

Methodology Chapter

Introduction

Over the past two decades there has been a steady increase in research and discussion about Indigenous pedagogies and the circumstances in which Indigenous pedagogies can or should be engaged.

Key contributions to research with and for First Nations communities within Australia have come from the work of Dr Tyson Yunkaporta, Dr Martin Nakata, Dr Irabinna-Lester Rigeny and the late Dr Errol West.

Nationally, we are seeing strong imperatives to ensure that research is being conducted in culturally safe, culturally responsive and culturally just ways and that research focused on Indigenous knowledges is Indigenous led.

Important considerations include the research methodologies used, the research outputs produced, the ethics of ownership of research data and the benefits of the research to Indigenous communities.

Considering the above, I adopted an overall Indigenous Research Methodological approach, informed by Indigenous Standpoint Theory which I detail further below.

Research Approach and Design

Through this PhD study, I will explore what constitutes authentic Indigenous teaching and learning experiences in Australian universities and how such experiences can help to promote social justice for Indigenous peoples in Australia. I have selected a research methodology and data collection techniques that will allow me to:

- a) adopt culturally relevant and emancipatory ways of working both for myself and diverse participants; and
- b) be flexible, open, and responsive to exploring the potential of these Indigenous teaching and learning experiences for Indigenous and non-Indigenous peoples in Australia.

As a person who identifies as Indigenous through Torres Strait Islander heritage with more than 25 years as an educator, I approached this research from an Indigenous standpoint, with a commitment to utilising a methodological approach that positions First Nations peoples as the primary researchers and active research participants, with agency in their role in the research process and with authority over ideas and information that was shared during the data collection and analysis process.

Core principles of Indigenous Standpoint theory dictate that the research is conducted by First Nations led researchers, for the benefit of First Nations peoples and that First Nations research participants have ownership and control of the knowledge they share. Further to this the research must be available and accessible to a First Nations audience at the community level (Foley 2013 p50). I have designed my research around the principles of Indigenous standpoint theory.

It is also important that my research approach explores and models the ways that Indigenous ways of knowing and working can be employed with authenticity and integrity within mainstream higher education institutions. The overarching philosophical and methodological approach of my research will be grounded in Indigenous Research Methodology. Indigenous research methodology places relationality at the centre of the research process (Smith 2012, Wilson 2020).

While Indigenous research approaches have some overlap with qualitative research approaches and assumptions, it is unique in the conceptualisation of relatedness and the synthesis of epistemology and ontology (Wilson, 2003; Rigney, 1999). Indigenous research methodology goes further than defining the data collection methods used: It shapes the research questions, overtly recognises the collaborative and shared nature of knowledge generation, respects knowledge custodianship and considers the impacts and value of the research outcomes beyond the specifically identified subjects and objects of study (Wilson, 2003; Rigney, 1999).

Hence, Indigenous research methodology stands as an alternative to research methodologies developed within Western philosophical and epistemological frameworks. In this regard it also functions as a decolonising methodology, free from the contradictions, oppressive history and constraints that many, if not all Western research methods encounter when applied to an Indigenous ontological and epistemological context (Smith, 2012).

In an overview of Indigenous research methodologies, Shroeder makes the point that “From the very outset the Indigenous paradigm resists the schema of Ontology/Epistemology/Methods, a schema inspired by Western philosophy” (Shroeder, 2014). Indigenous Research methodology prioritises relationships over outcomes and results (Wilson, 2020).

This is relevant to my approach as the core research questions require both the utilisation of established relationships, the forming of new relationships and the consideration of possible new relationships. At the core of my research are the relationships between myself as the primary researcher and the people I will be connecting with during the research process however the relationship concept extends beyond the interpersonal. Included within the

relational context of Indigenous research is the intrapersonal, relationships to place and relationships to the culturally specific and the culturally diverse.

This presents both an opportunity and an obligation to take a multi-dimensional and holistic approach to the analytic and reflective aspects of the research process. The intention is to present a rich and complex discussion that is grounded on analysis and reflection of prevailing beliefs and understandings but also draws on autoethnographic narrative and decolonising pedagogy. Indigenous research methodology allows for and facilitates this process.

Phases of data gathering, analysis, and interpretation

Phase 1: Review of existing knowledge.

This phase involved a literature and knowledge review focussed on the primary research question. This phase was used to generate the second published paper. This phase was similar to a standard literature review process however in this case the concept of literature was expanded to multi-media sources beyond peer reviewed and text-based material. It included information presented via non refereed journals, video documentaries and online sites. This inclusion of 'grey', non-academic media is in keeping with an Indigenous Research methodological approach whereby Indigenous voices are sought and relied upon rather than having those voices filtered via non-Indigenous, academic re-interpretation. In discussing the core tenants of Indigenous research methodology, Indigenous Australian philosopher, scholar and education activist, Dr Lester Irabinna Rigney stresses the importance of "privileging Aboriginal and Torres Strait Islander voices" (Rigney, 2001).

Phase 2: Recruitment and invitation of potential yarning participants.

The recruitment of potential discussion and yarning participants was based on inviting people to participate who have a demonstrated connection to Aboriginal and Torres Strait Islander knowledges and teaching fields within Australia. Potential participants were identified via three processes.

1.0 Drawing on existing professional and socio-cultural relationships.

As discussed by Wilson the recognition of existing and potential relationships prior, during and after the research process is a fundamental component of Indigenous research methodology (Wilson 2020). To this end existing relationships were drawn upon and utilised both as a way of identifying potential research participants and as a support in facilitating an effective and deeper level of discussion.

1.1 Identifying potential participants via the knowledge review process.

Whilst numerous Australian authors identified via the literature review process fell into the category of my professional and/or socio-cultural relationship there were others who do not. Individuals identified via the literature review in regard to their interest in Aboriginal and Torres Strait Islander knowledges and who are not already known were also potential candidates for participation in discussion/yarning.

1.3 Recommendation of potential participants via existing relationships and knowledge review.

This process allowed for those that were contacted and invited to participate, to make suggestions regarding potential participants based on their own relationships to those people. It was evident that my own relationships base and literature review outcomes would not identify every person who would make a suitable research participant for the discussion and yarning phase. The process of utilising the knowledge and relationships base of other Indigenous people to explore Indigenous knowledges and practices sits comfortably within the Indigenous research methodology paradigm.

1.4 Determining the number of participants.

Based on a review of relevant literature, there was no specific formula or minimum number rule applicable to this research that must be satisfied in order to have the research deemed accurate or acceptable. There are however a broad range of opinions as to how many people should be interviewed within a quantitative postgraduate or post- doctoral research study. These opinions have been canvassed and presented by Baker and Edwards in the publication "How Many Qualitative Interviews Is Enough" (Baker and Edwards 2012). Despite the complexity of this question a figure of between 12 and 20 interviewees/interviews has been suggested as an average or suitable number by which to gain a diverse range of responses (Baker and Edwards 2012, p. 6).

The figure suggested by Baker and Edwards was adopted for this study as a means of determining a minimum number of participants to yarn with. There are a number of other variables that I determined to be important as a way to encourage as rich and diverse a range of yarns as possible. These are:

- Gender;
- Geographic location;
- Cultural identity – within the broader Aboriginal and Torres Strait Islander community;
- Relationship to the researcher; and

- Profession or vocation.

I aimed for a cohort of participants based on a 50% male and 50% female mix that would represent multi-cultural Indigenous viewpoints and who were living across a range of Country, geographically and culturally. My aim was to encourage as diverse a range of viewpoints and opinions for analysis.

In accordance with appropriate and approved ethics practices potential yarning participants were invited to participate in a yarn that considered all research questions but with a focus on the primary question.

I first approached potential participants people via email, in person, or via phone calls depending on the nature of my relationship to them. Prior to any yarning taking place participants received an overview of the PhD study, and the first two publications that provided them with the context in which I was coming into these yarns along with a comprehensive set of reference points via the literature that had been referenced to support those papers.

One of the most challenging aspects of determining an appropriate number of research participants to include within a qualitative approach such as this was based around the need to acknowledge the diversity of First Nations cultures, practices and individual identities, throughout Australia and surrounding Islands (Dunbar and Scrimgeour, 2006, p181). Pragmatically considered, PhD study, carried out by a single primary researcher, did not have the scope and resource capacity to attempt to include participant representation from every possible First Nation group across Australia as this would number into the hundreds (AIATSIS 2023)

After discussions with supervisors and peers, I made the decision to establish a participant cohort that represented significant First Nations diversity, based on choosing participants across as broad a geographic area as possible. I understood via my own knowledge and experience as an Indigenous scholar within critical Indigenous studies, that choosing geographically diverse locations around the continent would help represent significant cultural diversity. The challenge of cultural diversity was also considered based on how potential participants had already identified themselves to me regarding their First Nations heritage and connection, however it could not be assumed that a potential participant was a member of the First Nations group on whose country they were working and living. To this end I did not make assumptions about a potential participants cultural identity. Allowing participants to self-identify during the yarning process was a critical aspect of cultural safety.

Further to this a decision was made to have as balanced a gender representation as possible regarding self-identified male and female participants. Whilst some contemporary academic scholars in particular sociocultural contexts consider the male-female binary to be an overly simplified and inadequate expression of gender (O'sullivan 2021), I was guided by the broader understanding, commonly held and expressed within Aboriginal and Torres Strait Islander societies, of "Men's and Women's Business", whereby it is possible that teaching and learning associated with that business, or sociocultural space, has different sets of intentions and practices associated with it. (Merlan 1992; Yunkaporta 2019). In this case I considered self-identification to be based on my existing relationship with the potential participant or the positionality and identity statements that a potential participant had made publicly via their publications or other media.

Based on discussions with my research supervisors and a review of relevant supporting literature, a target of twelve participants was decided on. Whilst this could be considered a relatively small sample group regarding gathering data for analysis from participant feedback, it was anticipated that the volume and quality of data generated via these yarns would provide a sound basis for an exploratory study. Fugard and Henry (2015) make the point that there are no fixed rules regarding adequate participant sample sizes in qualitative research based on conversations and interviews. Rather the focus should be on planning for quality of content over quantity of participants (Fugard and Henry 2015).

A standardised method of formal contact and invitation to potential participants was used via an email. This was sent to all potential participants identified, even if they were people I knew well and had already had initial informal contact. A participant information document was attached to this email that outlined the proposed research process and the terms and conditions that would apply if one chose to become a participant (See Appendix 1). A total of 14 potential research participants were invited. 12 potential participants agreed to participate, 1 potential participant declined, and 1 potential participant did not respond.

Upon confirmation of potential research participant interest via return email, I followed up with a phone call to the potential participant. During this email the I introduced myself in more detail, if I was unknown, or not well known, to the potential participant. A further explanation of the research project was presented, in as much detail as the potential participant required and initial plans to meet were discussed. At this point in the process potential participants were able to agree on a time and place for a yarn to take place, or to a follow up conversation when they had decided about timing and location.

Prior to any yarning taking place participants were given a standardised consent form (see Appendix 3) that included the option for them to be identified or de-identified in the analysis and discussion of the yarns. Ten participants chose to be identified and two participants chose to remain anonymous.

1.5 Honouring Diversity

The scale and complexity of First Nations sociocultural diversity across the Australian continent and its surrounding islands presents a critical consideration and significant challenge for researchers looking to engage with and reflect that diversity within a data gathering process, based on recording ideas, opinions and explanations about how cultural practice, knowledge sharing, and knowledge transmission is approached.

Whilst it was the intention of this study to recognise and enable First Nations cultural diversity amongst the research participants, the relatively small number of yarning participants, coupled with the scarce literature regarding First Nations pedagogies within Australia, leaves any findings open to scrutiny and critique in regard to the quality of thematic analysis results, and the discussions that flow from that.

I feel it's important that the emphasis on recognising and engaging with First Nations diversity in as comprehensive a way as possible is placed at the forefront of any research that attempts to determine or represent First Nations perspectives, practices and processes in specific detail or more broadly. In this regard the methodology of this research provides something of a scale model for that. Whilst the diversity represented in this research is limited in scale, I suggest it does provide a sound evidence base from which data can be considered as representative of a diverse sociocultural First Nations sample such that sound comparisons and reasonable conclusions can be made.

1.6 Cultural safety and Participant Empowerment

Given the overarching standpoint and methodological approach to this research I aimed to provide research participants with a clear sense of agency and control over their involvement and to offer participants as culturally safe a process as possible. In this regard I took an overarching human rights-based approach, informed by the UNDRIP (UN 2007). More specifically I took a trauma integrated approach based on my own professional knowledge and understanding of how to create safe spaces for people to share stories. My primary guiding document reference document around this process was "Culturally Informed Trauma Integrated Healing" (WeAlli 2023). WeAlli are an internationally

recognised trauma education and recovery focused organisation that I have worked with over many years to co-design and deliver trauma integrated practice in education.

From the starting point in this process, participants were able to choose to have the yarn in a one-to-one format with me or with any other support persons of their choosing present. The participants were also invited to choose a time and location for the yarn to take place. Whilst these relatively open, participant driven conditions presented significant time and resource challenges, I considered them essential in meeting the foundational criteria for the overall empowerment and safety of participants throughout the research process. This is an example of how the 'three R's' concept (respect, relationality, reciprocity) in Indigenous research methodology can be put into practice. My aim as the researcher was to support the research participants to feel as in control, safe and comfortable as possible prior to and during, and after the yarning process.

Phase 3: The Yarning Phase

During this Phase of the research, I conducted yarns with participants in their preferred location. Yarning has been described as "... a semi-structured interview is an informal and relaxed discussion through which both the researcher and participant journey together visiting places and topics of interest relevant to the research study. Yarning is a process that requires the researcher to develop and build a relationship that is accountable to Indigenous people participating in the research." (Bessareb and Ngandu, 2010,p.38). This quote taken from the paper "Yarning About Yarning as a Legitimate Method in Indigenous Research" (Bessarb and Ngandu, 2010) points out the importance of honouring relationship building and accountability between those participating in the process.

There is significant reporting on the success of Yarning as a way to gather information in a culturally safe and equitable way that can later be analysed in similar ways to text based information (Bessarb and Nhandu, 2010;Kovach, 2010; Fredricks et al,2012) This process allows participants to set the pace, tone and direction of the conversation rather than feeling obligated or pressured to answer a series of pre-determined questions.

Yarning is also a process that allows the researcher's voice and experiences to be recorded alongside other participants. This allows for open reflection on the researcher's own position and experience in relation to others and also documents significant points of reflection for the researcher. To this end yarning was used as a means of generating the most authentic, comprehensive and individualised thoughts, opinions and stories around the research questions as possible.

Yarning was chosen as the primary method of communication and data gathering because, based on my own cultural knowledge and understanding along with the literature, it facilitates a culturally familiar, culturally safe and flexible process for First Nations researcher

and participant engagement. This method opens up potential to gather deeper and broader content for analysis. My own sense of how and why the yarning method would be appropriate and effective in this research context is supported by a growing body of literature that has further informed my decisions around method and affirms my confidence in its relevance and safety in this specific research context (Kennedy et al 2022).

The semi-structured yarning approach to information gathering took place in a location named by the participant as most appropriate in which to have the discussion and share knowledge. Each yarn may last several hours in duration. This process is a way of honouring and empowering the research participant, demonstrating humility and recognising the most appropriate place for information to be gathered. All these considerations are driven by the requirement of an Indigenous Research methodology to be grounded in and driven by relevant Indigenous social and cultural protocols. It is a critical aspect of the research method integrity (Chilisa, 2012). With the consent of the participants, the yarns were digitally recorded via audio so that the most accurate, comprehensive and authentic voice of the participant is available for review and analysis.

Once the location and time for the yarn had been agreed on, I travelled to meet with each research participant. There was at least one extended phone conversation with the participant prior to this and as many phone and email conversations as the participant had wanted prior to this meeting.

The first in person meeting with research participants differed based on whether I and the participant were known to each other or not. For those participants who I had not met, we had agreed to take some time prior to recording the research specific yarn, to yarn more generally and to get to know one another somewhat first. The time and depth of these introductory yarns were led by the participant. Some of these meetings included sharing a meal with work colleagues, family or community members of the research participant present. This was a way for potential participants to meet me as the researcher in a safe way, and perhaps to have others get a sense of my integrity as a researcher.

The time spent with participants who were not already known to me, prior to our research yarn, varied from approximately one to four hours however there was no expectation or time frame placed on participants from me at any point. As the researcher I was willing to be led by the participant.

The yarns were based on covering a set of consistent questions and themes introduced by me as the researcher, focussed on both the primary and secondary research questions. Whilst there were consistent questions and themes introduced during the yarns, this was

not done in a scripted or highly structured way. The timing and phrasing of questions was based on the dynamics and flow of each specific yarning event.

1.0 Consistent Questions asked during the yarning process.

- What do you think defines an Indigenous approach to learning and teaching from your perspective?
- Can you describe how an Indigenous approach to learning and teaching would be experienced?
- What is the context and setting that you utilise an Indigenous approach to learning and teaching?
- Is taking an Indigenous learning and teaching approach applicable in any education setting and with anyone or are there cultural or other factors that determine this?
- Are there any shared values, beliefs and practices between an Indigenous approaches and other approaches to education?
- What do you think makes an Indigenous learning and teaching approach authentic?
- Can non-Indigenous educators utilise an Indigenous learning and teaching approach?
- Have you experienced any resistance or barriers when trying to utilise an Indigenous approach to teaching and learning in the spaces that you work in?
- Is there a limit or restriction to what content can be included within an Indigenous approach to learning and teaching?
- Will culturally specific knowledge or information be protected via an Indigenous approach to learning and teaching?
- Do you take an Indigenous approach to your teaching as a conscious decision to utilise an anti-colonial and decolonising approach to practice?
- Do you think the opportunity to take an Indigenous approach to teaching and learning should be part of a rights-based relationship with the governance and policy making around education in Australia?

The yarns were digitally audio recorded and transcribed to text. A professional transcription service was utilised to provide a high-quality transcription to work from. The transcripts were first checked by me for accuracy then sent to the yarning participant. Participants were able to edit their contributions in any way they felt was necessary so that the transcript represented as accurate an account as possible regarding the participants response to the questions raised and issues discussed. The participant rights to edit included the option to add any additional thoughts or ideas they had or to remove any content that, on reflection, they decided they did not want included. The final yarning transcripts became the data used to undertake a thematic analysis of the participant responses.

Phase 4: Analysis of yarning and participant feedback

The yarning data was then subject to hybrid analysis based on inductive and deductive method, comparing the overarching themes identified by research participants with themes that had been identified within relevant literature that looked specifically at First Nations pedagogies within Australia and with any themes or definitions of practice introduced by myself within the yarning process or prior to the yarning process within my own professional experience as reflected in my own published literature.

I decided to use a hybrid analysis approach to analyse the yarns. This approach was guided by Schutz's social phenomenology approach (Fereday and Muir-Cochrane, 2006, p1) and the Indigenous research approach presented by Dr Shawn Wilson that encourages researchers to honour and reflect the relational experiences of those collaborating in the research process. (Wilson, 2020.)

I chose a hybrid approach as I believe it supports a process of exploring the subjective experiences that are captured within a yarning process. It allowed me to include the lived experiences of myself and the participants and allowed for the integration of existing theories and relevant literature. This approach allowed me to take an inductive and deductive approach to support the process of coding and the subsequent refining of themes that reflect a broader capturing of the wholistic knowledge within and around the research process (Xu and Zammit, 2020 p1).

I would define the analysis process as a qualitative hybrid method that included narrative and thematic analysis through inductive and deductive approaches; considered appropriate due to the non-linear way the yarning process takes shape. This method was chosen for its suitability in supporting the analysis of non-linear, semi-structured participant discussions and to enable ongoing reflective and reflexive process by all involved in the research process (Swain, 2018).

The first part of the analysis process involved the author listening to the audio recordings then making lists using NVIVO analysis software of key themes and contexts to which the theme applied (Speak AI 2023). Each recording was then re-listened to check for and confirm initial themes. The identified themes were then used as reference points to analyse each transcript in more detail. In this stage, more inductively derived themes and thematic contexts were identified and added to create the final list of saturated collective themes. A third and final review of all transcripts was conducted to identify the frequency of themes and thematic contexts mapped against the collection of yarns. For this process, NVIVO was used as the analytic tool, given the capacity of NVIVO to help store, organise and map thematic themes and frequencies of themes.

I would consider my use of NVIVO a relatively simplistic but effective use of the tool however it was also a process that did not require a sophisticated data analysis tool such as NVIVO and the process could have been done without the use of this type of software.

In keeping with the principles of the overarching Indigenous research methodology used (Wilson 2020.), results were shared back with yarning participants for consideration and further comment. No participants disagreed with the findings, nor suggested additional themes or sub themes. However, two participants did not respond at all to invitations to engage in this process of feedback. The response from the remaining participants was to express satisfaction with the analysis and positive agreement with the findings.

Phase 5: Focused discussion responses.

In this phase of the research secondary questions were considered and discussed against all the information that has been gathered along with my own autoethnographic narrative reflections based on my professional practice experience.

These discussions are presented via three publications, one of which is a written co-authored paper and two of which are audio podcasts that I have written and produced.

1. Are there benefits for students if they engage with an authentic Indigenous teaching and learning experience within a tertiary study program?
2. How may the engagement of students in Indigenous teaching and learning experiences influence the professional and social practice of graduates?
3. What are the broader socio-cultural implications of changes in graduate beliefs and practices as a result of students having engaged with an Indigenous teaching and learning experience during their study program.
4. Are there challenges or barriers to introducing an Indigenous approach to learning and teaching within a tertiary/university setting in Australia.

My method for exploring these secondary questions is based on autoethnographic reflective practice. Whilst the autoethnographic approach can be considered a methodology of itself (Ellis and Adams 2014), in this case I am utilising it as a method within my Indigenous Research Methodology. I chose this approach because it allowed me to draw on my extensive professional experience as an educator within the university system, and also to include my positionality to contextualise the sociocultural dimensions of my professional experience. Personal narratives, experiences and opinions are valuable data which provide researchers with tools to find those tentative answers they are looking for (Marshall and Rossman, 1999). The autoethnographic reflective process is a sound method to support my narrative approach in considering these secondary research questions.

To further emphasise and contextualise this approach as appropriate within an Indigenous Research Methodology, the closer consideration of the secondary research questions was done via a recorded oral method, presented as audio, with transcripts available. I chose this method for a number of reasons. I believe this is the most direct and authentic method of providing an Indigenous ethnographic narrative as possible whilst making my work as accessible as possible to a non-academic audience, which is a commitment I have made to this work from the outset. Further to this I agree with Nabobo-Baba (2008) that presenting an oral account of Indigenous research focussed on speaking to an Indigenous audience, from an Indigenist Standpoint, represents a decolonising approach to research within the academy. Whitinui (2014) makes the point that -

“Indigenous autoethnography aims to address issues of social justice and to develop social change by engaging indigenous researchers in rediscovering their own voices as “culturally liberating human-beings.”

Finally, given the significance placed on the Indigenous tradition of yarning within this research, such that yarning has been the primary method for data collection, my use of an oral method to present my autoethnographic reflection provides a sense of methodological consistency throughout the work. The ‘data’ in this case is my own extensive experience over twenty five years.

Phase 6: Production of multi-media research presentation.

My PhD study is presented via a web site that presents a digital story of the research process. It is intentionally presented in a way that is accessible to as broad an audience as possible, particularly to Aboriginal and Torres Strait Islander community members who may not be as comfortable and familiar with the traditional academic paper medium, as a way of accessing and considering research outcomes. Presentation via this medium also allows for relevant and important aspects of the research process and findings, such as country and people to be experienced via a more dynamic medium than text. It allows country and people to be seen alongside the text that talks about them.

The website is what will be presented to markers of my Ph.D. and will be the medium that all the publications curated as content will be accessed from. Beyond it's role in the PhD presentation and marking process my website will be a representative of a ‘live’ digital medium that can be further edited and developed so that it can be of greater service to the broader community and in particular to First Nations community education and support in regard to a rights based approach to negotiating space and activity within the Australian education landscape.

Ethical considerations

My research proposal underwent a very rigorous examination via the Griffith University Ethics committee before receiving an ethics clearance. Whilst I had developed my proposal via the guidance of my own Elder mentorship and in close consideration of the Australian Institute of Aboriginal and Torres Strait Islander Research Guidelines (AIATSIS 2022), my ethics approval involved a long winded exchange between the First Peoples representative on the Griffith Ethics Committee and myself. To this end I have remained very vigilant in my consideration of the ethical considerations of this research.

I am aware that for some researchers, working outside an Indigenous Research Methodology, the idea that you would invite friends and colleagues to have intentional discussions that sought to draw out unbiased or unfiltered thoughts and opinions may be considered problematic and even unethical, based on the 'risk' that there could be an unintentional or even intentional collusion. This concern sits almost squarely in contrast with the focus on the quality of relationality amongst research participants within an Indigenous or Indigenist research approach (Wilson 2020). For this reason alone I don't consider my choice of participants to present any ethical concerns. My concern around participants is more to do with how many participants I was able to engage, or more so how many more I would have liked to engage but I will address this further when I talk about the research limitations.

On the other hand, I do feel that the research roles that I essentially defined, in retrospect somewhat unwittingly, may present some ethical concerns for some researchers within the Indigenous Research Methodology field, depending on how they analysed the relationships to agency and data sovereignty between those initiating the research and those participating (KuKuTai and Taylor 2016). In this case I was a singular lead researcher and those that I invited to yarn with have been identified as participants rather than co-researchers. There may be concerns raised that I did not co-design my research aims and objectives with a collective of Indigenous co-researchers first and then proceed to the yarning process after which the yarning collective would engage in the process of analyse

and maintain collective ownership of all research findings and outputs, including collective authorship of findings and other subsequent publications.

I see that scenario as somewhat of an ideal research process in comparison to the options I had as a PhD candidate, utilising a process that somewhat dictates the options available. For this reason, I don't feel my approach was unethical, particularly given that all the participants that agreed to be part of it are keenly aware of the ethical principles involved in research with Indigenous peoples.

Outside of the limits of a Ph.D. study program and in consideration of research aims and context, I may choose a more collectivist approach to researching in the Indigenous knowledges space.

The final issue of ethical consideration I want to address is the content of my personal narratives within the two podcasts, and in particular in the second podcast. In these podcasts I provide my personal accounts of experiences that myself and others have had in regard to executive level decision making within a university employment context.

In telling my story, I have not named the institution. I have named any individuals nor have I been specific about the executive roles. I have intentionally not included that level of detail because my intention is to provide the context and evidence from which I am making claims about process and the ideological drivers of process. I believe that level of detail I have provided is necessary to support this.

Nevertheless, I understand that, based on that level of detail, someone listening to that podcast may believe they can piece together a good guess as to who the specific people are who were involved. I do not believe my work encourages or supports the need to identify any individuals involved. On other hand I believe that we all need be accountable for our actions when we are acting as agents within hierarchical institutional settings, and I include myself in that. I do not think it is unethical to share stories of our individual experiences, that we hold to be true, that we believe are experiences of discriminatory or oppressive processes and practices.

Trustworthiness

I feel that addressing the issue of trustworthiness of my research process and outcomes is important given that I am making the claim that this study represents an approach that has not been previously undertaken (based on my literature review) and further claiming that the research findings confirm what has previously only been suggested, but not tested, in regard to the depth of common ground amongst First Nations in regard to how learning and teaching is approached and practiced.

To this end I am talking to the commonly understood elements of qualitative research trustworthiness as originally discussed by Guba, being dependability, credibility, transferability and confirmability (Guba 1981; Schwant et al 2007).

In considering the issue of trustworthiness I am aware that there is ongoing academic debate about the integrity of qualitative research process and outcomes more broadly (Watts 2008) and more specifically there has been critique around the growing popularity of the yarning concept within Indigenous focussed research (Kennedy et al 2022).

I believe one of the strongest indicators of trustworthiness in this research comes from the fact that all the yarning participants were First Nations people who had accepted an invitation, with no incentive or reward offered. Out of fourteen initial invitations, twelve people agreed to participate. This demonstrates a strong level of enthusiasm to be involved.

Of the twelve people that accepted, ten of those people were comfortable to be identified and understood that those reading the research would be able to identify them. Further to this all of the participants are professionally capable of scrutinising a research proposal and it's methods in order to make a clearly informed decision about the integrity of the process.

In regard to the trustworthiness of the data that came from the yarning process I believe my commitment to honouring relatedness and relationship as a foundation of my methodology, the placing of cultural safety of participants at the front end of methodological consideration, in combination with a strong shared depth of knowledge between myself and the research participants supported the gathering of high quality, rich and thick data (Atkinson et al 2021).

Trustworthiness of both the data gathering and findings process was supported by the consistency of engagement with research participants throughout the data gathering and analysis process. I believe the process I used went beyond a more typical member check and was more aligned with critical reflexive methods, which has been identified as a more trustworthy process in research with Indigenous participants (Nicholls 2009; Motulsky 2021). I note that there was an 80% positive response rate from participants in regard to the analysis and findings of the study and no participants disagreed with or sought to add to the findings of the study.

I believe the inductive/deductive hybrid analysis method I used to analyse the yarns, whilst a relatively new process, is increasingly being recognised for it's capacity to synthesise complex themes (Proudfoot 2023). In this case it was the combination of inductive analysis of the existing knowledge and understanding of myself as the researcher and/or the consideration of the literature and the deductive discovery of understanding that comes from the yarning in combination. This trustworthiness of this hybrid approach is dependant on the depth of knowledge that the research brings outside of the data captured by the

yarns. The decades of knowledge development in the space that I am researching and the depth of expertise of the yarning participants is an ideal situation in which to apply the hybrid analysis method I utilised. This method is highly transferable to research in which similar circumstances apply between the researchers and research participants.

The autoethnographic narrative method I used in considering the secondary questions in this study is well established both as a method and an overarching methodology (Le Roux 2017). More specifically Indigenous autoethnography, as I have utilised it, is described as part of the process of decolonising research and a method by which Indigenous peoples voices can be heard as a process of social and cultural justice (Whitinui 2015; Pham and Gothberg 2020).

I have presented my autoethnographic reflection via the spoken narrative of the podcast publications however I have also demonstrated support for my reflection with supporting references from relevant literature, that I have included within the transcripts of the spoken narratives.

I suggest that the any further issues in regard to the trustworthiness of this method in my process will come down to the decision of the reader to believe the narrative I bring, from a factual perspective and to accept my analysis as it stands, from my positionality without feeling a need to re-define that analysis. I don't believe this is something that I can manage or control other than having a strong sense of faith that the reader will engage with a strong sense of cultural humility.

Limitations

Some limitations must be considered in this study. Firstly, the study was conducted with a convenience sample, that was somewhat limited by number. However, given, resource limitations of the study, I consider twelve participants from diverse cultural backgrounds to be sufficient for this research. Further, as with most research that evaluates sensitive social, cultural and/or political matters, there may be tendency for social desirability bias(Bergen and Labonte', 2020). It is entirely possible that participants may have held views or opinions during yarning, or in regard to feedback on the analysis, they chose not to share. However, given this group represent First Nations peoples with demonstrated professional commitment to the promotion of First Nations teaching and learning practices, including the decolonisation of education, it seems unlikely that reluctance or apathy have played a significant part in the consensus outcome. Further to this Bergen and Labonte' (2020) have identified that providing sound information about the study, establishing rapport and asking questions are important strategies in avoiding or limiting bias. These practices were actively engaged during the yarning process with participants.

Further Research

I recommend that a larger scale project, with a more diverse representation of First Nations teaching and learning practitioners, should be undertaken to provide further confirmation or challenge to a thesis based on shared beliefs, values and processes amongst First Nations groups.

I further recommend that future research in this space be undertaken via a collectivist research approach and that no single individual be responsible for engaging the process from design through to publication of results and follow on discussions.

Finally, there should be a more widely considered exploration of how First Nations led pedagogies and education experiences can be engaged across the full spectrum of formal education settings in Australia, from early childhood through to postgraduate training. This should include consideration of the argument for First Nations approaches to be utilised to help overcome the significant impacts that the colonising project has had on human and non-human society throughout Australia.

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Appendix 1: First contact email with potential research participants.

Potential candidates were first contacted formally via the following standardised email, regardless of their relationship to the researcher.

Dear _____

I am writing to invite you to participate in my PhD research project titled "Exploring Indigenous Australian Teaching and Learning Processes".

You have been chosen as an invitee due to your self-declared interest in this area along with public recognition of your enthusiasm, relevant experience and expertise.

As we are well known to one another I will not include my CV although I am happy to provide this upon request.

OR

As we are not well known to each other I am including my CV in this email.

I have attached a Participant Information Sheet that briefly explains the project and the role of participants. This document is shared with you in confidence and is for your exclusive viewing. I respectfully ask you not to share or distribute it to any third parties.

I invite you to confirm or decline your interest in participating in this project via return email. I am more than happy to provide further information via email or via phone - 0400292446.

Yours Sincerely

Glenn Woods



Participant Information Sheet

Exploring Indigenous Teaching and Learning Processes

Ethics Approval # GU Ref No: 2017/236

Researchers:

Glenn Woods PhD Candidate.
School of Human Services and Social Work,
Griffith University
g.woods@griffith.edu.au

Principal Supervisor: Dr Naomi Sunderland.
School of Human Services and Social Work,
Griffith University
n.sunderland@griffith.edu.au

Why is the research being conducted?

This research is being conducted as the core component of a PhD research study. The primary aim of the research is to explore how Indigenous teaching and learning processes can be defined from an Indigenous Australian perspective drawing on Indigenous knowledges and contexts for teaching and learning. The research will also examine how Indigenous teaching and learning processes can be accessed and used for the benefit of Indigenous and non-Indigenous peoples within tertiary education settings and the potential impact of this on graduate professional practice and social change more broadly.

The expected benefits of this research

The primary benefit of this research will be to provide a contemporary, broad and diverse discussion that is focussed on what an authentic Indigenous Australian teaching and learning process would be, as defined by Indigenous Australians.

The knowledge gathered and shared via this process will inform and support ongoing discussions on how to: improve education practices in Australia; improve professional development for professionals who work with Indigenous peoples; and action social justice and human rights initiatives. At the broadest level we hope that this research will help to promote equity and social justice within the Australian community.

What will you be asked to do?

You will be asked to take part in a yarning session or series of sessions with the researcher Glenn Woods. These sessions will be semi-structured around themes and ideas regarding what defines an Indigenous Australia teaching and learning process and how this might look in a tertiary education setting. You will be asked to name a time and location that is convenient to you to have the yarn. The researcher will travel to you to conduct the yarn.

You will not be expected to commit any more than 4 hours of your time to the yarning process. If you wish to you may elect to break this 4 hours up into shorter segments of time and spread that over more than a single day. There is no expectation that you take place in a session that may last for up to 4 hours without a break.

The researcher will request your permission to film the yarn so that the yarning can take place as easily and naturally as possible without notes having to be taken. With your permission, sections of the filmed yarn may be used in a mini-documentary that will document the outcomes of the research. If you do not wish to be filmed the researcher may request your permission to audio record the yarning session.

If you agree to be filmed, you will receive the video footage of your yarn and be given an opportunity to add to or edit anything you would like to change before the researcher analyses the yarns for the research.

After the researcher has analysed and collated all of the yarns, you will receive a report detailing important overall concepts, themes and ideas relating to Indigenous Australian teaching and learning processes that have emerged from the research. You will then be given an opportunity to make any final comments about the report but will not be required to do so. All comments made will be included by the researcher as part of the research data.

Will my identity be confidential in this research?

You will have the option to remain anonymous or to be identified in the research based on your preference. The researcher will discuss the implications of your choice to remain anonymous or be identified with you during the yarning session.

You will also be asked if you would like video footage of your yarn to be included within a video documentary styled research output that will be produced as part of the PhD research products along with published and unpublished discussion papers. If you wish to remain anonymous in the research we will not use video footage of you in the video documentary.

Your participation is voluntary

If you choose to participate in this research, you do not need to answer every question unless you wish to. Further, your participation or non-participation will in no way impact on your relationship with the organisation or researcher from whom you heard about the research project.

You can withdraw from the research at any time without fear of negative reactions from the researcher or Griffith University. Participants should note however that once research publications and the documentary are “published” and released for public viewing it may be impossible for us to remove your comments from those publications and documentary.

How participants are identified and selected

Potential participants will be invited to participate based on the following criteria:

- They are a person known to the researcher via established professional and/or cultural relationships who has a demonstrated interest or involvement in Indigenous teaching and learning processes and practices.
- They are a person identified via the literature review as having a demonstrated interest or involvement in Indigenous teaching and learning processes and practices.
- They are a person referred to via an established professional or cultural relationship.

The researcher will seek to recruit a gender balanced group that represents a very broad range of Indigenous Australian cultures, experiences, and perspectives.

Potential participants will be sent a written invitation to participate via mail or email. Participants will confirm their availability via phone, mail or email.

Informed Consent

All participants will be asked to review this information sheet carefully before signing an informed consent agreement to participate in the research. No information gathered will be re-used in any future research without the written consent of the participant.

An informed consent agreement will also be used in regard to audio and visual recordings of participants during yarning sessions. No audio or visual material will be used in any form without the written consent of participants.

No use of information gathered from participants will be shared or used outside of this research study without the informed consent of participants.

Intellectual and cultural property rights

Participants hold the intellectual and cultural property rights to all the knowledge and information shared during the research process, as recognised by the Australian Institute of Aboriginal and Torres Strait Islander Studies: Guidelines for Ethical Research in Australian Indigenous Studies (<http://aiatsis.gov.au/research/ethical-research/guidelines-ethical-research-australian-indigenous-studies>); the Declaration on the Rights of Indigenous Peoples: Article 31 (<https://www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1>) and in regard to any and all existing state and national legislation. Participants retain the right to withdraw or withhold any information shared prior to the publication of any document or other product that contains information provided by the participant in written, audio or visual form.

Potential risks associated with this research

Your participation in this research will involve taking part in yarns/discussions and responding to written material via email or verbally. There are no significant perceived risks involved with your participation in this research. If you choose to be identified in the research your name will be used alongside comments you have made to the researcher in public

documents and a documentary film arising from the research. If you choose to have film footage of you included in the documentary arising from this project that film may exist in the public sphere beyond the period of your lifetime. The researcher will take this into account and include relevant cultural warnings at the beginning of the documentary film and seek your express permission to include footage of you in the film.

The ethical conduct of this research

Griffith University conducts research in accordance with the National Statement on Ethical Conduct in Human Research (2007). The present study has been granted ethical clearance for the present research. If potential participants have any concerns or complaints about the ethical conduct of the research project they should contact the Manager, Research Ethics on 3735 4375 or research-ethics@griffith.edu.au.

Storage and archiving of information collected

Information collected from participants as written material, audio recordings and visual recordings will be securely stored and archived by the researcher via the Griffith University Research Online data storage systems. These systems are not available to the public and are only accessible by the researcher and approved research team members. For a comprehensive guide to the Griffith University research storage facilities please see: <https://www.griffith.edu.au/eresearch-services/research-data-management-and-storage>

Disclosure Statement

The conduct of this research involves the collection, access and/or use of your identified personal information. As outlined elsewhere in this information sheet, your identified personal information may appear in the publications/reports arising from this research. This is occurring with your consent. Any additional personal information collected is confidential and will not be disclosed to third parties without your consent, except to meet government, legal or other regulatory authority requirements. A de-identified copy of this data may be used for other research purposes. However, your anonymity will at all times be safeguarded, except where you have consented otherwise. For further information consult the University's Privacy Plan at <http://www.griffith.edu.au/about-griffith/plans-publications/griffith-university-privacy-plan> or telephone (07) 3735 4375.

Appendix 3

Informed consent form signed by yarning participants.

Appendix 2: Participant Information Sheet.



Participant Information Sheet

Exploring Indigenous Teaching and Learning Processes

Ethics Approval # GU Ref No: 2017/236

Researchers:

Glenn Woods PhD Candidate.
School of Human Services and Social Work,
Griffith University
g.woods@griffith.edu.au

Principal Supervisor: Dr Naomi Sunderland.
School of Human Services and Social Work,
Griffith University
n.sunderland@griffith.edu.au

Why is the research being conducted?

This research is being conducted as the core component of a PhD research study. The primary aim of the research is to explore how Indigenous teaching and learning processes can be defined from an Indigenous Australian perspective drawing on Indigenous knowledges and contexts for teaching and learning. The research will also examine how Indigenous teaching and learning processes can be accessed and used for the benefit of Indigenous and non-Indigenous peoples within tertiary education settings and the potential impact of this on graduate professional practice and social change more broadly.

The expected benefits of this research

The primary benefit of this research will be to provide a contemporary, broad and diverse discussion that is focussed on what an authentic Indigenous Australian teaching and learning process would be, as defined by Indigenous Australians.

The knowledge gathered and shared via this process will inform and support ongoing discussions on how to: improve education practices in Australia; improve professional development for professionals who work with Indigenous peoples; and action social justice and human rights initiatives. At the broadest level we hope that this research will help to promote equity and social justice within the Australian community.

What will you be asked to do?

You will be asked to take part in a yarning session or series of sessions with the researcher Glenn Woods. These sessions will be semi-structured around themes and ideas regarding what defines an Indigenous Australia teaching and learning process and how this might look in a tertiary education setting. You will be asked to name a time and location that is convenient to you to have the yarn. The researcher will travel to you to conduct the yarn.

You will not be expected to commit any more than 4 hours of your time to the yarning process. If you wish to you may elect to break this 4 hours up into shorter segments of time and spread that over more than a single day. There is no expectation that you take place in a session that may last for up to 4 hours without a break.

The researcher will request your permission to film the yarn so that the yarning can take place as easily and naturally as possible without notes having to be taken. With your permission, sections of the filmed yarn may be used in a mini-documentary that will document the outcomes of the research. If you do not wish to be filmed the researcher may request your permission to audio record the yarning session.

If you agree to be filmed, you will receive the video footage of your yarn and be given an opportunity to add to or edit anything you would like to change before the researcher analyses the yarns for the research.

After the researcher has analysed and collated all of the yarns, you will receive a report detailing important overall concepts, themes and ideas relating to Indigenous Australian teaching and learning processes that have emerged from the research. You will then be given an opportunity to make any final comments about the report but will not be required to do so. All comments made will be included by the researcher as part of the research data.

Will my identity be confidential in this research?

You will have the option to remain anonymous or to be identified in the research based on your preference. The researcher will discuss the implications of your choice to remain anonymous or be identified with you during the yarning session.

You will also be asked if you would like video footage of your yarn to be included within a video documentary styled research output that will be produced as part of the PhD research products along with published and unpublished discussion papers. If you wish to remain anonymous in the research we will not use video footage of you in the video documentary.

Your participation is voluntary

If you choose to participate in this research, you do not need to answer every question unless you wish to. Further, your participation or non-participation will in no way impact on your relationship with the organisation or researcher from whom you heard about the research project.

You can withdraw from the research at any time without fear of negative reactions from the researcher or Griffith University. Participants should note however that once research

publications and the documentary are “published” and released for public viewing it may be impossible for us to remove your comments from those publications and documentary.

How participants are identified and selected

Potential participants will be invited to participate based on the following criteria:

- They are a person known to the researcher via established professional and/or cultural relationships who has a demonstrated interest or involvement in Indigenous teaching and learning processes and practices.
- They are a person identified via the literature review as having a demonstrated interest or involvement in Indigenous teaching and learning processes and practices.
- They are a person referred to via an established professional or cultural relationship.

The researcher will seek to recruit a gender balanced group that represents a very broad range of Indigenous Australian cultures, experiences, and perspectives.

Potential participants will be sent a written invitation to participate via mail or email. Participants will confirm their availability via phone, mail or email.

Informed Consent

All participants will be asked to review this information sheet carefully before signing an informed consent agreement to participate in the research. No information gathered will be re-used in any future research without the written consent of the participant.

An informed consent agreement will also be used in regard to audio and visual recordings of participants during yarning sessions. No audio or visual material will be used in any form without the written consent of participants.

No use of information gathered from participants will be shared or used outside of this research study without the informed consent of participants.

Intellectual and cultural property rights

Participants hold the intellectual and cultural property rights to all the knowledge and information shared during the research process, as recognised by the Australian Institute of Aboriginal and Torres Strait Islander Studies: Guidelines for Ethical Research in Australian Indigenous Studies (<http://aiatsis.gov.au/research/ethical-research/guidelines-ethical-research-australian-indigenous-studies>); the Declaration on the Rights of Indigenous Peoples: Article 31 (<https://www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1>) and in regard to any and all existing state and national legislation. Participants retain the right to withdraw or withhold any information shared prior to the publication of any document or other product that contains information provided by the participant in written, audio or visual form.

Potential risks associated with this research

Your participation in this research will involve taking part in yarns/discussions and responding to written material via email or verbally. There are no significant perceived risks

involved with your participation in this research. If you choose to be identified in the research your name will be used alongside comments you have made to the researcher in public documents and a documentary film arising from the research. If you choose to have film footage of you included in the documentary arising from this project that film may exist in the public sphere beyond the period of your lifetime. The researcher will take this into account and include relevant cultural warnings at the beginning of the documentary film and seek your express permission to include footage of you in the film.

The ethical conduct of this research

Griffith University conducts research in accordance with the National Statement on Ethical Conduct in Human Research (2007). The present study has been granted ethical clearance for the present research. If potential participants have any concerns or complaints about the ethical conduct of the research project they should contact the Manager, Research Ethics on 3735 4375 or research-ethics@griffith.edu.au.

Storage and archiving of information collected

Information collected from participants as written material, audio recordings and visual recordings will be securely stored and archived by the researcher via the Griffith University Research Online data storage systems. These systems are not available to the public and are only accessible by the researcher and approved research team members. For a comprehensive guide to the Griffith University research storage facilities please see: <https://www.griffith.edu.au/eresearch-services/research-data-management-and-storage>

Disclosure Statement

The conduct of this research involves the collection, access and/or use of your identified personal information. As outlined elsewhere in this information sheet, your identified personal information may appear in the publications/reports arising from this research. This is occurring with your consent. Any additional personal information collected is confidential and will not be disclosed to third parties without your consent, except to meet government, legal or other regulatory authority requirements. A de-identified copy of this data may be used for other research purposes. However, your anonymity will at all times be safeguarded, except where you have consented otherwise. For further information consult the University's Privacy Plan at <http://www.griffith.edu.au/about-griffith/plans-publications/griffith-university-privacy-plan> or telephone (07) 3735 4375.

Appendix 3. Informed Consent form for yarning participants.



School of Human Services and Social Work

Telephone +61 (7) 3382 1201

Facsimile +61 (7) 3382 1210

www.griffith.edu.au

Logan Campus, Griffith University

University Drive, Meadowbrook

Queensland 4131, Australia

Informed Consent for Research Project: Exploring Indigenous Teaching and Learning Processes

Ethics Approval # GU 2017/236

Choosing to take part

If you choose to take part in this research you will be contributing to our understanding of Indigenous teaching and learning practices and how these can be applied ethically in tertiary settings. You will be asked to participate in an in depth discussion (of one hour or more in duration) with the researcher to discuss your understanding and experiences of Indigenous teaching and learning practices. The Researcher will request to video and audio record that discussion. We expect that there will be no risk to you as a result of your participation. It is expected that the subject matter explored in your interview with researchers should not provide any emotional harm. You can choose not to answer any questions that you do not feel comfortable with. You can withdraw from the research at any time.

What will happen with the information?

The information you provide will be used as information to be evaluated and analysed in regard to ideas and themes that are relevant to Indigenous teaching and learning processes and practices. The findings will be published as a core component of a PhD being undertaken by Glenn Woods, PhD candidate, Griffith University, Australia. The PhD study aims to present a compelling discussion around what constitutes an authentic Indigenous teaching and learning practice in a contemporary Australian context and, further to this, how Indigenous teaching and learning practices may be included within the learning experiences of university students as a means of improving their professional development and social justice advocacy capacity.

The data gathered throughout this research project will be stored on the Griffith University Health Research Centre's secured research data depository for a minimum of five years. Additionally, during data analysis, data will also be stored on Griffith University staff hard drives which are password protected and secure. A de-identified copy (i.e. with your name removed) of the data will be made available to you for your approval prior to its use in published material and final study discussions. For further information consult the University's Privacy Policy Plan at <http://www.griffith.edu.au/about-griffith/plans-publications/griffith-university-privacy-plan>

Please note: Information from your discussion sessions may be included in research publications and associated presentations. If you choose to have your real name, and your organisation's real name

included in the published case study, third parties will be able to identify you and your organisation. You can request that researchers anonymise your contributions to the research (i.e. by removing your name and any identifiable information about your organisation) however some people may be able to identify you and your organisation if they are already familiar with your field of work. If you choose to share documents relating to your work for the case study these items may also identify you to others. Researchers will not use these items in public documents without your permission.

Approval for publication: You will have an opportunity to review and provide feedback on the written case study about your work prior to its publication in any form. You can withdraw from the research at any time however once the PhD is submitted the researcher will not be unable to remove your information from that published material.

Statement of Consent

You are asked to consent to be involved in discussions and to participate in this research. Please determine if you need to have organisational consent to participate in this research. If you do need organisational consent please provide the relevant representative with this information and ask them to also sign below. By signing below, you (and your organisational representative) are indicating that you:

- Understand that the researcher would like to use the outcomes of discussions with you in developing a PhD study that is focussed on Indigenous Australian teaching and learning practices and processes.
- Understand that you will be given a copy of the discussion for comment or edit prior to publication;
- Understand that once the PhD is submitted researchers will be unable to remove your information from that published material;
- Have read and understood the information sheet about this project;
- Are willing to have your discussion contributions and any other documents you provide regarding your work included within research publications and presentations;
- May be identifiable in the research and associated publications if details about your work and organisation are included in publications;
- Understand that you can request to have all identifying information about yourself and your organisation removed to reduce the chance that readers can identify you or your organisation;
- Understand you are free to withdraw from the information gathering at any time;
- Understand that if you have any further questions or concerns you can contact the researchers involved with this study at any time;
- Understand that if you have any concerns about the ethical conduct of this research or the researchers involved please direct them to the Manager of Research Ethics, via phone, 61 7 373 54375 or e-mail: research-ethics@griffith.edu.au;
- Agree to participate in the project.

The conduct of this research involves the collection, access and/or use of your identified personal information. As outlined elsewhere in this information sheet, your identified personal information may appear in publications/reports arising from this research that may be available to overseas recipients. This is occurring with your consent. Any additional personal information collected is confidential and will not be disclosed to third parties without your consent, except to meet

government, legal or other regulatory authority requirements. A de-identified copy of this data may be used for other research purposes. However, your anonymity will at all times be safeguarded, except where you have consented otherwise. For further information consult the University's Privacy Plan at <http://www.griffith.edu.au/about-griffith/plans-publications/griffith-university-privacy-plan> or telephone 61 (07) 3735 4375.

Do you consent to participate in this research? (please tick)

No

Yes

Do you wish to be identified in this research? (please tick)

No

Yes

Do you agree to your interview being digitally recorded? (please tick)

No

Yes

Interviewee Name

Signature

Date

___/___/___

Organisational representative Name (if required)

Signature

Date

___/___/___