* Davis 1980, 127; Greene 1994, 540; Stake 1994, 239). Suggested improvements can consist of changes in either methods, or materials, or learning environments (Davis 1980, 129), and/or a change in the culture of a program (Patton 1990, 68).

Importantly, this Study differs from existing postgraduate education evaluative practice inasmuch as an interpretivist framework is used

rather than the commonly used functionalist framework⁴⁹ (see for example, Cullen *et al.* 1994; Baker *et al.* 1997; Pearson & Ford 1997; R. West 1998). Notably, the CAPA IPS Team also chose not to use a functionalist framework. Instead the Team followed national Indigenous research procedures by using a consultative approach.

I chose Democratic Evaluation as a more suitable alternative for two main reasons. A functionalist approach treats the area as unproblematic and is “largely uncritical” towards it (Sargent 1994, 3). In practice, this form of theorizing locates the various diverse cultural groups within pluralist Australia, in a defined hierarchical structure (Hunt 1978, 3; Giddens 1989, 429). Moreover, cultural factors for culturally diverse groups such as Indigenous postgraduates are not taken into account (See for example, Cullen *et al.* 1994, Baker *et al.* 1997, Pearson & Ford 1997, R. West 1998).

Furthermore, I departed from normal Democratic Evaluation practice by focusing on only one sector of stakeholders, the students, so that ontologically and axiologically they would feel free to exercise ‘control’ of the Study. Notwithstanding, a Democratic Evaluation approach enables stakeholders and related interest groups to enter the social world of learning research by way of a detailed descriptive account (Patton 1990, 203; Pinar *et al.* 1995, 213). Their understanding of the phenomenon could thus be increased (Patton 1990, 203; Pinar *et al.* 1995, 213).

Being mindful of the potential implications of preliminary research in a new field, I viewed the Study as a co-operative venture (See Chapter 3 pp.110-112). The agreed power-sharing arrangement (See below)

⁴⁹ Other theoretical frameworks mainly used in analyzing Australian higher education, according to Meek (1990, 203) are “political pluralism or conflict approach and the neo-Marxist approach”.

between self-as-researcher and the participants suited our purposes and time commitments. Otherwise, my role involved publicising the fact that the Study was in train and airing generalized findings where appropriate and applicable, throughout the duration of my own study program.

Researcher tasks constituted self-as-researcher designing the Study, conducting the research, analyzing and compiling the findings, providing intermittent participant up-dates, arranging participant 'member-checks' of the data, organizing intellectual property matters, submitting the thesis for marking, and finally, organizing distribution of the research findings.

My procedural exploration involved the use of two sources of data. One source of data consisted of the existing literature on postgraduate program provision together with relevant literature on Indigenous postgraduate education. Since postgraduate education is a new educational space for Australian Indigenous Peoples (DEET 1994b; CAPA 1997), mapping the area has only recently begun. For this reason, the literature review was used as a mechanism for outlining the stepping stones on the learning path that postgraduates are required to follow.

This approach corresponded to evaluation practice commonly used in the broad field of education but not by theorizers involved in national education reviews and evaluations mainly because the field is familiar to stakeholders. Instead, theorizers focus on program elements and compare them with existing literature and their data findings (See for example, Cullen *et al.* 1994; Baker *et al.* 1997; Pearson & Ford 1997; R. West 1998).

The second source of data was derived from personal experiential accounts provided through interviews with twenty Indigenous postgraduates: three past postgraduates and seventeen present ones. Using semi-structured informal interviews subsequently analyzed by constant comparative analysis facilitated data collection and analysis. Indigenous interviewing procedures incorporating Indigenous protocols were followed. Development of concept-evidence links were primarily intended to construct theory, by way of a conceptualization of the Social World of Learning of this group of Indigenous postgraduates, rather than to test theory.

Given that participants in the Study formed such a small group, disguising people was very difficult, as previously stated (See Chapter 3 p.120). Consequently, where disguise was impossible and the issue perhaps harmful/threatening to the participant - I left the information out. In some cases, I checked with the participant and, depending on their advice, either used/did not use the information. In cases where disguise was difficult but the issue was non-threatening - I included the issue, for example, a person doing their fieldwork overseas without actually mentioning the specific overseas country.

Both the literature (Harris 1992, 5; Weir 1996a, 12-13; CAPA 1997, B40) and the data supported my broad basic premise that 'it is arguable whether Australian government education institutions serve the needs of Aboriginals and Torres Strait Islanders in a culturally appropriate manner'.

The Study findings showed that the needs of this group of Aboriginal and Torres Strait Islander students were not being served in a culturally appropriate manner. For example, all participants' found it necessary to devise strategies to include Indigenous perspectives through Indigenizing instruction arrangements (organizing Indigenous co-

supervisors and/or mentoring arrangements) and content across all program components such as Research Units and Professional Development and Careers Orientation.

The three fundamental assumptions underpinning this Study were validated for this group of Indigenous postgraduate students. These were: (i) that Australian education institutions, by their existing hegemonic nature, pose inter-cultural socialization difficulties for culturally diverse Indigenous Australians (Harris 1992, 5; Weir 1996a, 12-13; CAPA 1997, B40); (ii) that Indigenous postgraduates who wish to 'write their own culture' might face theoretical difficulties (Langton 1981, 21-22; Hughes 1984, 20; M. Brady 1990, 18); (iii) the idea that engagement of culturally diverse minority group members in a foreign/alien education system often necessitates the use of cultural adaptations/survival mechanisms (Watson 1987 cited in R. Andrews & Hughes 1988, 32; Weir 1993, 39).

MAJOR FINDINGS

This Study's findings increased the existing knowledge pool about Indigenous postgraduates by producing: a conceptualization of the social world of learning research of twenty Indigenous postgraduates; value judgments on the quality of postgraduate program provision within that world; suggestions on ways to improve their learning world; as well as seven research descriptors; and six emergent learning themes. The findings are discussed under the Study's five respective contributions.

Meanwhile, it needs to be noted that the orientation of this Study precludes it from claims of representativeness of Indigenous Australian postgraduates, *per se*, or of Indigenous postgraduates from other

countries (Worsley *et al.* 1970, 112; McNeill 1985, 88; Garman 1996, 22). In this regard, the Study does claim, however, to identify concepts relating to the experiences of this small student group.

Inasmuch as eighteen of the twenty participants were engaged in research degree programs they formed a significant percentage, 18%, of the total number of Indigenous research degree students enrolled during the time-duration of this Study. Participants' experiences and comments are thus worthy of attention within the broad framework of discussions about postgraduate program provision.

Conceptualization: Social World of Learning

The group of Indigenous postgraduates participating in this Study described their Social World of Learning as rewarding in that they were learning most of the time, mainly due to their own efforts. Their learning world, however, was fraught with many learning constraints, institutional and personal racism, as well as inter-cultural and intra-cultural tensions and/or dilemmas.

Situational Context (Program Setting)

The Situational Context (See Chapter 2) constructed from the literature showed that Indigenous postgraduates studying within Australian universities encounter an assimilationist environment with little chance of improving their learning circumstances, that is, a deficit learning approach exists (CAPA 1997, B22). The CAPA IPS Team (1997, B22) defines a deficit approach as one that focuses on changing "participant skills and attitudes" to achieve its targets, without first conducting sound research.

Indigenous postgraduates' prospective learning conditions were also shown to be shaped by two policy-based deficit practices outlined in the 1988 *Higher Education Policy* (DEET 1988a) and related policy guidelines documents. These latter related guidelines documents are 1989 *A Fair Chance For All: National and Institutional Planning for Equity in Higher Education* (DEET & NBEET 1989); 1992 *Research And Research Training in a Quality Higher Education System* (NBEET 1992); and 1994 *Equity and General Performance Indicators in Higher Education* (Martin for DEET 1994).

The one deficit practice, legitimated structural violence, relates to the label Marginal. As previously stated (See Chapter 2 p.36), although bureaucracy views the concepts as neutral, Equity groups argue the reverse is true, in both definitional terms and implementation terms (Gale & McNamee 1994; Burton 1995; CAPA 1997). The other deficit practice, institutional racism, occurs through inattention to the various Indigenous knowledges (See *inter alia* Hughes 1984; Bin-Sallik 1993; Dodson 1994; CAPA 1997).

The prospective learning scene (See Chapter 2) was revealed as a place where a non-supportive learning environment prevails both within academia (See *inter alia* Drysdale 1993, 68; W. Brady 1995, 12; CAPA 1997) and some of the various Australian Indigenous Communities (O'Connor 1995, CAPA 1997); where Indigenous cultural heritage, traditions, and practices are treated as secondary to those of the Anglo-Celtic traditions (Drysdale 1993, 68; Madigan 1993, 52; CAPA 1997); and where students take a pro-active stance against assimilation while negotiating two diverse cultural sets of meaning (Weir 1995 cited in S. Smith 1995, 13; CAPA 1997).

Furthermore, the prospective learning scene (See Chapter 2) was also shown as one where information gaps exist concerning the quality of program content in research units, professional development and careers orientation training, and general resource provision; where they are mainly excluded from the primary formalized information base, that is, national 'mainstream' postgraduate program conferences and evaluations (See for example, Cullen 1993; Cullen *et al.* 1994; Baker *et al.* 1997; Pearson & Ford 1997); and where they have little history in the area (DEET 1994; CAPA 1997); and few role models (CAPA 1997, B30) as behavioural examples.

Learning Experiences

Most participants were achieving their study aims and goals in varying ways and to varying degrees. Notwithstanding, these achievements came at great personal financial and psychological costs, and through enormous self-directed effort.

Access

In Access terms, participants fulfilled the entry preconditions for candidature to postgraduate training, that is, requisite qualifications (AVCC 1990; NBEET 1993), motivational factors (Powles 1984; Baker *et al.* 1997), and mobility requirements (Baker *et al.* 1997; R. West 1998). Analysis of the postgraduate program 'qualification entry' (See Chapter 4 pp.140-141) continuum showed that for this group of students, there is little variation from the prescribed sequential pattern for entry to postgraduate programs.

Participants easily accessed the System (See Chapter 4 pp.140-141) similar to the prevailing Indigenous pattern identified in the literature (CAPA 1997 B30; R. West 1998, 141). They had requisite qualifications (Bachelor's pass or honours degrees and/or prior postgraduate qualifications) and either prior research experience or established research reputations (See Chapter 4 pp.139-140), or the potential for research training (AVCC 1990b; NBEET 1993, 23). The fact that Indigenous students are under-represented in the postgraduate sector, constituting only 0.3% (R. West 1998, 141) further eased their access/entry to the system.

Participants' motivation (See Chapter 4 pp.135-136) for postgraduate study corresponded to the motivational pattern of other Indigenous postgraduates, that of community progress rather than postgraduate qualifications solely for individual aspirations (Williams *et al.* 1993, 304). Acquiring researcher expertise and additional professional qualifications as a basis for cultural survival, self-determination and identity construction were stated as primary considerations. This view corresponds with that of American Indian students (Kirkness & Barnhart 1991 cited in Williams *et al.* 1993, 304).

Personal institutional choice criteria (See Chapter 4 pp.140-141) were framed on the pragmatics of studying where employed (for university staff), or reputations of particular academics rather than the mainstream practice of choosing reputable institutions (Cullen *et al.* 1994). However, some participants' experiences, particularly external students, caused them to realize that studying at well-resourced universities, considerably smoothed learning paths.

The mobility pattern for this small group of postgraduates showed that they were 'mobile' according to accepted postgraduate practice, changing universities and/or supervisors between degrees (Pearson &

Ford 1997, 28). This practice differs from formal practice, that is, the requirement to change institutions between undergraduate and postgraduate degrees and between postgraduate degrees (ARC 1992; Baker *et al.* 1997; R. West 1998).

Institutional changes were due to circumstances rather than deliberate compliance with postgraduate candidature practice (See Chapter 4 pp.140-141). Notwithstanding, the pattern for this group of students differs from the normal Australian postgraduate practice wherein Australians are noted as being less mobile than other countries (Gallagher 1993, 207-209; R. West 1998, 150).

No conclusions can be drawn about access to existing funding sources for a living allowance (See Chapter 4 pp.142-144) other than that current levels of Abstudy funding were perceived as inadequate and inequitable and therefore needed reviewing and upgrading. Those who availed themselves of 'normal' funding sources such as APRA's found funding levels were also inadequate and also needed to be supplemented by university scholarships or part-time employment.

Notwithstanding, insufficient funding (See Chapters 4-5) for study engagement and/or research tasks caused ongoing problems and affected time-to-degree for many participants. One explained, *that's a bit of a distraction from the thesis writing as well in terms of remaining connected*. Participants who preferred not to work but were forced to do so felt that the quality of their research suffered. One stated *I could have done more*. These perceptions and outcomes are similar to those recorded in the CAPA IPS (1997, B34) findings.

In contrast, one participant, an academic, felt that the combination of work and study was beneficial in the sense that *I have a sound understanding of where students sit ... being a student assists me ... as*

Director. Another academic participant felt that *being a staff member makes things easier* because of access to departmental facilities.

All participants found studying and its associated costs expensive (See Chapters 4-5). These costs encompassed such things as inter-library loans; purchasing books and equipment; travel to specialized libraries; travel to fieldwork sites; transcribing costs; payment for computers and software as well as e-mail and the internet. Similar concerns have been raised in non-Indigenous national (Baker *et al.* 1997; Pearson & Ford 1997) and global literature (Bowen & Rudenstine 1992; Holdaway 1993; Phillips 1993).

Personal preparations (See Chapter 4 pp.145-146) for study engagement reflected Indigenous organizational principles, that is, attention to family and community responsibilities together with their practical study arrangements. And, importantly, participants reflected (See Chapter 4 p.146) on potential mind/mental preparation to preserve cultural safety and cultural integrity.

Approaches (See Chapters 4-6) to the universal Indigenous cultural mandate of fulfilling community responsibilities were: fulfilment of community responsibilities as part of work (by academics and government employees); fulfilment through topic-related thesis/project activity (training research assistants); or through community education (about research and the research process); or providing special community services (archival searches and establishing local community projects).

The entire participant group (See Chapter 4 p.146) attested that *organizing your mind* was an important part of personal preparation for study, many having spent quite a few years thinking about their proposed thesis/project topics prior to enrolling in their study programs.

Practical examples were: using one's mind *in a different way*, through *developing a topic*, and *holding [within one's mind] developing ideas about a topic*; organizing their minds to store different sets of information for easy mental retrieval; and to rapidly *switch mind-sets* especially when involved in more than one project.

The two considerations, community and mental preparation, add new dimensions to postgraduate pre-entry preparatory issues. Discussion of pre-program preparatory issues within the non-Indigenous postgraduate community have usually encompassed balancing family and careers (Moses 1989, 21).

Participation

Enrolment/participation (See Chapter 6 pp.254-255) changes among this small group were so frequent (changing from part-time to full-time and/or extending programs) that this category was an un-fruitful avenue for analysis. Two conclusions, however, can be drawn from the occurrence. That is, time-to-degree is longer for employed students (both full-time and part-time), and university staff are more likely to change enrolment during second semester (See Chapter 6 pp.254-255).

The former conclusion corresponds to the Indigenous pattern evident in the literature (CAPA 1997, B44-45) and DETYA 1999 Indigenous statistics which show that more Indigenous postgraduates study part-time and externally than full-time. The latter conclusion adds clarity to the administrative issue of potential 'critical time periods' for enrolment changes.

Significantly, many among this group of Indigenous postgraduates are more likely to take longer than 'normal' time-to-degree time-lines to

complete their studies because of the need to find employment to finance their studies. This pattern corresponds with that of other Indigenous postgraduates (CAPA 1997) and women (Moses 1989) and other similarly financially constrained postgraduates (R. West 1998).

Participants accounts revealed that entry to their programs was unsettling and frustrating (See Chapter 4 pp.150-152). Although participants expected that discussion would take place about their programs (including institutional, departmental and supervisory arrangements and progress and examination requirements as well as their personal aims, skills level, and aspirations) during their first or second meetings with supervisors, it did not happen. Of the few participants who did go to university scheduled general orientation seminars only one found them helpful, the others adjudged them unhelpful because they were *too general*.

The fact that their individual orientation (See Chapter 4 pp.150-152). sessions did not fulfil their expectations was considered unsettling because of lack of understanding of the direction of their paths and a time-line of predictable learning events. Some summed up the situation in six words, *you're left to sink or swim*. Those who were independent learners, (mainly those with prior postgraduate experience or who had either public service or teaching experience), found it easier to proceed.

The unsatisfactory learning circumstance reflects concerns raised by Pearson and Ford (1997, 70) who propose that postgraduates experiences would be improved by a structured entry phase to their programs. Moses (1993, 58) expresses similar views but labels the phenomenon "induction programs".

Participants' experiences (See Chapters 4-6) of the formal socialization process involved extension and expansion of knowledge, acquiring

theoretical skills, and personally attempting to building a network of contacts (Cullen *et al.* 1994, 57). Their accounts corresponded to the evidence provided in the literature by Indigenous scholars that universities teach their own culture and limit opposing views (See *inter alia* Miller 1991; Bin-Sallik 1993; W. Brady 1995).

Conversely, it was also revealed that little or no attention was given to Indigenous knowledge traditions and practices, except in one case. Subtle, or not so subtle, pressure to assimilate (See Chapters 4-6) was a corresponding side effect of such practice. In some cases the pressure was attributed to academic ignorance but, in other cases the pressure was perceived as deliberate. These experiences reflect the structural violence and institutional racism reported in the 1997 CAPA IPS Teams' findings.

Participants responded (See Chapters 4-6) to what they considered an unbalanced socialization process by instituting a Sense of Place (See Chart 1 p.273) through taking personal action to ensure that Indigenous perspectives were included across all program components. The data (See Chapters 4-6) showed that some were more successful than others in achieving their aims. Their accounts further showed that most students were internalizing those non-Indigenous traditions they perceived useful, otherwise, they were becoming aware of them and adapting them to suit their own purposes.

Participatory learning activity broadly followed normal program delivery procedures. Learning experiences (See Chapters 4-6), in varying ways and to varying degrees, paralleled those outlined by Maxwell (1992, 9), consisting of: acquiring research skills including research theory and methods; how to choose and narrow a research topic; how to undertake literature reviews; how to choose fieldwork sites; how to carry out pre-fieldwork preparation; how to conduct

fieldwork; interviewing skills; post fieldwork data coding and analysis; adherence to disciplinary ethical practice; and skills in writing and presenting a thesis.

The level of research skills (See Chapter 4 pp.157-162) acquired varied considerably within the group. Some participants felt that the research units were useful, but others thought differently. Notably, some stated that *in retrospect it was the most valuable course I've done*. Notwithstanding, the potential benefits of research units and research skills seminars were seen as arguable on the grounds that *Aboriginals have different ways of doing things*. Participants who were not familiar with Indigenous research ethics, protocols and interview methods had to take sidetracks to fill these procedural gaps themselves, one participant explained *both on a practical level and on an intellectual level*.

Inattention to providing research degree students (except in one case), with satisfactory and adequate opportunity for professional development and careers orientation (See Chapter 4 pp.162-167) hindered participants' acquisition of professional expertise, as well as future careers decisions and opportunities.

Most participants (See Chapters 4-6) related that supervisors either did not, or did not want to understand that this aspect of their training required cross-cultural treatment, that is, attention to both Indigenous and non-Indigenous professional development and careers orientation. The nature and extent of participants' responses and expectations of this facet of their training adds a new dimension to Indigenous postgraduate discourse.

Participants stated that some learning was provided by their universities but, where perceived learning gaps occurred (program orientation, familiarization with research software, and careers orientation and

professional development including development of networks) they took side-tracks to infill them. Their pro-active stance consisted of devising strategies for Indigenizing aspects of their learning across all program components (See Charts 2 & 4) including theory, methods, fieldwork protocols and procedures, and ethics.

The learning constraints indicated that the degree of face-to-face interaction with supervisors as well as the quality of supervisory assistance affected participants' progress and level of researcher skills acquisition. In most cases, the issue pertained to supervisory lack of cultural awareness/sensitivity resulting in program omissions, rather than lack of interest in students. The perceived cause of the learning situation corresponded to that raised in the literature (Imlah 1993; CAPA 1997).

However, some participants (See Chapters 4-6) perceived their efforts to re-take control of identity were undermined by through supervisory gatekeeping. Attestations about gatekeeping by non-Indigenous academics are evident in both the national (Fesi 1993; Rigney 1996), and international Indigenous literature (L. Smith 1993).

The fact that there were no/few Indigenous supervisors available and that there were no/few Indigenous role models within their respective institutions was considered lamentable by some participants. Furthermore, the need to personally organize suitable co-supervisors and/or mentors (See Chapter 4 pp.147-150) in order to incorporate an Indigenous component within their supervisory arrangements was stated as time-consuming and not easy to do. The 1997 CAPA IPS Team revealed similar findings.

Whereas participants' accounts showed that they received adequate familiarization with the structure of the research process (See Chapter

5), inattention to/ignorance of, Indigenous fieldwork methods and protocols hindered their progress. Writing knowledge (See Chapter 6 pp.227-237) posed cultural, political and stylistic dilemmas for many participants. For example, how much/what knowledge to give to ensure that a 'story would be told' but, without exploiting Indigenous heritage and knowledge perspectives; the politics of representation; and the need to conform to disciplinary discursive writing styles.

These findings are similar to those raised in the literature by Indigenous scholars, that is, how much/what knowledge to give (W. Brady 1995; CAPA 1997); the politics of representation (Wilton 1993; CAPA 1997); and the need to conform to disciplinary discursive styles (Belleair 1993; CAPA 1997). Non-Indigenous women have similarly been concerned about conformity to disciplinary discursive styles (Pearson & Ford 1997) as have NESB and international students (Buckingham 1993; Le & Spencer 1993).

Access to resources (See Chapter 4 pp.168-174) was easier for some participants than others. The forty percent of participants who were university staff members had greater access to resources than those who were not employed in universities. Restricted access to resources affected progress, thesis topic choice, networking, and professional development.

Seven delineated areas of resource provision which affected learning progress were: university infrastructure; finding office space within which to work and furnishing it with associated equipment; access to and provision of equipment such as computers; funding for fieldwork; AEU Support for postgraduates; networking; and residual funding for conference and seminar attendance. Corresponding resource inadequacies were also raised in the literature by both Indigenous

(CAPA 1997) and non-Indigenous researchers (Moses 1993; Baker *et al.* 1997; Pearson & Ford 1997).

Whereas some participants (See Chapter 6 pp.237-250) encountered a somewhat supportive institutional learning environment, others did not. Nevertheless, all participants asserted that they enjoyed the experience of learning how to do research, albeit *stressful* and *hard to do*. Spiritual, intellectual, and psychological pressures arose from concerns (See Chapters 4-6) about program content, the nature of program instruction, level of both human and material resources, institutional alienation and racism; devaluing of Indigenous knowledges and practices; and for some, intra-cultural tensions and racism.

Importantly, participants stated (See Chapters 4-6) that a Sense of Place both within and outside academia and an associated climate of belonging were absent. Lack of Sense of Place outside academia within the hierarchical structure of Indigenous communities adds a new dimension to Indigenous Postgraduate discourse.

Otherwise, similar learning environment concerns expressed by Indigenous scholars are evident in the literature. See for example, program content (W. Brady 1995; Bin-Sallik 1993; CAPA 1997); the nature of program instruction (Drysdale 1993; CAPA 1997); level of both human (Behrendt 1995; CAPA 1997) and material resources (CAPA 1997), institutional alienation and racism (W. Brady 1995; O'Connor 1995; CAPA 1997); devaluing of Indigenous knowledges and practices (Belleaer 1993; CAPA 1997); and for some, intra-cultural tensions and racism (Belleaer 1993; O'Connor 1995); lack of Sense of Place within academia and a climate of belonging (O'Shane 1984; Behrendt 1995; CAPA 1997).

Notably, NESB students also attest to racist experiences (Donef 1993, 160-161; Pebaque 1993, 187-188; Gamage 1995, 2) as do many international students (Meekosha & Hollingsworth 1993, 150-151). Women postgraduates also attest to the need for a supportive learning environment (Moses 1993).

Monitoring Progress and Examinations

Each participant (See Chapters 4-6) disclosed at least one major affective personal learning constraint (foremost among many others), that hindered their progress. The hindrances encompassed four categories, spiritual/cultural, mental, emotional, and physical as illustrated in Chart 2: *Indigenous Postgraduate Researchers, Cultural Safety Constraints* (See Chapter 7 pp.282-283). Importantly, the constraints outlined in Chart 2 constitute serious factors affecting participants' learning progress and achievement patterns as well as their well-being.

Participants' accounts showed that many fulfilled the formal requirement to contribute to the academic life (See Chapter 6 pp.251-252) of the university (Moses 1992, 13-14; UNE 1994B, 11). As well, they also contributed to the academic life of the collective Indigenous community (See Chapter 6 pp.251-252) by either attending and/or presenting papers in a variety of forums at local regional, national and international levels. Also, a few students wrote papers/monographs for both refereed and non-refereed journals.

Furthermore, this group of participants demonstrated annual satisfactory progress (See Chapter 6 pp.250-251), by institutional standards, throughout their programs. Annual progress procedures were shown to be satisfactory, but it was suggested that procedures be reviewed with a

view to increasing their frequency and reaching determinations about what ought to be assessed. PhD students believed that *colloquia* were purposeful and beneficial, albeit traumatic.

Notably, evidence was provided that although participants were involved in selecting 'appropriate' examiners (See Chapter 6 pp.257-261) through submitting formal lists of examiners to supervisors, academia was often not in agreement with their choices. It was generally agreed that finding suitable examiners was not an easy task. Significantly, some participants believed that examination procedures required re-thinking for Indigenous students. This view varies from the 1997 CAPA IPS Teams' findings. The Team recommended alternative assessment procedures whereas this group of students suggested that alternative criteria for examiner choice be discussed.

Success (Learning Outcomes)

Since only a small number of Indigenous postgraduates formed the basis of this Study, success rates have little broad relevance to national rates. It is, however, noteworthy that two students did successfully complete their programs during the conduct of this Study. Inasmuch as time-to-degree (See Chapters 4 & 6) was extended by roughly 40% of participants, program provision for this group of students rates as inefficient in bureaucratic terms.

In many cases, formalized program provision (See Chapter 6 pp.261-262) was deemed partially effective since learning opportunities in only Western research skills and research processes were provided. Participants evaluated success (See Chapter 6 pp.261-262) in their programs in Indigenous terms, that is, ability to function in both the Indigenous and non-Indigenous worlds. Success was also defined in

terms of the achievement of individual aims and goals, thus, earning a qualification was only one part of a broader formula.

Discourse about success (See Chapter 6 pp.261-262) was correspondingly rated accordingly, that is, complete, semi-successful, or minimal. Participants' perceptions of success varied from the formal university definition of success, that is, completion of requirements for an award, and also, success within a year's study (Martin 1994, 14).

The issue of career opportunities (See Chapter 6 pp.264-265) proved an un-fruitful issue for analysis due to the stage the participants were at in their study programs. However, most participants said that research qualifications would enhance their job flexibility, increase their expertise in their individual fields, and enable them to broaden their contribution to Indigenous cultural survival through construction of Indigenous identity and, therefore, wider Australian society.

Major barriers to this research aim were noted as lack of intellectual space within postgraduate studies to pursue the developmental move from orality to literacy. Their perceptions reflect those noted in the 1997 CAPA Indigenous Teams' findings.

Participants attested that inter-related mutual personal-community benefits (See Chapter 6 pp.263-264) accruing from learning research in educational terms were professional expertise (knowledge and research skills development), educational empowerment through increased numbers of 'qualified' Indigenous postgraduates, and increased numbers of Indigenous political voices within the postgraduate sector. Again, their perceptions reflect those noted in the 1997 CAPA IPS Teams' findings.

The Learners

Exploration of participants' experiences (See Chapters 4-6) revealed that from the beginning to the end of their paths, learning constraints were evident on each stepping stone. Whenever participants discovered learning constraints they responded by devising strategies to overcome them. Similar to the CAPA IPS 1997 findings, students were subjected to heavy workloads.

Expectations about personalized study paths (See Chapter 4) and correlational self-monitoring (See Chapter 6 pp.255-257) during program engagement were influenced by each participant's motivation (See Chapter 4 pp.135-139) for postgraduate study. Developing self-as-researcher constructions also formed part of the self-monitoring process. Participants were mainly achieving their program aims and goals through 'balancing race and academia' by taking steps to maintain personal cultural safety and cultural integrity throughout program engagement.

Self-Monitoring

Key challenges for this group of students constituted comprized fulfilling their goals of becoming the kind of researchers they wanted to become and, to produce the kind of research they wanted to produce. For most participants, this meant acquiring the skills to become culturally aware/sensitive Indigenous researchers while simultaneously producing quality research from an Indigenous perspective, that is, Indigenous control of identity construction.

Choice of thesis/project topic (See Chapter 5 pp.176-180) was determined by community concerns, matters of personal interest, and

aspects of Australian society which impact on the collective Indigenous community. The 1997 CAPA IPS Team revealed similar findings. Nearly three quarters of the group focused solely on the Indigenous community, while one quarter included both Indigenous and other socio-cultural groups within the focus of their research, and two were not involved in researching Australian issues.

Most selected their own topics (See Chapter 5 pp.176-180) but one was asked by an Indigenous community to do a specific research task on a local Indigenous culture. Two deliberately chose culturally sensitive Indigenous issues. Many university staff also selected their research topics to serve work related needs. Notably, some participants were engaged in at least two projects (and a few as many as three or four), during the course of their studies. Access to 'funding for research' also affected selection of topics for research and research approaches.

All participants were involved in basic research (See Chapter 5) as are most other postgraduates (R. Smith 1989, 117). However, for many participants, *racism* constituted an underlying theme. Disciplinary requirements of 'originality' in research endeavours were easily fulfilled inasmuch as all participants were engaged in either opening up new areas of enquiry (Phillips 1993, 17), or approaching existing enquiry areas from a 'new' perspective (Phillips 1993, 18).

Constructing Self-as-Researcher

Constructing self-as-researcher (See Chapters 4-6) was an ongoing process throughout most participants' study engagement. Reflective deliberations on self-as-researcher encompassed individual reasons for pursuing postgraduate studies, the value of research skills, personal

ability to become a researcher, and projected geo-political arenas of research (local, regional, national, international).

Rather than classifying themselves by theoretical location as is the Western custom, (See for example, university documents describing staff interests) participants classified selves according to cultural-based customs. Four categories were evident, bi-cultural (meaning Indigenous and non-Indigenous), culturally sensitive (sensitive to all cultures), Indigenous (meaning a focus on solely Indigenous research), and as 'a researcher' (meaning a person who conducts research on any topic and is not necessarily aware of, or sensitive, to all cultures).

This classificatory procedure, including its four categories, varies from that noted by the 1997 CAPA IPS Team, that is, culturally sensitive meaning aware/sensitive to Australian Indigenous cultures. Notably, participants' classificatory procedure adds a new dimension to both Indigenous and non-Indigenous postgraduate discourses.

Importantly, some participants (See Chapter 6 pp.263-264) stated that *with increasing numbers of Indigenous researchers coming through, there is no need for non-Indigenous researchers to be involved in Indigenous research*. Others, however, disagreed believing that space existed for all researchers, providing they fulfilled certain *provisos*. Similar Indigenous attitudes to non-Indigenous researchers are evident in the literature (McGrath 1995, 381; CAPA 1997).

This group of students had/were fulfilling Indigenous community obligations by laying foundations within the Australian postgraduate education scene for a Sense of Place (See Chart 1 *Indigenous Sense of Place, Postgraduate Research Training* p.273). The space claim was premised on provision of culturally appropriate education by Indigenousizing postgraduate program components so that the learning goal

of becoming a culturally aware/sensitive researcher is formally available and achievable. The space claim corresponds to existing Indigenous ideas about culturally appropriate program provision (See for example, CAPA 1997), the difference here is that the ideas have been diagrammatized.

Participants were also fulfilling Indigenous community obligations (See Chapters 4-6) by leaving signposts that others might follow on this new educational path. Signposts consisted of guidelines for study engagement (See Chart 2 *Indigenous Postgraduate Researchers, Cultural Safety Constraints*); provisional guidelines for Indigenous researcher behaviour (See Chart 3: *Indigenous Postgraduate Researchers, Useful Guidelines for Role and Conduct*); and suggestions for program improvement (See Chart 4: *Guidelines, Indigenizing Postgraduate Research Training*). (The utility of these charts is discussed in a later section of this chapter.)

Significantly, the manner and location wherein this group of students fulfilled their community obligations (See Chapters 4-6) illustrated that some considered contributions to Indigenous community development and economic advancement can transcend local boundaries. Their adherence to this moral obligation countermands Valadian's (1988, 102) and M. Atkinson's (1992, 139) views about student unwillingness to make such contributions.

Producing Indigenous research (See Chapters 4-6) from an Indigenous perspective when engaged in Indigenous research endeavours was a primary concern in participants' efforts to re-take control of Indigenous identity. Some felt that their non-indigenous supervisors were either consciously or unconsciously undermining their efforts. Similar perceptions by Indigenous scholars are evident in the national (See *inter*

alia Fesl 1993, 182-183; Rigney 1996, 1-3; CAPA 1997) and international literature (L. Smith 1993, 10-11).

Learner Perspectives

Participants' major learning constraint was identified as 'culturally inappropriate' education provision as first among many other program deficiencies. Their 'preferred learning conditions' (See Chart 1 p.273) were premised on a change in program culture by establishing an alternate curriculum model organized on principles of inclusiveness not exclusiveness. That is, equal legitimacy - equal attention to both Indigenous knowledges and non-Indigenous knowledges and associated research practices. Preferred learning conditions also included the notion of a well-resourced university.

For this group of students, the 'contested space' debate (See Chapters 4-6) was not a case of which culture but, rather, a case of making space to incorporate an Indigenous perspective, with equal legitimacy, to achieve a culturally balanced Sense of Place in 'mainstream' program content. Their accounts (See Chapter 7 p.273) showed that the concept of 'equal legitimacy' incorporates Indigenous autonomy in the production of Indigenous knowledges (Indigenous identity construction), be it produced by Indigenous or non-Indigenous researchers.

In other words, 'equal legitimacy' indicates the need for inclusive rather than exclusive curriculum. An inclusive curriculum is one where relevant aspects of each culture are included as separate cultural knowledge traditions rather than a blending of knowledge traditions as is done in some strategic approaches to an 'integrated' curriculum.

This view presents a variation of the 'contested space' debate outlined in the literature, that is, 'what culture to reproduce' (CAPA 1997). However, the issues underpinning the cultural space debate were shown to be similar. That is, incorporation of an Indigenous perspective as a basis for culturally appropriate education provision so that culturally appropriate education outcomes could be achieved, that is, skilled culturally aware/sensitive Indigenous researchers.

Conflicting perceptual attitudes (See Chapters 4-6) about the role and function of supervisors added complexity to an already complex learning situation. Supervisors are cast in the role of trainers (See *inter alia* Bowen & Rudenstine 1992; UNEPA 1995; Pearson & Ford 1997) but, participants perceived their role as that of teachers who would be following a specified curriculum. They believed that they would thus receive comprehensive knowledge and experience (See Chapters 4-6) in research-centred skills and professional development.

Setting aside cultural awareness/sensitivity issues, some participants said their supervisors and respective departments were supportive despite their Western oriented mind-sets and embedded colonialist mind-sets and attitudes. The perception coincides with mainstream academia's proposed view that supervisors find it difficult to know how to accommodate culturally diverse students (Edmonds 1993, 68; Jakubowicz 1993, 123). It was noted in the literature (DEET 1994b; CAPA 1997) that, in some cases, difficulty in dealing with culturally diverse Indigenous students arose from individual lecturer's and supervisor's lack of cultural awareness of Indigenous knowledges and practices.

Participant perceptions of a successful program (See Chapter 6 pp.261-262) substantiated the generally held view, in the Indigenous literature, that the concept of success is not value neutral (Budby 1981; CAPA

1997). Their views of 'success' corresponded with that posed in the literature, that 'success' for Indigenous persons is measured by degree of acceptance of, and ability to function in both the various Indigenous communities as well as non-Indigenous communities (Budby 1981; CAPA 1997).

A successful research program (See Chapter 6 pp.261-262) was deemed as one that provided a comprehensive program including relevant research related content. Quality instruction in both Western and Indigenous knowledge traditions and perspectives was considered fundamental to satisfactory educational content delivery. Satisfactory program delivery was also noted as concomitant to access to adequate levels of resources such as study space, access to reliable computers, funding for research projects, access to e-mail, and the internet.

Attainment of success (See Chapters 4-6) was collectively noted as requiring *a good relationship with your supervisor*; a supervisor who was receptive to Indigenous culture and/or *other ways of doing things*; mentoring and/or networking arrangements; a *supportive department and university*; a *supportive* learning environment including family, community, and peers; adequate funding for both a living allowance and research endeavours; and a well-resourced university.

A well-resourced university (See Chapter 4 pp.168-174) was perceived as one which demonstrated practical 'student support' initiatives in terms of human resources, physical/material resources, program content, and financial resources. In human resource terms, fundamental requirements included supportive university administration, environments, and departments including supervisors who were sensitive to (positively disposed toward acceptance of), and familiar with Indigenous knowledge traditions and daily cultural practices.

Physical/material infrastructure resources (See Chapter 4) deemed essential were: a well-resourced Indigenous Support Program including academic support services for postgraduate students; sufficient space/rooms for students to study on-campus; an effective information technology infrastructure including waived or reasonable fees, access to e-mail and the internet; a well-resourced local library including sufficient and relevant disciplinary material and/or free or reasonable fees for inter-library loans; and adequate and accessible levels of research funding for attendance at conferences and seminars.

Participants views about what constitutes a successful postgraduate program and its associated resource infrastructure reflects similar views evident in the literature by both Indigenous theorizers (CAPA 1997), and non-Indigenous ones (Baker *et al.* 1997; Pearson & Ford 1997; R. West 1998). The difference here is that this information is presented in a detailed and ordered fashion and contextually locates culturally affective learning factors.

In closing this section on the Social World of Learning of this group of twenty Indigenous postgraduates, it needs to be noted that this group of students were fulfilling Systemic requirements but the System was not reciprocating by fulfilling their policy obligations. Similar to the prospective contextual learning conditions, participants' learning experiences were shaped by structural violence and institutional racism (See *inter alia* Hughes 1984; Bin-Sallik 1993; Dodson 1994; CAPA 1997).

Having presented a precis of the conceptualization of the Social World of Learning of this group of Indigenous postgraduates and the inter-relationship of this Study's findings with the broader body of postgraduate literature, I now follow the same procedure concerning value Judgements about program quality.

Value Judgements: Program Quality

The universities that were implicated in this Study were falling short of their policy commitments to this group of Indigenous postgraduates in both Standard program provision and Equity provision. Based on the evidence arising from this Study the conclusion is drawn that existing postgraduate program provision for this group of Indigenous postgraduates was of very poor/unacceptable quality due to serious program deficiencies. The learning situation thus provides evidence of poor program administration and serious inattention to the needs of this group of Indigenous students.

This group of students faced a greater number of learning constraints, and thus, a worse situation, than the prospective learning conditions outlined in the literature (CAPA 1997) indicated. Moreover, their learning situation adds further evidence to the prevailing notion in the literature (See *inter alia* Drysdale 1993; W. Brady 1995; CAPA 1997) that the 1988 Higher Education Policy legitimizes structural violence and institutional racism.

While all postgraduates (See Chapter 2) may suffer from various 'common learning constraints', this group of Indigenous postgraduates suffered from both 'common learning constraints' and Indigenous 'culture-specific' learning constraints (See Chapters 4-6).

Common learning constraints' (See Chapter 2) can include poor supervisory ability on the part of some supervisors (See *inter alia* Cullen *et al.* 1994; Baker *et al.* 1997; Pearson & Ford 1997), poor administration of postgraduate programs (Baker *et al.* 1997; Pearson & Ford 1997), inadequate resources (T. Roberts 1993; Baker *et al.* 1997;

Pearson & Ford 1997); inadequate levels of scholarship funding (Baker *et al.* 1997; Pearson & Ford 1997); and small numbers of scholarships (Moses 1989; Pearson & Ford 1997); under-funding of tertiary education generally (T. Roberts 1993; CAPA 1997; Jansen 1998); and the poor attitude of current government to research and research training (Lowe 1994; Jansen 1998).

Indigenous 'culture-specific' learning constraints (See Chapters 4-6) revealed in this Study are numerous. Even in situations where they had competent supervisors (in terms of Western knowledge traditions) who were supportive, students stated they faced inter-personal inter-cultural communication difficulties.

Participants attested that many in academia (See Chapters 4-6) either did not want to, or could not change their mind-sets to comprehend Indigenous students commitment to Indigenous knowledge traditions and cultural practices. These learning constraints paralleled those outlined by the 1997 CAPA IPS Team who attributed the dilemma to continuing colonialist imperatives.

Other inter-cultural (See Chapters 4-6) difficulties included: Western research practices/methods often being entirely inappropriate in Indigenous communities; the inappropriateness or inaccessibility of western methodologies for Indigenous research; the non-availability of specific Indigenous research methodologies; culturally inappropriate examiners; inadequate funding and inappropriate eligibility criteria underpinning Indigenous funding bodies; institutional and personal racism; and access to culturally relevant networks.

Most of these learning constraints reflect those raised in the literature. See for example, inappropriate Western research practice, and methodologies (See *inter alia* Langton 1981; Rigney 1996; CAPA

1997); the non-availability of specific Indigenous research methodologies (Rigney 1996; CAPA 1997); culturally inappropriate examiners (W. Brady 1995; CAPA 1997); inadequate funding and inappropriate eligibility criteria underpinning Indigenous funding bodies; institutional and personal racism (See *inter alia* O'Connor 1995; W. Brady 1995; Rigney 1996; CAPA 1997). Access to culturally relevant networks adds a new dimension to the existing knowledge pool of inter-cultural learning constraints. .

Intra-cultural tensions/dilemmas (See Chapters 4-6) faced by some and/or all students within this group consisted of such issues as: not feeling they have sufficient authority to "research" in Indigenous communities; not having an assigned place (the role of Indigenous researcher is a recent occurrence) within their respective communities; negativity within some Indigenous communities about their program engagement and/or their research topics and/or their status; research dilemmas arising from the Indigenous move from orality to literacy and the knowledge transmission protocols and related issues underpinning this cultural shift.

Again, most of these learning constraints reflect those raised in the literature. See for example, negativity within some Indigenous communities about Indigenous involvement in program engagement and/or individual research topics and/or personal status (O'Connor 1995; CAPA 1997); research dilemmas arising from the Indigenous move from orality to literacy (Behrendt 1995; W. Brady 1995; CAPA 1997). New dimensions to be added to the existing knowledge pool of intra-cultural learning constraints are: quandaries about authority to "research" in Indigenous communities as an Indigenous researcher; and not having an assigned place within Indigenous society as an Indigenous researcher.

Standard program congruence broadly existed for master's degree students. However, program congruence for research degree students either did not occur, or adequately occur, in the areas of professional development and careers orientation, except in two cases. Given the nature of their importance, they are worth repeating here:

conducting a pilot study; preparing 'funding for research' submissions; publicising a thesis in progress; learning about the relative value and reputations of relevant refereed journals; writing articles for refereed journals; extracting articles from a thesis in progress; writing papers for presentation at conferences; attending and presenting papers at national and international Indigenous conferences at home and at overseas venues where possible; participating in short term Indigenous professional exchange programs; arranging short term visitations to Indigenous Communities; and advice/assistance in joining Indigenous and non-Indigenous professional organizations.

Of primary concern to participants' was the lack of understanding that among academia that Indigenous postgraduates needed to forge a Sense of Place as well as career paths within both the Indigenous and non-Indigenous worlds. And, further that, Indigenous (See Chapters 4-6) approaches to study engagement are in most cases, mainly framed on principles of capacity building to become Indigenous culturally-aware/sensitive researchers.

Within the broad pattern of Standard program congruence variations, serious mandatory program delivery omissions were evident for all students participating in this Study. They included failure to ensure participants received adequate and appropriate orientation (See Chapter 4 pp.150-152) to their individual study programs, as well as failure to provide culturally appropriate supervisory (See Chapter 4 pp.147-150) arrangements, and failure to provide a supportive learning environment. The latter two omissions parallel conditions signalled in the literature (See *inter alia*, Drysdale 1993; Belleair 1993; Behrendt 1995; CAPA

1997). Failure to include program orientation constitutes a new dimension to the Indigenous knowledge pool of this area.

As well, two 'arguable' omissions were apparent, for many students in this group: the questions of whether adequate Standard program resources (See Chapter 4 pp.168-174) were provided for this group of postgraduates, and whether suitable examiners (See Chapter 6 pp.257-261) were being provided for them. The importance of these omissions cannot be under-estimated inasmuch as the one affects progress (See *inter alia* T. Roberts 1993, 39; Baker *et al.* 1997, 48; R. West 1998, 159) and, the other, affects 'success' in attainment of an academic qualification (CAPA 1997).

Participants' accounts revealed that their respective universities did not provide Equity measures for them, except in one case. Omissions included failure to provide mandatory Indigenous Support Program services (See Chapter 4 p.171) because of inadequate funding levels for Indigenous Support Units; failure to comply with the 'expected' Equity *provisos* of ensuring culturally sensitive supervision and a supportive learning environment, as already stated; and failure to take up the option of providing culturally appropriate education provision at the local level, except in one case.

The Equity omissions reflect those omissions identified in the literature, that is, Indigenous Support Program Services (Heath 1991; Bin-Sallik *et al.* 1994b; C. Bourke *et al.* 1994; CAPA 1997); culturally sensitive supervision and a supportive learning environment (Behrendt 1995; W. Brady 1995; CAPA 1997); and culturally appropriate program content (Bin-Sallik 1992; C. Bourke 1995; CAPA 1997). These omissions provide evidence that Faculties/Departments and mandatory Vice Chancellor's Indigenous Access and Participation Committees

were falling short of their responsibilities in monitoring program provision and learning conditions for this group of students.

The latter omission reflects accountability concerns directed at V-C Committees evident in the literature (See *inter alia* Bin-Sallik *et al.* 1994b; C. Bourke *et al.* 1994; CAPA 1997). This Study expands the discourse relating to this issue, that is, accountability mechanisms also need to include Faculties and Departments. The discourse, thereby, corresponds to 'mainstream' practices in recognizing the importance of departmental infrastructure and attitudes as fundamental to efficient and effective learning conditions (Baker *et al.* 1997, 48; R. West 1998, 159).

Failure by these universities to take up the option of providing culturally appropriate education demonstrates a lack of commitment to and/or comprehension of the need to uphold the principle of culturally appropriate education provision as stated in the 1989 NATSIEP Policy (See Chapter 2 pp.34-35). The circumstance (See Chapter 7 p.312) also indicates slowness to implement recommendations for program improvement outlined in Indigenous national evaluations and reviews. See, for example, the 1994 National Review of Education for Aboriginal and Torres Strait Islander People (DEET 1994b) and the 1995 MCEETYA initiative *A National Strategy For the Education Of Aboriginal and Torres Strait Islander Peoples 1996-2002* (Hughes 1995).

The Study findings also provided evidence that universities need to take immediate and positive steps toward addressing institutional and personal racism (See Chapters 4-6). This call has been a recurring theme in higher education literature for many years (See *inter alia* Williams *et al.* 1993; W. Brady 1995; DEET 1994b; CAPA 1997).

Moreover, the Study findings showed that the prevailing national policy paradigm shift from life style to life chances (Markus 1994, 220) is a questionable outcome for this group of students. Whereas postgraduate qualifications are said to enhance career opportunities, university staff stated that while employment chances were enhanced, career paths were limited because the career ladder in Indigenous Support Units (where most staff were employed) was very limited. This view is reflected in the literature (See *inter alia* E. Bourke *et al.* 1991; Williams *et al.* 1993; Hughes 1995; CAPA 1997). Notably, public servants expressed similar views about their employment prospects and circumstances.

Other students, however, believed that for them, *there was no guarantee of a job*. One PhD commented that *white academics* have career ladders but for Indigenous academics, the reverse was true. In contrast, one former master's by research student said that her career opportunities were greatly enhanced. He/she *received many project offers* both during and after program completion.

University failure to take responsibility for this new social group of culturally diverse students within their educational care caused participants to devise adaptive actions that resulted in additional workloads and mental and emotional stress (See Charts 3-4). Notably, even though only PhD students are required to be independent learners (UNE 1994b, 11; UCAN 1996, 77), all master's degree students in this Study were forced to become so, except in one case (See Chapter 2 p.56). Consequently, a heavy and educationally unacceptable learning burden was placed on the master's degree students. The 1997 CAPA IPS Team revealed similar findings.

Furthermore, in bureaucratic terms, program provision was not efficient (See Chapter 7 p.285) inasmuch as time-to-degree was extended in most cases. It was too soon to make value judgments about program

effectiveness (the number of students successfully completing programs), given the stage in their programs that participants had reached when this Study was conducted.

Notwithstanding, in educational terms, university failure to deliver educational promises enshrined in national policy, both in mandatory Standard program provision as well as Equity provision (in mandatory, expected, and optional Equity areas), demonstrates poor program administration. The fact that proffered guidelines for improvement encompassed all program components (content, instruction, resources, and learning environment), underlines the nature and extent of participants' learning constraints.

The learning situation conceptualized here for this group of students adds weight to the theorizing and evidence provided in the literature (Bin-Sallik 1993; CAPA 1997) that universities are not adhering to policy designated Equity provision measures inasmuch as eight universities across ten campuses over a span of twelve years have fallen short of their responsibilities through serious program oversights.

Having shown the inter-relationship between value judgments about program quality arising from the findings of this Study, and their inter-relationship to the broader body of postgraduate literature, I now follow this same procedure concerning participants' suggestion for program improvement.

Suggestions for Program Improvement

The universities concerned in this Study could enhance the learning situation for this group of Indigenous postgraduates by ensuring that they fulfil national policy promises underpinning Standard program and

Equity provision measures. Targeted areas for program improvement included both Standard program provision and Equity provision. Essentially participants suggested a change in program culture through legitimated Indigenous and non-Indigenous cross cultural socialization procedures together with the incorporation of related cross-cultural program content.

In specific terms, participants' suggestions (See Chart 4 pp.296-299) for improvement in Standard program provision included satisfactory and adequate program orientation, inclusion of Indigenous perspectives within Research Skills Units/Seminars (See Chart 3 pp.291-292) and the knowledge production process; comprehensive cross cultural training in Professional Development and Careers Orientation (See Chart 4 pp.296-299); and improved 'Standard' resource provision (See Chart 4 pp.296-299) especially for external students.

Moreover, their preferred instructional option indicates a re-thinking of the relative merits of the supervisory 'apprenticeship/trainer-trainee' and panel models versus a curriculum-centred model. The latter model, or a balanced blend of the two models, was shown to be more suitable for this group of Indigenous postgraduates. This idea is a progression on that of the teacher-centred model discussed in the literature (Connell 1985; Pearson & Ford 1997; Lee & Green 1998).

Participants considered cultural awareness/sensitivity sessions (See Chart 4 p.298) as a mandatory requirement for supervisory staff accreditation within the framework of Staff Development training as fundamental to the improvement of their learning experiences. The call for culturally appropriate instruction is a recurring theme in the literature (See *inter alia* Williams *et al.* 1993; DEET 1994b; CAPA 1997). Other Equity groups also state they face lack of cultural sensitivity among university staff (Buckingham 1993).

Participants also suggested that a review of procedures for Monitoring Progress and Examinations (See Chart 4 p.299) would improve their chances in course completion outcomes. Discussions would need to focus on participants' perceptions of 'success' as well as criteria for culturally appropriate examiners for Indigenous students. That is, in-depth discussion and agreement needs to be reached about a place and role for Indigenous knowledge experts including Elders, as well as criteria for the suitability of international Indigenous examiners.

Suggestions for Equity improvement encompassed: the mandatory Equity measure of provision of access to an adequately funded Indigenous Student Support Service (See Chart 4 p.298) so that their learning needs could be accommodated; the expected Equity measures of providing culturally sensitive supervisory arrangements and a supportive learning environment (See Chart 4 pp.296-299); and importantly, the optional Equity measure of providing culturally appropriate education (See Chart 4 pp.298-299).

Incorporating the Indigenous educational principles based on "culturally appropriate education provision" through equal legitimacy was fundamental to this group of students' learning aims. Such curriculum innovation would alleviate the need for construction of coping strategies to ensure personal cultural safety (See Chart 3 pp.291-292). Participants believed that this curriculum innovation could serve to establish the various Indigenous knowledges and cultural practices in a valued position within academia, thereby, reversing these knowledges' prevailing devalued status (Bin-Sallik 1993; W. Brady 1995; CAPA 1997).

Essential physical/material resources have already been outlined in Chart 4 (p.297) and in the previous section of this chapter. To ensure

that these requirements are met, universities could follow Bowen and Rudenstine's (1992, 259) proposal that departments/universities construct lists of minimal resource requirements, in this case for Indigenous postgraduates.

Immediate practical steps to address issues of racism (See Charts 2 & 4) would also greatly improve the learning circumstance for this group of students as would an improved learning environment displaying inter-cultural respect. In intra-cultural learning environment (See Chart 4 p.299) terms, participants suggested that their learning experiences could be significantly improved through increased Indigenous community understanding of their motivation for study, their study aims and goals, as well as the various learning obstacles they face on their learning paths both within and outside universities.

In administrative terms, adequate and effective episodic program monitoring is indicated. Two main administrative bodies are implicated, relevant Faculties and/or Departments as well as V-C Indigenous Access and Participation Committees. Appropriate institutional accountability procedures for adequate monitoring and reporting of compliance with Equity provision measures is fundamental to this task. The 1997 CAPA IPS recommendations (See Appendix One) offer monitoring guidelines which universities could utilize.

Improvement in careers opportunities for Indigenous postgraduates requires discussion of existing university staff conditions of employment and career advancement opportunities. Moreover, ways to increase opportunities for Indigenous postgraduates to enter academia as staff members (within AEU's and other academic departments), also requires serious discussion. Universities could take heed of E. Bourke and Colleagues' (1991) documented suggestions on ways to improve conditions for university staff.

The findings of this Study add weight to Bin-Sallik and Colleagues' (1994b, 8) and C. Bourke's (1994, 17) view that opportunities to change and thereby enhance the educational circumstance of Indigenous students are constrained by the way programs are monitored and evaluated at the national level (See Chapter 2 pp.38-40). That is, through not factoring Indigenous culture into 'mainstream' curriculum evaluative formulas. Greater national and local attention needs to be directed toward this situation.

As a final point, far-reaching implementation procedures and/or policy change (either at the local or national levels) cannot be substantiated on the basis of one small groups' experiences. Therefore, a need is signalled for a national mechanism (See Chapter 7 p.311) whereby the findings of Studies such as this one can be channelled into a national Indigenous Higher Education information base. Presently, two national Indigenous education groups exist, The Indigenous Higher Education Association and NIPAAC, the National Indigenous Postgraduates' Association Aboriginal Corporation. Whether another national Indigenous body is needed is a matter for future broad Indigenous consultation and deliberation.

Research Descriptors

The outcomes of this Study add seven useful research descriptors as well as taxonomic additions to the existing knowledge pool on Indigenous postgraduate education. The descriptors include a conceptualization of the phenomenon, two information lists, and four descriptive charts.

The Conceptualization: Indigenous Postgraduates' Social World of Learning was framed on the experiences of a group of twenty students. Notwithstanding, it provides a foundation from which further research can ensue, particularly that relating to program evaluations. The framework of the conceptualization facilitates separation of the four key aspects of the inter-face between program components and learning experiences as illustrated in Chapter Seven and the Major Findings section of this chapter. To reiterate, these aspects are Situational Context, Learning Experiences, The Learners, and Learner Perspectives.

The structure of the conceptualization not only facilitates greater elucidation of the learning situation but, ensures against premature closure of the educational phenomenon (Patton 1990, 458). The separation also facilitates identification of cultural issues pertinent to evaluation of program quality for culturally diverse students such as Indigenous postgraduates.

The two lists, Appendix Two *Aboriginal and Torres Strait Islander Bibliographies* and Appendix Four *Postgraduate Education: Knowledge Pools* contain useful lists of information for researching postgraduate Education. The latter list is the first comprehensive list to be compiled on Indigenous engagement in postgraduate education.

The four illustrative Charts illuminate aspects of Indigenous postgraduates' participation and learning achievements, and areas for program improvement. To reiterate, they are, Chart 1: *Indigenous Sense of Place, Postgraduate Research Training* (See p.273), Chart 2: *Indigenous Postgraduate Researchers* (See pp.282-283), *Cultural Safety Constraints*, Chart 3: *Indigenous Postgraduate Researchers, Useful Guidelines for Role and Conduct* (See pp.291-291), and Chart 4: *Guidelines, Indigenizing Postgraduate Research Training* (See pp.296-299).

Information interspersed within the charts responds to the 1997 CAPA IPS document recommendations for further research. Namely, information concerning Recommendation XIV, (research complexities and protocols in Indigenous communities), Recommendation XIX (research into the nature of cultural differences impeding student progress), Recommendation 21 (evaluation of current practices and procedures in relation to Indigenous postgraduates), and Recommendation 25 (examination of issues relating to Indigenous epistemologies and research ethics).

Emergent Learning Themes

Six emergent learning themes in Indigenous postgraduate researcher behaviour and learning intent were noted in this Study. The themes include Sense of Place, Indigenization of postgraduate research training, Indigenous researcher classification, an Indigenous postgraduate researchers' suggested behavioural code, and the Indigenization of theory.

Determination to establish a Sense of Place (See Chapters 4-6) in postgraduate education revealed a theme that incorporated Indigenous cultural principles premised on provision of culturally appropriate education by Indigenizing postgraduate program components so that the learning goal of becoming a culturally aware/sensitive researcher is formally available and achievable. The long-term objective (See Chapters 4-6) of Indigenous control of Indigenous identity construction grounded in a sound culturally appropriate theoretical foundation was foreseen as the outcome of establishing a Sense of Place.

Pursuit of culturally appropriate education involved Indigenization of postgraduate research training revealing a theme that was premised on adequate attention to both Indigenous and non-Indigenous knowledge traditions and cultural precepts. This theme also showed that Indigenization processes and procedures were framed on inclusion of culturally relevant program content and instruction.

A further sub-theme, that of culturally appropriate socialization procedures, involved claiming space to ensure cultural safety on Indigenous spiritual,⁵⁰ mental, emotional, and physical planes of consciousness. In other words, learner action to ensure maintenance and progression of Indigenous ways of being, thinking, behaving, and doing things.

Participants' collective classifications of self-as-researcher disclosed four basic categories. The classificatory theme encompassed the concepts: bi-cultural (meaning Indigenous and non-Indigenous), culturally sensitive (sensitive to all cultures), Indigenous (meaning a focus on solely Indigenous research), and the concept of 'a researcher'.

An overview of participants' experiential accounts revealed an emergent Indigenous postgraduate set of guidelines for their role and conduct. The guidelines are premised on practical experiential determinations about useful research skills and qualities for Indigenous researchers (See Chart 3 pp.291-292). Significantly, they constitute a pioneering effort at providing signposts on the path that other researchers might care to follow.

⁵⁰ The concept and practice of spirituality differs between, and within, Indigenous Australian Groups. Whatever the basis of the concept, it is important to most Indigenous students.

Pursuit of the ideal of a culturally appropriate way to conduct Indigenous research revealed a theme of Indigenizing theory. Four attitudinal approaches to modifying/Indigenizing Western frameworks were evident:

- a) use of Western frameworks if and when appropriate;
- b) modifying/Indigenizing Western frameworks by either asking & searching for answers that were important to Indigenous people; and/or interpreting from an Indigenous perspective; and/or presenting participants' perspectives when reporting research findings;
- c) Indigenizing the process of research by using Indigenous protocols, Indigenous methods (for instance, in interviews), and presenting interviewee's perspectives when reporting research findings; and
- d) Indigenizing Western frameworks and methods while waiting for an Indigenous paradigm to be fully developed.

Importantly, participants' actions provided specific examples of Indigenous methodological modificatory practice.

The sixth and last emergent theme arising from this Study involved choice in Western methodological practices, and the subsequent trend of superimposing Indigenous perspectives on them. The methodologies included Ethnography (anthropological and sociological), Action Research, Documentary Analysis, and both single and multiple Case Study Approaches.

Significantly, this practice provides evidence that some Indigenous students involved in qualitative practice are signalling a trend toward re-structuring existing qualitative approaches with variously conceived Indigenous perspectives. It also signals that some Indigenous students have begun to adopt the practice of exploring other knowledges prior to

the formation of an Indigenous paradigm. This is a common occurrence when forming new paradigms, see for example the Feminist traditions.

Taxonomy

New concepts that can be added to the taxonomy of postgraduate education and that would facilitate greater understanding of its conceptual base are now described. The concepts are Indigenous Sense of Place in postgraduate education, equal legitimacy, Indigenization, cultural integrity, Indigenous researcher protocols, Indigenous postgraduate researchers' guidelines for role and conduct, Indigenous pool of expertise, and the concept of an Indigenous School of Thought. These concepts are explained as follows.

Indigenous Sense of Place in postgraduate education, constitutes a 'cross-cultural boundaries' space claim as described in the section Emergent Learning Themes. Equal legitimacy means according equal attention and legitimated status within universities, to both the Anglo-Celtic knowledge traditions and the various Indigenous knowledge traditions.

Indigenization, relates to the process of incorporating the various Indigenous cultures within the many aspects of program components - content, instruction, processes, resources, and learning environment. Indigenizing program components assists in maintaining cultural integrity, that is, compliance with Indigenous Knowledges, their practices and knowledge transmission protocols. Indigenous postgraduate researcher protocols for this group of students are premised on the notion that Indigenous researchers are obligated/bound by a differing set of cultural expectations than non-indigenous researchers therefore, a different set of protocols is required for them.

The concept of an Indigenous postgraduate researchers' set of guidelines for role and conduct is essentially a behavioural *cum* researcher pitfalls code premised on a set of useful, free choice, guidelines as signposts that others might follow. Sub-categories of this suggested set of guidelines are scholarship code, researcher qualities, useful research skills, and research climatic issues.

An Indigenous pool of expertize incorporates the notion of a pool of Indigenous professionals with expertize in various disciplinary and research areas. The concept of an Australian Indigenous School of Thought is an abstract term signifying the educational genre/location of all writings about Indigenous Affairs and issues involving Indigenous culture and heritage that is authored by Australian Indigenous persons.

While these concepts arise from this Study on a small group of Indigenous postgraduates, their value rests in the fact that they can open up future debate and discussion within Indigenous education forums.

New dimensions to add to Indigenous postgraduate discourse are: community and mental preparation as an aspect of postgraduate pre-entry preparatory issues; cross-cultural treatment/training in relation to professional development and careers orientation; lack of Sense of Place outside academia within the hierarchical structure of Indigenous communities; and Indigenous classifications of self-as- researcher.

AREAS FOR FURTHER RESEARCH

To provide even greater insights into Indigenous postgraduate learning experiences, further research is needed in the areas of Access, participation, success, and learning outcomes.

Greater insights into participation for Indigenous postgraduates would occur through research into: the concept of equal legitimacy in postgraduate program provision and its practical implementation; the supervisor-student relationship including the relative merits of a curriculum teacher-centred model in comparison with the apprenticeship/trainer trainee model; Standard program resource levels; Equity resource provision; selection and performance of examiners; and the match between the role and function of Vice-Chancellors' Indigenous Access and Participation Committees and their performance levels.

Further enquiry into Indigenous postgraduates' success rates and their perceptions of what constitutes success; student and community perspectives on learning outcomes; the benefits of learning research within universities; and also, careers destinations would provide a more complete picture of Indigenous postgraduates program engagement.

CONCLUSIONS

This Study has been concerned with the issue of Indigenous postgraduates learning research within Australian university settings. The findings show that symbolic and physical postgraduate space within universities is, for Aboriginals and Torres Strait Islander postgraduates, a reality. However, the quality of that space for twenty Indigenous postgraduates was shown to be poor/unacceptable across all program components due to poor program administration.

Program improvement is achievable through co-operative action among program stakeholders interacting in principled agreement based on inter-cultural respect. The outcome of such a commitment can lead to provision of a dignified and culturally relevant Sense of Place for this group of Indigenous postgraduates within Australian postgraduate

education. Adopting cultural principles based on inter-cultural respect is fundamental to this activity. (Whether the implementation of these principles corresponds with those outlined in the 1989 NATSIEP Policy is a matter for local communities.)

Importantly, many of the suggested program changes are not immediately resolvable but, initiatory action could be set in train. Meanwhile, it is important to note that the ramifications of the existing learning situation for this group of students are far-reaching in socio-educational, socio-cultural, socio-economic, and socio-political terms.

In socio-educational terms the Study findings showed that for this group of Indigenous postgraduates, the Australian 'system' is not fulfilling the three fundamental aims of the collective Indigenous Australian Community concerning university research training and Indigenous students' involvement in such programs. To reiterate, concerns about the type of researcher training, the nature and quality of the research training, and the cultural implications of such training.

The universities involved in this Study were not formally training culturally sensitive researchers rather, the students were fulfilling this aim through their own self-directed efforts at Indigenizing program content across all program components. The experiences of this group of students showed that involvement in this education sector entailed, for them, extraordinary personal commitment, financial cost, and re-organization of personal and community responsibilities.

Nor were the universities involved in this Study giving due attention to/understanding of, or accepting Australian Indigenous knowledges as valued knowledges. Instead, the nature and quality of the research training, similar to the 1997 CAPA IPS findings, were shown to be grounded in the Anglo-Celtic knowledges and traditions.

Notably, participants' contributions to knowledge production were directed toward expanding Indigenous social capital within Arts/Humanities, Health, Social Sciences and Education. Therefore, they have demonstrated a move to re-take Indigenous control of Indigenous images and identity within these disciplines. However, the move to re-take control of Identity construction in these areas was hindered by the quality of program provision.

Knowledge production contributions, when completed, will form part of the continually expanding School of Australian Indigenous Thought. The contributions, together with those of Indigenous students not solely engaged in Indigenous research form part of both the Australian and world pools of knowledge. Significantly, these students are playing a role in shaping discussion and debate in their disciplinary areas.

In socio-cultural terms these students were fulfilling Indigenous community obligations by laying foundations within the Australian postgraduate sector for a Sense of Place based on provision of culturally appropriate education by Indigenizing postgraduate program components so that the learning goal of becoming a culturally aware/sensitive researcher is formally available and achievable.

They were also fulfilling community obligations by leaving signposts that others might follow on this new educational path. Signposts consisted of guidelines for study engagement; provisional guidelines for Indigenous researcher behaviour; and suggestions for program improvement. They also provided evidence of the need for different sets of researcher protocols to be devised for, and applicable to, Indigenous and non-Indigenous researchers.

In socio-economic terms, participants' experiences provided further evidence of the fact that limited Indigenous representation (lack of supervisors and role models), in academia affected their educational paths. However, these twenty students will benefit both Indigenous society and the broader Australian society by increasing the number of Indigenous professionals with culturally sensitive researcher expertise.

This group of students' discipline choices also provided evidence of the prevailing Indigenous trend of enrolling in 'mainstream' courses and not, Indigenous Cultural Studies Programs (C. Bourke 1996, 7). However, their thesis topic choices showed that almost all were expanding Indigenous knowledges on various issues and complying with Indigenous protocols and research practices.

In socio-political terms, Bin-Sallik's (1991, 56-57) suggestion that universities apply Reconciliation principles to higher education curriculum was not being applied within the universities involved in this Study. The evidence showed that the universities were not paying due attention to the recommendations for culturally appropriate education and pedagogy outlined in the 1989 NATSIEP policy or the 1994 NATSIEP Review or responding quickly enough to the 1995 MCEETYA strategies for improving Indigenous participation in education. Immediate action is required by all relevant program stakeholders to redress this situation including, NIPAAC and the Indigenous Higher Education Association.

This Study was considered significant for three reasons. First, it was intended to offer a conceptualization of the phenomenon and, thereby, lay a foundation (Abercrombie *et al.* 1988, 184; Patton 1990, 424) for subsequent investigation into this recently designated priority research area (Chenitz & Swanson 1986, 7), in the field of Australian Indigenous education (DEET 1994b, 46).

Second, it was believed that such a conceptualization would serve as a basis for evaluating the existing quality of postgraduate program provision for Indigenous postgraduates. Third, it was conceived that the Study itself would be interesting since little has been written about Indigenous scholars researching Indigenous communities (Minichiello *et al.* 1995, 182). The Study outcomes fulfilled all three anticipated 'significant purposes'.

Finally, this Study has shown that despite program shortcomings, the collective Indigenous community and wider Australian society will benefit from this group of Indigenous students' engagement in postgraduate education. One benefit arises from an increased number of Indigenous professionals with culturally sensitive researcher expertise. Another benefit accrues from participants' knowledge contributions, that is, Indigenous social capital within Arts/Humanities, Health, Social Sciences, and Education.

Also, universities and the various Indigenous communities have been provided with sets of guidelines for program improvement relating to the Indigenization of research training and ways to improve students' learning environments. Of particular benefit to other Indigenous postgraduates are the many signposts on the postgraduate learning path left by this group of students.

It must be emphasized that these benefits occur only because of students' individual efforts, (at great personal, financial, and emotional cost), and a commitment to maintaining cultural integrity directed toward Indigenous cultural survival and self-determination.

GLOSSARY

Action Research: "A type of research in which the researcher is also a change agent, often used in local communities or by consultants working in companies, as part of the change process itself. The research subjects are invited to participate at various stages of a relatively fast-moving sequence of research-action-research-action" (Marshall 1994, 3).

Alienation: "The sense that our own abilities, as human beings, are taken over by other entities" (Giddens 1989, 724).

Assimilation: "The acceptance of a minority population into the majority population on the condition that the minority takes on the values and norms of the dominant group" (Bulbeck 1993, 452).

Category: "A group of people demonstrating the same or similar traits without having face-to-face relationships" (Sarantakos 1993, 430).

Code: A symbol or set of symbols used in measurement and analysis in place of collected through social research. In grounded theory: the result of coding; can be a category or a relationship of categories" (Sarantakos 1993, 431).

Coding: "The process of assigning symbols to elements of research instruments for the purpose of entering the data in computers. In the context of grounded theory: the process of conceptualising data" (Sarantakos 1993, 431).

Colonialism: "The process whereby Western nations established their rule in parts of the world away from their home territories" (Giddens 1989, 736).

Concepts: "The terminological means by which social scientists seek to analyse social phenomena, to classify the objects of the observed world, impart meaning through explanation to these phenomena, and formulate higher-level propositions on the basis of these observations" (Marshall 1994, 80).

Consciousness: "An individual's daily awareness - it encompasses how you feel, how you think, how you sense you are, and who you sense you are" (Prophet 1983).

Cultural Sensitivity: the implied meaning assumes the notion of awareness of, and positive disposition towards, the various Indigenous cultural heritages and knowledge traditions.

Culture: “the acquired knowledge that people use to interpret experience and generate social behaviour” (Spradley 1991, 84). The notion incorporates those aspects of culture which are transmitted by government education systems - knowledge, values, beliefs, and customs (Sargent 1994, 76).

Curriculum Evaluation: research involving systematic empirical data collection about an educational program coupled with “thoughtful” analysis (Patton 1990, 11) for the purpose of making judgments and, subsequent educational decisions (TenBrink 1974, 11; Stenhouse 1975, 104), about curriculum issues for the betterment/improvement of educational practice (Stenhouse 1975, 98-104; Davis 1980, 127; Patton 1990, 52).

Discipline: “A more or less coherent body of theories, research findings, and theoretical aims, given acknowledgment through institutional recognition in tertiary institutions and professional associations which often produce journals for publishing the research work of the discipline” (Bulbeck 1993, 455).

Discourse: Applies to a “body of more or less coherent ideas and practices which relate to specific institutional sites, which have a set of outcomes, and to which a set of social actors subscribe” (Bulbeck 1993, 456).

Discrimination: “Activities that deny to the members of a particular group resources or rewards which can be obtained by others” (Bulbeck 1993, 456).

Epistemology: “The philosophical theory of knowledge - of how we know what we know” (Marshall 1994, 153).

Equality: “Equality means that everyone is equally placed, receives the same rewards from society or, at least the same rewards as anyone in a similar situation” (Bulbeck 1993,73).

Equality of opportunity: “...everyone has the same chance to succeed” (Bulbeck 1993, 73).

Ethnicity: “Cultural values and norms which distinguish the members of a given group from others. An ethnic group is one whose members share a distinct awareness of a common cultural identity, separating them from other groups around them” (Bulbeck 1993, 457).

Ethnography: “A discipline with the task of describing life customs, etc. of people living in various (predominantly primitive) cultures” (Sarantakos 1993, 433).

Experiences, educational: the total range of processes and procedures existing in higher education research training provision, that is, learning the research process including the culture and environment in which the learning takes place (DEET 1994b, 35). Furthermore, the term 'experiences' incorporates the notion of interplay between feeling and circumstance (Woods & Hammersley 1977, 188).

Identity, Construction of: 'Construction of Identity' encompasses the notion of 'Indigenes as the primary agents and benefactors of Indigenous knowledge traditions' (WIPC:CIPRIP 1993,1).

Inclusive Curriculum: My perception of the concept is incorporation of more than one knowledge tradition without 'blending the conceptual basis' of those knowledge traditions.

Integrated Curriculum: My perception of the concept is 'a blending of the conceptual basis' of more than one knowledge tradition within the same curriculum.

Legitimacy: "The belief that a particular political order is just and valid" (Giddens 1989, 742)

Life World: "A phenomenological concept referring to the world of the shared, ongoing flow of experience, from which we constitute objects and abstract concepts" (Marshall 1994, 294).

Postgraduate: "... in relation to courses, means courses that are graduate in time and content, that is, undertaken after a Bachelor degree but in a different field of study to the bachelor degree" (University of Canberra 1996, 3).

Postgraduate Program:

- a) in relation to a higher degree by research, means the work to be completed by candidates for that degree;
- b) in relation to a particular candidate, means the work to be completed by that candidate for a higher degree by research (University of Canberra 1996, 3).

Research Ethics: "The application of moral rules and professional codes of conduct to the collection, analysis, reporting and publication of information about research subjects, in particular active acceptance of subject's right to privacy, confidentiality and informed consent" (Marshall 1994, 449).

Sample: "A group of units chosen to be included in a study" (Kellehear 1993, 11; Sarantakos 1993, 438)

Scholarship: "...the analysis and interpretation of existing knowledge aimed at improving, through teaching or by other means of communication, the depth of human understanding" (DEET 1988a, 92).

Social Closure: "Occurs when groups which control valued resources and opportunities can limit access to an 'in-group' of eligibles" (Parkin quoted in Ballard 1987, 130; cited in Bulbeck 1993, 128-129).

Social Groups: "Collections of individuals who interact in systematic ways with one another. Groups may range from very small associations to large-scale **organizations** or **societies**. Whatever their size, it is a defining feature of a group that its members have an awareness of a common identity" (Giddens 1989, 730-731).

Socialization: "... the transmission of a culture; the process whereby men learn the rules and practices of social groups" (Worsley 1970, 153).

Taxonomy: "A systematic classification of units into groups or categories" (Sarantakos 1993, 439).

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APPENDIX ONE

1997 Council of Australian Postgraduate Associations' Report *Indigenous Postgraduate Education: Listed Recommendations.*

CAPA SECRETARIAT RECOMMENDATIONS (pages A3-6)

CAPA Recommendation I:

That DEETYA engage in discussions with CAPA and other interested parties with regard to a research project on supervision and Indigenous postgraduate students. This proposed project would cover a range of issues, including an examination of options for recognising the non-academic qualifications of Indigenous people in order to incorporate their knowledge, skills and experience as supervisors or advisers for the research of indigenous postgraduate students. This proposed project would also analyze the particular nature of the relationship between supervisors and Indigenous postgraduate students. This project would involve consultations with the Deans and Directors of Graduate Studies, the pro-Vice Chancellors (Research), Equity Offices, the AV-CC, Aboriginal Education Units, the Indigenous Higher Education Network, and postgraduate associations, among others.

CAPA Recommendation II:

that Aboriginal Education Units should be allocated additional targeted funds to devise strategies to encourage Indigenous students to undertake postgraduate studies, to provide specific support for Indigenous postgraduate students, and to foster completion of postgraduate degrees by Indigenous students.

CAPA Recommendation III:

that Aboriginal Education Units and postgraduate associations develop secure links in order to discuss and devise strategies to encourage Indigenous students to undertake postgraduate studies, to provide specific support for Indigenous postgraduate students, and to foster completion of postgraduate degrees by Indigenous students.

CAPA Recommendation IV:

that DEETYA and the Pro Vice-Chancellors (Research), in consultation with relevant parties, examine policy options relating to members of indigenous communities acting as mentors for Indigenous postgraduate students. This type of relationship will assist in providing support for indigenous postgraduate students and could foster completion of postgraduate degrees by Indigenous students.

CAPA Recommendation V:

that, as part of discussions on an Aboriginal and Torres Strait Islander students' seminar series, universities and other interested parties consider the establishment of a journal to publish the papers of Indigenous postgraduate students. This journal may be presented in an electronic form if this method reduces costs. This idea for a journal should be canvassed with the Deans and Directors of Graduate Studies, the Pro Vice-Chancellors (Research), the Indigenous Higher Education Network, DEETYA, ATSIC, among others.

CAPA Recommendation VI:

that Equity Offices at each university should consult with their respective Aboriginal Education Units, and with CAPA and the Indigenous Higher Education Network, to improve strategies and policies relating to postgraduate education and the participation of Indigenous students. In Particular, Equity Plans should include strategies to provide a constructive academic and cultural environment in which Indigenous postgraduate students can continue their education. For example, Equity Offices may institute additional cross-cultural training for supervisors of Indigenous postgraduate students.

CAPA Recommendation VII:

that constituent postgraduate associations will be encouraged to:

- continue to build relations with Aboriginal Education Units;
- provide active support for Indigenous postgraduate students, particularly those part-time and off-campus students; and
- offer more information to the Aboriginal Education Units on the range of postgraduate education issues.

CAPA Recommendation VIII:

that the Abstudy Master's and Doctorate allowance currently allocate to indigenous postgraduate students should be re-configured to be known as the Indigenous Australian Postgraduate Award;
that eligibility for the Indigenous Australian Postgraduate Award should be based on merit and Aboriginality; and
that the Indigenous Australian Postgraduate Award include the incidentals and travel entitlements which are attached to the Abstudy allowance in recognition of the nature of research often undertaken by Indigenous postgraduates students.

CAPA Recommendation IX:

that, in order to increase the number of Indigenous students enrolled in postgraduate degrees, DEETYA should exempt all Indigenous postgraduate students from the Higher Education Contribution Scheme.

CAPA Recommendation X:

that DEETYA should offer national Indigenous postgraduate scholarships at a level equivalent to a Lecture Level A salary and that all universities should provide postgraduate scholarships for Indigenous students only with innovative selection criteria in order to recognise skills and experience attained through employment or community involvement.

CAPA Recommendation XI:

that DEETYA, in consultation with the Indigenous Higher Education Network and CAPA, should examine the range of study awards from government departments for Indigenous students and advocate that these awards should be available for postgraduate education.

CAPA Recommendation XII:

that DEETYA should commission CAPA to collate a register of postgraduate scholarships that are available to Indigenous students.

CAPA Recommendation XIII:

that CAPA will co-ordinate discussions on the range of issues relating to financial support for Indigenous postgraduate students, including Abstudy, HECS, and scholarships.

CAPA Recommendation XIV:

that universities should acknowledge the complexities and protocols associated with research in Indigenous communities and recognise the political, cultural and personal dimensions faced by Indigenous postgraduate students in conducting this research.

CAPA Recommendation XV:

that universities, in consultation with their respective Aboriginal Education Units, the Indigenous Higher Education Network and the AV-CC, attempt to facilitate the use of Indigenous languages in the drafting of theses.

CAPA Recommendation XVI:

that DEETYA commission CAPA to construct a register of theses and related papers written by Indigenous postgraduate students, including theses written outside of Australia.

CAPA Recommendation XVII:

that DEETYA commission CAPA, in consultation with the Indigenous Higher Education Network and Indigenous communities, to conduct research and analysis in order to produce a report on the provision of Indigenous examiners for the theses of Indigenous postgraduate students.

CAPA Recommendation XVIII:

that universities, in consultation with the Indigenous Higher Education Network and the AV-CC, examine the practices of recognising prior learning for Indigenous students and encourage particularly qualified candidates to undertake a postgraduate degree without the requirement of completing an undergraduate degree.

CAPA Recommendation XIX:

that DEETYA commission CAPA to conduct research into the nature of cultural differences that impede the progress of Indigenous postgraduate students.

CAPA Recommendation XX:

that universities allow particular Indigenous postgraduate students to reside in their communities while receiving a scholarship.

CAPA Recommendation XXI:

that the AV-CC, in consultation with the Indigenous Higher Education Network and CAPA, develop policies which address the concern that non-Indigenous supervisors are assuming ownership of Indigenous knowledge through joint authorship of papers.

CAPA IPS PROJECT TEAM RECOMMENDATIONS (pages B6-11)

Recommendation 1:

That the AVCC undertake the task of encouraging all universities to adopt the practice of co-supervision for Indigenous postgraduate students.

Recommendation 2:

That criteria for forms of recognition for the authority of Indigenous co-supervisors should be developed jointly between indigenous peoples and the AVCC.

Recommendation 3:

That universities immediately implement the practice of co-supervision for Indigenous students. This can happen when universities authorise an Indigenous person with recognised expertise to co-supervise with another mainstream member of academic staff. The Indigenous supervisor would subsequently need to be appropriately credentialled by the University.

Recommendation 4:

That research be undertaken by DEETYA to establish the distinctiveness of the relationship between supervisors and their Aboriginal and Torres Strait Islander students in comparison with that of other students. That all outcomes of this research be published and circulated to all universities and members of the Indigenous Higher Education Network.

Recommendation 5:

That to increase the number of indigenous postgraduate students, there is a need for tertiary institutions to consider ways of catering for their specific needs. As many Indigenous postgraduate students are employed within universities there is a strong belief that universities should address their needs as both staff and students.

Recommendation 6:

That Indigenous support units identify and link up with other faculties and/or units who are developing strategies to empower Indigenous postgraduates. Precedents in the form of suitable models should be sought from other countries. Also, DEETYA should provide additional funding for support units to undertake tasks associated with work of

this importance as such activities would be outside current expectations.

Recommendation 7:

That DEETYA fund a national Indigenous postgraduate students' conference including publication and circulation of conference papers.

Recommendation 8:

That universities examine ways in which an Aboriginal and Torres Strait Islander students' seminar series could be established. The report on this task should indicate:

- how the activity might operate; and
- a collaborative framework for how the series could be funded.

This should reflect co-operation between various groups such as universities, governments, Aboriginal organisations and industry bodies.

Recommendation 9:

That individual universities establish a working party to develop, or review, equity plans which focus on equity issues for both staff and students. The plan for students would include enhancing awareness of equity issues amongst all student groups and would need to focus on specific areas of need, such as the effect of racism on various groups within Australian society. The plan for staff would provide suggestions of positive strategies to encourage staff to change their behaviour, where necessary, in order to reflect more equitable attitudes in their interaction with others. For example, the allocation of monthly equity awards to staff based on a system of student nominations.

Recommendation 10:

That DEETYA fund a meeting of Indigenous university staff who have had experience in developing training programs to combat racism. This group would develop a framework for individual universities to use in developing cross-cultural training programs relevant to the needs of their staff.

Recommendation 11:

That a series of specialised training workshops be conducted for staff at all levels of the university, to provide knowledge and understanding of combating racism, working in cross cultural situations, etc. These

programs would be developed using the framework developed as an outcome of /recommendation 10.

Recommendation 12:

That CAPA maintain the position for the Indigenous Peoples' Officer, from which political lobbying can emanate for change within the national structure of Indigenous higher education.

Recommendation 13:

That CAPA undertake a range of activities designed to raise awareness of Indigenous concerns, amongst constituent postgraduate associations. One such activity could be to pursue and maintain links with Aboriginal and Torres Strait Islander tertiary support units.

Recommendation 14:

That CAPA constituents negotiate with Indigenous support units to motivate one staff member from each support unit to commit themselves to join the postgraduate association on campus.

Recommendation 15:

That support units allocate one academic staff member to:

- specialise in information gathering and sharing;
- be the major support and recruiting person for postgraduate students; and
- network with other postgraduate specialist staff in support units.

Recommendation 16:

That DEETYA immediately redesignate the ABSTUDY postgraduate awards as scholarships so that tax exempt status can be reinstated.

Recommendation 17:

That DEETYA review the level of salary at which HECS repayments automatically commence. The current level places a considerable hardship on many Indigenous students who have family responsibilities.

Recommendation 18:

That Personnel in research and scholarship units within universities, become actively involved in seeking postgraduate scholarships for Indigenous students.

Recommendation 19:

That universities offer scholarships on the basis of open competition, for graduates of any university, rather than having them available only to postgraduates of the university offering the scholarship.

Recommendation 20:

That universities, government departments and other employer groups provide paid study leave of sufficient duration to enable Indigenous People to complete a postgraduate qualification. Conditions would be negotiated based on individual cases and needs.

Recommendation 21:

That universities should undertake an evaluation of their current practices and procedures in relation to Indigenous postgraduate students. Staff from Indigenous support units should be involved in setting up and implementing such an evaluation. A written report will be produced and made available to all senior staff and Indigenous students. Subsequently, senior faculty (including Directors of Indigenous support units) will meet with Indigenous postgraduate students and through, the use of a consultative process, develop a set of guidelines for Indigenous postgraduate study.

Recommendation 22:

That university ethics committees consult with Indigenous staff of support units, Indigenous postgraduate students and Indigenous community to develop a set of ethics to govern research into Indigenous issues within their university.

Recommendation 23:

That DEETYA make funding available for a conference of Aboriginal and Torres Strait Islander academic staff - within faculties and support units, research personnel operating research units and senior researchers within faculties, to develop a framework that individual universities could use in the development of their own Indigenous research policies.

Recommendation 24:

That universities ensure Indigenous representation on ethics committees.

Recommendation 25:

That DEETYA fund the preparation of a Discussion Paper to examine issues associated with Indigenous epistemologies and research ethics. This paper to be circulated to universities for discussion and written submissions.

Recommendation 26:

That no material should be written about any aspect of Aboriginal knowledge without input from Aboriginal peoples.

Recommendation 27:

That universities urgently negotiate with Indigenous students, staff and community to consider the specific learning needs of Indigenous students and to develop policies, procedures and practices which demonstrate a greater commitment to more equitable outcomes for Indigenous students.

Recommendation 28:

That universities develop practices to encourage Indigenous students to undertake postgraduate studies.

APPENDIX TWO

Aboriginal and Torres Strait Islander Bibliographies.

- 1985 *Black Australia: An Annotated Bibliography and Teachers Guide to Resources on Aborigines and Torres Strait Islanders* M. Hill and A. Barlow
- 1988 *Australian Aboriginal Writers: Partially Annotated Bibliography of Australian Aboriginal Writers 1924-1987* W. Horton
- 1991 *Aborigines in the Economy: A Select annotated Bibliography of Policy-Relevant Research 1985-1990⁵¹;* L. Allen and Colleagues
- 1994 *Australian Aboriginal Dreaming Stories: A Chronological Bibliography of Published Works* M. Organ

These bibliographies are limited to published works only. Furthermore, the lists are dated since most of the writing in higher education has occurred since 1989 (Bin-Sallik *et al.* 1994b, 3).

As well, education information produced over the past decade (1984-1994) is reviewed and analyzed by Bin-Sallik and Colleagues in their 1994 two part *Review and Analysis of Literature Relating to Aboriginal and Torres Strait Islander Education*. This literature is categorized according to level of schooling, that is, pre-school; schooling; technical and further education; and higher education. Weir, in her 1993 study *Aboriginal Pedagogy and Lists of Cultural Differences*, offers a chart outlining the wide range of lists of 'cultural differences' together with researcher references (Weir 1993, 5). Both texts include published as well as unpublished works.

⁵¹ McKeown reviews this text in *Australian Aboriginal Studies* 1991 Number 2, pp.79-82.

APPENDIX THREE

1989 National Aboriginal and Torres Strait Islander Education Policy: 21 Goals (DEET 1989, 14-15). (Goals related to higher education are marked by an asterisk *)

Long-term Goals for Aboriginal and Torres Strait Islander Education.

1. To establish effective arrangements for the participation of Aboriginal parents and community members in decisions regarding the planning, delivery and evaluation of pre-school, primary and secondary education services for their children.
- 2.* To increase the number of Aboriginal people employed as educational administrators, teachers, curriculum advisers, teacher assistants, home-school liaison officers and education workers, including community people engaged in the teaching of Aboriginal culture, history and contemporary society, and Aboriginal languages.
- 3.* To establish effective arrangements for the participation of Aboriginal students and community members in decisions regarding the planning, delivery and evaluation of post-school education services, including technical and further education colleges and higher education institutions.
- 4.* To increase the number of Aboriginal people employed as administrators, teachers, researchers and student services officers in technical and further education colleges and higher education institutions.
- 5.* To provide education and training services to develop the skills of Aboriginal people to participate in educational decision making.
- 6.* To develop arrangements for the provision of independent advice from Aboriginal communities regarding educational decisions at regional, state, territory and national levels.

Equality of Access to Educational Services

7. To ensure that Aboriginal children of pre-primary school age have access to pre-school services on a basis comparable to that available to other Australian children of the same age.

8. To ensure that all Aboriginal children have local access to primary and secondary schooling.

9.* To ensure equitable access of Aboriginal people to post-compulsory secondary schooling, to technical and further education, and to higher education.

Equity of Educational Participation

10. To achieve the participation of Aboriginal children in pre-school education for a period similar to that for all Australian children.

11. To achieve the participation of all Aboriginal children in compulsory schooling.

12.* To achieve the participation of Aboriginal people in post-compulsory secondary education, in technical and further education, and in higher education, at rates commensurate with those of all Australians in those sectors.

Equitable and Appropriate Educational Outcomes

13. To provide adequate preparation of Aboriginal children through pre-school education for the schooling years ahead.

14. To enable Aboriginal attainment of skills to the same standard as other Australian students throughout the compulsory schooling years.

15. To enable Aboriginal students to attain the successful completion of year 12 or equivalent at the same rates as for other Australian students.

16.* to enable Aboriginal students to attain the same graduation rates from award courses in technical and further education, and in higher education, as for other Australians.

17. To develop programs to support the maintenance and continued use of Aboriginal languages.

18.* To provide community education services which enable Aboriginal people to develop the skills to manage the development of their communities.

19. To enable the attainment of proficiency in English language and numeracy competencies by Aboriginal adults with limited or no educational experience.

20.* To enable Aboriginal students at all levels of education to have an appreciation of their history, cultures and identity.

21.* To provide all Australian students with an understanding of and respect for Aboriginal traditional and contemporary cultures.

APPENDIX FOUR

Postgraduate Education: Knowledge Pools (List is not complete)

1. Policy Documents

- 1988 *Higher Education, A Policy Statement* (DEET).
- 1989 *National Aboriginal and Torres Strait Islander Education Policy* (DEET).
- 1990 *A Fair Chance for All: National and Institutional Planning for Equity in Higher Education* (DEET and NBEET).

2. Higher Education Research and Reviews

- 1984 *The Role of Postgraduates in Australian Research* (Powles for CAPA).
- 1989 *Barriers to Women's Participation as Postgraduate Students* (Moses for Commonwealth Tertiary Education Commission).
- 1989 *Committee to Review Higher Education Research Policy* (R. Smith for NBEET).
- 1990 *The Progress of Higher Degree Students* (AVCC).
- 1990 *Higher Education Courses and Graduate Studies: Report of the National Board of Employment, Education and Training and its Higher Education Council* (NBEET).
- 1991 *Higher Education: Quality and Diversity in the 1990's* (Baldwin, Minister for Higher Education and Employment Services).
- 1991 *Career Development in Higher Education [Indigenous]* (E. Bourke et al. for DEET).
- 1992 *Postgraduate Support and Student Mobility* (ARC).

- 1992 *Research and Research Training in a Quality Higher Education System* (NBEET).
- 1993 *National Report on Australia's Higher Education Sector* (Gallagher for DEET).
- 1993 *Postgraduate Support and Student Mobility: Advice of the National Board of Employment Education and Training and its Australian Research Council* (NBEET).
- 1994 *Equity and General Performance Indicators in Higher Education* (Martin for DEET).
- 1994 *National Review of Education for Aboriginal and Torres Strait Islander People* (DEET).
- 1994 *Review and Analysis of Literature Relating to Aboriginal and Torres Strait Islander Education, Summary Findings Part 1* (Bin-Sallik et al. for DEET).
- 1994 *Review and Analysis of Literature Relating to Aboriginal and Torres Strait Islander Education, Education Sectors Part 2* (Bin-Sallik et al. for DEET).
- 1994 *Establishing Effective PhD Supervision* (Cullen et al. for Higher Education Division Evaluations and Investigations Program, DEETYA).
- 1994 *Supervising Higher Degree Research Students* (Parry & Hayden for DEET).
- 1995 *A National Strategy For the Education Of Aboriginal and Torres Strait Islander Peoples 1996-2002* (Hughes for MCEETYA).
- 1995 *A Report on Good Practice in Higher Education* (Committee for Quality Assurance in Higher Education).
- 1996 *Flexibility, Technology and Academics' Practices: Tantalizing Tales and Muddy Maps* (Taylor et al. for DEETYA).
- 1996 *A Longitudinal Study of Participants in the Postgraduate Research Awards (Industry) Scheme* (DEETYA).
- 1996 *Changing Research Culture Australia - 1995, Report of the Cooperative Research Centre Program Steering Committee* (CRC Program Steering Committee).

- 1996 *Selected Higher Education Student Statistics* (DEETYA).
- 1996 *Patterns of Research Activity in Australian Universities* (ARC/NBEET).
- 1996 *Formal Links in Place or Being Negotiated between Higher Education Institutions and Overseas* (AVCC).
- 1996 *Internationalisation and Higher Education: Goals and Strategies* (Back et al. for DEETYA).
- 1996 *Waiting in the Wings: A Study of Early Career Academic Researchers in Australia* (Bazeley et al. for DEETYA).
- 1997 *The Australian Postgraduate Research Award Scheme: An Evaluation of the 1990 Cohort.* (M. Baker et al. for DEETYA).
- 1997 *Indigenous Postgraduate Education* (CAPA).
- 1997 *Open and Flexible PhD Study and Research* (Pearson & Ford for DEETYA).
- 1997 *Beyond Cinderella, Towards a Learning Society.* Senate Employment, Education and Training References Committee.
- 1998 *Learning for Life: Review of Higher Education Financing and Policy* (R. West for DEETYA).
- 1999 *Higher Education, Indigenous Education Strategies 1999-2001* (DETYA).
- 1999 *New Knowledge, New Opportunities, A Discussion Paper on Higher Education Research and Training* (D. Kemp, Minister for DETYA).
- 2000 *Students 1999, Selected Higher Education Statistics* (DETYA).

3. Conference Reports

- 1990 *A Clever Country? Australian Education and Training in Perspective Conference* (Linke for NBEET).
- 1991 *Towards 2000 - Liberating the Past, Capturing the Future Aboriginal Higher Education Conference* (de Bruce & R. Morgan for Jumbunna Centre, University of Technology, Sydney).
- 1992 *Towards 2000 - Maintaining the Momentum, Indigenous Higher Education Conference* (White for Kumbari Lag Higher Education Centre, University of Southern Queensland).
- 1992 *Research Training and Supervision Conference* (Moses for ARC & AVCC).
- 1993 *Symposium on Quality in PhD Education* (Cullen for Australian National University).
- 1993 *Indigenous Women Community Education Conference* (Felton & Flanagan for Yuroke Women's Club, Victoria).
- 1993 *Intercultural Conference, Cultural Diversity and Higher Education: Has it Made a Difference? Should it Make a Difference?* (Barthel for University of Technology, Sydney).
- 1994 *National Aboriginal and Torres Strait Islander Higher Education Conference, 1994* (Centre for Aboriginal Studies, University of Western Australia).
- 1994 *Women, Culture and Universities: A Chilly Climate?* (Payne & Shoemark for University of Technology, Sydney).
- 1995 *National Aboriginal and Torres Strait Islander Higher Education Conference, 1995* (University of South Australia).
- 1996 *National Conference: Quality in Postgraduate Research - Is It Happening?* (University of South Australia).

APPENDIX FIVE

Responsibilities of Supervisors and Candidates (extracted from the AVCC 1990 *Code of Practice*, Sections 2.3 and 2.4.).

2.3 Responsibilities of the Supervisor

The supervisor has responsibilities which include:

- 2.3.1. Suggesting ways that the candidate can make the most effective use of time. This will involve discussing the nature of the research with the student and the standard expected for particular degrees, the choice of the research topic, the planning of the research program, and the availability of library resources in the field and bibliographical and technical assistance;
- 2.3.2. maintaining close and regular contact with the student and establishing at the beginning the basis on which contact will be made. This will facilitate the supervisor's role in advising the student on the pace of progress, and ensuring that a reasonable timetable is set to permit the degree to be completed in the appropriate time;
- 2.3.3. requiring written work from the student on a pre-arranged and agreed schedule so that their progress can be assessed at regular intervals;
- 2.3.4. monitoring carefully the performance of the student relative to the standard required for the degree, and ensuring that inadequate progress or work below the standard generally expected is brought to the student's attention. The supervisor should help with developing solutions to problems as they are identified;
- 2.3.5. using regular reporting procedures established by the institution as the minimum means by which any difficulties and problems discussed with the student during the year are noted; and supervisors should indicate the action taken or advice given. If the problem is not resolved, the head of the academic unit, in the first instance should be involved; the Head and the relevant institutional committees should be notified in writing of continuing problems between reporting periods;

- 2.3.6. commenting on the context and drafts of the thesis and, at the time of submission, certify that the thesis is properly presented, conforms to the Regulations and is, therefore, *prima facie*, worthy of examination;
- 2.3.7. advise the relevant institutional committee of the names and credentials of suitable examiners;
- 2.3.8. fulfilling other institution-specific obligations regarding supervision.

2.4. Responsibilities of the Candidate

The Responsibilities of the candidate include:

- 2.4.1. becoming familiar with the institution's Regulations governing the degree;
- 2.4.2. discussing with the supervisor the type of help considered most useful, and keeping to an agreed schedule of meetings which will ensure regular contact;
- 2.4.3. taking the initiative in raising problems or difficulties and sharing responsibility for seeking solutions;
- 2.4.4. maintaining the progress of the work in accordance with the stages agreed with the supervisor, including in particular the presentation of any required written material in sufficient time to allow for comments and discussions before proceeding to the next stage;
- 2.4.5. discuss the progress towards, and impediments to, maintaining the agreed timetable with the supervisor at regular intervals;
- 2.4.6. providing a formal report to the appropriate committee, through the supervisor, at periods specified by the institution;
- 2.4.7. adopting at all times, safe working practices relevant to the field of research and adhering to the ethical practices appropriate to the discipline;
- 2.4.8. accepting the responsibility for producing the final copies of the thesis, its content, and ensuring that it is in accord with the relevant requirements. Including the standard of presentation.

APPENDIX SIX

Fieldwork Paperwork: Papers A to F

PAPER A, *Letter: Aboriginal Education Consultative Groups.*

STUDY OF INDIGENOUS POSTGRADUATE EXPERIENCES (MASTER'S AND DOCTORAL CANDIDATES)

My name is Margaret Weir and I am doing a Ph.D. at the University of New England. I wish to let you know of my current study program and intended thesis topic which focuses on the quality of Aboriginal and Torres Strait Islander research degree postgraduates experiences in 'learning the research process'.

I anticipate the study will produce useful information about the quality of postgraduate experiences which will provide a research base for further study, and possibly, changes within the system. Outcomes of the study will be written in the form of a thesis (100,000 words) and will include both positive and negative aspects of students' experiences as well as the perceived impact of these experiences on Aboriginal and Torres Strait Islander postgraduates and, consequently, their various cultures. My study differs from the current *CAPA Indigenous Postgraduate Students' Project* insofar as that project, I understand, focuses on barriers to access and participation in postgraduate study.

Research degree students will be invited to participate in the study on a voluntary basis. Volunteers are free to withdraw at any time. Strict confidentiality will be maintained to protect identification of participants and their places of study. Given funding and time constraints, experiences of students from several East Coast universities will constitute the data base of the study. Fieldwork is already in progress in other locations and is about to begin in your State.

I anticipate my study will be completed by the end of 1997. If you have any questions I can be contacted on (06) 294 2746.

PAPER B, Letter: Universities.

Dear Vice-Chancellor:

**STUDY OF INDIGENOUS POSTGRADUATE EXPERIENCES
(RESEARCH MASTER'S AND DOCTORAL CANDIDATES)**

My name is Margaret Weir and I am doing a Ph.D. at the University of New England. My thesis topic is *Indigenous Australians and Universities: An Enquiry into Research Degree Postgraduates Students' Experiences of the Research Process*.

I have been in contact with the Director of the Aboriginal Education Centre and some Indigenous Postgraduates enrolled at your university have agreed to participate in my study. I therefore request permission to conduct my fieldwork within your university.

I anticipate the study will produce useful information about the quality of postgraduate experiences which will provide a research base for further study, and possibly, changes within the system. Outcomes of the study will be written in the form of a thesis (100,000 words) and will include both positive and negative aspects of students' experiences as well as the perceived impact of these experiences on Aboriginal and Torres Strait Islander postgraduates and, consequently, their various cultures. My study differs from the current *CAPA Indigenous Postgraduate Students' Project* insofar as that project, I understand, focuses on barriers to access and participation in postgraduate study.

Research degree students have been invited to participate in the study on a voluntary basis. Volunteers are free to withdraw at any time. Strict confidentiality will be maintained to protect identification of participants and their places of study. (The University of New England Ethics Committee has approved the ethical basis of my study.) Given funding and time constraints, experiences of students from several East Coast universities will constitute the data base of the study.

Fieldwork plans constitute an informal but structured interview; an informal conversation; and where possible, observation of any activities relating to students' research processes and procedures. Given that discussion of experiences may be unsettling, a de-briefing paper will be available.

I anticipate my study will be completed by the end of 1997. If you have any questions I can be contacted on (telephone number provided). Otherwise, the Director of the Aboriginal Education Centre is aware of the nature of my study.

PAPER C, Letter: Supervisors.

STUDY OF INDIGENOUS POSTGRADUATE EXPERIENCES

(MASTER'S AND DOCTORAL CANDIDATES)

My name is Margaret Weir and I am doing a Ph.D. at the University of New England. I wish to let you know of my current study program and intended thesis topic which focuses on the quality of Aboriginal and Torres Strait Islander research degree postgraduates experiences in 'learning the research process'.

I anticipate the study will produce useful information about the quality of postgraduate experiences which will provide a research base for further study, and possibly, changes within the system. Outcomes of the study will be written in the form of a thesis (100,000 words) and will include both positive and negative aspects of students' experiences as well as the perceived impact of these experiences on Aboriginal and Torres Strait Islander postgraduates and, consequently, their various cultures. My study differs from the current *CAPA Indigenous Postgraduate Students' Project* insofar as that project, I understand, focuses on barriers to access and participation in postgraduate study.

Research degree students will be invited to participate in the study on a voluntary basis. Volunteers are free to withdraw at any time. Strict confidentiality will be maintained to protect identification of participants and their places of study. Given funding and time constraints, experiences of students from several East Coast universities will constitute the data base of the study.

I anticipate my study will be completed by the end of 1997. If you have any questions I can be contacted on (telephone number provided).

PAPER D, Letter: Indigenous Postgraduates.

**STUDY OF INDIGENOUS POSTGRADUATE EXPERIENCES
(MASTER'S AND DOCTORAL CANDIDATES)**

I am doing a Ph.D. at the University of New England and seek Aboriginal and Torres Strait Islander research degree postgraduate volunteers to cooperatively participate in my Ph.D. research study.

My interest is the quality of postgraduate experiences, in 'learning to do research'. Participants will be invited to talk about their experiences in an informal but structured interview and an informal conversation. Also, where possible, I would appreciate observation of any activities relating to your research. Given that discussion of experiences may be unsettling, a de-briefing paper will be available.

Participation is voluntary and volunteers are free to withdraw at any time. To this end, a consent form outlining this proviso, will be provided. Strict confidentiality will be maintained to protect identification of participants and their places of study.

I anticipate the study will produce useful information about experiences of the research process, which will provide a research base for further study, and possibly, changes within the system. The outcomes of the study will be written in the form of a thesis (100,000 words) and will include both positive and negative aspects of students' experiences as well as the perceived impact of these experiences on Indigenous postgraduates and, consequently, their various cultures. My study differs from the current *CAPA Indigenous Postgraduate Students' Project* insofar as that project, I understand, focuses on barriers to access and participation in postgraduate study.

If you decide to participate in this study, and/or have any further questions, I can be contacted on (telephone number provided) or, please advise your Aboriginal and Torres Strait Islander Education Co-ordinator. Your participation in this study would greatly assist understanding of Indigenous postgraduate conditions of learning and the research process. (Agreement Statement is enclosed as Attachment 1 on a separate sheet.) Interview time is estimated at about two hours. In the event of a second meeting, for clarification of issues, time is estimated at about two hour.

In anticipation of Your co-operation,

PAPER E, *De-Briefing Letter.*

DE-BRIEFING LETTER

(MASTER'S AND DOCTORAL CANDIDATES)

Never give up hope
we endure these things
for the benefit of
those who come behind.

Every person is special in their own way and, has a contribution to make in bettering conditions for us in Australia. your presence at university not only gives you skills to enhance that contribution but, affords you the real opportunity to leave a legacy of improved conditions for others who follow.

University may well be traumatic for us but, remember that we are part of a continuing struggle, spearheaded by our elders, that will not be over until we have won the freedom to live our lives with dignity and honour in a healthy spirit of community.

If you feel alienated, reviled, and generally 'unsettled', it is important that you come to terms with these issues. Meanwhile, appreciate the positives as you 'positively' attempt to change the negatives. One way to do this is to remember the geometry of the spirit. Build a foundation square within which you can maintain harmony within your circle of being.

Geometry of Being

First, spiritual **power**, (which is not humanist social empowerment), comes from knowing 'who you are' and 'being who you are'. Indigenous people are responsible for nurturing the land, learn what this concept means, and then, walk with the authority of this role. You would be wise not to behave like a victim, rather, take authoritative control of your circumstances by doing the best you can under adverse conditions.

First line

Second, through spiritual **wisdom**, identify the causes of your student difficulties and realistically assess what needs to be changed and, how it can be changed and, your role in that change process. Importantly,

keep in mind the fact that your studies, including your reason for being at university, come first. In this respect, be aware of your own worldview and where possible, your Clan Law. These are your reference points for determining parameters of knowledge claims as well as 'truth' claims.

First and second lines



Third, nurture the **Mother Flame**, by adhering to your plan. Never forget that some changes take longer than others and, further that, each person's contribution, (intellectually, spiritually, and as a physical presence), is invaluable for the success of the whole. Whenever and wherever you face opposition, treat it as an opportunity for positive change to occur.

First, second, and third lines



Fourth, change as **spiritual legacy**, needs to be for the universal good. Your legacy, no matter what form it takes, is important. Just having increasing numbers of black people in the university has significant implications for university structures and the general university culture. When you have left university, others will build on your hard-won legacy.

The Square



This then is your spiritual foundation within which you harmoniously maintain your circle of being.

The Square and the circle



There are over 400 Indigenous postgraduates
at universities in Australia,
we all face similar learning conditions
you are not alone
Together, we can make a difference.

SECTION A: STUDENT PROFILE

1. Name (OPTIONAL): _____

2. Where were you born? (People, Town, State/Territory)

3. Gender: Female [] Male []

4. Age (tick a box)

25-30 []	46-50 []
31-35 []	51-55 []
36-40 []	56-60 []
41-45 []	61-70 []

5. Highest qualification previously completed?

6. Year completed _____

7. Who is funding your studies?

8. Are there any problems associated with your funding?

9. What is your enrolment status? (tick a box)

full-time internal []	part-time internal []
full-time external []	part-time external []

10. Are you living away from home to pursue your studies?

11. Do you have any family and/or community responsibilities?

yes [] no []

Please explain:

SECTION B: Postgraduate study - Courses/units undertaken

(as a postgraduate student - not type of degree).

12. What higher degree course are you studying?

13. Major area of study?

14. Institution and Campus? (OPTIONAL)

15. Faculty or Department?

16. When did you start? _____

17. When will you finish? _____

18. What are/were the most valuable aspects of your courses/units?
Please name the courses/units and give reasons.

19. What are/were the least valuable aspects of your courses/units?
Please name the courses/units and give reasons.

20. What improvements, if any, could be made in these courses?.

21. Comments on the following areas of university experience would be valuable (add extra pages if you wish): university climate; environment; structure; organization; university culture; philosophy of education; curriculum and assessment procedures; lecturers and tutors, including teaching and learning styles; and academic writing:

22. If you had your time over again, would you select some other course? Please explain.

23. Do you have any other comments?

SECTION C: Postgraduate Study - Research

(pertains to research undertaken, not to type of degree)

24. What is your thesis topic? (OPTIONAL)

25. Did you face any problems having your topic approved?

yes [] no []

Please explain:

26. Have you undertaken a research course/s? Please name.

27. What are the most valuable aspects of your research experience?

28. What are the least valuable aspects of your research experience?

29. Have you published any material?

yes [] no []

If yes, please list; if no, please explain?

30. Do you have any suggestions for improvements to the research process?

31. Comments on the following aspects of the research process would be helpful (add extra pages if you wish): supervisors; potential markers; research support structures; research support facilities; research ethics; access to information; the research process including funding; most suitable theoretical frameworks; least suitable theoretical frameworks:

32. Do you have any other comments?

THANK YOU FOR YOUR CO-OPERATION

APPENDIX SEVEN

Fieldwork Audit Trail Paperwork: Data Collection Papers 1 to 4

Audit Trail Paper 1

DATA COVER SHEET

REFERENCE NUMBER:

NAME:	DISCIPLINE:
COURSE:	THESIS TOPIC:
FACULTY:	UNI CONTACT TIME:
MAJOR AREA OF STUDY:	
UNI:	STATUS:
COURSE DATES:	FUNDING:
HIGHEST PREVIOUS DEGREE:	UNIVERSITY:

INTERVIEWER:	LOCATION:
DATE:	DURATION:
TRANSCRIBER:	RECORDER:

Agreement Statement signed by Participant:

Participant Comments on the Study:

APPENDIX SEVEN:

Audit Trail Paper 2

ADDITIONAL INFORMATION

REFERENCE NUMBER:

AGE:	SEX:
MARITAL STATUS:	CHILDREN:
BIRTH PLACE:	COMMUNITY RESPONSIBILITY:
CULTURAL HERITAGE:	
PUBLISHED WORKS:	

APPENDIX SEVEN:

Audit Trail Paper 3

INTERVIEW EVALUATION
(Douglas *et al.* 1988, 126; 128).

INTERVIEWEE:

INTERVIEWER:

DATE:

LOCATION:

INFORMATION TYPE: INTERVIEW: INFORMAL
CONVERSATION:

QUESTIONNAIRE: WRITTEN:

.....

EVALUATION:

SITE:

CONDITIONS:

ATMOSPHERE:

