Indigenous Content in the Curricula of Professional Academic Programs

Andrea Tamburro
Indiana University

Social work, education, and nursing educators have identified the importance of incorporating Indigenous content into their accredited curriculum. However, integrating content and resources into the curriculum that are accurate and relevant to Indigenous communities can be challenging. This article defines and describes curriculum development and assessment. To facilitate integrating Indigenous content into a curriculum, the Self-Assessment Process for Indigenous Curriculum Content (SAPICC) is described. Further, the Program Self-Assessment Tool (AT) facilitates this process. This tool, incorporating 150 topics, was developed using inter-disciplinary literature from 1,400 documents. It can be used by faculty to assess syllabi,course outlines, and for accreditation self-study. The application of this tool is demonstrated by assessing the self-studies and syllabi of three social work programs. This curriculum self-assessment process and tool can be used to assess the curricula of social work and other professions.

Curriculum Development

Curriculum provides a structure that organizes information deemed important by people who are powerful enough to create policies in schools (Jackson, 1992). According to Aoki (2004), Western curriculum claims it is based on the scientific method, using rational quantitative research and behavioural methodologies that include goals, objectives, and evaluation tools developed from a Eurocentric lens. There are several ways to understand curriculum. From an empirical analytic point of view, curriculum provides knowledge that explains and provides technical information (Pinar & Irwin, 2004). Curriculum may also be understood as situational interpretative inquiry, where students are guided to understand their experiences (Pinar & Irwin, 2004). Also, curriculum may be seen as critical theoretical, where "critical researchers question descriptive accounts in light of socio-political conditions, a process known as critical reflection" (Pinar & Irwin, 2004, p. 2). The business model used in education to create curriculum focused on science, technology, and service to consumers, uses an empirical analytic approach (Pinar & Irwin, 2004). According to Aoki (2004), this instrumentalist approach has created "a crisis of Western reason" (p. 2) with inadequate social theoretical support.

Educational curriculum includes and excludes people, ideas, and beliefs. Some people, groups, behaviours, and "beliefs and experiences are considered normal and some are considered abnormal, deviant, and unacceptable"

(Slattery, 2006, p 33). Curriculum is often developed by people who control the history, society, policies, media, and economy (Cary, 2006). This information is sometimes filtered into educational settings without representing the diverse perspectives in society. For example, if historical background includes colonization, the version of history most often told is the stories of people who won wars and now control the media (Ashcroft, Griffiths, & Tiffin, 2000; Bhabha, 1990). The information often does not include multiple perspectives of these conflicts from the point of view of people who were colonized. Power issues are often not explored, and dialogues and diverse opinions within disciplines are often not exposed, creating a culture of conformity based on the worldview of white, upper/middle social class values and beliefs (Apple, 2004). Curriculum often supports an ahistorical, hegemonic, conservative agenda in both overt and hidden ways (Apple, 1996, 2000, 2004; Joseph, 2000a; Windschitl & Joseph, 2000). This type of curriculum approach does not welcome community-based information or diversity, such as Indigenous worldviews (Apple, 2004; Weaver, 2005; Windschitl & Joseph, 2000). When assessing curriculum, it is important to consider who it serves (Apple, 2004). Dialogue, multiple voices, and conflict are important aspects of a real and informed curriculum (Apple, 2004). Slattery (2006) describes postmodern curriculum development as follows:

> At the heart of curriculum development is a commitment to a robust investigation of cultural, ethnic, gender, and identity issues. If we are going to ameliorate prejudice and violence, then we must understand the often irrational and harmful basis of our disgust and hatred. (p. 152)

When curriculum is developed by using an ahistorical, modernist, colonial, and Eurocentric worldview, it provides a Western interpretation of events, omitting alternate worldviews. Modern educational curricula in Canada and the United States have been used to indoctrinate and assimilate rather than educate (Slattery, 2006). For the most part, capitalist, Western, Eurocentric educational leaders decide what information is legitimate and what is considered factual in higher education (Apple, 2004). Over time, this pattern has been reproduced so that it can seem natural and common sense to perpetuate hegemonic curriculum that maintains colonizing messages of the past (Apple, 2004). Textbooks, instructors, and the media predominantly use Eurocentric perspectives and worldview (Graveline, 1998). Textbooks often reflect the political and economic interests of the most powerful people and organizations in society (Anyon, 2005; Apple, 2004; Apple & Christian-Smith, 1991). Apple (2004) poses the following questions:

> Whose cultural capital, both overt and covert, is placed "within" the curriculum? Whose vision of economic, racial, and sexual reality, whose principles of economic reality [and] social justice, are embedded in the content? These questions deal with power and economic re-

sources and control (and with the ideology and economics of the corporate publishing industry, as well) .... We must be honest about the ways power, knowledge, and interest are interrelated and made manifest, about how hegemony is economically and culturally maintained. (pp. 148-149)

Therefore, expanding curriculum content to incorporate Indigenous content can be challenging.

The Expansion and Diversification of Social Work Curriculum by Required Indigenous Content

This research explores ways social work programs can ensure their curriculum provides the knowledge, skills, and values that prepare students to become effective practitioners in partnership with Indigenous people, families, and communities. Indigenous peoples[1], are a political group, established by policies of the government, unlike other diverse groups. Unique and sometimes destructive policies, treaties, and laws were established to colonize Indigenous peoples that do not impact other diverse groups. In locations such as the province of British Columbia, Canada, treaty negotiations and other political agreements and legal interpretations of various policies continue. The impact of these policies must be understood by students who will be working with Indigenous peoples. Because many Indigenous people have relocated to urban areas, social workers who do not work directly on reserves or reservations will work with urban Indigenous people (Absolon, 2009; Baikie, 2009; Baskin, 2009, 2011; Hart, 2009, 2010; Sinclair, Hart, & Bruyere, 2009; Tamburro, 2013; Tamburro & Tamburro, 2013; Weaver, 2005, 2013). Social work practices and, consequently, the education of social work practitioners continue to marginalize Indigenous knowledges[2] and cultures (Baikie, 2009; Baskin, 2011; Weaver, 2013). To be culturally competent, Indigenous and non-Indigenous students need to be adequately prepared to work with Indigenous peoples, families, and communities (Baikie, 2009; Baskin, 2005a; Blackstock, Prakash, Loxley, & Wien, 2005; Brown, Lewis, Compton, & Mackey, 1983; Brown & Shaughnessy, 1981; Canadian Association of Schools of Social Work, 2004; Tamburro, 2013; Tamburro & Tamburro, 2013; Weaver, 2013). This preparation goes beyond mainstream social work knowledge, skills, and values.

Social work practices have often disrespected Indigenous cultures and peoples, leading to destructive practices and outcomes (Blackstock, 2009; Walmsley, 1993). Walmsley (1993) stated, "social work symbolizes, for many First Nation peoples, the historical legacy of colonization" (p. 148). By imposing Euro-American norms and values on Indigenous peoples, social workers have implemented programs and policies that have perpet-

uated colonization and oppression (Duran & Duran, 1995). Prominent social worker Bertha Capen Reynolds (1935) challenged the profession by asking, "Whom do social workers serve"? Baskin (2005b) stated that "there is much anecdotal evidence from Aboriginal helpers on how current social work education does not represent them, their world views, or the situations in their communities" (p. 2). From the residential school era to mass removal of Indigenous children from their communities by child welfare services, the fields of education and social work have inflicted devastating damage to Indigenous peoples, communities, and cultures (Blackstock, Cross, George, Brown, & Formsma, 2006; National Indian Child Welfare Association, n.d.; Sinclair, 2007, 2009; Tamburro & Tamburro, 2013; Unger, 1977).

The profession of social work is based on Eurocentric and Christian charity approaches to dealing with social problems created by colonization, discrimination, industrialization, patriarchy, poverty, urbanization, and stratification (Baskin, 2005a; Cross, 1996; DuBray, 1992; McKenzie & Morrissette, 2003; Tamburro & Tamburro, 2013; Waterfall, 2003; Weaver, 2005, 2013). These approaches perpetuate colonization. Indigenous authors have identified the need for social work programs to decolonize their curricula (Absolon, 2009; Baikie, 2009; Baskin, 2009; Blackstock, 2005; Hart, 2009; Sinclair et al., 2009; Tamburro, 2013; Waterfall, 2003; Weaver, 2005). How do social workers become more responsive to the needs of Indigenous people and communities? The inclusion of Indigenous knowledges, skills, and values help to prepare students to work effectively and in partnership with Indigenous people and communities. Indigenous curriculum content enriches social work curriculum by expanding social work perspectives (Christensen, 1994; DuBray, 1994; Good Water, 2004; Sinclair, 2006; Weaver, 2000). It is essential that social work programs inform students of the inequities of our society, including colonization (Baikie, 2009; Baskin, 2003; Blackstock, 2009; Carniol, 2005; Canadian Association for Social Work Education, 2012; Mullaly, 2002).

Hart (2009) describes the discomfort of a lone Indigenous social work faculty member advocating for Indigenous and anti-colonial content in the curriculum. When only one individual in an academic program tries to create change, it can easily be ignored or discounted. However, the Self-Assessment Process for Indigenous Curriculum Content (SAPICC) can depersonalize the curriculum assessment process. SAPICC, as described in this study, foregrounds colonization and the need to address its impact, and helps faculty to see the depth and breadth of Indigenous curriculum content.

In Canada, social work curriculum is guided by the Standards for Accreditation developed by the Canadian Association for Social Work Education—Association Canadienne pour la Formation en Travail Social

(CASWE-ACFTS, 2012). The CASWE—ACFTS's 2008 Standards for Accreditation include a specific standard requiring the inclusion of Aboriginal curriculum content. The Bachelor of Social Work (BSW) Standard for Accreditation, SB 5.10.3, focuses on a student's ability to critically analyze the practice of social work and social welfare: "The curriculum shall ensure that the student will be able to apply: critical analysis of Canadian social work, social welfare history and social welfare policy and their implication for social work practice with diverse populations, including racial minorities" (CASWE—ACFTS, 2008, p. 8). However, the 2012 guidelines only include two principles and no standards that guide the inclusion of Indigenous content. Principle 10 states, "social work programs acknowledge the importance and complexity of Canadian society, including the dynamics affecting Anglophone, Francophone, Indigenous peoples, and newcomer populations" (CASWE—ACFTS, 2012, p. 3). This principle guides programs to incorporate a holistic perspective, using the context and interactions among diverse groups of people who make up Canadian society. Principle 11 guides programs to "acknowledge and challenge the injustices of Canada's colonial history and continuing colonization efforts as they relate to the role of social work education in Canada and the self-determination of the Indigenous peoples" (CASWE—ACFTS, 2012, p. 3).

To assess Indigenous curriculum content, a framework for program self-assessment was developed to help identify the Indigenous content and gaps in a program's curriculum. Then, once content is identified, a baseline can be established and additional content added. This process is discussed in the next sections.

Self-Assessment Process for Indigenous Curriculum Content

Several approaches have been used to assess curricula. Slattery (2006) described the Tylerian Rationale (1949) that provided the basis for the assessment of most Eurocentric curricula by exploring the purposes, objectives, efficacy, and ways to evaluate the effectiveness (Slattery, 2006). A critical approach to curriculum assessment was used in the 1980s and 1990s, including various lenses, such as political and international (Slattery, 2006). A critical approach makes the curriculum more authentic, accounts for complexity, allows for various points of view, and creates discussions about issues, such as race, gender, ethnicity, sexuality, social justice, ecological sustainability, and spirituality. By recognizing worldviews are constructed, curriculum can be deconstructed and re-conceptualized to make the world more equitable, just, and fair (Slattery, 2006).

Pinar (2004) identified the need for critical thinking and reflexivity in curriculum development and assessment. Pinar (2004) proposed that curricula expose students to various perspectives: "We must teach what the cover stories hide, exposing and problematizing the 'hidden curriculum'... for the sake of psycho-political movement, in order to create passages out of and away from the status of the historical present" (p. 39). An important place to start is with the hegemony that has been constructed about the other by Eurocentric education (Pinar, 2004). Once diverse perspectives are understood and reflected upon, social change can occur.

Aoki's (2004) model to assess curriculum encourages the following questions:

1. What are the perspectives underlying a particular curriculum?
2. What is the implied view of the student or the teacher held by the curriculum planner?
3. At the root level, whose interests does the particular curriculum serve?
4. What are the root metaphors that guide the curriculum developer, the curriculum implementer, or curriculum evaluator?
5. What are the basic biases of the publisher/author/developer of the prescribed or recommended resource materials?
6. What is the curriculum's supporting worldview? (p. 10)

Using Aoki's model to examine the CASWE-ACFTS guidance to the development of social work curriculum shows a Eurocentric approach to social work education.

The Self-Assessment Process for Indigenous Curriculum Content (SAPICC) was developed to assist social work programs with assessing their curricula (Tamburro, 2010). However, the process can be applied to other professional education programs. This framework provides structure and guidance to assess curricula using Indigenous worldviews and is useful if accreditation guidelines include Indigenous content. The work of Brown, Lewis, Compton, and Mackey (1983) provided the basis for the development of the SAPICC framework; however it was informed by additional authors (Aoki, 2004; Apple, 2004; Cary, 2006; Dominelli, 1994; Joseph, 2000b; Pinar, Reynolds, Slattery, & Taubman, 1995a, 1995b). Brown et al. (1983) incorporated Indigenous community members into social work curriculum discussions. Indigenous community members identify accurate and appropriate information, skills, values, relevant resources, and ideas about resources that need to be developed. Several surveys support the inclusion of Indigenous community content including studies by Compton (1976), Shaughnessy and Brown (1979), and Weaver (1999). The outcomes of these studies showed that there have been serious gaps in Indigenous

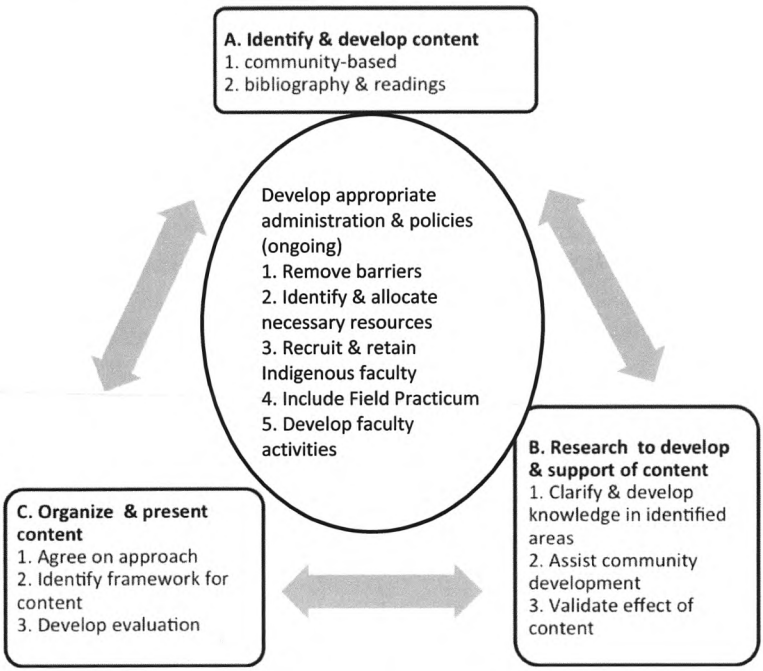

Figure 1. Comprehensive Strategy for Inclusion of American Indian Content in Social Work Curriculum—Adapted from Brown et al., 1983

social work curriculum content (Cross, Brown, Day, Limb, Pellebon, Proctor, & Weaver, 2009; Shaughnessy & Brown, 1979; Weaver, 1999). Figure 1 depicts a model of curriculum development by Brown et al. (1983). The authors included content from the literature and the perspectives of local communities through consultation with Indigenous community members. They recognized that materials to support the curriculum content must sometimes be developed to fill gaps. Brown et al. (1986) suggested the curriculum be presented as a whole, using a framework for the content.

Both the Self-Assessment Process for Indigenous Curriculum Content (SAPICC) and the Program Self-Assessment Tool (AT) implement some of the elements included in the model developed by Brown et al. (1983). The SAPICC framework is adapted from the Aboriginal Assessment Process for Social Work Curriculum Framework, developed to analyze Canadian social work curriculum content (Tamburro, 2010). The SAPICC provides a framework to assess, revise, and integrate Indigenous knowledges, skills, and values into the social work curriculum.

Discussions among the Indigenous and non-Indigenous faculty are useful to begin the SAPICC. These discussions identify the best ways to

include Indigenous community members in conversations about the curriculum. The discussions with Indigenous consultants, to understand their perspectives and concerns about Indigenous social services and ideas about the curriculum, can be aided by a discussion of the topics included in the AT. Defining the meanings of the terms in the AT enrich the discussions among faculty and community members. Feedback from Indigenous community members is enhanced by a clear understanding of the topics identified in the AT. There likely will be differences in the local information and perspectives because more global perspectives are included in the Program Self-Assessment Tool. For example, child welfare is a global, national, and local concern for Indigenous communities. Various perspectives can enrich the discussion and reflect a diversity of experiences among members of Indigenous communities, helping to avoid stereotypes. Faculty members need to agree on the context and meaning of the topics in the AT they modify and use to assess their course outlines, syllabi, and self-study documents by using text analysis (see Figure 2).

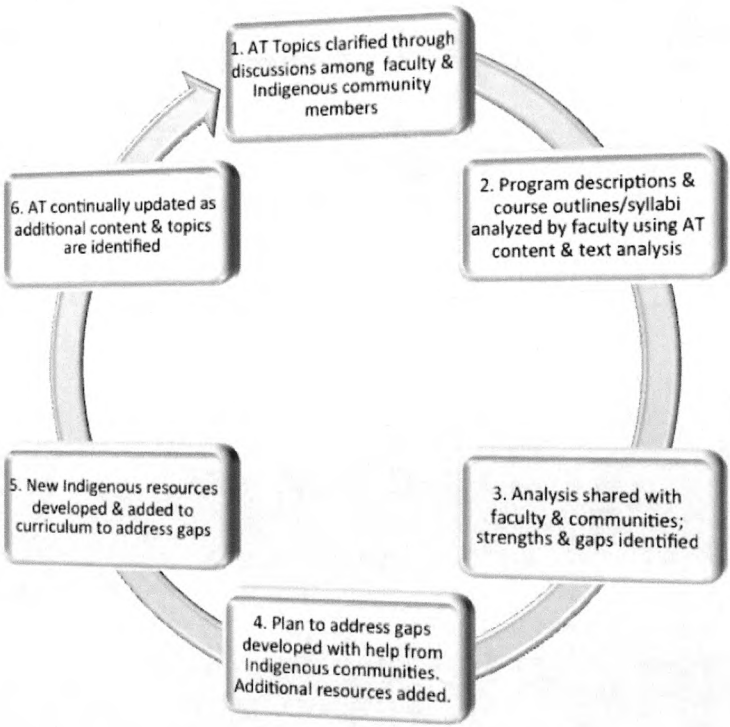

Figure 2. Self-Assessment Process for Indigenous Curriculum Content (SAPICC)—Adapted from the Aboriginal Assessment Process for Social Work Curriculum Framework (Tamburro, 2010)

The Program Self-Assessment Tool (AT)

The AT assessment of syllabi, course outlines, and self-study documents is based on the Indiana Model which assessed curricula in social work education (Cournoyer, 2001). Implementing a systematic review, by comparing course learning objectives with the content in the self-study to effectively assess the curriculum, Cournoyer (2001) implemented this systematic assessment of social work curricula to demonstrate that course outcomes support program goals and mission statements using text analysis. This method of text analysis was also used in the Self-Assessment Process for Indigenous Curriculum Content (SAPICC), helping faculty to understand and compare documents within their programs. Faculty members can identify Indigenous content and gaps in their curriculum through text analysis, by comparing the topics in the AT with their self-study and syllabi/course outlines to accreditation guidelines.

Assessing document content is a useful approach for faculty to understand the topics, themes, and patterns within program documents (Altheide, 1987). Altheide (1987) and Creswell (2003) both describe text analysis as a mixed research method, useful for quantitative and qualitative research. Once faculty members agree on the topics in the AT, they examine their documents. A post-colonial[3] lens is useful to examine Indigenous curriculum content because the impact of colonization is foregrounded. This perspective gives voice to concerns and worldviews of Indigenous peoples, which have often been omitted, marginalized, and misrepresented in textbooks and courses (Graveline, 1998; Tamburro, 2013; Weaver, 2005). Therefore, examining the context, background, power dynamics, and overarching themes of Indigenous content was integrated into the SAPICC. This process invites faculty to reflect on the content of their own courses within a larger context. Through these discussions, Indigenous content and gaps can be identified and curriculum within programs can change based on data. The following questions will help faculty use the AT to assess their data while the content of the course outlines/syllabi and self-study are being examined:

a) Does the curriculum flow from the spirit of the criteria for Indigenous content established by the accrediting body, Indigenous community consultants, and the AT?
b) How does the curriculum fulfil or expand on accreditation requirements?
c) Does the curriculum encompass the topics identified by local indigenous communities that were incorporated into the modified AT?

d) What core courses address which AT topics, including policy, ethics, practice, human behaviour in the social environment/human development, and research?
e) How do course objectives, resources, and activities included in the course outlines/syllabi support the assertions made in the self-study?
f) Does the self-study demonstrate respect for and encompass the worldviews of local, national, and global Indigenous peoples?
g) What areas of the curriculum do not fulfill the accreditation requirements or do not include topics identified in the AT?
h) What exercises, assignments, and materials, such as texts, videos, articles, speakers, field trips, exercises, and other resources, are described in the course outlines/syllabi that provide Indigenous content to the curriculum?
i) Who are the authors of the texts and other materials used in courses? Do the resources address Indigenous issues and include Indigenous authors and voices? Or are the texts written about Indigenous people by non-Indigenous people, without consultation or endorsement of Indigenous communities?
j) What materials, such as, texts, videos, articles, speakers, field trips, exercises, and other resources, need to be added to the courses to address the gaps identified in the assessment of the curriculum?
k) What Indigenous resources, which accurately represent the diversity of Indigenous voices, need to be developed and how can they be developed? (adapted from Tamburro, 2010)

The Program Self-Assessment Tool (AT) can be used by faculty to assess the curriculum. This tool incorporates topics derived from an extensive literature review (1,400 documents) of the disciplines of social work, education, and Indigenous studies, including material from 1973 to the present. Most of the literature in the review was by Indigenous and non-Indigenous Canadian or American authors. However, literature by Australian and New Zealand authors was also incorporated. Also, topics from educational policy statements and standards for accreditation, from Canada and the United States, were included in the AT. The list of 150 topics in the AT was identified by text analysis using Endnote software. The documents were entered into Endnote, and titles, authors, abstracts, and keywords were searched. The knowledges, skills, and values necessary to prepare social workers to provide effective social services within Indigenous communities were identified in these documents. There is, and will continue to be, a healthy debate about effective practices with Indigenous peoples. Services that may be effective with some Indigenous people may

Division → Category → Theme → Topic

Example:
Knowledge → Culture → Family → Extended Family

Figure 3. Literature Assessment Divisions (Tamburro, 2010)

not be effective with others. Based on discussions among faculty and Indigenous community members, the AT can be adapted to meet the specific needs of a program.

The AT organizes the 150 topics into a concise table (Table 2) that can be modified easily based on the input from Indigenous community members and faculty. The structure of the AT is depicted in Figure 3.

The AT is divided into *knowledge*, *skills*, and *values*. Within the *division* of *knowledge*, six *categories* were identified. These categories included culture, current issues, history, policies, oppression, and theories. For example, within the category of theories, critical, holistic, post-colonial, and anti-oppressive *approaches* or *themes* are included (Sinclair et al., 2009). Figure 4 depicts the six categories used in the division of knowledge. The number of *topics* included in each category is identified in this figure. Figure 4 depicts the number of topics in each category under the division of knowledge, including: culture (43 topics); current issues (26 topics); policies (13 topics); oppression (13 topics); theories (5 topics); and history (5 topics). (All topics are listed in Table 2.). Therefore, students need to know all six categories, and the themes and topics incorporated within the division of knowledge.

There are 43 cultural topics, for example, including the medicine wheel and ceremonies (such as naming and puberty ceremonies, weddings, and funerals).

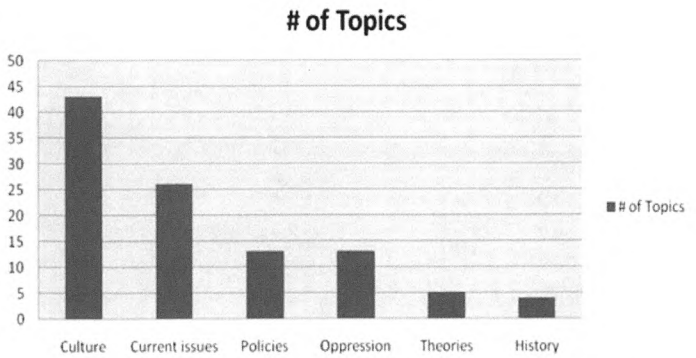

Figure 4 Division of Knowledge—Six Categories (Tamburro, 2010, p. 113)

The second division in the AT is *skills*, which includes 29 topics identified as important for professionals working with Indigenous peoples (see Table 1). These skills were identified in the literature as necessary for effective social work practice with Indigenous people (e.g., working with protocols and customs that were initially unfamiliar). In addition, mainstream social work skills need to be adapted for working with Indigenous peoples, such as mentoring and providing guidance rather than taking charge of a project (Kelley & Nelson, 1984).

Although some topics overlap divisions, each topic was only placed in one division (knowledge, skills, or values) to avoid repetition. For example, the strengths perspective has three components. First, a social worker must have *knowledge* of the strengths perspective, such as understanding the strengths of the client system, and then the *skills* to identify the strengths and encourage service users to access those strengths to resolve issues, while also *valuing* the strengths of an Indigenous person or community. The topic of strengths perspective is placed within the division of values for the purpose of assessment (Tamburro, 2010).

Values, ethics, and attitudes are integrated into the third division, which incorporates 18 related topics. This division incorporates Indigenous values, such as sharing, non-interference, being humble, having flexibility, avoiding conflict, and patience (Good Tracks, 1973). Some of these values, such as non-interference and avoiding conflict, are not compatible with some interventions used in social work approaches and are not embraced by all Indigenous people. Like all diverse peoples, not everyone would agree with or adhere to all of these values. The range of perspectives of these topics can further expand an understanding of the diversity found within Indigenous communities. All of these topics may be valued more or less within the context of a particular situation (Tamburro, 2010). A full list of the AT is included in Table 2.

Once the topics in the modified AT are searched in the program's syllabi, course outlines, and self-study documents, faculty members have baseline data and can discuss their findings. Without a series of discussions, issues such as Eurocentric history, colonialism, racism, oppression, genocide, and assimilation can continue to be ignored and, in certain cases, denied (Apple, 2004; Pinar, 2004). When the topics omitted from the curriculum are identified, specific plans to fill those gaps and enhance the curriculum can be developed. Faculty members and community members can work together to find some of the local resources needed to make some of the changes. A comprehensive and recent review of Indigenous literature would assist faculty in their search for new materials. Updating resources and syllabi and course outlines is an ongoing process. Keeping the course content current as new issues emerge is essential to the plan.

Implementation of the Program Self-Assessment Tool (AT)

The Program Self-Assessment Tool (AT) provides faculty members with an extensive organized list of Indigenous topics that can be modified and compared with content in their program curriculum. The AT was tested by reviewing the documents of three anonymous academic social work programs to assess their Indigenous curriculum content (Tamburro, 2010). The documents included self-studies, course outlines, and syllabi, mission statements, goals, descriptions, and objectives of the programs. The selected documents were assessed, using text analysis to identify topics required by accreditation standards and educational policy statements. Also, the documents were assessed to find how many of the topics in the AT were included in their curricula.

The review was undertaken using NVivo software, a qualitative research software for text analysis. NVivo was used to search the documents for the 150 topics (including words with similar meanings) identified in the AT. For example, child welfare is a broad theme that includes several topics, such as extended families, parenting skills, and keeping Indigenous children in their communities when placed outside the nuclear family. However, in the AT, the phrase child welfare was a topic and the subsequent terms were also topics. Therefore, each document was searched for the phrase *child welfare* (Tamburro, 2010). These documents were searched for all of the 150 topics in the AT.

The outcome of each search was stored as a node within NVivo software. Then, the outcome (node) was reviewed to ensure it accurately reflected the topic of the search. In some cases, a term was used in several different ways. Therefore, the results of each search were closely reviewed to ensure that the data kept in each node accurately reflected the topic. For example, the topic *decision-making* was searched but the separate words *decision* and *making* may have shown up in the *decision-making* node. The results of the search (query) also identified how many times the topic was included in the same document. The node included a word count, so the number of times a topic was found in the search was also noted.

For example, by running a search (query), the researcher reviewed all of the documents to find which ones included the topic *circle* (Tamburro, 2010). The outcome identified the documents that included the topic and how many times it was found in each document. The topic *circle*, with its surrounding paragraph, was included in the circle node, so the researcher could see the context in which the topic was used. The results show all of the paragraphs that include the topic circle. Therefore, the researcher could determine if it was used in the intended context. If the researcher determined that an out-

come should not be included in this node, then that paragraph was un-coded by eliminating it from that particular node, but not from the original document. This strategy would aid faculty in searching their course content.

Outcomes of the Implementation of the Program Self-Assessment Tool

The social work programs reviewed varied in size and structure. Two programs required specific Indigenous courses and integrated Indigenous content in other courses. The third program integrated Indigenous content throughout several courses. Only the syllabi of required courses were included in the assessment. In Table 1, outcomes from one of the three programs shows how often *skills* identified in the AT were included in program documents.

Table 1 identifies topics from the AT that are frequently included in course outlines, syllabi, and self-study documents. This figure also identifies topics from the AT that are not included in any of the documents. A chart provides the basis for a conversation among faculty to identify the topics included and omitted from course outlines and syllabi.

Table 1
AT Assessment—Skills (Tamburro, 2010, p. 189)

Skills	*Topic Count*	*Skills*	*Topic Count*
Coordination/organize	17	Covenant	0
Assessment	16	Goals	0
Circle	14	Humour/fun	0
Decision-making	11	Negotiating / Mediating	0
Problem-solving	10	Partnership	0
Communication	7	Praxis	0
Research	7	Protocol / customs	0
Relationships	6	Reciprocity	0
Sensitive	3	Reintegration	0
Self-awareness	2	Referral	0
Self-care	2	Sensitive	0
Advocacy	1	Silence	0
Empathy	1	Survival	0
Mentoring / Guidance	1	Assessment of Skills	
Storytelling	1	Topics omitted	12
Boundaries	0	Total topics	29

Identifying the null curriculum, or what is missing from the curriculum, is key to the assessment process (Apple, 2004; Joseph, 2000a, 2000b; Totten, 2001). Skills the literature identified as important to providing services to Indigenous clients, such as making a referral to Indigenous centric programs and storytelling, were not found in the program's documents. It is important to note that this does not mean the program did not include these skills. It means the skills are not included in the course outlines, syllabi, and self-study documents. Only faculty can assign the significance of the omission of these skills from their documents. Further discussion facilitates decisions about which topics need to be included and in what courses.

The purpose of this assessment was to demonstrate the application of the AT. Each program assessed in the study included at least 45% of the AT topics in their documents. The number of topics included in the documents ranged from between 45% and 55%. The number of topics omitted among the three programs ranged from between 55% and 45%. Figure 5 depicts how many topics were found in the assessment and the null curriculum.

Conclusion

Accrediting bodies, the literature, and the application of the Program Self-Assessment Tool (AT) to three programs demonstrated the need for faculty to assess the Indigenous content of their curriculum. This process helps facilitate discussions among faculty and Indigenous community members. The Self-Assessment Process for Indigenous Curriculum Content (SAPICC) calls for discussions and the AT provides an evidence-based foundation for these discussions.

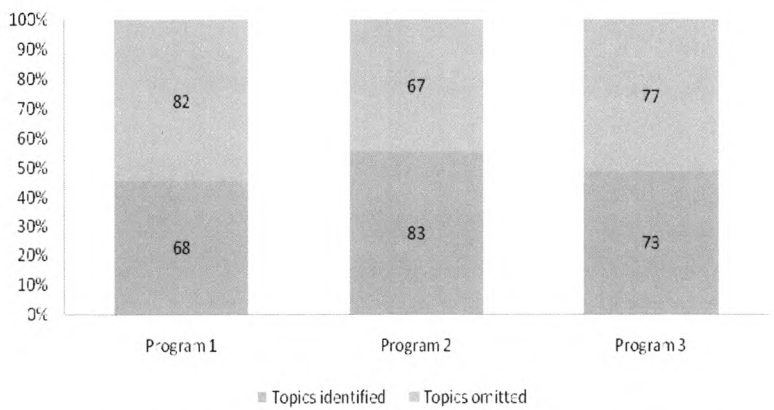

Figure 5. AT Assessment of Three Programs—Topics Identified and Omitted (Tamburro, 2010, p. 220)

The discussions start among faculty members and Indigenous community members to clarify and modify the topics in the AT. Faculty members who have relationships among members of the local Indigenous communities can help to organize these discussions. During the discussions with community members, the Program Self-Assessment Tool (AT) can be modified to reflect the needs of local, national, and international Indigenous peoples, avoiding stereotyping. The meanings of the topics in the AT are not discussed in this article. Further exploration of the meanings would be useful to this process; ultimately, the topics must be defined by the program faculty and Indigenous community consultants.

Sometimes a topic is listed in the syllabus or course outline and not delivered. Also, topics are incorporated that are not listed in the course outline. Next, faculty members must determine what was actually delivered in their courses. Then course outlines and syllabi are revised to accurately reflect the course content. Once the AT is modified, syllabi and course outlines are updated, and the definitions of the topics agreed upon, then syllabi, self-studies, and other documents can be assessed to see what Indigenous topics are already included in the curriculum. For example, a curriculum may include working in circles but not include the specific methods used in an Indigenous talking circle approach (Baskin, 2005b; Graveline, 1998). Understanding the meaning of each course outline and syllabus is essential.

Subsequently, the documents are assessed and the faculty compile the outcomes, identifying a course or courses that include which topics in the revised AT. Likely, there will be some overlap among foundational and more advanced courses. Some topics will be covered in more than one course, such as Indigenous child welfare. Also, during the discussion, courses may be revised and new courses may be proposed to include additional topics. As new topics are added to the curriculum, additional resources and materials to adequately address these topics could be discussed. Identifying resources may lead faculty members into further conversations with the Indigenous community members, who may become speakers, provide resources, or be able to refer faculty to additional resources. This process can also help faculty members to identify gaps in resources and encourage plans to develop new resources. This process is ongoing, as new topics emerge and new opportunities develop, revising curriculum to remain current.

The Self-Assessment Process for Indigenous Curriculum Content and the Program Self-Assessment Tool both need further testing to determine their usefulness for a specific program. Many programs implement various aspects of the process; however, the SAPICC framework and tool could

help program faculty prepare their accreditation self-study and strengthen Indigenous curriculum content. Also, a current and extensive literature review could help faculty to find relevant and accurate resources. The AT was based on an extensive literature review. However, the voices of Indigenous practitioners and community members need to be included in the tool. They should have input as to which topics should be included and in the interpretation of the topics they believe will help prepare social work students to become effective practitioners, in partnership with Indigenous people and communities.

The Self-Assessment Process for Indigenous Curriculum Content and the Program Self-Assessment Tool provide a useful framework for the assessment of Indigenous content in social work programs and curriculum, to prepare for self-study and accreditation. This process can help social work students to become practitioners who can work effectively with Indigenous peoples. The process can also help to strengthen ties and communication among faculty and Indigenous community members. These community members can also provide essential resources, such as guest speakers, new faculty members, and field practicum supervisors. In addition, this process can help to expand the discussion among social work program faculty regarding Indigenous curriculum content, which can lead to the identification of relevant resources. Also, gaps in resources can be identified and additional resources developed based on research evidence.

Table 2
The Program Self-Assessment Tool (AT)

Knowledge
Culture 43
Age
Balance / harmony
Ceremony
Child development/human development
Child Welfare
Christianity
Community-based information
Continuity
Contribution
Elder

Table 2 (continued)
The Program Self-Assessment Tool (AT)

Knowledge
Culture 43
Extended family
Funeral Ceremonies
Identity
Language
Leadership
Lifeways
Love
Matrilineal / Patrilineal
Medicine
Medicine wheel
Monolithic (viewing all Indigenous peoples in the same way)
Naming Ceremony
Natural Helping Network
Pan-Indian
Parenting
Pipe Ceremonies
Puberty Ceremony
Powwow
Renewal/revival
Justice
Rite of passage
Seventh generation
Smudging
Spiritual
Stereotype
Survival
Sweat lodge
Time may be viewed differently by different cultures
Tradition
Two-Spirit (6 genders)
Values

Table 2 (continued)
The Program Self-Assessment Tool (AT)

Knowledge
Culture 43
Women
Worldview
Current issues, history, economics 26
Access to resources
Addictions drug abuse alcohol
Diabetes
Economic issues
Employment / unemployment
Food / diet / nutrition
Health
HIV/AIDS
Fetal Alcohol Spectrum Disorder
Smoking
Housing conditions
Infant mortality
Internalized oppression
Land / treaty
Medical care
Mental health
Poverty
Power
Residential School / education
Restitution
Sexual abuse
Suicide
Trauma/grief/hurt/loss trust multi-generational trauma
Violence
Water—access to clean water
Tuberculosis

Table 2 (continued)
The Program Self-Assessment Tool (AT)

Knowledge
Policies 13
Assimilation
Governmental Indigenous Status Policies / Tribal membership policies
Governmental policies on Indigenous identity
Indigenous rights
Individual Indigenous status
Legal issues
Residential School/ education
Self-determination
Self-government
Potlatch law
Enfranchisement
Crime & Corrections—Restorative Justice
Eugenics
History 4
Colonization
Genocide
Privilege
Oppression 13
Accurate information not always used in education and the media
Discrimination
Paulo Freire—his work was identified regularly in the literature.
Hegemony
Inequality
Marginalized
Prejudice
Racism
Social justice
Safety

Table 2 (continued)
The Program Self-Assessment Tool (AT)

Knowledge
Oppression 13
Structural oppression
Resistance
Theory 5
Critical
Holistic
Postcolonial
Decolonization
Anti-oppressive
Skills 27
Advocate
Assessment
Boundaries
Circle—working with people in using a Talking Circle format
Coordinate / organize
Coming to agreement
Communication
Decision-making
Empathy
Goals
Humor/fun
Mentor/guide
Negotiator / mediator
Partnership
Praxis
Problem solving
Protocol / customs
Referral
Relationships

Table 2 (continued)
The Program Self-Assessment Tool (AT)

Knowledge
Skills 27
Research
Self-awareness
Self-care
Sensitive
Silence
Storytelling
Survival
Values/attitudes 16
Avoid conflict
Consciousness / Awareness
Dependent
Diversity
Empowerment
Ethics
First Nations control of social services
Flexibility
Indigenous perspectives, including local perspectives
Input by community healers/elders
Nature
Non-interference
Patience
Respect / polite
Strengths Perspectives
Sympathy / compassion

Notes

[1] The term *Indigenous peoples* refers to the original peoples in a location. It also acknowledges that the original people developed multiple languages and cultures; thus, not all Indigenous people can be categorized into one monolithic culture. Omitted are governmental definitions of the First Peoples, which often limit the definition to those eligible for specific programs and services.

[2] The term *knowledges* recognizes that a variety of perspectives are incorporated into information.

[3] Post-colonial does not imply that colonization is over. Beginning with the first attempts of colonization, there has been resistance. "Post-colonial represents an unrealized goal of de-colonization" (Tamburro, 2010, p. xii).

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