



CULTURAL SECURITY AUDIT FOR WA POLICE

March, 2018

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Contents

Acknowledgements.....	3
Executive Summary.....	3
Section 1: Introduction	6
Rationale for a dedicated focus on Aboriginal people in WA Police training.....	9
Purpose	10
Terminology	11
Methodology.....	12
Methods.....	12
Section 2: ‘Best practice’ Aboriginal Cultural Security Training for WA Police.....	15
Guiding principles	15
Learning outcomes.....	18
Essential topics.....	19
Assessment and Evaluation	20
Section 3: Audit findings	21
Desk top review: The Cultural Security Scale.....	21
Current Context	21
Policy	21
Strategy and governance	22
Diversity training at the Academy.....	23
Current training: Strengths	25
Curriculum Frameworks.....	25
Aboriginal perspectives - Family violence video.....	25
Diversity – not yet endorsed.....	26
Current training: Gaps and Limitations.....	27
Policy, strategy and governance	27
Involvement of Aboriginal people	27
Content	28
Refresher training for existing staff	28
Training approach	29
Relevance of broad diversity training for Transitional Officers	29
Time allocation and timetabling	30
Feedback and evaluation	30
Future training: Enablers/opportunities.....	31
Passionate trainers.....	31

Existing, but not yet endorsed, training.....	31
Leadership.....	31
Involvement of Aboriginal people in design and delivery of training.....	32
Willingness to expand the timetable	32
Revision of Custody Lockup keeper/supervisor training	33
Positivity for innovative training models	33
Opportunity to work in regional WA	34
Professional development/in-service training for existing officers.....	34
Future training: Challenges and barriers	35
Lengthy and complex endorsement process	35
Continuity and training of staff.....	36
Timetabling	36
Finding Aboriginal training personnel.....	36
Siloed working environment.....	37
Stereotyping and racism	37
Organisational culture and systemic issues	38
Ambiguity of policy v practice.....	38
Accountability for police actions.....	39
Section 4: Implementing change: Recommendations, Strategies, timelines	40
Timeframes	40
Short term (within six to 12 months).....	40
Medium term (12 months to 2 years).....	41
Long term (2 to 5 years).....	43
General recommendations	43
Conclusion.....	46
Section 5: Appendices.....	47
Appendix 1: Suggested Curriculum.....	48
Appendix 2: Explainer: Cultural Security Scale levels and definitions	52
Appendix 3: Cultural Security Scale	53
Appendix 4: Recommended contacts	69
Appendix 5: Original Proposal.....	71

CULTURAL SECURITY AUDIT

WA Police Academy

Acknowledgements

We respectfully acknowledge the Whadjuk people of the Noongar nation, the country upon which the Joondalup Campus is situated.

We would like to acknowledge the following organisations and individuals for their support in this project: Notre Dame Research Office, Fremantle; Nulungu Research Institute, Broome; the staff and area leaders within WA Police for their valuable time, energy and contributions of stories, guidance and documents on request; all participants from the community and WA Police who spoke with us in regards to improving the Cultural Security for Aboriginal People within the WA Police Force. We would also like to personally thank Barbara Brown, Tanya Pound and Linda Smith for their generosity and support during our fieldwork at the Police Academy in Joondalup.

Executive Summary

Aboriginal Cultural Security is an undertaking by organisations to get the relationship right with the First Australians. For WA Police the relationship has been difficult for many reasons. A Cultural Security audit provides a practical starting point that can be revisited for impact and actions taken. An audit of any one component, in this case, training, will be limited to that area, but some positive impacts on the broader relationship between Policing and Aboriginal society may show signs of improvement over the longer term if amendments to training occur. Understanding starts with finding common ground, but actions must follow. Wider society ultimately has a role to play in stereotyping, racism and institutionalised issues associated with law enforcement and the Aboriginal community but it is time for WA Policing to step out of these shadows and lead the way by taking a new approach to established issues. The results of this audit indicate that this is already starting to happen and the current leadership and proactive nature of WA Policing is a fantastic place to start.

Researchers from The University of Notre Dame's Broome Campus conducted a desk top audit of 240 curriculum and training documents and 31 policy and legislation documents, each of which was mapped against a Cultural Security Scale (Coffin, 2007 – Appendix 3), ranging from Cultural

Awareness at the lower-end of the scale to Cultural Security at the higher end. Where documents were deemed to be not relevant they were excluded from rating. The Cultural Security Scale identifies for each document:

- A rating on the Cultural Security Scale
- A brief description and current status (if known)
- Actions to be considered for implementing change in order to improve the Cultural Security rating in the future.

One-on-one, semi-structured interviews were carried out with 27 members of WA Police and community representatives and there was some limited opportunity for direct observation of training.

The findings, which combine results from both the desk top audit and the interviews, were analysed and thematically presented under four categories:

1. Current training: Strengths
2. Current training: Gaps and Limitations
3. Future training: Enablers and Opportunities
4. Future training: Challenges and Barriers

Summary of audit findings

The training that has been mapped is largely inadequate and has not been created by Aboriginal staff or using community engagement processes. The starting point for reworking the content is already advanced, with non-endorsed curriculum that has been developed internally. Again there has been limited engagement from Aboriginal staff and community members, but it is vastly improved. The learning experiences however need to be interactive, practical, and have the ability to transform pre-conceived attitudes. On-Country type experiences, as opposed to teacher-centred learning have the most impact and can create positive change in the way that staff are thinking about and engaging with Aboriginal Australia, and this was reflected in the interviews.

The process of mapping Cultural Security is an opportunity to implement recommended changes and then revisit the policies and curriculum at a set time and re-map them, to gauge their progress along the scale. This creates accountability for internal auditing and external compliance to the Agency, to the wider community, and ultimately to Aboriginal people in Western Australia.

We have provided specific strategies based on best practice in Aboriginal Cultural Security training, and indicated the short-, medium- and long-term timelines for these. We found that a lack of engagement with Aboriginal people in the training has been in part due to a lack of reliable contacts in the community. We have spoken with a number of community members and organisations who have indicated a willingness to work with the WA Police Academy and include their contact details as a starting point (Appendix 4).

Aboriginal Cultural Security training is experiential, rather than competency-based. Participants require plenty of time to spend engaging with Aboriginal people, immersed in Aboriginal-led experiences. This provides opportunities for building relationships and fostering respect, and can ultimately bring about transformative learning.

Training such as this will provide an excellent foundation upon which to build Aboriginal Cultural Security throughout the Agency as a whole.

This report has outlined just one piece of this puzzle.

Section 1: Introduction

We have been commissioned by the WA Police to conduct an audit of Aboriginal cultural and diversity training at the WA Police Academy. This project came about following the 2016 Coronial Inquiry into the death in custody of Ms Dhu, which contained recommendations stating:

...that the Western Australia Police Service develops its cross-cultural diversity training to address the following:

- 1. That there be mandatory initial and ongoing cultural competency training for its police officers to assist in their dealings with Aboriginal persons and to understand their health concerns;*
- 2. That Aboriginal persons be involved in the delivery of such training;*
- 3. That successful trainees should be able to demonstrate cultural competency – that is a well-developed understanding of Aboriginal issues and the skills to deal effectively with Aboriginal communities; and*
- 4. That the initial training and at least a component of the ongoing training is to be delivered face-to-face. (Recommendation 3)*

And

...that the Western Australia Police Service develops its training for police officers who are transferred to a new police station to address the following:

- 1. That it be a standard procedure for all police officers transferred to a location with a significant Aboriginal population to receive comprehensive cultural competency training, tailored to reflect the specific issues, challenges and health concerns relevant to the location;*
- 2. That members from the local Aboriginal community be involved in the delivery of such training, and that it be ongoing to reflect the changing circumstances of the location; and*
- 3. That the initial training and at least a component of the ongoing training is to be delivered face-to-face. (Recommendation 4)*

The original proposal contains further background and the terms of reference for this audit, which can be found in Appendix 5. The benchmark against which the training has been assessed for this audit is Cultural Security (Coffin, 2007)¹. Cultural Security essentially means that that no one individual is compromised in any way due to their values, cultural beliefs and practises.

¹ Coffin, J. (2007). Rising to the challenge in Aboriginal health by creating cultural security. *Aboriginal and Islander Health Worker Journal*. Vol. 31, No. 3.

The WA Police has a challenging but critical role to play in establishing Cultural Security for Aboriginal people in Western Australia.

Australia's First People have had a troubled and complex 'relationship' with police from the earliest days of colonisation. Although law *enforcers*, the police were also considered 'protectors' of Aboriginal people, responsible for removing children and carrying out discriminatory laws that have had a continuing and traumatic impact on Aboriginal families and communities.

One of the unfortunate consequences of this historical legacy is the overrepresentation of Aboriginal people in the criminal justice system. In Western Australia, 25% of the prison population is Aboriginal², yet they make up just 3.6% of the State's population³. For young Aboriginal people the statistics are even more concerning. In Western Australia young Aboriginal people are 36 times more likely to be in detention than non-Indigenous young people, the highest rate in the country⁴. As the 1991 Royal Commission into Aboriginal Deaths in Custody (RCADIC) found, Aboriginal people are not more prone to criminalisation than others; there are "*underlying issues [concerning] the interaction of Aboriginal people with the non-Aboriginal society which so strongly predisposes Aboriginal people to arrest and imprisonment.*"⁵

It is therefore imperative that police officers in Western Australia can recognise these underlying issues and the role that they play when coming into contact with Aboriginal people. An excellent starting point upon which to base this task is the WA Police Mission and Values:

Note that this is a key reference for this report and the project as a whole.

² ABS (2017). Corrective Services, Australia, September quarter 2017. Retrieved:

<http://www.abs.gov.au/ausstats/abs@.nsf/mf/4512.0>

³ ABS (2017). 2016 Census, Western Australia. Retrieved:

<http://www.abs.gov.au/AUSSTATS/abs@.nsf/mediareleasesbyReleaseDate/27CAE1A5F7F2BC90CA258148000A4331?OpenDocument>

⁴ AIHW (2017). Youth Detention Population in Australia, 2017. Retrieved: <https://www.aihw.gov.au/getmedia/0a735742-42c0-49af-a910-4a56a8211007/aihw-aus-220.pdf.aspx?inline=true>

⁵ E Johnson (1991). Royal Commission into Aboriginal Deaths in Custody: National Report. Canberra: AGPS RCIADIC. Retrieved: <http://www.austlii.edu.au/au/other/IndigLRes/rciadic/>

Mission and Values of WA Police

MISSION

To enhance the quality of life and well-being of all people in Western Australia by contributing to making our State a safe and secure place.

VALUES

The foundation of our values and service philosophy are six non-negotiable principles of conduct, behaviour and practices that are expected of everyone in the Western Australia Police (WA Police). These are honesty, empathy, respect, openness, fairness and accountability.

The Western Australia Police promote a workplace that is discrimination free, is fair and equitable, values diversity and provides for a safe and healthy working environment. In accordance with the organisations' professional standards and Code of Conduct the Agency advocates a high level of ethics and integrity by all employees.

WA Police, of course, does not operate in isolation, as both the Dhu Inquest, and interviews for this audit, clearly highlighted:

"Maybe WA Police sees the light, makes a number of changes, but we're not an island... We are tethered to Justice, we are tethered to the Courts, we are tethered to the health service". [Manager [M]].

Training, therefore, cannot on its own bring about Cultural Security for Aboriginal people. The Academy is only one small part of the Agency, which sits within a much bigger, interdependent system of service delivery organisations and political structures. However, training is a vital start, and by commissioning this independent audit, WA Police has acknowledged the role it plays in this bigger picture.

Through the 24 interviews with WA Police we have heard that collectively WA Police staff know what the strengths and limitations are of the current training, and what the enablers and barriers are to improving it, and so this report may not necessarily provide any new information in that regard. Yet, despite having this underpinning knowledge, action has not followed. Numerous inquiries with hundreds of recommendations have done little to change outcomes for Aboriginal people and the police. So while it seems that WA Police knows *what* needs to change, it does not know *how* to change it. It is hoped that this report and accompanying Cultural Security Scale will be

able to assist with implementing realistic and achievable changes to the training at the Academy, and that this exercise might act as a springboard to extending Aboriginal Cultural Security to the WA Police more broadly.

Rationale for a dedicated focus on Aboriginal people in WA Police training

I think [as an Agency] we don't subscribe to that substantive equality theory and we convince ourselves that by treating everyone the same that we're doing the right thing, and I don't know that that's the right thing at all" [M].

"The other thing that we're up against ... is that this is just one more topic... This is no more or less important than a child that's getting hurt or elder abuse of any community members" [Educator [E]].

It is common to ask why there needs to be a separate focus on Aboriginal people in training; why everyone can't just be treated the same. Some interviewees made the comment that, *"people are just people"* [E]. Others called for Aboriginal perspectives to be inter-woven throughout all the training, out of a concern that having a dedicated curriculum led by a specialist team may create divisions or cause people to "outsource" to that team anything to do with Aboriginal people.

Although there is merit in the idea of embedding perspectives throughout the curriculum, and we do recommend this as part of our strategy, a pure focus on "embedding" leaves Aboriginal training at the mercy of trainers who may not have an interest in, or a full understanding of, the subject matter.

There is a clear rationale for creating a dedicated and specific focus on Aboriginal Cultural Security training for WA Police. One reason is simply because Aboriginal people are the First People of this Country, yet they are the most disadvantaged group in Australian society. Although the Government has apologised for its role in the historical practice of Aboriginal and Torres Strait Islander child removals, there are still many Government agencies that have not taken this first step in recognising their past historical role in the way in which our First Nation's peoples were treated.

Furthermore, that a Coroner in 2016 has found *"...the behaviour towards [Ms Dhu] by a number of police officers was unprofessional and inhumane"*⁶, is alarming. The Coroner adds, *"Their behaviour*

⁶ Western Australian Coroner's Court (2016) Inquest into the death of Ms Dhu, [Inquest], p. 164. Retrieved: <http://www.coronerscourt.wa.gov.au/files/dhu%20finding.pdf>

was affected by preconceptions they had formed about her".⁷ The other issue raised by the Coroner was an officer of a lesser rank speaking 'out of turn' to a superior about what they were seeing and if it appeared unjust.

Overall what transpired for Ms Dhu could largely be put down to a lack of knowledge from two major institutions which are regularly over-populated by Aboriginal people, and which lacked the capacity and the empathy to deal with the complexity of social and welfare issues that arose.

Taken together, these comments provide a compelling rationale for ensuring that Aboriginal people are embedded in training program delivery, that Aboriginal perspectives are woven into the generic training modules, and indeed, that broader systemic matters within the Agency as a whole, such as the police sub-culture, are addressed. This sub-culture is something that is acknowledged from within WA Police, including by ex-Commissioner O'Callaghan in his 1997 thesis, as well as by many of those we interviewed for this review, from those at the highest ranks down to new Recruits.

This contract, to look in depth at the cultural training requirements of WA Police Recruits, Transitional Officers and Police Auxiliary Officers, and overall Academy training is only the beginning as far as organisational shift can go, but it is a critical start.

Purpose

'Every coronial inquiry, every inquest that says, you need to change the training, nobody's ever specified from what to what' [M].

The purpose of the audit was to assess the current state of training of WA Police with a view to strengthening the Cultural Security of the agency. Using Coffin's (2007) Cultural Security Scale, the review aimed to provide a baseline against which future changes to curriculum and policy can be measured.

This report and the accompanying Cultural Security Scale provides WA Police with:

- a detailed picture of the current training situation, including:
 - curriculum, measured against the Cultural Security Scale
 - strengths and limitations of current training
 - barriers and enablers for change

⁷ Ibid.

- selected policies, rated against the Cultural Security Scale
- detailed strategies and actions for change to curriculum and policy.

A document that explains how to interpret the Cultural Security Scale can be found in Appendix 2 and the Cultural Security Scale from this audit is in Appendix 3.

With regard to the actions for change we recommend a staged approach, so have provided strategies for the short, medium and longer-term (see Section 5). On the Cultural Security Scale we also provide specific actions to amend current training and policies. A sample two-, three- and five-day training program can also be found at the end of Section 5.

Further, in order to assist WA Police establish relationships with Aboriginal community groups and individuals, a suggested list of contacts is also provided (Appendix 1). We have specified where these contacts have already indicated a willingness to work with the Academy should they be approached to do so, and would also be available to assist as brokers in this early relationship-building stage.

While the Terms of Reference for the audit was specifically focussed on training at the Police Academy, some concerns were repeatedly raised during the interviews that went beyond this scope. We have been asked for a 'warts and all' picture of the current situation, therefore have included in the report these broader structural issues from the interviews because they impact on Aboriginal people's interactions with the WA Police.

Terminology

By using the term, "**Cultural Security**", we are following the terminology as set out by Coffin (2007) and others. Cultural Security pertains to the rights and practises of cultural preservation and leadership from the Aboriginal community and cultural revitalisation. It means that no one individual is compromised in any way due to their values and cultural beliefs and practises. It is applied across a wide range of contexts and situations and is able to be evaluated and mapped.

"**Cultural competency**" seems to be the language currently used by WA Police is not deemed appropriate in this context as it is not up to any one individual or set of criteria to determine if an individual is competent in a cultural space; the only person to make that judgement in the Aboriginal context would be an Elder, and this is not feasible nor practical. A person cannot be considered culturally competent when this word is also not defined apart from a set of knowledge and conditions that cannot be mapped.

Aboriginal is the terminology used throughout this document as we do not speak on behalf of other cultural groups such as Torres Strait Islanders and we do not cover Indigenous groups globally. 'Aboriginal' pertains to those who define themselves and are accepted in the community in which they live as Aboriginal. Our work is specifically around Aboriginal cultural groupings in Western Australia.

Methodology

Cultural security is measurable, and provides an effective base for organisations to assess shift in policy and practice. This in turn is goal-oriented in that it means organisations can plan discreet activities at different levels to attain the goal of Cultural Security.

The Cultural Security Scale identifies for each document:

- A rating on the Cultural Security Scale
- A brief description and current status (if known)
- Actions to be considered for implementing change in order to improve the Cultural Security rating in the future.

The mapping document can provide a blueprint that can be revisited in six- and twelve-months' time to see where, if any, improvements to the Cultural Security of the training have occurred. It is a living document that can be added to and amended with team consultation.

Best laid planning and policy can be interpreted and enacted at the coalface very differently, so semi-structured interviews act as a check point to validate policy or inform modifications to make them more workable on the ground and ensure uptake. Interviews can also add depth to future policy and planning and can be used as a check point for future evaluation of the Cultural Security of the organisation, in this case, the Training and Education area at the Academy.

Methods

The project was undertaken between November 2017 and February 2018. We spent two weeks at the WA Police Academy in Joondalup in November 2017 where the majority of field work was carried out. Some follow up interviews, desk research, cross-checking and write-up occurred between December and February.

We conducted a desk top audit of 240 curriculum and training documents and 31 policy and legislation documents, provided by the Assistant Director of Training, Education, Design and Development. Documents were selected for the audit if they contained the terms 'Aboriginal', 'Indigenous' and/or 'cultural' and that were no more than five years old. We also had a limited opportunity to directly observe Recruits in training. The curriculum focus was on three main cohorts; Recruits, Transitional Officers and Police Auxiliary Officers.

Some documents provided were not relevant to Aboriginal Cultural Security, in which case they were excluded from the mapping.

We carried out 27 semi-structured, one-on-one interviews with selected WA Police staff and community members, grouped under the following categories:

- Managers [M] (8)
- Educators [E] (7)
- Current police officers [P] (5)
- Recruits/Cadets/current training participants [R] (2)
- Administration staff [A] (2)
- Community members⁸ [C] (3)

Interviews have been de-identified. Letters following direct quotes in this report indicate the interviewee category.

Interviews were then collated and transcribed, and responses themed according to the following:

Strengths of current training

Gaps and limitations of current training

Enablers and opportunities for future training

Barriers and challenges to future training

It became clear after the desk top review was underway that some course materials were of interest because of their *absence* of the terms Aboriginal, Indigenous and/or cultural. That is, we felt that

⁸ Community members were chosen from Aboriginal-controlled community organisations that have regular contact with WA Police.

these units would benefit from the inclusion of Aboriginal perspectives. Examples of such units include:

- Introduction to effective communications
- Legal: Powers of Arrest/Use of Force
- Mental Health and Drug Awareness
- Identifying people
- Prosecutions (Scenarios, Moot Court)
- Hydra training
- Scenario training – Foundation Training Unit (FTU)
- Scenario training – Operational Safety and Tactics Training Unit (OSTTU) (Critical Skills; use of force, etc.)

These units were not included as part of the audit. With the exception of FTU and OSTTU Scenarios, follow up may be required for these remaining units as we have not had access to curriculum documents for these units.

It may also be that there are policies that were excluded on the same basis, although there is no way of knowing which policies these might be.

Section 2: 'Best practice' Aboriginal Cultural Security Training for WA Police

Best practice Aboriginal Cultural Security training will closely align with, and support, the ANZPAA *Police Officer Practice Standards* (2016) and the ANZPAA *Guidelines for Education and Training for Community Engagement* (2013). Best practice training will also align closely with WA Police's own core values of **honesty, empathy, respect, openness, fairness** and **accountability**. Indeed, many interviewees identified that aligning training to these core values was one essential and effective way of ensuring better outcomes for Aboriginal people's relations with WA Police.

Guiding principles

'There's a couple of really intrinsic principles and values, and one of them is everything we do should be in partnership and consultation with Aboriginal people, and everything we do should be based on respect and value of culture, tradition, language and connection to country' [M].

The following information outlines some of the key features that would be present in best practice Aboriginal Cultural Security training. It refers to the design and delivery, rather than specific content of training, which is discussed in the next section.

In short, best practice Aboriginal Cultural Security training is **experiential**, rather than competency-based. Participants require plenty of **time** to spend engaging with Aboriginal people, **immersed** in **Aboriginal-led experiences** with opportunities to be "**on-Country**". This approach provides opportunities for building **relationships** and fostering **respect**, and can ultimately bring about **transformative learning**, an outcome that is well-supported by current research⁹.

An excellent example of this was a recent 'justice camp'¹⁰ on Martu country, hosted by the Martu Leadership Team of Kanyirninpa Jukurrpa (KJ), and attended by a large number of WA Police officers and staff, members of the judiciary and other related agencies. The key purpose of this three-day camp and 'two way dialogue' was for the visitors to listen to Martu people and support them in

⁹ Prout, S., Lin, I., Nattabi, B., and Green, C. (2014). 'I could never have learned this in a lecture': Transformative learning in rural health education. *Advances in Health Science Education*. Vol. 19, pp. 147-159.

¹⁰ The KJ Rangers have made a short film about this camp, *Kakarra not Yapurra*, which can be viewed here: <http://www.kj.org.au/justice-camp-2017/>

finding solutions to the incarceration of their people. Clearly articulated by one Martu Elder, “*We want all Martu to come out of prison*” (Martu Elder), the solutions are cultural, legal and administrative. Although not specifically a training program, many of the principles for best practice outlined below are evident in this initiative, and we hope that the WA Police can continue to build on this relationship with the Martu Leadership Team. Indeed, they have indicated that they would be very willing to work with the WA Police Academy and we provide their details in the Recommended Contacts section (Appendix 4).

We also understand that the Martu Leadership Team have recently started offering a local induction for the Newman Police which involves a five-day program, including three nights on country. This is an excellent initiative, and one which the Agency and local Traditional Owner groups could use as inspiration elsewhere in the State.

Aligned to national curriculum guidelines and standards

Best practice training will align with all of the *ANZPAA Police Officer Practice Standards* (2016). Of particular relevance are those that relate to Professional Policing (which deals with ethics, values and decision-making) and Collaborative Policing (which relates to community engagement and communication). The training will also align closely to the *Education and Training Guidelines for Community Engagement* (2013), which outlines theory (knowledge) and practical (skills) elements, and includes a specific Community Diversity Practice Domain.

Discrete and embedded Aboriginal perspectives

Best practice Aboriginal Cultural Security Training will involve a dedicated, intensive focus on Aboriginal content, one that incorporates the remaining criteria in this section (below), while at the same time embedding Aboriginal perspectives into the Recruit training as a whole.

Local context

Employing Traditional Owners/Elders in the planning and delivery of the training is of paramount importance. Engaging Aboriginal police and staff, as well as local community people and grassroots organisations in sharing/yarning circles and other sessions will help to bring to the training real-life stories, contextual histories, and positive accounts of strength and self-determination.

Immersion, on Country

Holding all or part of the training on-Country is important for a number of reasons: Country as a fundamental part of connection to culture will allow Aboriginal participants to be in a place where they feel comfortable. It also provides more opportunities for building relationships, informal social interactions, and being away from the city can help to maintain focus.

Yarning

Related to the above is the vital importance of yarning in many different formats – informal conversation during breaks and meals, directed discussion through small group sessions and yarning around the campfire at night time.

Aboriginal strength and agency

Whilst not shying away from serious matters of disadvantage, nor viewing matters 'through rose-coloured glasses', promoting positive stories of Aboriginal people in asserting their rights and self-determination, is an important aspect of breaking down stereotypes for people, some of whom may have only heard negative stories about Aboriginal people.

Active learning

As much as possible, the training should utilise activities that involve learner participation and discussion, as opposed to lecture-style sessions. While there may, at times, be cause for a presentation of some sort, there should always be ample time for discussion with Aboriginal people. Activities should be based on the practical challenges that police officers face on the job. Therefore, use of scenarios and problem-based learning activities, delivered alongside Aboriginal mentors to "workshop" or problem solve particular cultural issues, is recommended.

Time

Best practice Aboriginal Cultural Security training allows plenty of time for formal learning, practical activities, personal reflections and building relationships/yarning. A minimum of two days' formal training is required, although three- to five- days allows a much deeper and transformative experience. Lifelong learning is of course, the ultimate aim.

Evaluation

Evaluating the relevance and usefulness of the training must occur with the involvement of key stakeholders including graduates, staff working in the districts and community stakeholder groups.

Learning outcomes

The ANZPAA *Education and Training Guidelines for Community Engagement* are a good place to start with setting learning outcomes for this training. It sets out knowledge, skills and qualities to be addressed in police training.

The learning outcomes that accompany the training will also relate to Coffin's (2007) Cultural Security model whereby:

- **Knowledge** outcomes can be equated with "**Cultural Awareness**"
- practical **Skills** that can put the knowledge into action indicate "**Cultural Safety**"
- **Attributes** are those personal values, behaviours and attitudes that will ultimately create sustainable, organisational shift, supported by policy, to reflect "**Cultural Security**".

This can be seen in the Suggested Curriculum in Appendix 1. In addition, some of the interviewees talked about specific outcomes for the training that they felt were important. These are quoted below.

Knowledge

'Apart from having foundational knowledge, you've got to be able to translate foundational knowledge into practice.' [M]

'People are looking for practical understandings of issues...' [M]

'People need that historical awareness' [M]

'For me, it's very much about not only understanding the issues about cultural knowledge or history or lived experience, connection to the community or self-determination, it's also about knowing why people may be where they are at a point in time and what their circumstances are...' [M]

Skills

'Communication skills, to be able to make sure that they are both understanding each other' [E]

'It's a lot about understanding the language but it's also the family complexities because they're all different' [P]

Attributes

'...rather than just skills and knowledge based, we actually have to go back to reworking the whole foundation package around values and particular skills like problem solving and critical thinking and empathy and all those things' [M]

'Empathy and understanding. We've got a lot of unconscious bias, so there needs to be some sort of unconscious bias training in our leadership groups as well' [M].

Essential topics

Aboriginal Cultural Security training must equip WA Police staff with relevant knowledge, skills and attitudes that will ultimately *enhance the quality of life and well-being of [Aboriginal] people in Western Australia* (WA Police Mission Statement). As mentioned above, this will require localised and contextual information about diverse Aboriginal communities in WA as well as guidelines on specific protocols and culturally-responsive practices. Importantly however, a sole focus on topics such as these, that look 'outwards' at Aboriginal people and cultures, can be counter-productive to Cultural Security as it exacerbates a sense of "us" and "them"¹¹. Cultural Security is about recognising the "social, political and historical processes and structures that may be sites of colonial practice"¹². This therefore requires an exploration of the power dynamics, assumptions and language surrounding institutions (including the police) and how these impact on minority cultures¹³. Participants must also be offered opportunities to turn the gaze inwards, to understand their own culture, identity and unconscious biases and how these impact on their work as police officers and staff members.

Essential topics for Aboriginal Cultural Security training include:

- The diversity of Aboriginal people, languages and communities
- Aboriginal families, kinship and societies
- History of colonisation
- History of Aboriginal people's relationship with WA Police
- Racism, racial profiling and unconscious bias

¹¹ Downing, R. and Kowal, E. (2011). A postcolonial analysis of Indigenous cultural awareness training for health workers. *Health Sociology Review*. Vol. 20, No. 1, pp. 5-15.

¹² Ibid. p. 12.

¹³ It has already been mentioned that training can only go so far in addressing organisational culture and structural change. While the training should allow Recruits to explore and discuss these matters, unless they are addressed at the Agency level, the status quo will remain.

- Trauma-informed practice
- Communication (verbal and non-verbal), interviewing Aboriginal people (including the Anunga Rules) and using interpreters
- Incarceration of Aboriginal people in WA
- Deaths in Custody
- Juvenile justice
- Diversion programs
- Health and mental health (including sub-topics such as the social determinants of health; Aboriginal people's higher rates of common medical illnesses; high prevalence of hearing loss; Fetal Alcohol Spectrum Disorder)
- Contemporary issues – land rights and native title; Indigenous Ranger programs; Constitutional Recognition/Treaty/Sovereignty
- Critical thinking skills (making judgements and using discretion)
- Skills and principles of building community relationships

Localised content:

- Customary law practices
- Aboriginal Languages
- Context-specific protocols
- Contacts for local organisations and individuals

Assessment and Evaluation

Although it can be difficult subject matter to assess, content linked to assessment is a part of a best practice training program.

Knowledge and skills may be assessed through tests and questionnaires. Attributes can be assessed through observation of Recruits' participation, interactions and engagement, as well as personal reflections such as journals.

It is also essential to ensure that participant feedback is incorporated into the training for continuous improvement.

Section 3: Audit findings

Desk top review: The Cultural Security Scale

Detailed results of the audit findings can be found in Appendix 3, where each policy and curriculum document has been assessed and given a Cultural Security Rating, ranging from “Cultural Awareness” to “Cultural Sustainability”. An explainer document (see Appendix 2) outlines how the Cultural Security Scale should be interpreted.

On the Cultural Security Scale we provide comments regarding our observations of each document and specific actions for change, where appropriate. These actions for implementation should be considered alongside the other broader recommendations as noted in this report (see Implementing Change, Section 4).

Current Context

Policy

Policy documents were included in the audit according to the same search criteria as the curriculum documents (that is, their inclusion of the terms “Aboriginal”, “Indigenous” and/or “Cultural”). The results of the policy audit can be found in the Cultural Security Scale (Appendix 3).

Aboriginal Strategic Policy

A new strategic policy on Aboriginal people is currently being discussed for the Agency. Although not included in the policies due to its age, the Community Engagement Division does have a strategic policy on Police and Aboriginal People. This policy is available on the internet¹⁴. Although undated, the policy was created after the Gordon Inquiry (2002) and during the lead up to the 2006 Law Reform Commission WA report, *Aboriginal Customary Laws*¹⁵, which sought to determine the feasibility of recognising Aboriginal Customary Laws within the Western Australian legal system, a topic which has since been dropped from the political agenda. The core themes around which the policy was developed are **rights**, **respect**, **relationship** and **responsibility**, which are all very worthwhile. The policy rationale also acknowledges the role that WA Police has played in the history

¹⁴ <https://www.police.wa.gov.au/~media/Files/Police/Our-Community/Indigenous-communities/Strategic-Policy-on-Service-Delivery-to-Aboriginal-People.pdf?la=en>

¹⁵ Law Reform Commission WA, (2006). *Aboriginal Customary Laws: Final Report*. Retrieved: http://www.lrc.justice.wa.gov.au/files/p94_fr.pdf

of colonisation and “*the lingering legacy of distrust and in some cases hostility towards the police*” (p. 8).

We were told that the underlying principles of this policy are still valid, and in the absence of an updated policy, it has continued to be used. It will be interesting to see how the new Aboriginal strategy compares.

Policies referring to Aboriginal Police Liaison Officers (APLOs)

With the transition of many APLOs to fully-sworn police officers, many of the policies require updating to the language to reflect this new context. Aboriginal staff, Aboriginal police officers, remaining APLOs, Community Relations Officers, Wardens and Aboriginal Cadets should all be considered as one group in Human Resources and other policies relating to Aboriginal cultural matters.

Strategy and governance

While there is no current training and development strategy regarding Aboriginal matters, as mentioned above, an Aboriginal strategy is currently being developed for the Agency. It is Agency-wide, with a focus on community engagement, Aboriginal employees, including Cadets, and also training.

The Academy ceased being a Registered Training Organisation in October 2016. All Recruit training is now non-accredited. Governance, course approvals and evaluation processes are now entirely internal. The Training, Education, Design and Development Unit (TEDD) was established approximately two years ago and is a strategic department within the Police Academy that looks at training and education needs, delivery, and evaluation. This Unit is supported by the Learning and Development Management Group (LDMG) which discusses high level issues and includes senior staff – Assistant Directors and the Workforce Director – while the Training Management Review Group (TMRG) deals with new units and amendments to current training. There are separate procedures for “minor changes” and “significant changes” to courses and units, where TEDD approves small changes and TMRG reviews significant changes.

New courses at the Academy are approved by way of a scoping document and concept paper. The scoping paper outlines whether there is any specific training or skill set required by the facilitator in order to make it effective, which would be a worthwhile addition for Aboriginal training. Once these documents have the necessary approvals a further document, described as a ‘blueprint’, outlines

curriculum content. It does appear that there is little worth in this blueprint if trainers can change lessons independently and without the knowledge of the Agency (although, as we have seen, sometimes this is for good reason).

Diversity training at the Academy

The only formalised Diversity training that occurs within WA Police is that which occurs at the Academy (either as Recruits, Transitional Officers or Auxiliary Officers). Once officers complete this training there is currently nothing further in terms of Aboriginal or Diversity training. Ad-hoc training or inductions occasionally occur in regional areas, as with the aforementioned Martu Leadership program, although this is dependent upon local staff, community relationships and circumstances. We also heard that staff employed in the Community Engagement Division, part of whose remit it is to support police-Aboriginal community relations have no formalised Aboriginal cultural training, although ad-hoc, on-the-job learning does occur, as with the justice camp, which some Community Engagement Division employees attended.

Diversity training has an official, endorsed, training program as well as training that is occurring, but is not officially endorsed. We address both, below.

Diversity training (Endorsed)

Aboriginal perspectives in the endorsed Diversity training at the Academy are presented within a broader two-day Diversity training program: Day 1 is held in the classroom and Day 2 sometimes involves visits to a number of places of worship and a 'pay as you feel' Indian restaurant. Clontarf Academy is listed on the lesson plan as an Aboriginal-focused organisation, but it was unclear whether this was still happening. No interviewees we spoke to had visited there and one person noted that "*it hasn't worked for all kinds of reasons*" [E] and it had been difficult to engage with them. We contacted the Clontarf Academy and spoke to the person who was the involved in this initiative. He explained that the program was excellent, that there was an exchange whereby the Police would go to Clontarf to learn about the college and the students would visit to the Police Academy. They would also play football. The program fell down because the trainer at the Academy who used to organise it had left, but the Clontarf employee was very positive about it and would like to see it continue.

The Recruit lesson plan outlines one learning outcome for the session:

Describe culturally diverse communities and how best to engage them in a policing environment.

Although a valuable goal, it is unlikely that Recruits would achieve this given the limited amount of time allocated to the topic.

The Aboriginal component of the Diversity Training is 140 minutes out of a 28-week Recruit program (12 weeks for Transitional officers). The 140 minutes is predominantly made up of group assignments where students have 30 minutes to research a given topic and then 10 minutes to present their research to the class. In addition to this, there is a 5-minute video entitled “Australian Indigenous Culture” (the YouTube link is broken), 10 minutes for students to read a handout entitled “History of Aboriginals in WA”, 5 minutes to discuss “Family structures in comparison to other Australians” and 5 minutes to look at a PowerPoint slide entitled “WORDS”. These appear to be colloquial terms used by Noongar people, but are very problematic as they fail to deal with the diversity of Aboriginal cultures in WA and some are irrelevant and others incorrect.

Bizarrely, 14 out of 27 slides of the Religious Diversity PowerPoint presentation (comprising 135 minutes on the Diversity lesson plan) are dedicated to describing a made-up “religion” called “The Church of the Flying Spaghetti Monster”, in order to make two simple points: that this meets the definition of a “religion”, and that people of all religions/belief systems should be respected by police. While we have no problem with this premise, when compared with issues such as Aboriginal incarceration and deaths in custody, we were baffled to see that precious training time has been used in this way.

Diversity – Not Yet Endorsed

There were numerous materials provided on Diversity training – and Aboriginal-specific training – that were currently being used but which are not yet endorsed, including a number of PowerPoint presentations. All of these are an improvement on the current, endorsed training and some of these indicate evidence of brokerage from Aboriginal people as well as dealing with cultural protocols including communication styles and other cultural practices such as Sorry time. As there were no lesson plans provided in these unendorsed materials, it was difficult to know the structure of the delivery, how much time was allocated, the learning outcomes or assessments. However the materials and the topics were certainly a step in the right direction.

Other training

The Cultural Security Scale (Appendix 3) contains a review of a number of other training documents with associated recommended actions.

Current training: Strengths

The majority of interviewees, when asked about the strengths of current training, remarked that there were very few, if any, strengths. The general consensus was that the training was inadequate in terms of both time commitment and content, and that it did very little to equip Recruits and other officers with the knowledge, skills and attributes required to engage effectively with Aboriginal people. There were, however some strengths worthy of note. Firstly, and importantly, there is *'a willingness to do it well and to do it better and in a professional way'*. [M]

Curriculum Frameworks

[We have] good policies and process around putting rigour around the training, making sure that it aligns to standards that are set and agreed to at a national level [M].

Although this refers to generic, and not cultural, standards, a number of people commented that there are good, established frameworks that can be used to incorporate Aboriginal perspectives into the broader training program. One person suggested that specific questions can be standardised such as: Has Aboriginal context been applied to this training? Have you considered the Aboriginal perspectives within this training?

Incorporating key questions such as these would ensure that Aboriginal perspective have been considered across all curriculum areas.

Aboriginal perspectives - Family violence video

This is one of the few resources which has the direct involvement of Aboriginal people, albeit by way of a video recording. The video, which has been only recently been introduced to Recruit training, provides interesting, practical and valuable information about family violence in Aboriginal communities as explained by two female Aboriginal presenters. It deals with the issue of institutional/structural racism and talks about what needs to happen to address this, including positive responses by police such as trauma-informed service delivery, frontline police officers understanding alcohol as a by-product of the trauma experienced by Aboriginal people, and the need for services such as healing and mental health to be available. Towards the end of the video, it also gives one or two practical actions that police officers can take to diffuse family violence situations in Aboriginal contexts, shedding a light on a different world view in dealing with this issue.

One interviewee remarked that feedback from students using this resource has been very well received.

Diversity – not yet endorsed

As mentioned, many of the new materials that have not yet been endorsed in the Diversity training are a step in the right direction. For example, the PowerPoint slides used to discuss the Dhu inquiry do not shy away from the reality of this tragic case nor from the role of police officers (and health staff) involved, and the broader application of this case to the WA Police values. There is also evidence that the new Diversity training has involved consultation with Aboriginal people. See Enablers/Opportunities below for further discussion.

Current training: Gaps and Limitations

In terms of the Cultural Security Scale, the majority of items audited sat in the range of “cultural awareness”, meaning that policies and course content was generally for information only. The gaps then, tend to revolve around cultural brokerage (that is involvement of Aboriginal people in the design and delivery of the training), associating actions or skills alongside information (cultural safety), and having culturally-secure policies and organisational practices embedded across the Agency that allow for attitudinal and organisational culture shift.

Another limitation identified in the interviews was the fact that the Aboriginal training was seen to be a box-ticking exercise, rather than it being an immersive training and experience for police officers.

Policy, strategy and governance

‘Ultimately, what I need is a set curriculum that everybody agrees on so the individual can’t come in and just go, I’m going to run my own agenda’ [M]

There is currently no learning and development strategy for the Agency. One interviewee commented on the fact that there have been nine Principals of the Academy and five Assistant Commissioners in fifteen years, and with each change, the leadership has been able to change the program to suit their needs and desires, rather than there being a long-term, agreed policy and governance structure.

There is also a lack of policy to support fundamental principles of training at the Academy. Something that could be considered is embedding some of these fundamental principles into a specific policy to do with Aboriginal Cultural Security training, for example mandating minimum training requirements for Recruits, follow-up in-service training for existing officers; mandating Aboriginal involvement in design and delivery of programs and mandating minimum time periods for dedicated Aboriginal content in the training.

With the establishment of the Training, Education, Design and Development division, it seems that these governance structures are now in place to make this possible.

Involvement of Aboriginal people

One of the biggest limitations is the lack of Aboriginal people designing and delivering the training. There are a number of Aboriginal people on staff at the Academy and more broadly who were not

only willing to be engaged in training, but positively excited by the prospect, yet had not been approached to do so.

Some Aboriginal police officers commented that they are called on to be ‘cultural mentors’ at the stations where they work, if situations arise on the job that require interactions with Aboriginal people. Whilst this input is no doubt welcome, it should not be an expectation, and where it does happen, such a responsibility should not adversely impact their wellbeing or their workload.

Interviews revealed that trainers at the Academy are not necessarily subject matter experts on any particular topic. This is a concern for Aboriginal Cultural Security training. While clearly Aboriginal people are the best experts on this subject, it does not mean that non-Aboriginal people can’t be involved, however we recommend that non-Aboriginal trainers will have had some form of professional development or formal education before they are able to teach the subject. Having said this, the current Diversity trainers are clearly very passionate, are making positive changes to the training and at least one has undergone a formal professional development course in Aboriginal Studies (see Enablers/opportunities below), which is very positive.

Content

Unconscious bias

A gap in the training content is the opportunity for Recruits to learn about and reflect on matters of race as a social construct, unconscious bias, systemic racism and racial profiling.

Practical scenarios

In her 2016 finding on Ms Dhu’s death in custody report, the Coroner noted (at point 745) that:

“From 2011 the emphasis in the training [at the Academy] shifted from ‘awareness’ to ‘competency’ in cultural matters, and was delivered to trainees by means of practical scenarios...” (p. 135).

Notwithstanding Coffin’s comments above about the problematic nature of the term ‘competency’ when referring to cultural training (see ‘Terminology’, above), we did not find any evidence of Aboriginal cultural matters being addressed in practical scenarios.

Refresher training for existing staff

“What you get taught in the Academy I think just flips out of your head when you leave because it’s just so overwhelming” [E].

To date there has been little, if any, opportunity for existing police officers to participate in ‘refresher’ Diversity training. For some, this could mean 20 or 30 years, which essentially equates to some people having had no Aboriginal training whatsoever, because for many older interviewees, they did not receive any type of cultural awareness training at the Academy.

Even for younger officers, the quote above is relevant and refresher training required, as one interviewee noted that after conducting analysis on 10 Recruits, who had been away from the Academy for 3 to 4 months, were brought back to do some assessments two weeks before graduation, and there was a 90% fail rate. This reinforces the need for practical and experiential components, addressed below.

Training approach

Generally speaking, the learning in the diversity training and much of the other classroom-based training is teacher-centred and didactic. One document we reviewed entitled *Awareness of Aboriginal Health Issues for Custodial Staff in Police Watch House and Lock Ups*, was given as evidence in the Dhu Inquest to indicate an effort to incorporate Aboriginal health issues into the training. The Coroner noted, *‘It is now recognised that instruction in the health concerns of Aboriginal persons properly forms part of the cultural competency training that is integrated throughout the entire training program’* (p. 137). Although it was unclear from the desk top audit how this document is used in the current training, its simple existence will do little to shift people’s perceptions if all that is required is that people read it. Information such as this should be imparted in a way that is engaging (e.g. real-life stories) and offers Recruits (and others) opportunities to understand what the implications are for them in doing their job effectively (through role plays or scenarios).

While there are opportunities for students to be involved in group research projects, which are more student-centred, this still does not allow for Recruits to gain a depth of knowledge nor to build empathy or self-awareness. In order to do this, it is crucial that police Recruits be offered an opportunity to meet with Aboriginal people and hear their stories. Experiential learning is also more effective for retaining information.

Relevance of broad diversity training for Transitional Officers

One interviewee noted feedback from Transitional Officers from the UK was that the religious diversity content was not relevant for them as they were already familiar with diverse religions from

'home'. Rather, they would like more context around Aboriginal Australians as they are not at all familiar with this.

Time allocation and timetabling

The 28-weeks that Recruits spend engaged in training at the Academy is the shortest training of any jurisdiction in the Country. The current half-day (maximum) that is spent on Aboriginal-specific information is severely disproportionate to the levels of interaction that most police officers will be required to deal with in the field.

Some interviewees commented that an important topic such as Ethics is currently taught at the very beginning of the 28-week Recruit training program. Their suggestion was to revisit some of these important ethical components later in the program, and also to weave ethics through other sections of the training, to embed and continually reinforce concepts such as the Code of Conduct and police values throughout the training.

Feedback and evaluation

Previous attempts to seek feedback on units at the Academy were ineffective because, as some people felt, participants were 'over-evaluated' so feedback was of little benefit. Now that the Academy is no longer an RTO, the evaluation procedures have been largely ceased because of these earlier problems. We believe, however, that evaluation in Aboriginal Cultural Security training is an essential part of the process of ensuring that the training is meeting the needs of Police officers and also the community (see Best Practice, Section 2)

Future training: Enablers/opportunities

Passionate trainers

It was extremely positive to witness and hear about the current trainers' passion for the subject matter and their willingness to engage in courageous conversations both with the Academy and with Recruits in training. It was also very positive to see that at least one current trainer had undergone a professional development course to equip him with background knowledge of Aboriginal cultures and histories. It was clear during the interview that this person had a sound understanding of Aboriginal history and contexts.

Existing, but not yet endorsed, training

The revised Diversity training does not shy away from challenging conversations. The Dhu inquiry has shone a light upon the challenging and complex issues facing the WA Police. It is evident that training must change. A very effective lesson that has been developed has as its central focus the Dhu Inquiry and the police's role in this. This 45-minute session links the event of Ms Dhu's death in custody with the core Police values, and reminds members of the oath they undertake upon entry to the WA Police force. We believe that this approach is an important first step in bringing to light some of the more challenging and complex issues that have been facing WA Police and their relations with the Aboriginal community. One thing to be aware of in this case however, is the sensitive nature of the content, particularly for Aboriginal people, so we recommend including a warning at the beginning of the presentation to alert participants to this.

While this is a positive step, the material we reviewed, and in the absence of formal curriculum materials, this still appears to be teacher-centred in its delivery. There is good opportunity to use this as a major case study upon which to base a number of topics relevant to Aboriginal people, including history, family, social disadvantage, domestic violence, substance abuse, history and interactions with the police, as well as covering topics in detail that are currently not addressed in any of the training (that we reviewed) including structural racism, unconscious bias and racial profiling. This would require the further support of Aboriginal mentors to be able to assist with delivery of the information, as well as answering any cultural questions that may arise.

Leadership

We're open to changing what we do [M].

‘The Commissioner has given some strong indication to us that these issues are important to him’
[M].

Many respondents remarked that the ‘stars are aligned’ for change. Numerous interviewees were clear that change was necessary and, critically, that it is supported from the very top levels of the WA Police hierarchy. This is perhaps one of the strongest enablers for future change.

One interviewee did note, however, that although the Commissioner’s endorsement is critical, future change will also rely on a senior member (e.g. Assistant Commissioner or Deputy Commissioner) to champion this, *‘...to have the capacity to put time to it and be seen front and centre talking to our organisation, engaging with Aboriginal communities and other interest groups, and leading’* [M]. We couldn’t agree more.

Involvement of Aboriginal people in design and delivery of training

The majority of Aboriginal Police Officers we spoke to remarked that they would be interested in supporting the design and delivery of training programs if they were asked. Importantly, any involvement of Aboriginal Police Officers must be voluntary, and that those who wish to do so are not negatively impacted by their doing so (e.g. that it does not add to their current workload).

Similarly, a number of community organisations and individuals with the ability to train Recruits in various skills, knowledge and experiences indicated that they would be interested in participating in training programs. See ‘Recommended Contacts’ section for a list of these.

Finally, there has already been a relationship that has begun with the Martu Leadership Team and it sounds as if the Commissioner has endorsed the possibility of a pilot 3-day immersion program with this group. This is an excellent development.

These above examples offer good base upon which to address one of the most important aspects of the training, which is the involvement of Aboriginal people.

Willingness to expand the timetable

‘If our priorities are Aboriginal culture, family violence, once you’ve identified those priorities, we will find the time on that.’ [M]

We heard that adapting the current timetable for the Diversity units to ‘make room’ for more Aboriginal content is something that can be done immediately. Interviewees commented that time

is currently spent on guest speakers and field trips to learn about minority religious groups that have little relevance to the everyday working lives of police. Some of this time can be replaced by some high quality, rich content dealing with Aboriginal issues and an organised field trip to learn about Aboriginal culture and history in the immediate term. In the medium and longer term the time dedicated to Aboriginal issues should be expanded so that broader matters beyond simply diversity can be dealt with, such as those in the above list of essential topics.

Revision of Custody Lockup keeper/supervisor training

Recommendation 2 of the Dhu Inquiry related to updating the Custody lockup keeper/supervisor training. We heard contradictory stories of the extent to which Aboriginal-specific content was included in this training. It appears that, at least in the first iteration, this training will be general in nature. There is both an online and a face-to-face component in this recent update, and 4000 police officers and staff across the state will be required to attend the Academy. Notwithstanding that the recommendation does not specify that cultural content must be included, we feel that not including it would be a missed opportunity. The new version incorporates a staged scenario that participants discuss at set critical points. This would be an excellent way to build in some Aboriginal context. Alternatively, or in addition to this, the Kimberley Interpreting Service provides practical training on the basics of communicating with Aboriginal people across WA, as well as how, when and why to access interpreters, which would also be highly relevant to this training. The latter is also an essential component of the WA Police Language Services Policy (IT-01.00 Interpreters and Translators) which all staff are required to be familiar and comply with.

Positivity for innovative training models

'...any training... should be place-based and should be locally delivered, and should be delivered by Aboriginal people in that community...' [M].

The police officers and Recruits we spoke to were very positive about the possibility of making changes to the training. They made suggestions for including Aboriginal people in the delivery, conducting Q&A sessions as well as field trips to communities. They were advocates for making the training practical for their needs, Aboriginal-specific scenarios, getting out of the classroom and for increasing the time spent dealing with Aboriginal matters in the training.

One interviewee recommended engaging a facilitator to undertake a *Courageous Conversations* program, a workshop addressing race and racism in the workplace in an open and honest way. This is an excellent suggestion and contact details for a *Courageous Conversations* facilitator can be

found in the Recommended Contacts (Appendix 4). This person also facilitates a program entitled *Racially Conscious Law Enforcement*.

It also appears that discussions about incorporating Aboriginal perspectives into scenario training are already underway, which is very encouraging

Opportunity to work in regional WA

One person identified a strength of the broader policing system as being the expectation that officers will do their 'country service', which gives people the opportunity to build connections and relationships with Aboriginal Western Australians, and raise awareness of the issues facing them. *'Now, that deployment strategy is not really with a view to building cultural security... It is coincidental to it'* [M], but it is nonetheless an opportunity, married with the right induction training, to improve relations, if managed the right way.

Professional development/in-service training for existing officers

One interviewee we spoke to had completed formal education in Aboriginal Studies. "[I did] *the two week intensive* [at Notre Dame] *and I think it's made me do the job we're currently doing a whole lot more effectively....I think if that's a once off, that would be a great disservice.*" [8]. This course, or one like it, would be of great benefit to current Academy staff, Community Engagement staff, where required, as well as senior police officers working in the field.

Future training: Challenges and barriers

This section outlines some of the challenges and barriers that participants raised in interviews, and which we observed which inhibit changes to future training. Care and thought must be given to how to overcome these barriers, lest they become road blocks to implementing actions and recommendations. Where possible we suggest strategies for overcoming these. At the end of the section some challenges that were raised in interviews that went beyond the scope of training – but that have an impact on Aboriginal-police interactions - are also outlined.

It is important also to note here a 2016 report conducted by the Community Development and Justice Standing Committee entitled, *How do they manage? An investigation of the measures WA Police has in place to evaluate management of personnel*¹⁶, a 12-month inquiry which looked at, amongst other things, recruitment and training. Although it was written at the time when the academy was still an RTO, some of the findings still have important relevance to this audit, such as those around resourcing (*demand for training outstrips supply*) and concerns with e-Learning.

Lengthy and complex endorsement process

We heard evidence from a number of people that while unofficial changes have been made to training, formalising these changes in curriculum is a lengthy and arduous process. As a result, trainers have tended to work around this by making the changes independently, but leaving the endorsed curriculum as it is. When new trainers come in, they return to the official material despite it having been rejected by their predecessors.

This has implications for training when issues such as the Dhu Inquest, the Gene Gibson case and related CCC Inquiry, or the death of Elijah Wood in Kalgoorlie, where there is a lesson to be learnt for officers. One interviewee has recommended that training be fluid enough to deal with these critical matters as they arise, which is worth considering, yet the endorsement process is a barrier for trainers to ‘move with the times’ and adjust the training to contemporary issues in policing.

¹⁶ Community Development and Justice Standing Committee, (2016). *How do they manage? An investigation of the measures WA Police has in place to evaluate management of personnel*, Parliament of Western Australia, Legislative Assembly. Retrieved: [http://www.parliament.wa.gov.au/parliament/commit.nsf/\(Report+Lookup+by+Com+ID\)/05884E20196149E748257F800006E648/\\$file/20160322+FINAL+online+version.pdf](http://www.parliament.wa.gov.au/parliament/commit.nsf/(Report+Lookup+by+Com+ID)/05884E20196149E748257F800006E648/$file/20160322+FINAL+online+version.pdf)

Continuity and training of staff

Police Academy staff are employed on a maximum four-year tenure. This limits the ability for good trainers to have a lasting impact.

In order to overcome this challenge, and in the absence of a change to the tenure policy, an Aboriginal Steering Group should be established which oversees all of the Cultural Security curriculum. This Aboriginal Steering Group would include Aboriginal staff, trainers, members of the community, and content experts, all of whom should receive a salary. A pool of agreed guest speakers and field trip options could also be collected so that these can remain consistent, even if training personnel don't, and that this relationship is built and nurtured by the Aboriginal Steering Group.

Timetabling

Timetabling issues were mentioned by some trainers as a barrier to inclusion of Aboriginal perspectives in the already busy training schedule. On the other hand, there were others (notably those in management roles) who had the opposite opinion on this, saying that whatever needs to happen with regards to timetabling, can happen.

Finding Aboriginal training personnel

A number of interviewees identified past challenges with Aboriginal training personnel. These have ranged from practical challenges such as finding people to come in on a regular basis at a set time, to interactions with trainers and Recruits. These historical experiences may have contributed to the lack of Aboriginal people in the training now. On the other hand, guest speakers from some religious groups are those who *'have been particularly adept at engaging with police... they're easy. They come when they're asked to come, they provide a thing that's engaging and fun'* [E], although they may not be the most appropriate for police needs.

In terms of incorporating Aboriginal perspectives into scenario training, some people said it had been difficult to find Aboriginal actors. However, we spoke with Aboriginal police officers who were more than willing to participate in scenario training as actors. It was encouraging to hear that at least one trainer had already considered this option for scenario training.

While it is essential that Aboriginal people are engaged in the training, if they are not properly supported it can be a challenging and confronting experience. A task for the Academy, therefore, is engaging experienced Aboriginal trainers and then providing them with this support, for example,

team teaching, with two trainers supporting each other; splitting the class into smaller, perhaps gender-separated groups with female trainers teaching females and male trainers teaching males; and briefing the class beforehand so that they are aware of what is and isn't acceptable.

Siloed working environment

'As a part of my work... I say, where's the Royal Commission Deaths in Custody Recommendations? Where's the Gordon Inquiry? Where's the Warneke? Where's the Dhu? And you know what we did? We bring it into the Agency and we go, that's judicial, that's training... but I go, hang on a minute, who's tracking and monitoring all of this? And so we lose traction' [M]

The issue identified here points to the Agency-wide challenge of ensuring that changes are managed well and with a view to long-term improvements, rather than being personality-driven, which limits the consistency of training.

On a more practical note, another issue that was raised was a lack of a central storage point for materials and therefore there is limited transparency of what individual trainers are teaching.

Stereotyping and racism

'[T]he younger generation, they haven't been around watching this stuff on the news...what they do see in being attracted to police is the problems relating to the drinking and the sitting in parks, so they're getting a very one-sided view, and I kind of felt like that carried into the classroom. I think the training could have maybe helped to address that a bit more' [R].

Some interviewees indicated that there was a sense of hostility towards Aboriginal people in the training environment from some classmates. With this in mind, the issue of sensitivities for Aboriginal presenters mentioned above becomes even more difficult. *Courageous Conversations* are an essential part of addressing this, such conversations should happen with trained facilitators in this field (see Appendix 4).

It was extremely disheartening to hear evidence of discrimination and blatant racism directed towards some Aboriginal police officers by their colleagues, some examples of which had occurred very recently.

In the community we heard stories of severe racism from frontline officers towards Aboriginal people, so while support from upper management is welcome, this must be mirrored from the other end of the hierarchy, right across the Agency.

Organisational culture and systemic issues

'There's a whole lot of stuff [in the training] about integrity and ethics... but when that's not mirrored by your supervisors, if it's not mirrored once you get out into your probationary years, then it's meaningless' [M].

'So this one [Coroner's finding in the Dhu Inquest] on unprofessional and inhumane treatment comes from these assumptions you make about people, about cultures, about supervisors, the inability to actually approach your supervisor and go, you're out of line' [M]

As noted, training is only able to address one small part of a much broader picture of Aboriginal people's relationship with the WA Police, and the criminal justice system as a whole. Like the quotes above, which touch on the issue of organisational culture and hierarchical structures, many interviewees commented on the fact that this is a significant barrier to overcome when it comes to Aboriginal people's relationship with the police.

Some referred to Aboriginal matters as being *'too hard basket'* [R], others noted issues with police hierarchy (*'That older culture of, get in line, I've been here longer than you, I know more than you, you'll listen to me'* [M]) as being in need of breaking down. This issue was particularly evident in the findings of the Coroner in the Dhu Inquest. Others noted the need for WA Police to give recognition to people's broader skills such as being able to develop relationships and engage with communities in addition to recognising the more traditional policing skills such as carrying out investigations and getting convictions.

This provides a clear rationale for expanding the Cultural Security work started at the Academy, into the Agency as a whole.

Ambiguity of policy v practice

'Our [language services] policy is very thorough...but...people try and subvert it all the time because it costs money to have interpreters... Policy and legislation is there to support it, but it's the compliance...' [M].

We get very tied up in doing things that are legislatively right or they're in our processes and procedures and we tend to hide behind that, whereas I'd prefer to see a more human approach...certainly for Aboriginal people I think we need to be more understanding of the circumstances that they come from... and that their cultural difference brings to the table [M].

As can be seen from the above quotes, there are arguments to be made for following policy to the letter and exercising a degree of humanity and discretion when it comes to Aboriginal people's dealings with the justice system. This makes the training context ambiguous and challenging, yet both contexts are relevant for police officers working on the front line. Teaching police officers to see the longer-term consequences of their actions is one approach to deal with this, to *'be mindful of the downstream effects of your actions'* [M].¹⁷ In other words, *'instead of taking the ambiguity out of the policy, why don't we train police officers, and give them the skills to deal with ambiguity'* [M].

Of course, this also points to the broader matter of substantive equality in legislation that impacts on Aboriginal people, particularly those in remote areas. One interviewee suggested that, in the absence of a change to the legislation, it would be beneficial if this could somehow be reflected in policy, with the support of the Commissioner.

Accountability for police actions

Relating to the above, some interviewees highlighted the lack of accountability for police officers who do not follow protocol. Two cases were raised here: the Gene Gibson case, where officers did not engage interpreters when they should have, and the death in custody of Ms Dhu. In both cases the consequences for officers involved was inadequate as deterrents for future situations, in the opinion of one interviewee, who noted that accountability needs to be at the highest level because *"the lowest level is never going to reach a baseline where you can expect a certain level of conduct"*.

¹⁷ Although an extreme example, the Dhu case is a good one to reflect on here. That Ms Dhu ended up dead in custody was the result of a long line of individual actions.

Section 4: Implementing change: Recommendations, Strategies, timelines

Timeframes

The recommendations, in addition to those noted in the Cultural Security Scale (Appendix 3), offer a staged process by which strategies can be put in place to current Recruit training over the short-, medium- and longer-term. At the end of each timeframe, the training can again be assessed against the Cultural Security Scale.

Short term (within six to 12 months)

The first six to 12 months is essentially about building on the strengths of what is currently happening at the Academy as an interim to making more robust changes in the medium and longer-term. Short term strategies aim to get 'quick runs on the board'. There are a number of straightforward steps that WA Police can take immediately (and some perhaps already have) to effect positive change, while in the background discussions can begin with TEDD and other relevant parties on how to begin implementing the medium and longer term recommendations, with the further assistance of Notre Dame if required.

Organisational culture and campus environment

1. Introduce symbolic changes to begin to embed recognition of Aboriginal people into the Academy. For example, Welcome to Country at formal events; training staff acknowledge Aboriginal people and Country.
2. Ensure that the Aboriginal flag is included wherever flags are present.
3. With the assistance of Aboriginal Elders and community, formally recognise the local cultural group with Aboriginal artworks and other cultural indicators.

Strategy, curriculum design and development

4. Identify a senior level person (Deputy or Assistant Commissioner) to be a champion of the Aboriginal Cultural Security training program.
5. Scope for interest from Aboriginal Police Officers who wish to be involved in designing and delivering training.

6. Endorse new Diversity and Ethics training with assistance of Aboriginal brokers.
7. Increase the amount of time dedicated to Aboriginal content to a minimum of two full days. For at least one of these days, take Recruits on a mandatory organised trip to visit an Aboriginal organisation (see also suggested 2-day program outline, Appendix 1).
8. Separate Aboriginal-specific content from broader Diversity training, and give it a new name, with the assistance of Aboriginal people.
9. In broader Diversity training, begin to incorporate a focus on personal and unconscious bias.
10. Contact *Courageous Conversations* facilitator. Senior staff to do 3-hour Masterclass.

Community links

11. Begin to make contact with some community organisations (with the support of an Aboriginal mentor) who may be able to support training on specialised topics such as communication and interpreting (Kimberley Interpreting Service), health and mental health, drug and alcohol (Ted Wilkes), legal matters (Aboriginal Legal Service) etc. (See Recommended Contacts in Appendix 4 for support in accessing these relationships).
12. Create an Elder-in-residence program at the Academy to act as a cultural mentor, selected with guidance from Aboriginal staff and police officers. Provide opportunities for informal gatherings such as morning teas.

Feedback and evaluation

13. Reinstate student feedback forms to ensure continuous improvement.
14. Mandate at least one course (e.g. ABOR5000 - The Silent History) of the Graduate Certificate in Aboriginal Studies program (or similar) for teaching staff at the Academy, and senior regional officers and relevant Community Engagement and Diversity Unit staff.

Medium term (12 months to 2 years)

Organisational cultural environment

1. Continue symbolic changes to embed recognition of Aboriginal people.
2. Work with Aboriginal Elders to tell the traditional story of the site of the Joondalup campus. To be displayed in a prominent area and also included in new Recruit information packages.

Policy and Governance

3. Appoint an Aboriginal Steering Group made up of current trainers, Aboriginal staff, and Aboriginal representatives from community organisations and specialists in the field. The role of this committee would be to:
 - a. establish a long-term policy and governance structure for Aboriginal Cultural Safety training;
 - b. provide mentorship and guidance to trainers and other Academy staff;
 - c. provide input to curriculum development and delivery;
 - d. Establish partnerships with community organisations and individuals who can be part of a 'pool' of guest speakers, immersion experience, etc. who can be called upon for training sessions.

Timetable and curriculum

4. Increase dedicated timetable to 3 full days training, delivered by immersion on-Country. For example, Roelands Village, Fairbridge Village.
5. Mandate this training as in-service training for existing officers and staff. Give consideration to mixed groups involving Recruits and younger officers and more senior members.
6. Under the guidance of Aboriginal mentors, formalise Aboriginal perspectives throughout the entire training program by standardising a question in the curriculum framework such as, 'How have Aboriginal perspectives been incorporated into this training?' This is particularly relevant for the following units:
 - a. scenario training for Foundation Training Unit;
 - b. scenario training for OSSTTU;
 - c. Introduction to effective communications
 - d. Legal: Powers of Arrest/Use of Force
 - e. Mental Health and Drug Awareness
7. With involvement from district training officers and local Aboriginal mentors (APLOs, CROs, where they exist), introduce pilots for formalising local induction training in regional areas, starting with areas where good community links are already established (e.g. Martu; Broome)

Evaluation

8. Conduct follow-up Cultural Security Audit to review short-term changes.

Long term (2 to 5 years)

Organisational cultural environment

1. Embed Aboriginal Cultural Security into the ethos of the Agency as a whole. Make it an agency-wide goal for officers to work towards specific actions for reducing Aboriginal incarceration rates.

Timetable and curriculum

2. Increase dedicated timetable to 5 full days training including on-Country component of at least 3 days.
3. Expand regional induction training programs to other areas and mandate this for any new officers/staff to these areas. The district areas in the Metropolitan region can also be considered for localised content.

Evaluation

4. Conduct follow-up Cultural Security Audit to review medium-term changes.
5. Engage an independent evaluator to work with District Police officers and community stakeholders to assess social impacts of changes to curriculum.

As already noted, even major improvements to Recruit training will not on their own be sufficient to overcome the existing challenges that WA Police faces with regard to Aboriginal people, including overrepresentation in the criminal justice system and the quality and prevalence of Aboriginal-police interactions. In order to do this, systemic change must happen throughout the regional areas, with a robust, regionally-contextualised training program mandated across all levels of the hierarchy.

General recommendations

Acknowledgement and Apology

“We need to have that apology, whatever form that takes” [E].

As mentioned at the beginning of this report, while the Australian Government made its apology ten years ago, very few agencies have taken this step. WA Police could work with the Aboriginal community to work out how it might acknowledge this history and the role it has played. For example, currently the WA website has a historical account of *Episodes in our policing history*, which reflects a very one-sided view when it comes to dealing with Aboriginal people. While not ignoring

the important role that the police have played, a story that could be a 'shared history' would be an excellent step in acknowledging the past.

One person also made an interesting suggestion which was to have a dedicated "year" for Aboriginal people in policing, in a similar way to the recent, *100 Years of women in WA policing*, in order to recognise the vital role that Aboriginal people have played in the police.

Another interesting suggestion was to incorporate an acknowledgement of Aboriginal people into the Oath swearing by police.

The Academy cultural environment

There is a place for symbolic acts in order to role model positive attitudes towards Aboriginal people at the Academy. This may involve, for example, the introduction of Welcome to, and acknowledgement of, Country by Traditional Owners and Academy staff respectively. Although some have warned that this will be tokenistic, we believe that by normalising these practices within the training environment, this sends a message to all who enter the Academy that there is a respect and recognition for Aboriginal people, that this is set by the leadership, and that there is an expectation that others will follow. It is positive to see that WA Police already has an acknowledgement on its website.

Support for Aboriginal police personnel: APLOs, CROs, Wardens, Aboriginal Police officers and Aboriginal Cadets

There were many interviews that included discussion on the role of APLOs and CROs. As at 30 June 2017, Aboriginal Police Officers made up just 1.9% of all WA Police Force employees. At the time of this audit being carried out, we heard that 126 out of 134 APLOs had been converted to fully-sworn police officers, although according to some interviewees, a large number of APLOs who transitioned have now left the police for a variety of reasons.

There were conflicting opinions as to the efficacy of these mentor-type roles of Aboriginal people. One of the challenges included having APLOs employed outside of their own communities sometimes found it difficult to gain respect and trust from the community. Another challenge was that the APLOs were operating as police officers but were not recognised (or paid) as police officers. On the positive side there were many experienced people we spoke to who lamented the demise of the APLO positions, commenting on the important role they played.

There is clearly still a need for a liaison/community relations role, but it needs to be ensured that the CROs are not going to end up facing the same challenges as the APLOs. Further, the unique skills and knowledge that these Aboriginal mentors have could be more highly valued and recognised across the Agency.

The WA Police has recently started a targeted approach to recruiting Aboriginal Cadets into the WA Police. There are currently 22 Cadets engaged in training at the Academy. There has been approval for a target of 37 for the second cohort. This is a positive story, and there seems to be a genuine effort to support them through their learning at the Academy. We are however concerned that without proper mentoring and support Aboriginal Cadets will be at a high risk of facing significant challenges when they leave the safe environment of the Academy: *“...the problem we’ve got is, we’ve got these Aboriginal Cadets and they’re going to enter the policing organisation as police officers and we don’t have the network – we don’t have the support to look after those guys”* [E].

There is also concern over the “mainstreaming” of police. Aboriginal police officers have unique and complex needs when working in their own communities, so there is merit in ensuring that they are fully supported in their roles. This means acknowledgement at the Agency level, but also providing them with an opportunity to support each other through initiatives such as an Aboriginal police officer network. We heard stories of horrific racism that exists within the WA Police, so if this remains a part of the police sub-culture, that is going to put at risk the success of the Cadet program, as honourable an initiative that might be.

I’d like to see an accelerated leadership program where we’re starting to get Aboriginal people into senior supervisory positions and as OICs out at police stations, as Aboriginal leaders in communities [M]

‘...there’s not really that many [Aboriginal] leaders ... so really getting that footprint across the Agency and pushing for that, I don’t think it’s been a priority for the Agency at all’ [P].

Conclusion

Ultimately, Cultural Security for the WA Police is about ensuring that Aboriginal perspectives are embedded, normalised and sustainable throughout the organisation. This report has outlined just one piece of this puzzle.

We have identified a number of barriers and challenges to overcome in order to ensure that Aboriginal Cultural Security can become a reality for WA Police. At the same time, there are many enablers and opportunities that can be used to springboard into action. It is worth keeping in mind the fundamental principles for ‘best practice’ noted earlier, in particular, building relationships and working with Aboriginal people to develop the training. It doesn’t have to be complicated. One police officer we interviewed demonstrated an excellent knowledge and clear understanding of effective community engagement in Aboriginal communities. When we asked her about the training she received as a Recruit, she commented that she had had excellent training at the Academy in the late-1990s with Elders from both Noongar and Yamatji Country. *“We went and sat around the fire...we talked about the differences between cultures and the interactions they’d experienced with police and how important it was to build relationships with the Elders in the community and that’s where I got my passion for keeping that”* [E]. This shaped the way this officer worked into the future. It was a simple training design, but one which indicates that the Academy had a good working relationship with these Elders at the time, and it has clearly had a lasting impact on this officer. Positive changes can happen immediately.

The changes do not have to be economically driven but if we have better relationships and can keep more Aboriginal people out of the criminal justice system, the cost savings will occur; prevention and intervention are far more effective, but do take more conscious effort.

To bring this back the WA Police Mission statement, *‘...to enhance the quality of life and well-being of all people in Western Australia’*, the WA Police must first demonstrate that the Agency is one that imbues dignity and respect, and ultimately, Cultural Security for Aboriginal people.

The timing is right to do things differently.

Section 5: Appendices

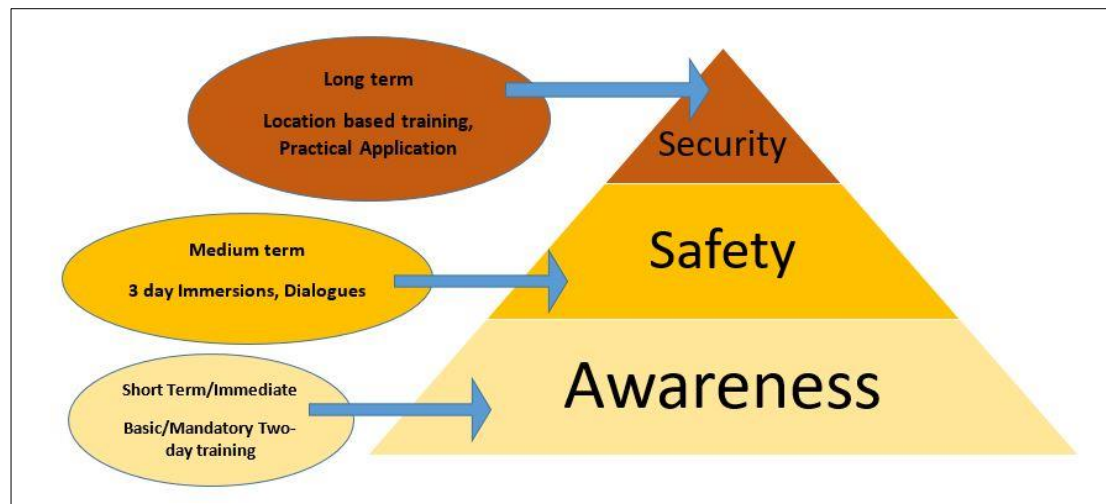
Appendix 1: Suggested Curriculum

Below we outline potential topics and delivery modes for a two-, three- and five-day Aboriginal Cultural Security Program. This will require further input from Aboriginal staff and the Aboriginal Steering Group.

Aboriginal Cultural Security training

WA Police

Sample Programs



Short-Term/Immediate

6 to 12 months

	Outcomes	Delivery	Topics
Awareness Key themes: Culture History Language Health Self-awareness	<p><u>Basic Training – mandatory for all staff</u></p> <p>Outcomes:</p> <ul style="list-style-type: none"> • build awareness of fundamental aspects of Aboriginal world views and culture • understand the history of colonisation in Australia and how this impacts on Aboriginal people today • understand important health and mental health challenges faced by members of the Aboriginal community and the reasons for these 	<p><u>Duration: 2 days</u></p> <ul style="list-style-type: none"> • Classroom instruction – combining lectures, group discussions, interactive activities, case studies, role plays. • Potential for some local field excursion and/or on-country component (half day) (e.g. Clontarf Academy) • Some guest speakers to deliver on specialised topics • Potential to include an evening activity – e.g. film viewing 	<p>Use existing ‘not yet endorsed’ training. Suggest using Dhu Inquest as a case study and then build in the following elements:</p> <ul style="list-style-type: none"> • Historical Background • Different ways of knowing: World views • Diverse Aboriginal cultures, languages, Kinship and families • Aboriginal health, mental health and justice, social determinants of health • History of Aboriginal people’s experience of the justice system <p>Also: ‘Courageous Conversations’: Critical race theory, race/racism, unconscious bias.</p>






Medium-Term
12 months to 2 years

	Outcomes	Delivery	Topics
<p>Safety</p> <p>Key themes: Culture Language Relationships Community Protocols Engagement</p>	<p><u>Immersion trips and dialogues</u></p> <p>Participants will experience an immersion into an Aboriginal community, on-country.</p> <p>Outcomes:</p> <ul style="list-style-type: none"> • build skills and knowledge in effective communication with Aboriginal people • understand the importance of using interpreters and the protocols and processes involved in engaging them. • open up a conversation between police and the local Aboriginal communities and organisations, including justice diversion and other community-based justice programs • provide opportunities for participants to meet and learn about Aboriginal people and programs outside of the justice system 	<p>Duration: 3 days</p> <ul style="list-style-type: none"> • Two nights camping overnight. • On-country trips initially based in the Perth metro/south-west, e.g. Roelands Village, Fairbridge Village, Nanga bush camp, Rottnest Island. • Some classroom instruction prior to or during the field trip • Suggest combining members from across the WA Police hierarchy in this program. This may assist in discussions of issues, challenges and successes that police officers and their superiors experience at both the structural/managerial level, as well as “on the ground”. • Yarning may benefit from separating the group into men’s and women’s groups. • Involvement of key community organisations and individuals – e.g. Aboriginal community justice programs • Could also incorporate some form of cultural performance or cultural activities (e.g. making boomerangs, bush tucker tours, walks, etc) 	<p>As short-term plan above, plus:</p> <ul style="list-style-type: none"> • Communication and using interpreters* <ul style="list-style-type: none"> ○ Overview of Aboriginal languages, Standard Australian English and Aboriginal English ○ Communicating with Aboriginal people – verbal and non-verbal communication ○ Working with an interpreter – processes and protocols • Local community orientation and cultural information/activities • Community attitudes and experiences of the justice system • Yarning <p>Also start incorporating Aboriginal perspectives in Scenario training and other training</p> <p>*We have also recommended that Kimberley Interpreting Service be engaged in the update to the Custody Lock Up Keeper/Supervisor training, which constitute a short term goal.</p>

Long-Term
2 to 5 years

	Outcomes	Delivery	Topics
<p>Security</p> <p>5-day on Country immersions</p> <p>Place-based training and inductions</p> <p>Aboriginal perspectives embedded</p> <p>Scenario training</p>	<p><u>Location-based training</u> <u>Practical application</u></p> <p>Main aims are as above, plus fostering opportunities for lifelong learning of police officers, and embedded Cultural Security within all training programs at the Academy.</p>	<p>Recruits:</p> <p>As above, but increase Recruit training to five days to have more time to immerse participants in the training, including embedding Aboriginal perspectives into Scenario training.</p> <p>Local inductions for newcomers to regions:</p> <p>Due to the highly localised nature of this building block, the focus for this level should be developed in conjunction with senior members of the WA Police, as well as Officers in Charge of the specific stations.</p> <p>Pilot locations recommended early (e.g. Martu/KJ Rangers, Broome), then roll out a plan for extending to other regions.</p>	<p>As above, plus:</p> <p>Embedded Aboriginal perspectives into Scenario training and other training.</p> <p>Management:</p> <p>At this level there would be an expectation that there would be discussion around organisational cultural matters such as:</p> <ul style="list-style-type: none"> • Strategy planning • Policy development • Evaluation • Identification of police “champions” • Identification of Aboriginal cultural mentors from the local community and/or the police force.




Appendix 2: Explainer: Cultural Security Scale levels and definitions

Cultural Security Scale → Domain measure ↓	Cultural Awareness	Cultural Brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability
Document number and name of policy or training document.	Provides information only. For policy documents, this may include, for example, HR/employment information, legislation etc. specific to Aboriginal people, but no actions for implementation are included. For training documents this may include, for example, information about Aboriginal culture, history, etc, but no culturally-appropriate behaviours or protocols are associated.	There is evidence that Aboriginal people have been consulted and/or involved in the development of the policy, unit or document.	There is evidence that clear actions match policy. May not yet be evident across all areas and/or staff. For training documentation, there is evidence that recruits/officers are required to put into practice specific actions that will benefit Aboriginal people or improve police interactions with them.	Adheres to cultural norms (as guided by cultural brokerage) regarding: - Course delivery - Content For example, gender sensitivities are catered for by having Aboriginal male trainers speaking with male recruits and female trainers speaking with female recruits.	There are clear organisational policies and guidelines and actions are embedded in all aspects of the workplace. Cultural training is mandated for all staff and police officers	Cultural security, protocols and brokerage is entrenched and ongoing in the organisation at all levels.
						
						
						
						
						



Appendix 3: Cultural Security Scale




Policies**Policies that were provided to us but not relevant have been removed from the list**

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
1. AD-01.00 Attachment B – Anunga Rules	→						Policy is included in the police manual. No action. Information only.	These guidelines would be effectively explained by way of a role play in the training.
2. AD-01.03 Interview of Aboriginal and Torres Strait Islander Persons	→						Internal policy of the Anunga Rules. Guidelines only. Last reviewed in 2014. Aboriginal and Community Diversity Unit	Use of language to be revised (e.g. 'tribal Aboriginals') is no longer considered appropriate. Incorporate terminology for defining Aboriginal and Torres Strait Islander people into recruit training. Recommend specific training on this, including additional guidelines for communication with the assistance of Kimberley Interpreting Service.
3. AD-01.09 Aboriginal Heritage Sites	→						Policy and procedure. Brokerage: recommends getting in touch with DAA registrar.	Recommend including a DAA fact sheet that can be followed with regards to sites.
4. AD-01.10 Handling and Removal of Skeletal material	→						Policy and procedure. If remains are part of an Aboriginal site, direct to AD-01.09 (above).	
5. AD-01.14 Aboriginal Rights of Entry onto Pastoral Leases	→						Information only.	Raise awareness of the current climate of land rights and native title through training topics. Recommend officers become familiar and develop relationships with the Traditional Owner Native Title groups (PBCs) in their local area.
6. AD-40.05 Physical Descriptors of People	→						Policy and clear guidelines and some brokerage (with Community Diversity Unit) evident.	Recommend revising some of the terminology in this policy. In WA the preferred terminology is Aboriginal people, rather than Indigenous.



Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
7. AD-87.00 Disability Services Policy and Guidelines	None – no Aboriginal perspectives						This policy and guideline is generic.	Recommend incorporating some Aboriginal-specific perspectives into this policy
8. AD-08.00 Substantive Equality Policy and Guidelines						<p>Last reviewed in June 2016.</p> <p>Deals with combatting systemic discrimination, systemic racism and ensuring substantive equality, providing “different approaches to meet different needs”. Employees to be equipped with knowledge and skills to do this.</p> <p>Talks about community consultation and engagement of social minority groups as an imperative to inform policy and service decisions.</p> <p>Needs Impact Assessment (NIA) provides opportunity to engage minority group representatives to assess policies or services to identify unintended barriers for minority groups.</p>	<p>This would be an excellent policy to underpin suggested changes to cultural diversity training at the Academy.</p> <p>It is positive that procedures and processes indicate associated actions that will enforce the policy, however it is unclear whether Aboriginal brokerage was evident in its creation.</p> <p>Query whether any NIAs have been conducted with Aboriginal community members to assess policies or services relating to Aboriginal people.</p> <p>Recommend adding to the relevant legislation the <i>Racial Discrimination Act (Cth) 1975</i>.</p>
9. DR-01.02 Firearms							Information regarding APLOs’ training in use of firearms.	Consider incorporating cultural context with the assistance of an Aboriginal person (broker)
10. FV-01.00 Family Violence	None – no Aboriginal perspectives						<p>Reviewed June 2017.</p> <p>Generic policy. Includes rules and responsibilities when responding to Family Violence incidents.</p>	<p>This is a critical policy for incorporating Aboriginal Cultural Security into WA Police. As seen in the curriculum resource for the Family Violence training with Dorinda Cox and Kim Farmer, there are particular considerations when dealing with Aboriginal family violence. Recommend seeking advice from a cultural broker to incorporate policies and procedures for Aboriginal communities in order to ensure that cultural perspectives and</p>





Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
								protocols are considered, and effective engagement occurs.
11. HR-07.04 Illness and Injury Management	→						Aboriginal Police Liaison officers are mentioned separately, but the procedure for them is mainstreamed with all other police officers.	Consider including a separate additional schedule for Aboriginal cultural considerations for all Aboriginal staff members.
12. HR-07.10 Bereavement Leave	→						2-days leave allowed. Reference to cultural sensitivity and awareness of cultural differences. Also refers to extra leave to allow for extensive travel distances.	Consider consultation on sorry leave business.
13. HR-07.19 Cultural/Ceremonial Leave	→						Updated September 2016.	While this policy reflects cultural considerations for Aboriginal people, brokerage is unknown. Additionally, the leave is to be taken out of existing leave entitlements rather than it being in addition to these. Consider incorporating Aboriginal-specific cultural leave in addition to other leave entitlements.
14. HR-11.02 Identification cards – Retired and Resigned Long Serving Police Officers/APLOs	→						Aboriginal Police Liaison officers are mentioned separately, but the procedure for them is mainstreamed with all other police officers.	
15. HR-15.08 Transition of Aboriginal Police Liaison Officers	→						Information only – specific to Aboriginal people.	
16. HR-32.15 Alcohol and Drugs	→						Information only. Concerns the consumption of alcohol and drugs by WA Police employees. Not specific to Aboriginal people.	
17. IT-01.00 Interpreters and Translators – Use of (Professionals)	→						Policy and procedure. Deals with Aboriginal people specifically (Category B) and with the hearing impaired (Category C). Option 1 is the only realistic option for Aboriginal people. Brokerage: contact details for Kimberley Interpreting Service provided.	Consider working with Aboriginal brokers (e.g. Kimberley Interpreting Service) to review and edit this policy.






Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
18. JV-01.01.4 Arrests (Juvenile)							Information and procedure. Only mention of Aboriginal people is that officers should contact the ALS if an Aboriginal juvenile is arrested.	Recommendation: develop specific guidelines for Aboriginal juveniles. This is imperative as many of the recommendations in the Royal Commission into Aboriginal Deaths in Custody (RCADIC) dealt with this. (See recommendations 62, 239, 240, 242, 243, 244).
19. LP-01.00 Administration (Lock Up)	None – no Aboriginal perspectives						Last reviewed August 2014. Deals with treatment in custody. No Aboriginal specific content.	This matter has been the subject of recent inquiries including the Dhu Inquest (2016) and the Inquiry into Custodial Arrangements in Police Lock-ups (2013). The latter was to review the extent to which recommendations of the RCADIC had been implemented with regard to police lock-us. Currently training is being written in response to Recommendation 2 of the Dhu Inquiry. Recommend incorporating Aboriginal specific protocols into this policy including information about Aboriginal people’s rights to the Aboriginal Visitors Scheme and the Aboriginal Legal Service. Signage displaying “Your Rights in Custody”: is this clear enough for Aboriginal people who are perhaps unable to read or English is not their first language?
20. LP-02.00 Aboriginal People							Last reviewed December 2016 Brokerage: Aboriginal Visitors Scheme (AVS) and the ALS. Protocols are touched on with the involvement of the AVS and the ALS.	This policy is about the Aboriginal Referral Scheme, the Aboriginal Visitor Scheme and the Aboriginal Legal Service Detainee Advice. With the assistance of cultural brokers, including the AVS and the ALS, consideration could be given to incorporating other culturally-

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
								relevant policies and procedures for Aboriginal people in lock-ups.
21. LP-12.00 Segregation							Last reviewed August 2014. Deals with categories of detained which are to be held separately in lock-up. Includes a clause dealing with Aboriginal detainees e.g. segregating “if tribal conflicts are likely”, otherwise they should be encouraged to share a cell with other Aboriginal detainees.	This policy requires revision with the assistance of an Aboriginal cultural broker. Review language used (esp. ‘tribal’).
22. LP-14.00 Detainees Rights and Services							Last reviewed in 2014. Information and basic procedure. Brokerage: just touches on contacting the ALS or the AVS Also actions recommend providing a suitable area for AVS and Aboriginal detainees to discuss	Contact details for AVS and ALS should be provided and readily available to officers. Note that the Inquiry into police lock-ups (2013) found that “Many lock-ups lack suitable facilities for detainees to meet confidentially with lawyers or visitors” (Finding 19).
23. Heritage of Western Australia Act							Legislation only.	

Diversity Training





Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
Nos 1-7, 10, 11, 13, 14, 19 NO ABORIGINAL CONTENT OR NOT RELEVANT TO ABORIGINAL PEOPLE No. 18 (Recruit timetable) Not relevant – indicates 4 days’ diversity training but is now 2 days.								
8. Cultural Diversity Handout							Handout for information only. Pages 1 and 2 deal with Equal Opportunity and Pages 3 and 4 deal with Aboriginal history and tribal/family/kinship information and language groups in WA. Pages 3 and 4 seem to form the basis for historical information covered in the PPT (see below).	While the historical and political context of Aboriginal people is important, delivering this information in this way does not capture the vastness of the matter and the impact of this on Aboriginal people’s lives. There are good opportunities here for inclusion of a variety of Aboriginal people to discuss these concepts on a panel, or even to use film clips to help to provide a visual element.
9. Diversity PowerPoint (April 2017)							Covers general information about diversity, EEO, as well as Aboriginal-specific issues. 12 out of 33 slides dedicated to Aboriginal people. One slide covers the entire history of colonisation from 1788 to present, based on information in the handout (see No. 8 above). Another deals with the diversity of Aboriginal and Torres Strait Islander languages prior to 1788 and current population statistics. Includes some interesting videos about the Adam Goodes issue as well as Stan Grant’s racism speech. Also includes information about the AVS. Students are required to research information about various issues and present back to the group. The students go out for a day to visit a mosque, have lunch at a Hindu (?) restaurant and hear	Recommend separating Aboriginal content from other diversity information and having, in the short-term (ie next 6 to 12 months) at least two days dedicated training about Aboriginal people, history, culture, and the policy context that affects them. It is imperative that Aboriginal people are used to deliver this training, whether as lecturers/facilitators as mentors (to help answer questions and offer advice), as panel members for Q&A sessions, etc. Strongly recommend that the two-days training includes an organised, compulsory field trip involving Aboriginal people.












Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
							from a guest speaker from the Disability Services Commission. NB: There is a question over whether or not this PPT is endorsed.	
12. Guide to Aboriginal customary activities on DEC-managed lands and waters							Information only. Published by Department of Environment and Conservation.	There are resources that come from an Aboriginal perspective on this. For example, many Aboriginal Ranger Programs and Indigenous Protected Areas create resources (both written and audio-visual) that highlight people's relationship to country and the work they do to take care of it.
15. religious-spiritual-diversity-reference-third-edition		???					Published by ANZPAA. General information about diverse spirituality and protocols for police (e.g. greetings, death and bereavement, entering a person's house, etc). Aboriginal and Torres Strait Islander-specific information included. pp.6-16 out of 78 pages. Resources listed on p. 16 have little relevance for WA Police.	Does include some protocols (e.g. recommends that female police officers deal with Aboriginal females, avoidance rules as part of the kinship system, some protocols around communication, use of images of deceased persons, etc), but unclear of brokerage. Recommend that this resource be used to guide discussion with an Aboriginal mentor present. Recommend providing officers with a list of resources/contacts relevant to WA.
16. Terminology							Details information about terminology when referring to Aboriginal people.	This document is quite dated. For example, "Indigenous" is no longer a preferred term to use for many people. The resource does not mention that using specific language group names is preferable. Also, increasingly the terms 'First Nations', First Peoples' or First Australians' are used, none of which are mentioned here.

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
								Recommend updating this with support of an Aboriginal person.
17. Cultural Diversity Lesson Plan (Rec) V1.1							<p>The lesson plan sets out a classroom-based lesson covering diversity issues in general, and also involves a field trip to a mosque, a Jewish synagogue, a Chinese Buddhist temple, and Clontarf Academy.</p> <p>Note that the hard copy for this is different to the electronic copy. (Hard copy is from 2015 and electronic copy is 2017) We used the 2017 version.</p>	<p>Terminology needs to be updated (e.g. “Aboriginals” should be “Aboriginal people”).</p> <p>Good that brokerage is included to some extent with the Clontarf component, but as it is not compulsory, this could be improved. Also, the significance and relevance of Clontarf as the venue for this excursion is questionable.</p> <p>Recommend that the field trip be an organised event facilitated by Aboriginal people.</p>
20. APEA Elder Abuse Protocol Guidelines for Action (2006)							<p>Information only about an Elder Abuse Alliance. Provides some contact details for organisations but otherwise no mention of Aboriginal people.</p> <p>There is a question over whether this is used.</p>	
21. Cultural Diversity Lesson Plan (Aux)								See No. 17 Above.
22. PAO-PSO Diversity Overview							Overview only	
23. Cultural Diversity LP (Trans)								See No. 17 Above.

Diversity: Not Yet Endorsed

Most of these documents are “Not endorsed but are currently being used”.


Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
1. Aboriginal Visitors Scheme (PowerPoint)							Reference/information about the AVS and the Aboriginal Referral Scheme.	Recommend displaying the procedure for engaging the AVS and the ARS in a prominent position. Recommend inviting a person from the AVS to come in and talk about their role.
2. Ms Dhu's Death v4 - PowerPoint							Goes into great detail about the Dhu case and the inquest into her death. It then addresses this in light of the WA Police “Values” and the police organisation. PowerPoint presentation with some opportunity for discussion.	This is a very good start with lots of potential. With input from Aboriginal people, this would make a valuable lesson and may even work well with a Problem-Based Learning structure. Needs time for discussion, sharing, processing, but provides an excellent foundation upon which to base many learnings about Aboriginal people, stereotyping, etc. Recommend that a warning be included at the beginning of the presentation as it contains very sensitive content, especially for Aboriginal people. Query re slide 38 and the ARS? Not sure what this means.
3. Awareness of Aboriginal Health Issues – in Custody							Information only	This document was referred to by the Coroner in the Dhu Inquest. It is unclear how this document is being used, but would have little impact on changing mindsets as a handout only.
Nos 4 to 28 all resources relating to Dhu case							Information only	

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
Nos 29 to 32 relate to Adam Goodes							Deals with racism. PowerPoint presentation with YouTube clips and questions for discussion. Gives different perspectives. Documents 29 to 111 (below) are presumably intended for use as support materials for a student research project.	Allows for connections through football, fame, so is relatable for many recruits. To capitalise on this issue, recommend including some prior learning and discussion around Aboriginal colonial history, structural racism, white privilege, etc. aka "Courageous Conversations"
Nos. 33 to 40 is mainly about stats and historical information							Information only	Pictorial graphs are good to include but written information is very dry. This takes away the human element.
Nos 41 to 44 is about Aboriginal diggers							Information only	Would benefit from story and visuals.
Nos 45 to 51 is about the Stolen Generations							Information only	
Nos 52 to 64 is about Aboriginal suicide							Information only	No. 63 (Suicide facts and statistics) has some myths about suicide that might be worth using. No. 64 is a video from Chris Sarra who is a respected Aboriginal man.
Nos 65 to 75 is about Native Title							Information only	
Nos 76 to 84 is about Rottnest Island							Information and images only	
Nos 85 to 102 is about the Stolen Generations							Information and images only	There are organisations such as Yorgum and Yokai (based in Perth) who do talks about the impacts of the Stolen Generations, many of whom include people who were personally impacted.
Nos 103 to 104 is about Terra Nullius							Information only	
Nos 105 to 111 is about the Wave Hill Walk off							Contains clips to Paul Kelly's song	
112. Draft Setting the Context - Looking back PowerPoint Presentation							'Setting the context' Includes a clip from <i>The First Australians</i> . Then introduces each research topic with pictures.	Although still in draft, this contains some good links and resources. <i>The First Australians</i> is a particularly good film.





Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
113. Research topics							Asks students to research answers to set questions on the following topics: Stolen Generations Rottnest Island Indigenous People in Times of War Native Title Royal Commission into Aboriginal Deaths in Custody	While this type of activity is more student-centred than a lecture/PowerPoint presentation, the depth of engagement could be limited.
James Price Point Hands off Country (not numbered)							Information only	Question relevance of this for officers based in metropolitan areas.

Detective Training School





Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
Recruit Investigative Training								
1. Anunga Guidelines 2. Anunga Rules Handout						Information only. Step-by-step rules. No brokerage, but action is evident, and the intention is that it is compulsory.	Delivery method of this information is unknown. Recommend that this, and other communications issues are extensively covered in training – ie one full day’s training with the support of Kimberley Interpreting Service to assist with broader communications issues.
3. Conversation Manual Model Lesson Plan 4. Conversation Management PowerPoint							Outlines the Anunga Rules and steps in the process of interviewing and evidence gathering from suspects.	In the initial two interview questions, the second asks the suspect, “Where were you between [time].” This may not reveal an accurate answer given Aboriginal concepts of time, so it may need to be reworded. Conversation Management sessions and the Anunga Rules should be taught in tandem with a

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
								broader focus on communicating with Aboriginal People. Needs brokerage.
5. Field Interviews and Redos Lesson Plan							General interviewing information but does include some Aboriginal-specific information and addresses/revises the Anunga rules. Includes some role play.	

Remaining Units

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
Family and Domestic Violence							Brokerage is evident in this unit with the inclusion of a 30-minute video, 'Aboriginal Perspectives' with interviews by Dorinda Cox and Kim Farmer.	Dorinda Cox and Kim Farmer DVD is useful as most of the unit is knowledge-based and generic. The video, while very useful, would be perhaps used in stages, with opportunities for discussion incorporated into the lesson. Consider including a case study set in an Aboriginal context (see Items 6 and 7) Session 4 – Respond to FV Risk Identification)
Detective Training School	Not culturally relevant						This course teaches recruits how to look up, and understand, case law.	See "Recruit Investigative Training" (above) for culturally-relevant information from the Detective Training School.
Child Interviewing							Some Aboriginal-specific content but most of the content is embedded within a mainstream focus.	Recommend having an Aboriginal-specific course, with the support of Aboriginal people.
FASD Interviewing Guide		??	??				FASD interviewing guide: OIP worked with Kimberley District on this guide but unclear whether this involved Aboriginal consultation. Brokerage: unknown.	Need to check if FASD info has been incorporated into any of the training.
4. Online module: Interviewing Aboriginal Children							Online module includes: How do we break down barriers? Understand relationship connections. Tips for Interviewing Aboriginal children includes a video with Natalie Davey from the Kimberley Interpreting Service speaking on topics including: Cultural consideration – power inequalities between Aboriginal people and police (Part 1)	Recommend incorporating this video into general recruit training (if not already). Natalie Davey video an important and relevant resource for all officers as it includes some general cultural information, and critical information about communicating. While this is aimed at child interviewing at an advanced level, it is also relevant for broader contexts, and is practical.

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
							<p>Respecting culture and language (Part 2) Understanding family and kinship relationships (Part 3) Difference between Australian standard English, Aboriginal English and Kriol Gratuitous concurrence – Part 4) Tips for interviewing Aboriginal Children including advice about how storytelling for Aboriginal people is not in a straight line; avoiding yes/no questions; time considerations; shame; allowing for silence (Part 5) Body language, including eye contact, as well as other cultural considerations when going into a community such as appropriate dress, not going up to a front door and knocking (calling out from the fence) (Part 6)</p> <p>This video includes clear brokerage with the Kimberley Interpreting Service, and includes a number of important protocols to follow. Relevant for a broader context than simply interviewing Aboriginal children.</p>	<p>Some important subtitles are incorrect and should be edited (e.g. Natalie’s surname is Davey, not Davies, her language groups are Walmajarri and Bunuba, not Olmajetty and Burabell, etc).</p>
7. Cultural Awareness: Online learning program.	→						<p>Online module from Child Protection and Family Services. Content: Origins Colonisation Policy Impact Myths Information only.</p>	<p>The value of this online course for effective interviewing of Aboriginal children is questionable.</p>
Custody Refresher (Blackboard)	→						<p>Self-paced PowerPoint presentation about custody.</p>	<p>The value of this online for Aboriginal people in custody is questionable.</p>

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
							Aboriginal-specific content on slides 2.4 – 3B	
Ethics (endorsed)	None – no Aboriginal perspectives						Generic information particularly regarding code of conduct of Police officers, ethical dilemma as, etc.	Recommend including in this course some Problem-Based Learning activities and/or ethical dilemmas within an Aboriginal context.
Ethics – not yet endorsed							Contains PowerPoint presentations and an outline of the rationale for updating the Ethics teaching and learning material.	PowerPoint presentations are engaging and include audio-visual information. Comments made on document No. 2 (“Read This First”) indicated a step in the right direction. Recommend endorsing these documents with the assistance of Aboriginal mentor(s).
Foundation Training Unit							Mostly written documents and PowerPoint presentations (teacher-centred).	Needs to be taught in a more interactive, student-centred and with personal input from Aboriginal people (e.g. panels, on country excursions, etc).
1. Duty of Care Precis							The procedure deals with all issues to do with an officer’s duty of care in police custody, with a strong focus on Aboriginal people, driven by recommendations from the RCADIC. Much of the information aims to reduce harms or deaths in custody.	Recommend a cultural broker review this document to incorporate any further culturally-specific information that should be taken into consideration. For example, it states that a member in charge shall ensure that a copy of the sign ‘Your rights in Custody’ is displayed, however, consideration should be given to a verbal statement of rights instead.
4. Regional Report of Inquiry into individual Deaths in Custody in Western Australia							Report only	
Equal Opportunity Training	None – no Aboriginal perspectives						Deals with Employee Relations, equal opportunity, workplace bullying. No Aboriginal-specific information included.	In terms of building the Cultural Security of the WA Police, this is a key area where policies and mechanisms should be put in

Cultural Security Scale → Domain measure ↓	Cultural awareness	Cultural brokerage	Cultural Safety	Cultural Protocol	Cultural Security	Sustainability	Current status	Implementation action
								place for Aboriginal police officers and staff. There is mention of substantive equality in some of the documentation.
Protective Services Officer (Police Auxilliary Officer)							Deals with the PSO training. Includes information about Anunga Guidelines.	Same as recruits.
Probationary Cadet Development Unit	None – no Aboriginal perspectives						Contains two assessments relating to Diversity and cross-cultural communication. Assessments are competency based.	Note: p. 5 of document 1 needs editing – under ‘Discrimination’ should be “ethnicity”, not “race”. It currently says ‘pregnancy race’.

Appendix 4: Recommended contacts

Dr Noel Nannup

Contact: noel@indigenouswa.com

Dr Noel Nannup is a highly respected and knowledgeable Noongar Elder. He has a wealth of cultural knowledge that he shares with the community and has many years of experience as a cultural consultant and storyteller. Dr Noel has agreed to be contacted for any future training programs.

Kimberley Interpreting Service

Contact: Ms Dee Lightfoot, CEO
Email: admin@kis.org.au
Ph: 0439 943 612

The Kimberley Interpreting Service (soon to be “Aboriginal Interpreters WA”), are a state-wide Aboriginal interpreting service. They offer practical and engaging training covering topics such as a brief history, Indigenous world view, Families and kinship, Aboriginal languages of Western Australia, Communication styles, Protocols for communicating with Indigenous people. They also provide information on the importance of, and processes for, engaging interpreters and are able to tailor the training to the policing/justice context. They have agreed to be contacted for training.

Courageous Conversations / Racially Conscious Law Enforcement - Workshops

Contact: Ms Fadzi Whande
Manager, Inclusion and Diversity, University of Western Australia
Ph: 08 6488 7807
Email: fadzi.whande@uwa.edu.au

Fadzi Whande runs 3- and 6-hour *Courageous Conversations* workshops as well as workshops on *Racially Conscious Law Enforcement*, covering elements of critical race theory, ideology of race, unconscious bias. She has agreed to be contacted for training.

Martu Leadership Program

Contact: Mr Tim Schneider, Manager

Email: tim.schneider@kj.org.au

The Martu Leadership Program has had very recent success with coordinating a cross-agency justice camp and have now started running local inductions for the local Newman police. They are very interested in working further with WA Police.

Clontarf Academy

Contact: Mr Troy Hayter, Principal

Ph: 08 9251 0666

The Clontarf Academy has been involved in hosting WA Police visits in the past and are also involved in a number of programs with local police stations. They are very keen to continue the relationship with the Police Academy.

Aboriginal Legal Service

Contact: Alice Barter

Email: ABarter@als.org.au

Ph: 08 9265 6666

The Aboriginal Legal Service has indicated a willingness to support Police Training.

Associate Professor Edward (Ted) Wilkes:

Professor Wilkes is a member of the Australian National Advisory Council on Alcohol and Drugs and was previously a member of the Australian National Council on Drugs and Chair of the National Indigenous Drug and Alcohol Committee. He provides advice and expertise to a wide range of other committees at state, national and international levels. As an Aboriginal leader, he has endeavoured to facilitate positive health and social outcomes, for the Aboriginal community, as well as for the community generally.

Email: e.wilkes@curtin.edu.au

Ph: 08 9266 1631

Appendix 5: Original Proposal

The University of Notre Dame Australia

Cultural Security Audit
for the WA Police Force

Aboriginal Cultural Security Audit of the WA Police Force
curriculum provided by the Training Education Design and
Development division, Joondalup, Western Australia.



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Proposal

An initial proposal for the development and delivery of Aboriginal Cultural Security Education was provided to the WA Police Force by The University of Notre Dame Australia in September 2016 (attached at A). This additional proposal has been developed by Professor Juli Coffin and The University of Notre Dame Australia at the request of the WA Police Force, following a series of consultations with University staff and a meeting on 28 March 2017 with then Assistant Commissioner Craig Ward, Workforce Portfolio; Assistant Commissioner Duane Bell, Judicial Services; Assistant Director Barbara Brown, Training Education Design and Development; Assistant Director Chris Canny, Professional Development; Superintendent Tony Flack, Academy Principal and Executive Manager Tanya Pound, Training Education Design and Development.

This proposal outlines an initial review of internal policy and training curriculum with the intention of strengthening the cultural security of the WA Police Force in its interactions with Aboriginal Western Australians. It will attempt to achieve this aim by auditing the model of “cultural security” within the agency curriculum held by the Training Education Design and Development division of the WA Police Force, including related agency policies and procedures. Release of the information is to be by way of access to a reading room on site at the WA Police Academy with the appropriate access provided. A security vetting process undertaken by all contractors involved in the audit will be undertaken. This proposal has an emphasis on principles of sustainability, empowerment and cultural security.

Governance

Overall management and coordination of the program will be overseen by The University of Notre Dame, Professor Juli Coffin and Assistant Director Barbara Brown, Training Education Design and Development from WA Police Force. Initially, the research will be undertaken by Professor Coffin. It is possible that in the future should the scope of work be expanded, a research team will need to be established to guide an expanded process. This team would consist of experienced Aboriginal researchers and experts in the field of cultural security, managed and trained by Professor Coffin.

A WA Police Force Integrity Check form and a confidentiality agreement will be undertaken by all contractors.

Project Protocol

Background to the Project

Cultural security is a relatively new concept appearing in mainly health literature. According to Coffin (2007), culturally security is a misunderstood concept that is often confused with a myriad of terms. With this confusion comes the inability to ensure it is measured. For Coffin (2007), cultural security is a measure of how well a service can effectively deliver its programs to Aboriginal people. It is comprised of the building blocks of cultural awareness and cultural safety but requires “brokering” with the service and those the service is intended for. A result of brokering is the protocols for cultural security. If protocols are developed and monitored effectively, then the service can achieve cultural sustainability for its services to the Aboriginal population.

Cultural security scale as proposed by (Coffin, 2007, p. 3):



Since the Royal Commission into Aboriginal Deaths in Custody (RCADIC) in 1991, there have been numerous national and local reports outlining recommendations for police officers and others working in the justice system to ensure adequate training in Aboriginal cultural awareness for improved relationships and ways of working, including most recently the inquest into the death of Mrs Dhu (http://www.coronerscourt.wa.gov.au/Inquest_into_the_death_of_ms_dhu.aspx?uid=1644-2151-2753-9965). There exists an opportunity for a more comprehensive program of Aboriginal cultural training to be developed, both at the police recruit level, as well as throughout a staff member’s career. This proposal addresses the first stage of such a program.

Aim

The proposed project aims to explore the concept of “cultural security” within the curriculum and delivery of training and policies of the Training Education Design and Development division of the WA Police Force, including related agency policies and procedures. Using Coffin’s (2007) cultural security scale, it is the intention of this project to map the curriculum and related agency policies and procedures. Using this information, it is the purpose of this project to provide a mapping report to the WA Police Force showing areas of strength and weakness within the curriculum and policies examined pertaining to Aboriginal people and engagement.

This project affords the WA Police Force an opportunity to move along the continuum of Coffin’s (2007) scale that may result in strengthening the cultural security of police services to Aboriginal Western Australians.

Significance of the Project

The proposal involves two main elements: (1) to highlight the ways in which the WA Police Force improve policing practice through enhanced cultural security (viz. by integrating cultural practices and concepts into police training and education) are being planned, implemented and evaluated; to identify areas of improvement; to assist the WA Police Force through the Training Education and Design and Development division in working to enhance those areas in need of development and (2) to provide models of best practice in cultural security in police training in which cultural security is integral to better outcomes for Aboriginal Australians in the justice system.

Methodology of Project

Design

Using Coffin's (2007) scale of cultural security, this project will undertake two phases of data collection which will combine to a mixed mode of qualitative and quantitative research design. The tools used to collect data will include:

1. a mapping exercise of the WA Police Force curriculum, policies and procedures provided by the Training Education Design and Development Division. Including related agency policies and procedures; and
2. in-depth personal interviews. For the qualitative phase of the project, an interview guide will be developed to explore the concept of "cultural security" as it applies in the Training Education Design and Development division of the WA Police Force. The interview guide will be designed to allow participants to respond to open-ended questions. This is done to allow participants to have an opportunity to provide their own self-reports. This will also assist in ensuring the integrity and authenticity of the content. The open-ended responses will be audio-taped, so that rich detail is not lost. All tapes will be transcribed for analysis. Interviews will be transcribed and stored using Nvivo. Common themes will be extracted using Colaizzi's (1976) analysis principles.

Participants

Participants will comprise those individuals currently employed at the Training Education Design and Development division of the WA Police Force as agreed by Professor Coffin and Assistant Director Barbara Brown. Where possible, a gender balance will be maintained and will include Aboriginal employees.

Procedures

The scope of this project is limited to an internal audit of the existing curriculum of the Training, Education, Design and Development environment and related agency policies and procedures comprising 299 documents (271 internal: 28 external):

Cultural Competency/Security Audit 2017	
Business Unit	Training Material Captured
TOTALS	271
Child Interviewing A0117-170406-1240	21
Community Engagement Division	2
Custody Refresher (Bb)	1
Diversity	23
Diversity - not yet endorsed	112
Detective Training School (inc RIT)	19
Equal Opportunity (EO)	8
Ethics	5
Ethics - not yet endorsed (+another 246 in "Under Review" folder)	6
Family Violence A0117-160628-1106	13
FTU-Procedures & Legal	12
PAO-PSO	10
Probationary Cadet Development Unit	3
Timetables	4
Policy & Legislation - Number of Policies	32
External to Academy - Number of Courses	28

This information will be released by way of access to a reading room on site at the WA Police Academy with the appropriate access provided. The information will be available in both soft and hard copy.

It is proposed the Cultural Security Audit will occur between 20 November 2017 to 1 December 2017.

Outcomes of the Project

It is a primary outcome of this project to gather information about the status of cultural security within the Training Education Design and Development division of an audit and interview process, following which a report mapping the gaps and strengths of cultural security within the WA Police Force through review of training curriculum held by the Training Education Design and Development Division. The mapping report will include detailed steps to ensure the identified gaps are strategized to diminish or reduce over a suggested set period of time. This provides an opportunity for review at set intervals to assess the implementation and timelines at six months, then again at one year to ensure continuity and adherence.

The proposed outcome is a priority for Aboriginal people because at the core of interaction with the justice system is how well the WA Police Force can develop, monitor and sustain culturally appropriate and secure services for Aboriginal Australians.

Potential Difficulties, Limitations & Alternative Approaches

This project is limited to a stand-alone process in one division of the WA Police Force. It is intended to highlight gaps and strengths of current training and educative processes within the WA Police Force, but without further follow up, the internal audit will not change behaviours and the ethos in relation to Aboriginal cultural security within the WA Police Force.

Coffin describes the cultural shift, or ethos in culturally secure policing, as a blanket or overarching concept which each division and unit would adapt to maintain that concept of cultural security. An isolated audit, mapping process and report for one division is of benefit, however, Coffin suggests placing increased importance on overarching thematic shifts simultaneously for maximum traction and shifting of the cultural ethos. The preference would be for the promotion of an organisational shift that addresses all areas of police practice. This pilot project aims to demonstrate what is involved in auditing for cultural security and reveal the value and effectiveness of this type of approach to bring about meaningful change in relation to the culture and ethos of the WA Police Force with reference to Aboriginal Australians.

Budget: Staffing Costs

Description	Costs
Professor Coffin (40 hours)	4,500
Cultural Security Officer (37.5 hours x 2)	6,000
Transcriber: \$30/hour x 10 hours	300
Travel Expenses:	
Estimated costs for flights Broome – Perth return: \$1,000 x 3	3,000
Estimated accommodation and allowance costs	3,200
TOTAL	\$17,000

For further information, please contact:
A/Professor Lisa Goldacre, Director, Pathways and VET (Fremantle and Broome)

The University of Notre Dame Australia
28 Mouat Street (PO Box 1225), Fremantle, WA 6959
T: 08 9433 0161 | E: lisa.goldacre@nd.edu.au



Aboriginal Cultural Security Audit of the WA Police Force curriculum
provided by the Training Education Design and Development division,
Joondalup, Western Australia.



A New Partnership – William Roe, 1994.

The University of Notre Dame Australia

Proposal to the Western Australia Police
for the development and delivery of
Aboriginal Cultural Security Education

Creating safe and strong communities through education grounded
in knowledge sharing and immersion learning experiences.



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Introduction

In 2014–15, around one in seven (15%) Aboriginal and Torres Strait Islander people aged 15 years and over said they had been arrested in the last five years¹.

Western Australia has the highest imprisonment rates of Aboriginal and Torres Strait Islander adults nationally (3,937 per 100,000)³.

The majority of young people in detention in Western Australia are Aboriginal. As at 31 December 2015, Aboriginal youths made up 76.7% (92 out of 120) of the young offender detainee population⁵.

Almost one in 10 (9%) Aboriginal and Torres Strait Islander people aged 15 years and over had been incarcerated in their lifetime (14% in remote areas compared with 7% in non-remote areas)².

Nationally, in 2015, Aboriginal and/or Torres Strait Islander youths were 26 times more likely to be in detention than their non-Indigenous counterparts⁴.

In a 2013, survey conducted by the WA Police Union, 74.5 per cent of the 462 police officers surveyed responded that they had not been offered cultural awareness training beyond the basic training received as a recruit at the Police Academy⁶.



THERE IS A **BETTER** WAY >

¹ Australian Bureau of Statistics, 'National Aboriginal and Torres Strait Islander Social Survey, 2014-15'. Available at <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/4714.0~2014-15~Main%20Features~Safety,%20law%20and%20justice~8>.

² Ibid.

³ Australian Bureau of Statistics, 'Corrective Services, Australia, June Quarter 2016'. Available at: <http://www.abs.gov.au/ausstats/abs@.nsf/mf/4512.0>.

⁴ AIHW, Youth Detention Population in Australia 2015, Available at: <http://www.aihw.gov.au/WorkArea/DownloadAsset.aspx?id=60129553698>.

⁵ Department of Corrective Services, 'Young People in Detention Quick Reference Statistics 31 December 2015'. Available at: http://www.correctiveservices.wa.gov.au/_files/about-us/statistics-publications/statistics/2015/quick-ref/201512-qrs-youth-custody.pdf.

⁶ WA Police Union (2013). Inquiry into custodial arrangements in police lockups. Retrieved: <https://www.wapu.org.au/images/PoliceNews/ParliamentaryInquiryintotheCustodialArrangementsatPoliceLockups.pdf>. Accessed: 29 August 2016.

Introducing Notre Dame

The University of Notre Dame Australia is a national Catholic university that hosts more than 12,000 students across its Campuses in Fremantle, Broome and Sydney.

Since its foundation Notre Dame has been committed to providing strong support for the process of Reconciliation between Indigenous and non-Indigenous Australians. The University aspires to improve unity and respect between Aboriginal and Torres Strait Islander peoples and the wider Australian community. The University contributes meaningfully to the Reconciliation movement through a number of approaches, not the least of which includes commitments to Indigenous education and cultural awareness training.

The University's Nulungu Research Institute in Broome is a centre of research excellence, providing Indigenous research and teaching. Nulungu encourages the pursuit of excellence in research primarily through the valuing of community-based Indigenous knowledge.

The Institute focuses on three core research themes — Country, Health and Wellbeing, and Education.

The Institute collaborates with national and international academic institutions, teaching and research communities, government and industry, all within an Indigenous context.

The Nulungu Way guides how we work. It is founded in Kimberley Aboriginal traditions of respect and recognition of ownership of Country, Indigenous Knowledge, continuing cultural practice and well defined cultural governance. The Nulungu Way respects traditions of the past that underpin contemporary community actions to create a better future for the people of the Kimberley and beyond.

Nulungu's mission is to work with 'Right People, Right Country, Right Way.' Right People refers to respect for Indigenous Knowledge owned by specific individuals, family groups, language groups, communities and community based organisations. Right Country refers to respect for traditional ownership, cultural governance and guardianship of Indigenous Knowledge, understanding that Country is central to the lives of the communities we work with. Right Way refers to the way we work with communities, building relationships of trust, openness and respect and upholding values of social justice.

Notre Dame's expertise in the delivery of Aboriginal cultural education programs

Cultural awareness training has been offered by Notre Dame to staff and to external community based organisations since 2007. Notre Dame's cultural awareness program has been delivered regularly to staff and periodically to groups involving Kimberley health professionals, Kimberley Land Council employees and cultural knowledge workshops for university staff, including bespoke programs for medical professionals.

In 2015/16 Notre Dame was funded by the National Judicial College of Australia to develop an Aboriginal Cultural Training program for the Judiciary of Western Australia. This two-and-a-half-day pilot program was delivered in May 2016 to a cohort of Supreme Court judges, District Court judges, Magistrates and other judicial officers.

Topics covered included the following:

- › our shared history;
- › Aboriginal culture, values and aspirations;
- › communication and interpreting; and
- › health, mental health and justice.

An independent evaluation revealed positive feedback was received from the participants. Preliminary plans are in place to develop a second program for delivery in 2017.

⁷ Parliament of Western Australia, Legislative Assembly (2013). *In Safe Custody: Inquiry into custodial arrangements in police lock-ups*. (Community Development and Justice Standing Committee Report No. 2, November 2013). Retrieved: [http://www.parliament.wa.gov.au/Parliament/commit.nsf/%28Report+Lookup+by+Com+ID%29/8FF3C9C20571E6C048257C2F00FD173/\\$file/20131127%20Police%20lockups%20report%20FINAL.pdf](http://www.parliament.wa.gov.au/Parliament/commit.nsf/%28Report+Lookup+by+Com+ID%29/8FF3C9C20571E6C048257C2F00FD173/$file/20131127%20Police%20lockups%20report%20FINAL.pdf). Accessed: 29 August 2016.

⁸ Ibid.

⁹ Ibid.

Proposal

Aboriginal cultural education and the WA Police

We understand that Aboriginal cultural awareness training for WA Police is currently conducted within a broader cultural diversity training program for police recruits during their 26-week program at the Police Academy. The cultural diversity training comprises 10 hours and 50 minutes, of which approximately two-hours is dedicated specifically to Aboriginal content, covering information about Aboriginal history, kinship and family structures, common words used by Aboriginal people, as well as information about the Aboriginal Visitors Scheme⁷. Following this, recruits are required to prepare and present a presentation to the class, choosing from a variety of topics⁸.

In addition to this, Officers in Charge of some police stations conduct localised orientation programs, some of which offer a comprehensive cultural induction to the local community, however this practice is not consistent – nor evident – across all locations⁹.

Aboriginal Cultural Security Framework and benefits for WA Police

Since the Royal Commission into Aboriginal Deaths in Custody (RCADIC) in 1991, there have been numerous national and local reports outlining recommendations for police officers and others working in the justice system to ensure adequate training in Aboriginal cultural awareness for improved relationships and ways of working. There exists an opportunity for a more comprehensive program of Aboriginal cultural training to be developed, both at the police recruit level, as well as throughout a staff member's career. Given the diversity of Aboriginal cultures and communities across the state, such a program should offer both generic and localised elements.

The University of Notre Dame Australia's *Aboriginal Cultural Security Framework* is designed to improve relationships with Aboriginal communities by creating partnerships based on understanding and respect.

With the support of Notre Dame, the WA Police will be able to develop mutually beneficial, and culturally secure relationships with Aboriginal people and organisations across urban, rural and remote communities. The program seeks to create safe and strong communities through cultural education grounded in knowledge sharing and immersion learning experiences.

The Cultural Security Framework offers a pathway of Professional Development and formal education with a suite of training courses, learning events and symposiums. Police staff will participate in core cultural education packages tailored to new recruits, cultural security training suited to all officers, and the opportunity for members to engage in cultural dialogues through immersion experiences on Country.

The Program will equip WA Police staff with strategies to create meaningful, engaged and sustainable relationships with Aboriginal peoples and communities as well as developing protocols and procedures to ensure that Aboriginal cultures and world views are valued and respected.

⁷ Parliament of Western Australia, Legislative Assembly (2013). *In Safe Custody: Inquiry into custodial arrangements in police lock-ups*. (Community Development and Justice Standing Committee Report No. 2, November 2013). Retrieved: [http://www.parliament.wa.gov.au/Parliament/commit.nsf/%28Report+Lookup+by+Com+ID%29/8FF3C9C20571E6C048257C2F00FD173/\\$file/20131127%20Police%20lockups%20report%20FINAL.pdf](http://www.parliament.wa.gov.au/Parliament/commit.nsf/%28Report+Lookup+by+Com+ID%29/8FF3C9C20571E6C048257C2F00FD173/$file/20131127%20Police%20lockups%20report%20FINAL.pdf). Accessed: 29 August 2016.

⁸ Ibid.

⁹ Ibid.

Aboriginal Cultural Security Framework¹⁰

Notre Dame's Aboriginal Cultural Security Framework outlines the proposed approach to a suite of programs to be developed and delivered over a number of stages and for a variety of cohorts in the previously WA Police. It should be noted at the outset however that development of these programs will be strongly informed by the outcomes of a Training Needs Analysis (TNA), the process of which is explained in more detail on the following pages. The Framework in its current form aims to provide a foundation upon which to build more specific elements from the TNA into the programs.

The Cultural Security Framework is conceptualised as a series of three "building blocks", with cultural security being at the pinnacle. Each building block must be addressed before advancing to the next level. The levels are briefly explained below.

Cultural Awareness assists non-Aboriginal people to be aware of the world views, cultures and histories of Aboriginal people. It may also provide some guidance on effective ways of communicating with or working with Aboriginal people.

Cultural Safety aims to put some of the awareness learnings into practice. Often it is about facilitating dialogue and identifying key individuals or organisations that may be able to assist. In our model, this is also referred to as **Brokerage**. It aims to develop positive relationships with the Aboriginal community.

Cultural Security is about identifying how **Protocols** and procedures might be developed to ensure that Aboriginal people in the community and those working within the organisation can feel secure in the culture of the organisation.

See Figure 1, on page 6 for a visual overview of this Framework, and further detail is provided below.

Key themes for learning

The Framework is guided by six key themes that underpin the education programs. These are:

- › Language
- › Communication
- › Relationships
- › Health
- › Culture
- › Communities

In the explanation below, the relevant key themes for each building block are identified.

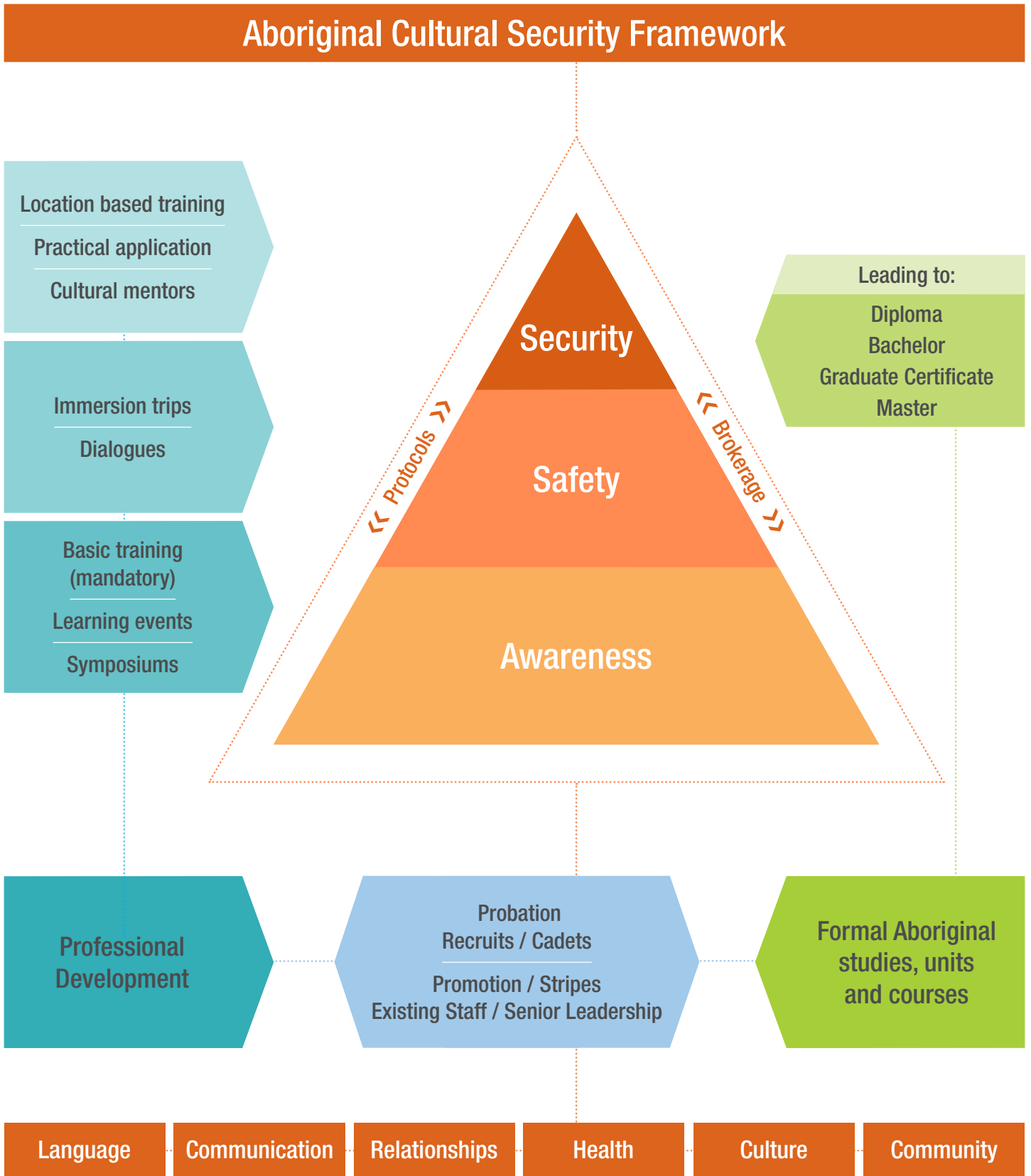
Expertise of program facilitators and presenters

Notre Dame utilises a mix of internal staff members and external Aboriginal leaders and community members with vast experience in a variety of topic areas, many with local, regional and national profiles. This network of expertise includes people and organisations that specialise in areas such as the following:

- › language, communication and interpreting
- › history
- › health and mental health
- › education
- › community development
- › youth justice
- › cultural revitalisation
- › social and emotional wellbeing
- › sustainable development

¹⁰ The Cultural Security Framework is based on Coffin's (2007) model, developed for the health sector. See Coffin, J. (2007). Rising to the challenge in Aboriginal health by creating cultural security, *Aboriginal and Islander Health Worker Journal*. Vol. 31, No. 3, pp. 22-24.

Figure 1



Professional Development Programs

Building Block 1: Cultural Awareness

Key themes: Culture, Relationships, Protocols, Language, Communication, Health

It is envisaged that this first building block is the minimum level that every staff member in the WA Police should attain. Cultural awareness refers to basic understandings about Aboriginal culture that can assist police officers to work effectively with Aboriginal communities.

Activities and programs that sit at this level comprise the following:

- › a basic, two-day cultural awareness training course, ideally that is mandatory for all WA Police staff; and
- › one-day or half-day learning symposiums on specific topics.

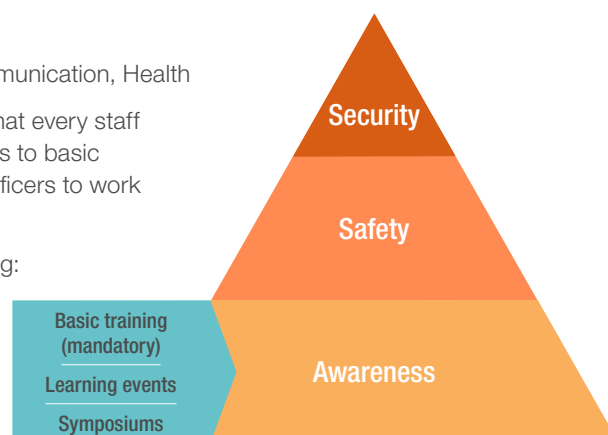


Figure 2

As a fundamental for all WA Police staff, knowledge and awareness of Aboriginal histories, communities and cultures is the first building block of the program. The main aims of this training would include the following:

- › building awareness of fundamental aspects of Aboriginal world views and cultures;
- › increased understanding of the history of colonisation in Australia and how this impacts on Aboriginal people today;
- › increased understanding of common health and mental health challenges faced by members of the Aboriginal community and the reasons for these;
- › building skills and knowledge in effective communication with Aboriginal people; and
- › increased understanding of the importance of using interpreters and the protocols and processes involved in engaging them.

This basic training would consist of topics including the following:

- › The importance of cultural awareness
- › Different ways of knowing: world views
- › Aboriginal culture, values and aspirations
- › Our shared history
- › Aboriginal health, mental health and justice
- › Communication and using interpreters

Building Block 2: Cultural Safety

Key themes: Culture, Language, Relationships, Community

The aim of the Cultural Safety building block seeks to move beyond a basic awareness of Aboriginal cultures and histories and begin to put into place strategies for working effectively with Aboriginal people in the community. This involves opportunities for police recruits and other staff to travel on-Country and engage in dialogue with Aboriginal people in communities in order to work together and discuss strategies for “what works”. It also provides WA Police staff with a chance to witness a strengths-based narrative of Aboriginal people and communities through community-driven programs and strong community leaders, which is a perspective that might not always be apparent in their daily working lives.

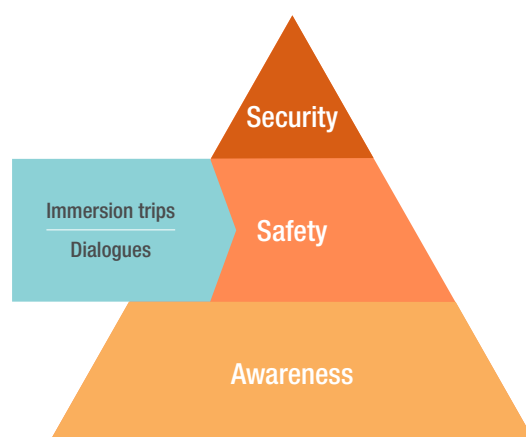


Figure 3

Building Block 3: Cultural Security

Key themes: Relationships, Protocols

The Cultural Security building block is about creating an organisational culture that ensures appropriate resources, policies, protocols and supports are in place to foster ongoing positive and effective relationships between the WA Police and Aboriginal communities. This may be at the local, regional or state-wide level. Such an approach is supported by the WA Police’s Cultural Diversity Unit which states that: *The WA Police... will work in partnership with Aboriginal people to develop strategies that increase safety and security for all West Australians*¹¹. It is also reflected in a number of recommendations from the RCADIC¹².

The Cultural Security building block is also about fostering a culture of lifelong learning for police officers.

As this building block essentially reflects the ultimate goal of the entire Professional Development program, its development will require in-depth consultation with key WA Police staff (both Aboriginal and non-Aboriginal) and Aboriginal community members. However, ideas include developing a streamlined approach to localised training and identification of Aboriginal cultural mentors and non-Aboriginal police “champions” to provide ongoing support.

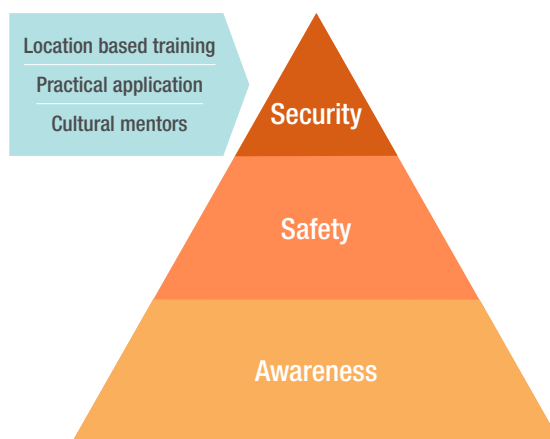


Figure 4

Formal Aboriginal Studies Units and Courses

In addition to the tailored Professional Development courses outlined above, Notre Dame also offers higher education courses and units in Aboriginal Studies. The Graduate Certificate in Aboriginal Studies (GCAS), consisting of four postgraduate units, is open to prospective students who hold a Bachelor’s degree. The method of delivery for this course includes online, semester-long units utilising weekly virtual lectures and tutorials, as well as intensive (block) delivery on the Broome Campus in Winter Term (June/July). Intensive units often include an “on-Country” immersion hosted by Aboriginal community members. For undergraduate students, Notre Dame also offers a major in Aboriginal Studies. Delivery of these units is the same as above, with the addition of face-to-face semester-long units offered on the Fremantle Campus, and beginning in 2017, an intensive unit on the Fremantle Campus in the Summer Term (January). A single unit can be audited as a stand-alone learning experience, including in an intensive mode with the “on-country” immersion.



Figure 5

¹¹ Western Australia Police, 2016. Our Community. Available at: <https://www.police.wa.gov.au/Our-Community/Community-Diversity-and-Substantive-Equality/Aboriginal-Communities>

¹² Particularly, for example, Recommendations 223 and 225. See Johnson, E., (1991). *Royal Commission into Aboriginal Deaths in Custody: National Reports*. Vol. 5. Retrieved: <http://www.austlii.edu.au/au/other/IndigLRes/rciadic/national/vol5/5.html#Heading5>.

Training Needs Analysis: Consultation Plan

In line with the *2014-2017 Police Workforce Plan*, Item 3.1, the Training Needs Analysis (TNA) will establish the minimum police officer and staff training requirements to be included in the Aboriginal Cultural Security Framework.

The basic strategy for conducting the TNA will be to establish a consultative process that will determine the learning needs and priorities for three main cohorts of WA Police staff:

- › Police recruits
- › Existing staff members
- › Senior Leadership

Cost for the Training Needs Analysis

Provision of expert advice and further development of the Aboriginal Cultural Security Framework for WA Police as outlined below, including consultation, commencing in November 2016 for delivery mid-March 2017 (allowing for Christmas and January holiday periods where consultation opportunities may be limited) – **\$30,000**.

The process will be led by expert members of The University of Notre Dame Australia and will be conducted in two phases.

Phase One will involve consultation with representatives from the WA Police¹³, including:

- › Senior leadership group
- › Key staff from within Education units in the Police force including Professional Development, Police Academy and the Cultural Diversity Unit
- › Human Resources department
- › Aboriginal staff members (urban, regional and remote postings)
- › Aboriginal community relations officers

Key questions for this group are:

- › What is the current training received with regard to Aboriginal cultural content?
- › What gaps exist in current training offered?
- › What are the key areas of need to be included in a future training program?
- › Are there specific training needs for regional/ remote staff as compared with those in urban areas?
- › Are there any preferred methods of delivery?
- › What elements should be compulsory for all staff?
- › What barriers or challenges might exist in the development and/or delivery of a Cultural Security training program?
- › Are there any particular regions in Western Australia that should be prioritised for this training?

Phase Two will involve consultation with representatives from the Aboriginal community and those working closely with the justice and law enforcement sectors, including:

- › Aboriginal leaders and Elders
- › Relevant community-based organisations e.g. diversionary programs, youth programs, prisoner programs
- › Interpreting services
- › Justice and domestic violence services
- › Health and healing services

Key questions for this group include:

- › What are the key areas of need for Aboriginal cultural training for police officers?
- › What elements should be compulsory and what should be optional?
- › Are there any particular regions in Western Australia that should be prioritised for this training?

Methods

Consultation will include the following:

- › Written or online survey/questionnaire
- › Semi-structured interviews – in person, via Skype or by telephone
- › Focus groups – face-to-face workshops

For further information, please contact:
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