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**A grounded theory of program transfer: How an Aboriginal  
empowerment initiative became “bigger than a program”**

**Thesis submitted by**

**Janya MCCALMAN BA (Hons); MPH**

**In September 2012**

**for the degree of Doctor of Philosophy**

**in the School of Education**

**James Cook University**

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## Statement of Contribution of Others Including Financial and Editorial Help

Nature of Assistance	Contribution	Names, Titles and Affiliations of Co-Contributors
<b>Intellectual support</b>	Presentation of diagrams through Photoshop	Hannah Royster, James Cook University student
	Proofreading and formatting the thesis	Sharon Read, Read 'n' Review, professional editing service
	Published papers in Appendix B	Where listed as the primary author, I contributed to the content and integrity of the paper as a whole, taking primary responsibility for writing the paper from inception to publication. Where listed as a co-author, I contributed substantially to the conception and design of the paper, and in some cases to data collection or analysis and interpretation; in some cases to drafting the paper or revising it critically. I also provided final approval of the version to be published.
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I start by acknowledging the traditional custodians, including Aboriginal Elders past and present, upon whose lands all Australians live. I'd like to express both my appreciation and gratitude for enjoyment of all that their land has provided, and also deep sadness that so much was taken and without acknowledgement in the name of progress towards contemporary Australian society.

I whole-heartedly thank my three supervisors who travelled this PhD journey with me. My foremost guide and mentor was Professor Komla Tsey, who has been my primary supervisor, and leader of the Empowerment Research Program. Komla has played a pivotal role in the transfer of the Family Wellbeing Program which is the subject of this study. I count myself as extremely fortunate to have been the beneficiary of Komla's stories, wisdom and strategic research advice.

I also whole-heartedly appreciate the guidance of Associate Professor Wendy Earles who provided insightful encouragement, keeping me on track and prompting flashes of abductive understanding at many critical points in the methodology. She offered a perspective from outside of the Empowerment Research Program and was extremely generous in providing critical feedback on the draft chapters of the thesis. Likewise, I sincerely thank Dr Roxanne Bainbridge, a colleague through the Empowerment Research Program and friend, who provided generous mentoring and support throughout the PhD process. In particular, I valued her considered Aboriginal cultural mentorship of tricky cross-cultural issues, her knowledge and experience of grounded theory methods, and her day-to-day checking in and encouragement.

I am grateful to those members of the Family Wellbeing Program network who informed this study. I interviewed people who were known to me and some who were not. I particularly appreciated their sharing stories of program transfer, which they entrusted me to convey in this study. Others who enriched my PhD journey were other empowerment research colleagues, both university- and community-based, who collaboratively worked through many empowerment-related projects during the past nine years; and the coordinators and participants in James Cook University's School of Indigenous Australian Studies postgraduate program.

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Finally, I thank James Cook University for providing an APA scholarship, without which this study would not have occurred.

## **Dedication**

This thesis is dedicated to collaborations of empowerment practitioners and researchers which have been committed to improving Aboriginal wellbeing. In particular, it is dedicated to two distinct collaborations of Family Wellbeing change agents which were discrete in time and place. I name only those individuals who were previously identified in published documents.

First was the collaboration which originated the Family Wellbeing Program in 1993. They were a group of Aboriginal people from Ceduna, South Australia, who identified a need for training to help their people deal with loss and grief, and staff of the Aboriginal Employment Development Branch of the South Australian Department of Employment and Training who listened to their needs and developed the Family Wellbeing program in response. The AEDB staff were led by Aboriginal Branch Director, Les Nayda, who drew on his previous experience as leader of the high-level Aboriginal Advancement Advisory Committee and the Office of Aboriginal Affairs, as well as his involvement in instigating the Royal Commission into Aboriginal Deaths in Custody, to grapple with the challenges of overcoming the barriers to economic development and full employment of South Australia's Aboriginal people (Tilbrook, 1987). Nayda was accompanied by Branch Manager, Joy Battalana (now de Leo), who later directed Multicultural Affairs in the South Australian Department of the Premier and Cabinet and represented Australia as Vice President of UNESCO's Asia Pacific Network for International Education and Values Education (De Leo, 2001, 2004). I also wish to mention a social worker who had recently returned home from studying a range of personal development techniques in the United States, and who developed the Family Wellbeing curriculum, as well as the Aboriginal FWB workers who were employed to coordinate and facilitate the program.

Second was the more recent collaboration of empowerment researchers with community-based partners. This collaboration was based at James Cook University in Cairns and led by Professor Komla Tsey. It included many colleagues and friends with whom I have worked for the past nine years. The documentation of Aboriginal empowerment initiatives by the Empowerment Research Program has contributed to the development of evidence to add value to the efforts of Aboriginal people to improve their own health, wellbeing and development.

## Abstract

National Aboriginal health research guidelines and researchers have called for programs that work in one setting to be appropriately transferred to other sites or situations. Yet the Aboriginal Australian health literature cites few examples of the successful transfer of programs and there has been little theoretical conceptualisation of the processes of transfer and implementation. In this study, I constructed a grounded theoretical model of the process underlying program transfer, based on the Aboriginal Family Wellbeing (FWB) empowerment program.

Using a constructivist grounded theory methodology and applying the commensurate lenses of post-modern situational analysis and post-structural critical theory, I designed a three-part research approach. First, I developed a historical account of FWB transfer by mapping, charting and graphing data, primarily from FWB documents. Included were descriptions of the individuals and organisations responsible for program transfer, the extent of transfer and adaptation, and the enabling and constraining structural conditions. Second, I constructed a theoretical model of program transfer using constructivist grounded theory and situational mapping methods. Data was generated by conducting in-depth interviews with 18 research respondents who were active in FWB transfer. These accounts were analysed to determine why and how they transferred the program. Data was categorised into higher order concepts and identified both the central concern of research respondents and the basic process that facilitated that concern. Third, I established the significance of the theoretical model for practice and policy by comparing it with established models from the Aboriginal Australian and international knowledge into action literatures.

In the resultant historical description, I recount the genesis of FWB in Adelaide in 1993, and its transfer by collectives of individuals working within and across diverse Aboriginal community organisations, government departments, researcher organisations and non-government and private organisations. Transfer resulted in the delivery of the program to approximately 3,300 participants across 56 sites and situations. There was significant program adaptation, with reinvention occurring through five social arenas: community development and employment, training and capacity development, health promotion, empowerment research and school education. Program transfer was affected by structural conditions from a continuum across Aboriginal and Western domains.

Constructing the grounded theory, I determined the impetus for program transfer as supporting *inside-out empowerment*. The individuals and organisations transferred the program as a vehicle for supporting the empowerment and agency of individual participants and a consequent ripple effect to family members, organisations, communities and ultimately reconciliation with Australian society at large. *Embracing relatedness* was the three-dimensional process by which program transfer occurred. It included relatedness with self,

others, and structural conditions; all three were necessary at both individual and organisational levels in order for program transfer to occur. The process of *embracing relatedness* involved four sub-processes: *meeting a need*, *taking control to make choices*, *listening and responding*, and *adding value*. *Meeting* individuals' needs facilitated agency for individuals to *take control to make choices*. The strengthened capacity of individuals facilitated *listening and responding* to organisational needs, priorities and aspirations; and *adding value* to organisations, services and policy. The enactment of these four sub-processes resulted in further iterations of program transfer.

The study findings are consistent with Aboriginal Australian studies of empowerment and relatedness and international knowledge into action theories. However, the theoretical model of *supporting inside-out empowerment by embracing relatedness* is significant for practice and policy in three ways. First, the impetus of empowerment for translating knowledge into action through program transfer suggests that greater attention is required to support Aboriginal initiatives that enhance empowerment. Second, emphasis of approach on *embracing relatedness* suggests the importance in change processes of initiatives that facilitate interpersonal and interorganisational multi-agent networks, partnerships and collaborations. These tend to be poorly resourced and under-researched in the context of Aboriginal Australian development, health and wellbeing, and education. Third, the four sub-processes of *meeting a need*, *taking control to make choices*, *listening and responding*, and *adding value* imply that personal empowerment supports organisational and interorganisational change, and vice versa. Hence, change efforts can be entered at individual or organisational levels. Thus, the theory of program transfer, *supporting inside-out empowerment by embracing relatedness*, offers new insights into the process underlying program transfer across Aboriginal Australian sites and situations.

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## **PART ONE: INTRODUCTION AND BACKGROUND**

### **Chapter 1: Introduction: Knocking and Entering**

#### **Introduction**

The account of this thesis starts with a meeting of three public servants in a historic brick building in Wakefield Street in central Adelaide in 1992. The public servants met around a table in an office at the headquarters of the Aboriginal Employment Development Branch (AEDB) of the South Australian Department of Education, Training and Employment (SA DETE). They were responsible for the statewide implementation of the Commonwealth Aboriginal Employment Development Policy, which had been introduced in 1986–87, to support a long-term economic development process “aimed at developing viable, self-determining communities” (Commonwealth of Australia, 1995, p. 36).

The emergent findings of the Royal Commission into Aboriginal Deaths in Custody at the time had starkly highlighted issues associated with the disadvantage of Aboriginal Australians (Aboriginal and Torres Strait Islander Commission, 1992; Wild & Anderson, 2007). The Commission had observed that a disproportionately high number of Aboriginal people were imprisoned, and recommended that efforts should focus on prevention of imprisonment through attending to upstream social and economic factors such as unemployment, dependence on welfare, poverty, racism and overwhelming loss and grief.

Yet, as part of a large public sector bureaucracy, the three AEDB public servants were aware that centralised measures to reduce such disadvantage had historically provided siloed services and problem- and symptom-focused strategies (Aboriginal Employment Development Branch, 1994a). Instead, they considered options for community development approaches to support Aboriginal people to meet their higher level needs as determinants and precursors to wellbeing and build capacity for employment (Aboriginal Employment Development Branch, n.d.). Their aspiration was to “reach total parity of outcomes and participation rates with the mainstream Australian population, and to reach a high level of sustainable development and wellbeing at all levels and in all spheres of life, consistent with our cultural beliefs, values and practices” (Aboriginal Employment Development Branch, 1994a, p. 3).

The deliberations of the AEDB public servants originated an initiative—the Family Wellbeing (FWB) empowerment program—that was first implemented in 1993 and has subsequently been transferred to 56 places across Australia. FWB has been transferred, not through centrally-driven government dissemination, but in response to incremental, situated and decentralised Aboriginal demand. This study sought to understand this process of transfer across multiple sites and situations, aiming to develop a substantive grounded theory of program transfer, and to identify implications for practice and policy.

## **Why Focus on FWB to Understand Program Transfer?**

To understand why I selected FWB as the basis for a study of program transfer, I need to first go back briefly to the issue of how researchers can best undertake research in Aboriginal Australian settings in ethical and meaningful ways. Ethical and productive research is critical within Aboriginal Australian situations, given a legacy of distrust in Aboriginal research relationships which emanates from the historical failure of research to adequately engage with Aboriginal people or to improve Aboriginal health, education, employment and other outcomes (Sherwood, 2010; Thomas, 2004).

I came to this study, not as a stand-alone researcher, but through six years of research employment within the Empowerment Research Program (ERP) at James Cook University in Cairns. The ERP had been established in 2001 to develop an understanding of the utility of concepts of empowerment and control for improving the determinants of Aboriginal health and wellbeing. Empowerment was defined as: “a social action process that promotes participation of people, organisations and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice” (Wallerstein, 1992, p. 198). Much of the empowerment research had been empirically based on existing initiatives that Aboriginal people themselves had developed and identified as facilitating empowerment. The decision to research Aboriginal-developed initiatives was based on the premise that these initiatives would reflect the interests, aspirations and processes that Aboriginal Australians defined as being relevant. Social research could potentially add value by developing a research evidence base around the initiatives and extending them through various forms of community-based participatory research (Bainbridge, McCalman, Tsey, & Brown, 2011). Examples included Aboriginal men’s and women’s support groups, community-controlled health organisations and FWB.

My decision to study the transfer of FWB responded to one of the ERP research objectives. Recognising that empowerment was a long-term commitment, a series of short- and medium-term ERP objectives had been developed to guide a decade of research. Importantly, these objectives had been premised upon National Health and Medical Research Council criteria for ethical research practice that had been developed through consultation and negotiation with Aboriginal health stakeholders (National Health and Medical Research Council, 2003b). The consultations had resulted in a set of six values by which researchers should abide: spirit and integrity, reciprocity, respect, equality, survival and protection, and responsibility. Accompanying these values were six criteria which were provided in addition to the usual research ethics requirement to determine funding and ethics decisions: community engagement, benefit, sustainability and transferability, building capability, priority, and significance (National Health and Medical Research Council, 2003a). Since 2003, every Aboriginal

Australian health research project had been required to meet these additional criteria. The ERP objectives are summarised in the questions posed in Table 1.1.

**Table 1.1**

*Empowerment Research Program questions*

**Short-term research questions 2001–2005:**

What is empowerment? What is Aboriginal Australian empowerment? How much is known about it? How can it be operationalised? How acceptable is it as a strategy to promote health? How can it be theorised? What are the in-depth qualitative ways of evaluating empowerment? What are the interrelationships between personal empowerment and structural empowerment? Can one lead to the other? What are the best strategies to maximise empowerment? What are the success factors in building empowerment research capacity? What are the success factors in building empowering research partnerships between universities and Aboriginal communities and organisations?

**Medium-term research questions 2006–2010:**

How do you measure empowerment? How effective is empowerment as a strategy or tool for tackling the wide range of health and social problems being experienced by Aboriginal communities, including drugs and alcohol, chronic disease, mental health, violence and abuse, suicide, and others? **If empowerment works in one setting, is it also transferable to other settings?** If empowerment is effective as an intervention in one setting, is it equally cost effective in others, or are there different strategies for achieving the same aim? What are the limits and possibilities of empowerment as a strategy in understanding and reducing socially determined health disparities?

Source: James Cook University, 2006

Responsibility for tackling each of the objectives had been allocated to different ERP team members and, at the commencement of this study in 2009, many had been met by other ERP researchers, building capacity in Aboriginal participation from chief investigators to community-based researchers. The meaning of empowerment for Aboriginal Australians had been theorised (Bainbridge, 2009a; Whiteside, 2009; Whiteside, Tsey, & Cadet James, 2009a); empowerment initiatives had been piloted and found to be acceptable and relevant in a wide variety of settings (McCalman, Tsey, Kitau, & McGinty, 2011; Tsey, 2001, 2008; Tsey & Every, 2000a; Tsey, Harvey, Gibson, & Pearson, 2009; Tsey et al., 2005; Tsey et al., 2007); the enablers and barriers to empowering university–community research partnerships and models of

research capacity strengthening had been identified (Mayo & Tsey, 2009a, 2009b; Mayo et al., 2009); tools had been developed to measure psychosocial empowerment and wellbeing (Haswell et al., 2010); and the utility of empowerment interventions had been determined across numerous health and wellbeing settings (for example McCalman, McEwan, Tsey, Blackmore, & Bainbridge, 2011; McCalman, Tsey, Wenitong, et al., 2010; Tsey & Every, 2000a; Tsey et al., 2009; Whiteside, Tsey, Cadet James, Haswell, & Wargent, 2009). Concerns about the transferability and uptake of empowerment programs across Australia (bolded in Table 1.3), however, had yet to be explored.

This research study was thus designed to attend to the ERP objective of determining whether Aboriginal empowerment initiatives that work in one setting can be transferable to other settings. The positioning of the study within the broader research program provided the pragmatic advantages of supervision, support and access to research respondents. It also provided assurance that the values-based overarching approach of the Empowerment Research Program had established a foundation for an ethical and meaningful research approach that could also be applied within this study. Aware that FWB had been transferred, I chose the program as the basis for the study. Having an overview of the north Queensland empowerment program, I was in a unique position to conduct this grounded theory study of the transfer of the FWB empowerment initiative across sites and situations.

### **Research Question**

The research question was: What process underlies the transfer of the Family Wellbeing Program across sites and situations?

### **Research Sub-questions**

With reference to the Family Wellbeing Program, the study was conceptualised to answer six critical sub-questions:

1. Who were the individuals responsible for program transfer?
2. To what extent did program transfer occur?
3. To what extent did program adaptation occur within transfer?
4. What conditions enabled and constrained program transfer?
5. Why and how did program transfer occur across diverse situations?
6. What are the implications for practice and policy implementation?

## **The Process of Program Transfer**

Program transfer is the key concept of concern in this thesis. This study uses the term transfer to refer to the process and practice by which an initiative is made available and accessible to a new setting through an interactive engagement between organisational representatives and participants (Oliver, 2009; Ottoson, 2009). The term program is used in this study to refer to “a packaged system of services that work together to produce impacts for individuals or communities” (Coffman, 2010, p. 2). I also use the generic term initiative to refer to a program, service or other intervention. An initiative is defined as a set of behaviours, routines and ways of working, along with any associated administrative technologies and systems, which are implemented by means of planned and coordinated action by individuals, teams or organisations (Greenhalgh, Robert, Bate, Macfarlane, & Kyriakidou, 2005).

Program transfer is one means by which knowledge is incorporated into action. Various types of knowledge have been transferred into action by programs. They include scientific evidence, tacit knowledge and experience (Contandriopoulos, Lemire, Denis, & Tremblay, 2010). Since the type of knowledge transferred through FWB was designed to support the empowerment of Aboriginal Australians, in this study I considered all types of knowledge to be relevant. Knowledge was defined as “information that comes with insights, framed experience, intuition, judgement and values... [it] is the body of understanding and skills that is mentally constructed by people” (West, 2004, p. 7).

Program transfer was conceptualised in the international literature in three main ways (Table 1.2). First, program transfer was considered as a lineal process whereby knowledge was effectively packaged as a product and disseminated through a hierarchical, centrally driven and controlled one-way process from one place to another (Best et al., 2009; Head, 2008; Ovretveit, 2011). Analogous to a suspension bridge, transfer occurred following the identification by governments and other large organisations of a formally developed and evaluated program which was effective in one place and involving efforts to influence others to adopt and use it (Oliver, 2009; Ovretveit, 2011). The hierarchical approach was effective for some changes in some situations, but was resource intensive, required follow-up accountability to maintain fidelity, and often did not develop local capacity to adapt the change to local needs or to involve local participation (Ovretveit, 2011).

**Table 1.2***Theoretical models of program transfer*

<b>Approach and type of transfer</b>	<b>Point of initiation</b>	<b>Degree of participation</b>	<b>Level of formalisation</b>
Linear; hierarchical control	Government departments or large non- government organisations	Led by implementers, minimal local participation	Directed and controlled centrally aiming to change others to use this practice or model
Relational; participatory adaptation	Central organisations	Developed centrally but implemented through decentralised and participatory processes	Emphasis on principles, examples and support to adapt the model locally but retained accountability and a belief in rational planning
Systems; facilitated evolution	Adopting organisations	Organisational leaders define their problems and search for ‘packaged solutions’ which they can adapt to address local needs	Informal and largely uncontrolled decentralised diffusion through peer networks

The second approach to program transfer focused on relational models, which emphasised the principles for transferring programs through a somewhat prescribed and controlled approach, but that incorporated support for local adaptation to meet the needs of different situations or population groups. Adaptations generally did not vary greatly from the original model (Ovretveit, 2011). Such participatory and adaptive approaches required the development of partnerships and networks of stakeholders to exchange knowledge from research and practice. The barriers to knowledge exchange through program transfer pertained to the qualities of the interactions between the people using the knowledge (Best et al., 2009).

The third approach to program transfer considered the role of systems in change efforts that were co-produced between provider and implementing organisations, leading to responses that were relevant to the situation and likely to be integrated into practice (Best et al., 2009). This third type of evolutionary approach often encompassed informal and largely uncontrolled transfer, occurring laterally through peer networks and negotiated between organisations and funders on a situation by situation basis. In many cases, “adopters served as

their own change agents” by adapting and developing the program and associated practices to address the local challenges they faced (Greenhalgh et al., 2005; Ovretveit, 2011; Rogers, 1995, p. 365). The dynamic and multi-directional linkages and collaborations between practitioners and with researchers were mediated by organisational structures, processes and contexts; funders’ timelines, expectations, and accountability; and decision-making and incentives for change (Best, Hiatt, & Norman, 2008; Best et al., 2009). In turn, the collaborations were embedded within larger structural conditions produced by cultural factors and historical, political and organisational structures, priorities, and capacities (Best et al., 2009). This latter decentralised and informal program transfer was common, for example in health service delivery, where there was a natural inclination to share something that worked well at the coalface, but it was rarely documented (Greenhalgh et al., 2005). This third systems approach is the subject of this study.

Table 1.3 provides summary definitions of the key terms used in this thesis. They are provided in alphabetical order. The glossary of terms in Appendix A provides the full definitions.

**Table 1.3**

*Summary of key terms*

<b>Term</b>	<b>Definition</b>
<b>Aboriginal person, or Aboriginal Australian</b>	I used these terms interchangeably to refer to the traditional custodians of the mainland of Australia. An Aboriginal person is defined by the Australian Government according to descent, self-identification and community recognition. Although there are two Indigenous peoples of Australia, this study refers to an Aboriginal (rather than Torres Strait Islander) developed and delivered program; hence, the focus is on Aboriginal people.
<b>Adaptation</b>	The change or modification by the user of an initiative to meet the needs of a local context in the process of adoption and implementation (Coburn, 2003).
<b>Adoption</b>	The decisions made (often by multiple agents) to make full use of an initiative as the best course of action available (Greenhalgh et al., 2005)
<b>Community development</b>	An approach that builds social capital, leadership and participation to tackle people’s priority issues and find solutions (Higgins, 2010).
<b>Diffusion</b>	The process by which an innovation is communicated through certain channels over time among the members of a social system (Rogers, 1995).

<b>Dissemination</b>	A planned and active process intended to increase the rate and level of adoption above that which might have been achieved by diffusion alone (Greenhalgh et al., 2005, p. 29).
<b>Empowerment</b>	“A social action process that promotes participation of people, organisations and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice” (Wallerstein, 1992, p. 198).
<b>Health</b>	“Not just the physical wellbeing of an individual but the social, emotional, and cultural wellbeing of the whole community. This is whole-of-life view and it also includes the cyclical concept of life-death-life” (National Aboriginal Health Strategy Working Party (NAHS), 1989).
<b>Implementation</b>	The assimilation of an initiative within a system (Greenhalgh et al., 2005).
<b>Initiative</b>	A set of behaviours, routines and ways of working, along with any associated administrative technologies and systems, which are implemented by means of planned and coordinated action by individuals, teams or organisations (Greenhalgh et al., 2005).
<b>Knowledge</b>	“Information that comes with insights, framed experience, intuition, judgement and values... [it] is the body of understanding and skills that is mentally constructed by people” (West, 2004, p. 7).
<b>Program</b>	“A package of planned, sequential strategies, activities and services that work together to produce impacts for individuals or communities” (Coffman, 2010, p. 2).
<b>Service</b>	Systematic actions and approaches taken to address an identified Aboriginal need (Clapham, O'Dea, & Chenhall, 2007).
<b>Spread</b>	The outcome of program transfer. It refers to the idea that a program expands to increase the number of people served (Harris & Little, 2010).
<b>Transfer</b>	The process and practice by which an initiative is made available and accessible to a new setting through interactive engagement between organisational representatives and participants.
<b>Wellbeing</b>	Having meaning in life, fulfilling our potential and feeling that our lives are worthwhile (Phillips et al., 2010).

## **What is the Family Wellbeing Program?**

In this study, I theorised program transfer in an Aboriginal Australian context by examining the transfer of one Aboriginal-developed and implemented program—the Family Wellbeing (FWB) Program. At first examination, FWB was an accredited Certificate II training program through the Australian vocational education and training sector. It provided Aboriginal Australian students with pathways to employment and further training in youth work, community services, health and education. Skills taught included foundational counselling skills for coping with personal and community problems including grief and loss. However, the complex nature of Aboriginal Australian wellbeing issues and their determinants called for more than just a standard didactic training program. FWB was therefore designed to provide an empowering framework within which participants were supported to interact and tackle a variety of personal, professional and community wellbeing issues.

The first exercise in each FWB participant group was to establish a group agreement for supportive conduct which affirmed the validity of participants' diverse and unique experiences. Facilitators supported participants to interact and reflect at three levels: 1) the development of self; 2) relationships with others including family members; and 3) relationships between groups (families, clans and the wider society). The impact of colonisation on people's lives was acknowledged and participants were asked questions such as: "How can we heal our wounds? Who are we? Why we are here and what are our beliefs? What to do and how to do it?" (Aboriginal Employment Development Branch, 1994b, p. 19). Such questions elicited participants' reflections on their physical, emotional, mental and spiritual needs; relationship patterns; and experiences throughout their life journey. The questions also encouraged reflection on participants' qualities and strengths that had promoted their resilience. Participants were supported to identify goals for personal change, to reclaim traditional wisdoms, and to become agents for change in their families and communities. Hence, FWB was a forum within which Aboriginal participants gained understanding and control of their lives as a necessary first step to developing the inner strength to act effectively on their decisions towards health, wellbeing and social change.

Micro-level evaluations of FWB conducted in sites across Australia since 2000 had documented diverse narratives of participants' change. These included an understanding of self in environment; a heightened sense of Aboriginal and spiritual identity; personal healing and stability; control of destructive emotions; and development of intellectual curiosity, reflective skills, hope and confidence. As well, participants reported an enhanced respect for self and others; improved relationships, care and support for family and children; an enhanced capacity to deal with life challenges such as substance abuse and violence; and increased engagement in broader change processes, employment and education (for example Tsey & Every, 2000a; Tsey, Whiteside, et al., 2009). Such narratives indicated that psychosocial empowerment attributes

were important foundational resources in helping people engage and benefit from health and other behaviour modification programs (Tsey, Whiteside, et al., 2009). Community-level outcomes had also been documented: FWB principles had been incorporated into state school curricula; participant groups had advocated improving housing, early child care and vacation school care; and FWB had contributed to the development of primary health care and community-controlled health services, cultural activities and initiatives in other settings (McCalman, McEwan, et al., 2011; McEwan, Tsey, McCalman, & Travers, 2010; McKay, Kolves, Klieve, & De Leo, 2009; Tsey et al., 2005; Tsey, Whiteside, et al., 2009; Tsey et al., 2007). Hence, FWB outcomes were associated with Aboriginal health and wellbeing, community development and education and training (Tsey, 2008a; Tsey, Whiteside, Deemal, & Gibson, 2003; Tsey, Whiteside, et al., 2009).

The program had been transferred within and across sites and situations from South Australia through central Australia to north Queensland (Appendix C). It had also been piloted internationally in Ghana, Papua New Guinea and Canada, but it should be made clear at the outset that I focus only on its Australian application in this study. However, while FWB facilitators, researchers and others were aware that the program had spread, none knew the historical sequence or characteristics of transfer or the extent of spread beyond their own experiential involvement. A complete account of FWB transfer across time and place had not been documented and there had been no inquiry as to the process underlying program transfer.

### **Knocking Three Times**

At the threshold of this thesis, I take the suggestion of Aboriginal scholar, Karen Martin (2008, p. 1) that outsiders to Aboriginal research situations should “please knock before you enter”. This study is positioned at the cultural interface of Aboriginal Australian and Western knowledges and practices (Nakata, 2002), and applying “good manners” is essential for Aboriginal research collaboration (Sherwood, 2010 p. 35). As Martin (2008) eloquently described, Aboriginal Australians regulate their relatedness with outsider researchers based on conditions of honesty, cooperation and respect, moving through a trajectory from being strangers, to being known about and ultimately being known.

I have introduced this study as being embedded within the broader ERP, but before I continue, I need to elaborate on three further interrelated factors that influenced the conception of the study: my own motivations, my engagement with Aboriginal research partners and the literature. Hence, I knock three times to make myself and my rationale for this study known.

### **First knock: Introducing myself.**

Introducing oneself in any encounter honestly but succinctly is challenging. Introducing oneself as a researcher at the cultural interface is particularly fraught given the history of disenfranchising research relationships with Aboriginal people, mentioned earlier (Sherwood, 2010; Thomas, 2004). To become known, I needed to explicate my intent in conducting this study, my preconceptions about how the world works and understandings about how we can come to know what exists. As Daly (1997) stated:

We cannot help but come to almost any research project knowing in some ways, already inflected, affected, infected. But how can we be present and hold ourselves accountable in our research without discrediting our research with personal bias? And without going over the edge of reflexivity to produce a study that becomes too much of us and too little of them? (p. 361)

This study was motivated by my commitment to contribute to health equity through attending to the grassroots concerns and change processes of Aboriginal Australians to improve their situations. I had been influenced by an early immersion in the values of egalitarianism and fair play within New Zealand society of the 1960s and 70s. During the 1980s, I developed a personal interest in the social justice movements of environmentalism, feminism and antiracism, and practices of Vipassana meditation and associated contemplative techniques. From the 1980s, my professional involvement in health promotion practice relating to prevention of the human immunodeficiency virus, sexually transmitted diseases, mental illnesses and addictions also influenced my interest in practical initiatives that promoted health equity. I was particularly interested in those initiatives that enabled people to take control over the determinants of their own health and that engaged a holistic view of health and wellbeing, including the (under-recognised) spiritual, emotional and mental aspects (Hunter, Tsey, Baird, & Baird, 2002; Labonte, 1999; Wallerstein & Bernstein, 1988).

I commenced this study in my late forties with a partner and three teenage daughters, attending to school lunches, a mortgage, and the minutiae of family life. In the midst of this busy schedule, I aspired to gain further understanding to more effectively influence social change agendas as well as define a renewed life focus for myself. I was motivated by the belief that social injustices need to be identified, acknowledged and discussed, and that solutions need to be cooperatively found if we are to move ahead as a healthy society. The study was fuelled by my conviction that we all gain by an acknowledgment and reparation for human rights violations, social exclusion and social injustice, and that health equity could best be achieved by supporting Aboriginal people's efforts to improve their own situations.

### **Second knock: The concerns of research partners.**

My resolution to focus on the ERP knowledge gap of Aboriginal program transfer was confirmed when, through several collaborative research endeavours, I heard Aboriginal community research partners express aspirations to network and share their knowledge and experiences with other Aboriginal people. The community research partners were keen to deliver further episodes of men's group and FWB programs across communities. The encounters occurred during participatory action research processes associated with the implementation of these programs.

One example was provided at a knowledge sharing meeting held between community leaders of north Queensland Aboriginal men's groups in November 2008. A man from Hope Vale reflected: "I think we have all recognised that getting together like this is important and that we want to expand the program to include more communities. We then need to be committed to it" (McCalman, McEwan, & Tsey, 2009). Unfortunately, this case exemplified the all too common experience that the cessation of short-term project funding truncated such coordinated knowledge sharing opportunities. Instead, the men continued networking informally and opportunistically through family and community ties. They continued to advocate the importance of such collaboration for developing and implementing local priorities under the umbrella of a shared vision for community development but, without funding, could do so only irregularly. Such aspirations for program transfer, and the frustrations for the community research partners at the cessation of funding, strengthened my resolve to undertake this study.

### **Third knock: The Aboriginal Australian health literature.**

The third rationale came later, from a review of the Aboriginal Australian health literature which confirmed that program transfer research had been largely overlooked. The aim of the review was to determine the extent to which the literature considered the transfer of Aboriginal Australian health services or programs across settings (McCalman et al., 2012) (Appendix C). A systematic search resulted in a total of 1,311 papers and reports that documented 1,098 Aboriginal-specific health programs and services and 19 reviews. Despite many years of development efforts, only 9.1% (119/1,311) of studies considered the transfer of services or programs within and across Aboriginal communities and healthcare settings, and only 1.6% (21/1,311) of studies focused on transfer as the predominant topic of the study (McCalman et al., 2012). While programs and services were being transferred, few studies had focused on the process by which transfer occurred or the results of transfer in the new setting.

The literature suggested that many Aboriginal Australian programs and services had remained localised in single sites and were not sustained beyond a pilot stage (Campbell, Pyett, McCarthy, Whiteside, & Tsey, 2007). This phenomenon had prompted Mick Gooda (personal communication, 2006), then Chief Executive Officer of the Cooperative Research Centre for

Aboriginal Health, to observe: “I do not know of any social and emotional wellbeing program that is not a pilot”. Most Aboriginal community development programs, for example, were simply done rather than evaluated, written up and published (Campbell et al., 2007).

Aboriginal and public health leaders had called for the identification of models to transfer successful Aboriginal development and wellbeing programs. For example, Griew, Tilton, and Stewart, (2007) reflected that: “Too often in Indigenous service delivery we fail to implement on a wider scale the lessons learnt from small scale examples of excellent practice” (p. 80). The National Health and Medical Research Council’s (2010) roadmap for Aboriginal health improvement through research also stated the importance of: “research transfer processes that involve community representatives and health services” (p. 7). However, not well understood were the processes by which Aboriginal organisations identified promising programs that would reliably result in health or social improvements, or how Aboriginal agents within organisations formed networks, mobilised resources or made decisions such as to transfer a program across sites (Hunt, Smith, Garling, & Sanders, 2008; Redman, 1996). The Aboriginal Australian health literature therefore also pointed to an unmet need to develop a theoretical model of the process underlying program transfer across sites and situations as a potentially cost-effective strategy for facilitating Aboriginal empowerment.

### **Entering: The Research Approach**

Most research relating to Aboriginal Australian issues overwhelmingly stems from a deficit model which identifies the ‘Aboriginal problem’ and defines appropriate measurement tools or reviews the available published literature, but does not test effective strategies for change (Paul, Sanson-Fisher, Stewart, & Anderson, 2010). In contrast, but consistent with the ERP research approach, I adopted a strengths-based approach, aiming to build on the efforts of those involved in transferring the FWB program towards empowerment (McCashen, 2005). Such approaches also adhere to the principles of decolonising research methodologies, which have been developed by global Indigenous scholars over the past two decades as a way of reclaiming the validity of Indigenous ontologies and epistemologies in research endeavours (Bishop, 2005; Semaili & Kincheloe, 1999; L. T. Smith, 2005). I therefore applied a decolonising lens in this study, being mindful of a methodology and methods that facilitated Aboriginal aspirations of autonomy, self-determination and empowerment for individuals, families and communities.

In Australia, guidelines for engaging with Aboriginal people in relevant research studies have required that the roles and responsibilities, as well as the potential benefits for all parties concerned, are clarified and made as transparent as possible from the outset. As articulated by Rigney (1999): “Indigenous people now want research and its designs to contribute to the self-determination and liberation struggles as defined and controlled by their communities” (pp.

109–110). My aim as a non-Aboriginal researcher was to contribute to decolonising research as an “allied other” through deliberately seeking to understand an empowerment program initiated by Aboriginal Australians and documenting the perspective of the Aboriginal research population by promoting them as experts in the process of program transfer (Denzin, 2010; Monk, Rowley, & Anderson, 2009; L. T. Smith, 1999). My approach was to build on and add value to previous documentation relating to one such Aboriginal wellbeing initiative that worked (Garvey, 2008; Tsey, Whiteside, et al., 2009; Whiteside et al., 2009a; Whiteside et al., 2009b).

This study drew on the accounts of Aboriginal Australians, and the non-Aboriginal change agents who collaborated with them, about the process underlying the transfer of FWB across sites and situations. It also drew on extant FWB program papers and evaluation reports. Grounded in this data, I analysed who were the individuals responsible for program transfer; to what extent program transfer occurred; to what extent program adaptation occurred within transfer; the conditions that enabled and constrained program transfer; why and how program transfer occurred across diverse situations; and the implications for practice and policy implementation. My intent was that a theoretical model of the process underlying program transfer could be used to inform further transfer and implementation of FWB and other Aboriginal empowerment programs. I also sought to contribute policy-relevant findings in relation to the enabling conditions for Aboriginal program transfer. Thereby, I aspired to attend to issues of social justice action to improve Aboriginal wellbeing.

## **Thesis Structure**

The arguments described in this introduction are developed through a three-part thesis. Part one provides an introduction and background to the thesis. Part one started with this introductory chapter, where I have introduced the research question and sub-questions, defined key terms, provided a conceptual map for understanding program transfer, introduced FWB, and provided a rationale for the study and the research approach. In Chapter 2, I purposively review the macrostructural conditions that have affected Aboriginal empowerment, considering the historical determinants of Aboriginal disadvantage. I then describe the theoretical basis, program logic and structure of FWB as one example of the efforts of Aboriginal Australians and allied others to develop programs and other initiatives to support Aboriginal empowerment.

Part two describes the methodology and methods that I employed to develop a grounded theory of program transfer. Part two starts in Chapter 3, where I describe the five interrelated elements of my constructivist grounded theory methodology to develop a substantive grounded theory of the process underlying program transfer. The first four of these are considered in Chapter 3: the interrelated epistemological and ontological underpinnings of the study,

reflexivity and ethics, the sensitising theoretical perspectives, and the criteria for trustworthiness and significance of the research.

In Chapter 4, I consider the final element of the constructivist grounded theory methodology: the research approach used to determine the history of program transfer, the process of program transfer and the significance of the theory. I describe the three main data sources (interviews, FWB documents and international literature) which I engaged to answer the six research sub-questions. I introduce the research respondents and describe the constructivist grounded theory and mapping methods that I used to analyse their accounts. I establish significance by reviewing the Aboriginal Australian and international knowledge into action literatures and comparing my theoretical model of program transfer with established models from those literatures.

Part three explicates the findings and implications of the thesis. Part three starts in Chapter 5, where I respond to the first four research sub-questions: who were the agents of change; to what extent did program transfer occur; to what extent did program adaptation occur; and what conditions enabled and constrained program transfer? I demonstrate how overlapping collectives of key organisations and individual agents of change have worked over 19 years to transfer the program to 56 places across Australia, to approximately 3,300 participants through at least 206 episodes. This history of FWB involved the evolution of the program across five interwoven arenas, within which the program was adapted to meet the needs of diverse groups and diverse issues.

In Chapter 6, I respond to the fifth research question, providing the grounded theory storyline of why and how program transfer occurred across diverse sites and situations. The core construct of the theory holds that collectives of organisations and individuals transferred FWB *to support inside-out empowerment by embracing relatedness*. The constituent processes are: *meeting a need; taking control to make choices; listening and responding; and adding value*. The enactment of these four sub-processes results in further iterations of program transfer.

In Chapter 7, I address the sixth and final research question, examining the implications of the theory for practice and policy. By comparing the model of program transfer derived from the Aboriginal Australian FWB program to other theoretical models from the Aboriginal Australian and international knowledge into action literatures, I establish the originality and usefulness of the grounded theory of *supporting inside-out empowerment by embracing relatedness*.

Lastly, in Chapter 8, I conclude by claiming the contribution of the study, its scope and implications. I outline further areas of research relating to the transfer of Aboriginal Australian empowerment programs, suggested by the study.

## Chapter 2: Reviewing the Situation

### Introduction

Returning to central Adelaide and to 1992, this chapter provides an account of a public rally held to mark the 25<sup>th</sup> anniversary of the 1967 Federal Referendum to amend the Australian Constitution. The Referendum had provided the first formal recognition of equality between Australia's first inhabitants and colonist settlers. It marked a turning point in Aboriginal people's control over their own development. Yet 25 years later in 1992, as described by Brice and Project Team (1993), Aboriginal people had good cause for ongoing concerns about their disadvantage in health and social, spiritual, economic, and environmental wellbeing. These were expressed at the public forum of the Adelaide rally.

Four symbolic and ritual events were enacted at the rally. Going beyond "statistics and graphs, strategies and committees", the four ritual events illustrated the "lives lived – and lives lost ...pain and power..." associated with Aboriginal empowerment (Brice & Project Team, 1993, p. 9). The first three rituals protested the historical loss of Aboriginal lands; separations from families, identity and culture; and exclusion from Australian society. The fourth ritual demonstrated the resilience of Aboriginal people in the face of considerable and sustained hardships by celebrating their efforts to improve their own situations. Vignettes of these four ritual events are provided as a framework for elaborating a selective history of the impacts of Australia's colonisation on Aboriginal people and their consequent efforts to improve their situations, including FWB.

The first ritual of the rally involved Aboriginal people expressing their pain and frustration at processes of colonisation that had resulted in the loss of their lands. They ceremonially burnt a copy of the Australian Constitution, which at that time asserted the premise that the European settlement of Australia was based on *terra nullius* or 'empty land'. In the second ritual, protestors drew attention to the exclusionary effects of historical state policies that had resulted in separations from families, identity and culture. State and territory Aboriginal protection laws had required Aboriginal people to gain exemption in order to gain employment and marry freely; so long as they declared that they would reject contact with Aboriginal kin and identity. Protestors symbolically requested that Goonyahs (white people) sign special exemption forms which declared that they would become honorary blacks for the day.

In the third ritual, Aboriginal community members protested their experiences of exclusion from the structures of the broader Australian society, through unemployment, dependence on welfare, poverty, and racism. As mentioned in Chapter 1, these issues had been highlighted by the findings of the Royal Commission into Aboriginal Deaths in Custody (1991) which had emphasised that the actions of police officers were not the direct cause of 99 Aboriginal deaths in custody from 1980–89, but rather that a disproportionately high number of

Aboriginal people were being imprisoned. The Commission had recommended a focus of efforts on upstream social and economic factors that had contributed to Aboriginal imprisonment. An Adelaide Aboriginal fighter, Alice Dixon, had objected at the Royal Commission to the mysterious death in custody of her 19-year-old son Kingsley. Kingsley had been found hanged in his cell at the Adelaide prison. Alice had been grieving for five years since her son's death and had taken her own life just prior to the rally. In memory of Alice, a miniature river red gum tree was planted by her husband, Peter, in central Adelaide.

Despite such tragedies, the fourth ritual of the rally encapsulated the strengths of Aboriginal people. These included recognition and honouring of Aboriginal leaders, promotion of awareness of the impacts of past policies, commemoration of gains and calls for renewed effort and improvement for long-term economic development and wellbeing. Black American entertainer, Eartha Kitt, was summoned to the stage by the audience. Linking Aboriginal people with other global Indigenous peoples, she proudly proclaimed her Cherokee ancestry, stating:

We must tell them that we want to be responsible for ourselves, that we can be responsible... If we continue to be oppressed, we cannot elevate ourselves and they (the whites) will have no-one to blame but themselves. We do not want handouts, we do not want to be paid to stay poor; we want jobs... We're all tired of being oppressed, blacks and Indians, all of us. All we want is opportunity....(Brice & Project Team, 1993, p. 8).

Although there is no evidence that the rally organisers were the same people as the FWB originators, considerable overlap within the small cohort of Aboriginal Adelaide leaders suggests that the two events were closely connected. FWB originator, Les Nayda, for example, had resigned in protest from his position as board member of the South Australian Parole Board after attending the funeral of Kingsley Dixon (Tilbrook, 1987). In his letter of resignation, Nayda was reported as having expressed concern at the "little knowledge or understanding" of the values and culture of Aboriginal people (Tilbrook, 1987, p.4). The story of the rally highlights the concerns of Aboriginal people at the time, in response to which FWB was originated.

In this chapter, I purposively apply a patchwork of literature to frame a review of these four concerns expressed by protestors at the rally which occurred on the eve of the genesis of FWB and in the city of its conception. I draw from the historical accounts of anthropologist WEH Stanner (2010) and others to provide a chronological account of the colonisation of Australia, focusing on the first three concerns highlighted at the rally. I also attend to the fourth concern expressed at the rally by describing the development, program logic and structure of FWB as one of many efforts to develop and implement Aboriginal-specific programs in response to the calls of Eartha Kitt and many others for Aboriginal empowerment and opportunity.

### The Three Historical Concerns

I review the historical literature related to the first three concerns raised at the rally: loss of lands; separations from families, identity and culture; and exclusion from Australian society. This provides background for understanding the broad influences on Aboriginal Australian empowerment and the demand for initiatives such as FWB. I construct a historical approach for each of the three concerns, identifying key events that would have been experienced nationally. These are summarised in Table 2.1 and referred to throughout the chapter.

**Table 2.1**

*Timeline of key events affecting Aboriginal wellbeing 1788–2008*

Year	Events, policies, frameworks and inquiries
1787	First Fleet arrives in Australia, assumption of terra nullius. Within a year, colonists' hope of good relations had foundered
1830–1890	Dispossession of land, decimation of tribes
1869–1911	State and territory governments enacted legislation for isolation and segregation. Establishment of missions and exemption certificates
1901	Australian Federation of States and the Australian Constitution
1900s–1980s	Forced removals of children from their families
1930s	Some evidence of Aboriginal choice and resistance
1937	First national policy for Aboriginal welfare—assimilation
1965	National policy modified to voluntary integration
1967	Federal Referendum gave the Commonwealth Government the power to legislate with respect to Aboriginal people
1972	National policy change to Aboriginal self-determination; dismantling of institutional controls
1973	First national Aboriginal representative body
1975	Further national policy modification to self-management
1989	The National Aboriginal Health Strategy released
1990	Aboriginal and Torres Strait Islander Commission (ATSIC) set up

<b>1991</b>	Royal Commission into Aboriginal deaths in custody report
<b>1996</b>	National policy change to New Mainstreaming and rhetoric of mutual obligation
<b>1997</b>	Bringing them home report—National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families
<b>1997</b>	Ways Forward report—National Mental Health Policy for Aboriginal and Torres Strait Islander people
<b>2004</b>	ATSIC abolished
<b>2007</b>	Northern Territory Intervention
<b>2008</b>	Prime Minister’s Apology to stolen generations and their families
<b>2008</b>	Closing the Gap targets agreed by the Council of Australian Governments

### **Loss of lands—the constitution.**

The first issue addressed by the protestors at the rally was the loss of Aboriginal lands, symbolically represented by the Australian Constitution. As shown in Table 2.1, the early British colonisation of Australia from 1787 was based on the assumption of terra nullius. Despite the occupation of the continent by about 300,000 people in about 600 different clan groups or nations, each with distinctive cultures and beliefs, the land was held to be disposable because it was assumed to be “waste and desert” (Stanner, 1979; 2010, p. 190). Consequently, Australia was the only Commonwealth nation not to sign a treaty with Indigenous people.

Aboriginal Australian cultures are among the oldest in the world, going back at least 50,000 years and some argue as long as 120,000 years (Dudgeon, Wright, Paradies, Garvey, & Walker, 2010). All were seminomadic hunters and gatherers, with each clan being custodian to its traditional lands which were defined by geographic boundaries such as rivers, lakes and mountains. Land, landforms and watercourses were intrinsically and holistically linked to Aboriginal people’s spirituality through the Dreaming (Law), developed at the time of creation (Grieves, 2009). Michael Dodson (1997) described Aboriginal people’s enduring relationship with the land:

To understand our law, our culture and our relationship to the physical and spiritual world, you must begin with the land. Everything about our Aboriginal society is inextricable woven with, and connected to, the land. Culture is the land, the land and

spirituality of Aboriginal people, our cultural beliefs or reason for existence is the land. You take that away and you take away our reason for existence. We have grown the land up. We are dancing, singing and painting for the land. We are celebrating the land. Removed from our lands, we are literally removed from ourselves. (p. 41)

From the start, the colonists' naïve hope for good relations with Aboriginal people was premised on an ignorance of such Aboriginal ontologies of interrelatedness with the land. The Aboriginal perspective that land had both a spiritual and practical nature was not at all understood by the new settlers (Stanner, 2010). Not surprisingly, conflicts quickly arose with the first British colonists whose understandings of land were premised on its utility as an economic resource.

Governor-Designate of the incipient Australian penal colony, Captain Arthur Phillip, had been given instructions: "by every possible means to open an intercourse" with Aboriginal people (Stanner, 1979, 2010, p. 93). He hoped that he might "cultivate an acquaintance with them, without their having an idea of our great superiority over them, that their confidence and friendship might be more firmly fixed" (Stanner, 1979, 2010, p. 94). Within a year of the arrival of the First Fleet, however, local Aboriginal people had developed resistances to British settlement as a result of their divergent attitudes toward land, competition for food resources, and retaliation for deaths. The anthropologist, WEH Stanner (2010), for instance reflected:

They [the British] had no idea, it seems, that they were crowding at every place on to a confined estate whose every feature and object entailed [Aboriginal] proprietary rights and religious significances. Nor did they suspect for some time that they were upsetting a delicate balance between population and food supplies. (p. 101)

Despite ongoing local Aboriginal resistances, European settlement spread outwards from Port Jackson to colonise the continent.

The most intense European expansion occurred during the 60 years from 1830–1890 (Table 2.1). As a result of introduced diseases, poverty, poor nutrition, violence and exclusion from health care, there was a sharp decline in the Aboriginal population (Mitchell, 2007). Europeans rationalised that it was the fate of Aboriginal people to die out, and responded to conflict with further violence and indifference (Stanner, 1979, 2010). By the late 1890s, Aboriginal people had become dispossessed of more than 400 million hectares of land and were forced to relocate to eke out an existence on the fringes of white settlements. By the turn of the century, it is estimated that the Aboriginal population had declined to one-quarter of its former size (75,000 people) (Dudgeon et al., 2010).

The Constitution, which was symbolically burned at the 1992 Adelaide rally, was written in 1901 when the Australian colonies committed to federation (Table 2.1). Because the

early British colonisation of Australia had occurred on the basis of terra nullius, this foundational document excluded Aboriginal people from Commonwealth jurisdiction and was “premised upon their exclusion, and even discriminated against them” (Williams, 2000, p. 648). Despite federation, the states and territories continued to take responsibility for Aboriginal health. Each enacted legislation that controlled and governed Aboriginal people’s lives (Dudgeon et al., 2010). It was not until the 1967 Federal Referendum, which was commemorated by the rally, that the Commonwealth Government was effectively provided with the power to legislate with respect to Aboriginal people, as for all Australians. An astounding 90.77 per cent of voters approved the removal of two constitutional clauses which had discriminated against Aboriginal Australians, thereby also providing for Aboriginal people to be counted in the population census (Thomas, 2004). Karen Martin (2003) reflected however that, despite the achievements of more than 200 years of colonisation, the issue of terra nullius remained at the heart of relations between Aboriginal and non-Aboriginal Australians.

In the same year as the rally, in 1992, the case *Mabo v The Commonwealth (No 2)* was heard in the Australian High Court. The case challenged the concept of terra nullius and deemed it to be unfounded. Instead, the court recognised that Indigenous rights derived from traditional practices and, in some cases, occupancy rights survived colonisation (Robbins, 2010). The findings of this Mabo case fuelled Aboriginal arguments for political autonomy and self-determination as a result of unfinished business between Aboriginal and settler peoples (Dodson & Smith, 2003). As a consequence of the Mabo findings, the Aboriginal and Torres Strait Islander Commission (ATSIC), the Council for Aboriginal Reconciliation and the Aboriginal and Torres Strait Islander Social Justice Commissioner each provided social justice reports to the Prime Minister which, amongst other issues, raised the need for substantive constitutional reform (Law Council of Australia, 2011). However, it was not until 2010 that all major political parties committed to holding a referendum to recognise the First Australians in the Australian Constitution (Law Council of Australia, 2011). At the time of submitting this thesis in 2012, the bipartisan commitment had not yet been effected.

The concept of terra nullius, as historically enshrined in the Australian Constitution, denied recognition of the existence of Aboriginal people and paved the way for the extradition of their lands without compensation. This lack of recognition was referred to by Stanner in his 1968 Boyer lectures as “the great Australian silence” (Stanner, 2010). Kunitz (1994) blamed both the absence of a formal treaty and responsibility for Indigenous health by state rather than federal governments for the poorer health outcomes for Aboriginal Australians compared to the health outcomes for Indigenous peoples of other Anglo settler colonial nations.

### **Separation from family, Aboriginal identity and culture: Exemption certificates.**

The second issue raised by the protestors at the rally was the impact of historical separations from families, identity and culture, as a result of government protection and assimilation policies. These separations were symbolically represented at the rally by exemption certificates from Aboriginal protection laws. As shown in Table 2.1, these protection laws were enacted by state and territory governments from 1869 to 1911 to isolate and segregate the Aboriginal survivors of the early phase of colonisation; purportedly protecting their welfare. Governments backed the churches to establish missions or reserves and made increased efforts to forcibly remove Aboriginal people to them. In many cases, Aboriginal people were inappropriately combined with people from other traditional groups including traditional foes (Brice & Project Team, 1993). All Aboriginal people became wards of the state or territory and were subjected to repressive regulations, banning of languages which were key to their Dreamings, taboos on marriage with non-Aboriginal people, compulsory medical examinations, and imprisonment without trial (Kelly & Lenthall, 1997).

The traditional social structures of Aboriginal societies were effectively replaced by the highly regulated and institutionalised missions and government reserves (Hunter, 1998). As highlighted at the 1992 rally, Aboriginal people could apply for exemption from state or territory Aboriginal protection laws. If granted, they were able to assume the privileges of white citizens so long as they declared that they would reject contact with their Aboriginal kin and identity. Known as dog tags, exemptions required that the Aboriginal person carry a certificate which, when produced, would allow him or her to gain employment, live in white towns and marry freely. It was these exemption certificates and the associated devaluation and damage to Aboriginal cultural and social capital that protestors at the rally drew attention to by requesting that non-Aboriginal people sign equivalent forms which declared their status as honorary blacks for the day.

Kevin Gilbert (1977) described the devastating effects of the colonists' failure to recognise or value Aboriginal cultural practices and identities:

[T]hey were hit by the full blight of an alien way of thinking. They were hit by the intolerance and uncomprehending barbarism of a people intent only on progress in material terms, a people who never credited that there could be cathedrals of the spirit as well as stone. Their view of Aborigines as the most miserable people on earth was seared into Aboriginal thinking because they now controlled the provisions that allowed blacks to continue to exist at all. Independence from them was not possible... It is my thesis that Aboriginal Australia underwent a rape of the soul so profound that the blight continues in the minds of most blacks today. It is this psychological blight, more than

anything else that causes the conditions that we see on the reserves and missions. And it is repeated down the generations. (pp. 2–3)

By 1938, on the eve of the Second World War, the Aboriginal population had declined further to a sixth of its former population, comprising an estimated 50,000 people (Stanner, 2010). The first nationally agreed approach to Aboriginal welfare was developed at an interstate conference of Protectors of Aborigines in 1937 (Table 2.1). It continued to create divisions and separations between family members by recommending that Aboriginal people of mixed descent be absorbed into mainstream Australian society through education to white standards for employment as domestic labourers, while those of solely Aboriginal descent were to remain segregated on reserves and expected to die out (Stanner, 2010, p. 154). Aboriginal people have since challenged such divisive representations of themselves based on blood, instead constructing their identity based on independence, survival and the shared experience of colonisation (Thomas, 2004).

At the time, the assimilation approach was described by Stanner (2010) as:

a curious mixture of high intentions and laudable objectives, loosely formulated in vague principles; almost unbelievably mean finances; an extremely bad local administration and an obstinate concentration on lines of policy which 150 years of experience have made suspect ....[t]here is a plane of wishful policy and a plane of actuality, and ... only a myth closes the gap between them. (p. 129)

Stanner challenged the sincerity of policy makers to counter the decline in the Aboriginal population, asking the simple question: “How much will you spend?” (Stanner, 2010, p. 144). He also challenged the policy of assimilation on the grounds that it would mean that:

Aborigines must lose their identity; cease to be themselves, become as we are. Let us leave aside the question that they may not want to, and the possibility—I would myself put it far higher than a possibility—that very determined forces of opposition will appear. Suppose they do not know how to cease to be themselves? (Stanner, 2010, p. 154).

Many state and territory assimilation policies were delayed until the end of the Second World War, but the separations of Aboriginal people from their families, identity and culture continued. Governments continued to remove Aboriginal people to missions and separate Aboriginal children from their families (Table 2.1). The aim was to assimilate lighter skinned children into white society, as well as to disintegrate Aboriginal communities and disrupt their ties to the land (Dudgeon et al., 2010). From the 1900s to the 1980s, as many as one in ten Aboriginal children were forcibly removed. In a personal statement cited in Maddison (2009a),

William Tilmouth, Executive Director of Tangentyere Council in Alice Springs (and brother of FWB originator Les Nayda) spoke of the divisiveness caused by the removal of children. He was told by traditional people that he was a “half-caste fella”, a label he attributed to the removal of lighter skinned children:

The half-castes were taken away, the traditional people were left. The whitefella kept raping the Aboriginal women, making half-caste kids, sending them away. And you ended up with this mistrust between Aboriginal people: “Hey this yella fella, you got to watch him”. (p. 108)

This removal of Aboriginal children from their families is now considered to be one of the most profound social determinants of poor Aboriginal wellbeing (Dudgeon et al., 2010; Human Rights and Equal Opportunity Commission, 1997; Silburn et al., 2006).

Subsequent to the 1992 rally, the findings and recommendations of the Bringing them Home Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families (Human Rights and Equal Opportunity Commission, 1997) (Table 2.1) documented the trauma of separations experienced by children who were forcibly removed from their families under state and Commonwealth legislation designed to protect Aboriginal people or legislate for child welfare. Judy Atkinson (2002) described the effects of policies of child removal as having produced:

... profoundly hurt people living with multiple layers of traumatic distress, chronic anxiety, physical ill-health, mental distress, fears, depressions, substance abuse, and high imprisonment rates. For many, alcohol and other drugs have become the treatment of choice, because there is no other treatment available. (p. 70)

Separations from families have had trans-generational implications for Aboriginal empowerment, health and wellbeing (Human Rights and Equal Opportunity Commission, 1997). For example, the Ways Forward report on Aboriginal and Torres Strait Islander mental health (Table 2.1), recognised the intergenerational problems resulting from the resultant unresolved grief and loss, trauma and abuse, domestic violence, substance misuse, family breakdown, cultural dislocation, racism and discrimination, and social disadvantage (Swan & Raphael, 1995). Burchill and Higgins (2006) observed:

The trauma inflicted by the upheavals of the postcolonial era has removed the close cultural kinship ties that existed previously within Indigenous communities across Australia. As a result, Indigenous communities today are made up of many different tribal groups sharing the same community. In many instances we require a ‘start again’

approach to firmly develop the bonds and trust for a stable foundation towards community development from an Indigenous perspective. (p. 6)

Educational outcomes for Aboriginal students were also affected by the assimilation policies and removal of children. Education was historically one of the main arguments used for justifying the removal of children from their families and employed as a tool for the assimilation of Aboriginal people into white Australian society. Hayward made the point: “Is it any wonder that today’s parents, themselves the victims of that practice, either directly or indirectly, might shy away from putting their children in a similar situation?” (Hayward, 1998). Hayward (1998) suggested that educational disadvantage of Aboriginal Australians stemmed from:

Inappropriate curriculum, inappropriate teaching methods, social influences such as the negative educational experiences of parents and other family members, racism and the intrinsic fear that, to succeed in a system that fails to give proper recognition to First Nations cultures and their contribution to Australian society is akin to endorsing that system—that the only way to highlight the inadequacies of the education system is to fail. (p. 135)

Such challenges have meant that many initiatives designed to ameliorate Aboriginal disadvantage have not met initial hopes and expectations (Richie & Edwards, 1996).

The impacts of past separations from family, identity and culture were formally recognised by The Apology from the Australian Government to Aboriginal and Torres Strait Islander people by Australia’s Prime Minister in February 2008 (Table 2.1). Prime Minister Kevin Rudd apologised for the implementation of “laws and policies of successive parliaments and governments that have inflicted profound grief, suffering and loss” (Rudd, 2008). In particular, he apologised for the removal of Aboriginal and Torres Strait Islander children from their families, communities and country. He also pledged to close the gap (Table 2.1) between the experiences of Aboriginal and Torres Strait Islander people and white people relative to health, education and economic opportunity (Rudd, 2008).

### **Exclusion from Australian society: Findings of the Royal Commission into Aboriginal Deaths in Custody.**

The third ritual enacted at the 1992 rally was a protest at the exclusion of Aboriginal people from broader Australian society through unemployment, dependence on welfare, poverty, and racism. This exclusion was symbolised at the rally by reference to the findings of the Royal Commission into Aboriginal Deaths in Custody (1991) which had recommended a focus on the upstream social and economic determinants of imprisonment (Table 2.1). But much earlier in Australia’s colonial history, Aboriginal people had made local efforts to both resist

European attempts to extinguish or assimilate them, and also to adapt to the new conditions of life.

Aboriginal people both resisted attempts at assimilation and attempted to integrate aspects of European culture within their own customs. As their lands became occupied and food sources became scarce, for example, they attempted to exchange labour for food for their kinship groups (Dudgeon et al., 2010). These attempts were not always understood by Europeans who viewed labour as an individual exchange rather than one with communal benefit. Similarly, from the 1930s, Thomas (2004) noted “some evidence of Aboriginal choice and resistance” (p. 79) in health research encounters. Yet, it was not until 1969 that the focus of Aboriginal health research shifted from examining the benefits of health research for settlers, such as in curbing disease outbreaks, towards recognition of the health of Aboriginal people as important in its own right and their role in health service provision (Thomas, 2004). In 1938, Stanner (2010) observed: “the Aborigines are widely in an obscure struggle with us, and ...the essence of this struggle is their wish to go their own way” (p. 165). However: “European and Aboriginal were associated in spite of separation and separated in spite of association” (Stanner, 2010, p. 167).

By 1965, it had increasingly become evident through an escalating struggle for Aboriginal rights that the policy of assimilation had failed and the national policy was officially changed to one of voluntary integration (Table 2.1) (Rowley, 1971). There was a rapid dismantling of the previously highly regulated systems of missions, stations and government settlements (Hunter, 1999). Control of the previous missions was transferred first to state and territory governments, and later to Aboriginal self-government, but there was little handover, training or support for Aboriginal people to take responsibility for the associated functions. Rather than prompting a return to traditional Aboriginal social structures, these rapid changes resulted in a default to a wider institutional network of services related to broader welfare dependence, including health, education, housing, police, corrections and family services. The result was further compromises to the social capital of Aboriginal communities (Hunter, 1999).

Citizenship as a result of the 1967 Referendum had extended Aboriginal people’s rights such as equal pay and the right to purchase alcohol. But the lack of willingness and capacity in the pastoral industry to provide equal wages, exacerbated by the global economic crisis of the early 1970s, meant that significant numbers of Aboriginal people were forced to relocate from pastoral properties to the fringes of country towns and to missions and government reserves, becoming dependent on welfare (D. Martin, 2001). Excluded from the broader structures of Australian society, such as employment, training and education, the effect of exposure to a passive welfare culture and legally available alcohol following citizenship led to a rapid social breakdown in many Aboriginal communities (Pearson, 2000).

By 1970, Aboriginal leaders had become concerned with the politics of land rights and self-determination (Thomas, 2004). In 1972, a national policy of Aboriginal self-determination was established by the Whitlam Labor government (Table 2.1). Although the underlying community development model was poorly articulated (Robbins, 2010), the policy of self-determination emphasised the empowerment of Aboriginal community-level organisations “as the primary instruments of Aboriginal authority at the local and community level” (Whitlam, 1972, p. 697). For the first time, Aboriginal people formed national representative bodies: the National Aboriginal Consultative Committee (1973–77), followed by the National Aboriginal Conference (1977–85). With a change in government, from 1975, the national policy was retitled Aboriginal self-management (Table 2.1).

The policies of self-determination and self-management and associated legislative, bureaucratic and social reforms continued to encourage Aboriginal efforts towards autonomy. Aboriginal community-controlled land, health, housing, law and other organisations and professional groups developed along with grassroots movements. Examples were the first Aboriginal community-controlled health service established in Redfern, Sydney, in 1971. In 1972, the Tent Embassy was erected on the lawns of Parliament House in Canberra in response to the then Prime Minister’s Aboriginal policy announcement, which failed to recognise Aboriginal rights to land or compensation. The Embassy, which promoted Aboriginal sovereignty, has existed intermittently since then, and continuously since 1992.

From the 1970s, special entry enclave training programs were developed and implemented throughout Australia by the Commonwealth Government on a trial basis at a small number of tertiary institutions to improve access to training for Aboriginal people (Roberts, 1998). Their prevalence increased substantially in the 1990s in response to recommendations by the Royal Commission on Aboriginal Deaths in Custody (Commonwealth of Australia, 1995) and ATSIC (1994) for culturally appropriate, meaningful and outcomes-oriented training programs for the staff of Aboriginal organisations and other Aboriginal people.

The first National Aboriginal Health Strategy was developed in 1989 to provide Aboriginal people with a framework for improving equity of access to health services and facilities by focusing on public health infrastructure (Table 2.1). The framework was both consistent with the communitarian world view of Aboriginal people and influenced by international shifts in thinking about health, such as those articulated in the 1986 Ottawa Charter for health promotion, which advocated as its basic tenet the empowerment and enablement of people to care for their own health (Henry, Houston, & Mooney, 2004; World Health Organization, 1986). The Aboriginal health strategy viewed health as a social justice issue:

a matter of determining all aspects of their life, including control over their physical environment, of dignity, of community self-esteem and of justice. It is not merely a

matter of the provision of doctors, hospitals, medicines or the absence of disease and incapacity... life is health is life... (National Aboriginal Health Strategy Working Party (NAHS), 1989, p. ix).

In 1990, the Aboriginal and Torres Strait Islander Commission (ATSIC) was established. ATSIC was the first Australian representative body that provided a voice for Aboriginal and Torres Strait Islander people while also operating as a government agency. ATSIC's legislative aims included maximum participation, the development of self-sufficiency and self-management, and the furtherance of the economic, social and cultural development of Aboriginal people (Behrendt, 2005). The overarching goal of ATSIC (1994) was:

to secure the empowerment of our people so that, through self-determination, we can make the decisions that [a]ffect our lives and share in Australia's land, wealth and resources, contributing equally to the economic, social and political life, with full recognition of our Indigenous cultural heritage as the First Australians. (p. 4)

From the early 1990s, however, a broad economic rationalism prompted increasing political and social concern about Aboriginal people's high levels of welfare dependency. The concerns were associated with rising unemployment and poverty in the Australian economy in the late 1980s and early 1990s; attributed to a lack of economic productivity and the effects of globalisation. Advocates of free-market economics had gained influence in business and government and blamed rising unemployment and poverty on increased Asian migration, multiculturalism and separate Aboriginal policies (Australian Centre for Industrial Relations Research and Training (ACIRRT), 1999; Blainey, 1984; Chipman, 1985). The concerns about Aboriginal welfare dependency prompted a renewed interest in Aboriginal economic independence and employment creation. ATSIC was mandated to develop initiatives to stimulate Aboriginal economic development, employment creation and health improvement.

The reconciliation speech of then Prime Minister Paul Keating, in Redfern in the same year as the rally, demonstrated some understanding and support from the broader Australian society for Aboriginal struggles to deal with the broad effects of the historical experiences associated with colonisation. He urged all Australians to move forward through a:

need to ...open our hearts a bit. All of us. Perhaps when we recognise what we have in common we will see the things which must be done...If we open one door, others will follow. (Keating, 1992)

Nevertheless, a change of government conditions heralded the introduction of a national Aboriginal policy of new mainstreaming in 1996. The increasing influence of neoliberalism and globalisation reduced Australians' tolerance and compassion for celebrating cultural diversity

and trusting that Aboriginal people were better placed than non-Aboriginal Australians to know what worked for Aboriginal people (Henry et al., 2004; Walker, 2004). Despite initiatives for Aboriginal autonomy, Maddison (2009b) claimed that real self-determination had never been tried in Australia. A key problem was the weak and compromised philosophical underpinnings of efforts where, ironically, aspirations for autonomy were assumed within assimilationist practices.

The culmination of experiences of their loss of lands; separation from families, identity and culture; and exclusion from Australian society, brought Aboriginal people and their supporters to the streets of central Adelaide on the day of the rally. The subsequent efforts of Aboriginal Australians and their allies to promote and support Aboriginal empowerment in spite of these experiences are illustrated by the case of FWB development and implementation.

### **Taking Responsibility and Control**

The fourth concern raised by protestors at the rally was a call for self-responsibility, control and opportunity for Aboriginal people to improve their living situations. I elaborate on this fourth concern by describing the efforts of Aboriginal people and their allies to respond to the legacy of the historical concerns. I describe the development of FWB as one case of program development which linked these concerns directly into its theoretical framework, program logic and structure.

#### **Designing the FWB program.**

As elaborated in Chapter 1, the genesis of FWB took place as a response to the challenges of promoting the long-term employment and economic development of South Australia's Aboriginal people. At the time of the 1992 rally, Aboriginal South Australians experienced considerable and sustained disadvantage, with cumulative and interrelated health and social effects having resulted from the long history of Aboriginal poverty and marginalisation (Zubrick et al., 2010). For example, in Adelaide, low educational attainment levels, high unemployment and dependency on social security prompted high levels of stress in households and ensuing violence (Brice & Project Team, 1993). There was a: "familiar brew of underlying economic [in]security in the community (with a great number of Aboriginal men, for example, out of work) and family stress not being dealt with adequately by existing agencies for many reasons" (Brice & Project Team, 1993, p. 79). Brice & Project Team (1993) reflected that:

[...] it would seem that racism has had a massive impact on the employment of Aboriginal people in Adelaide, leading some to periodically go to the country again to try to escape the poverty, housing shortages and insults – regardless of the inadequacy

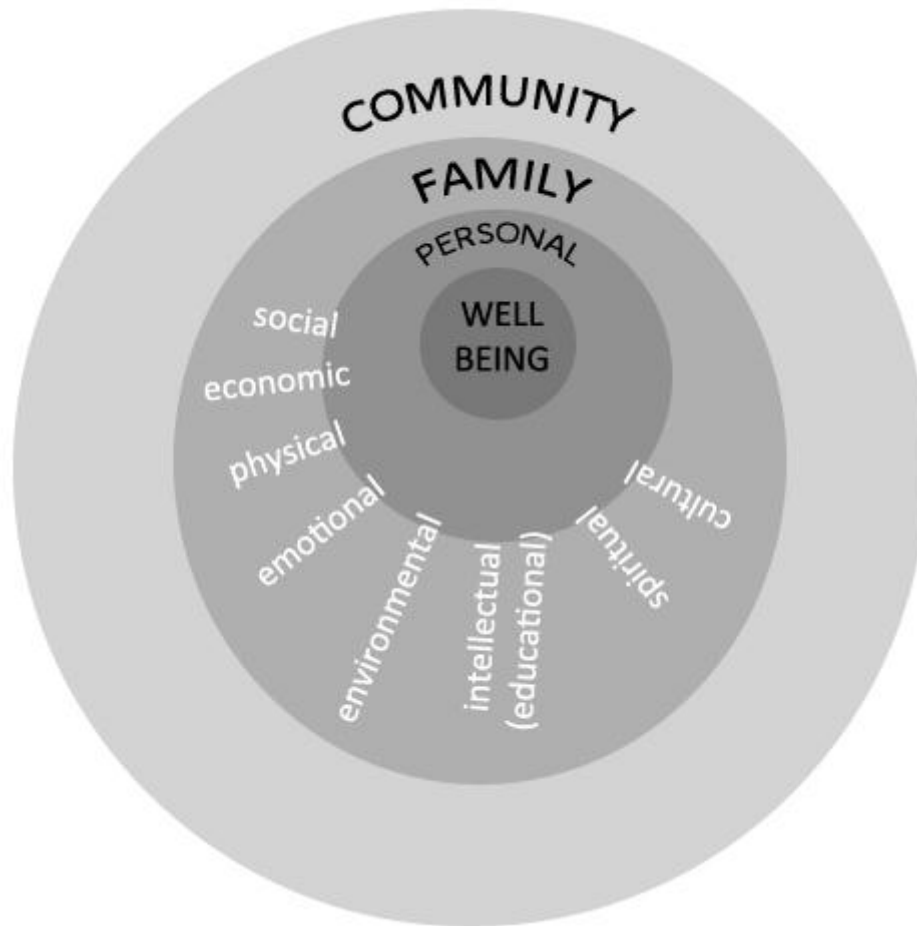
of resources and facilities there. Conversely, it has pushed some into the city when present in small country towns. (p. 15)

Related to the dire educational and employment outcomes were the worst health statistics of any population sub-group in Australian society, as there had been throughout the entire period of colonisation (Hugo, 1990). Standardised hospital separation rates for the 17,380 Aboriginal people who lived in South Australia (7,126 in the capital of Adelaide) indicated levels of Aboriginal morbidity that were 2.2 times higher for males and 2.3 times higher for females compared to non-Aboriginal people (Australian Bureau of Statistics (ABS), 1992). Disparities in age-specific hospital admissions were even more striking, between five and six times higher for males aged 40–44 and females aged 65–69 (Brice & Project Team, 1993).

Recognising the interrelated nature of education, employment, health and wellbeing, the FWB program originators set out to establish and support a long-term Aboriginal economic development process aiming to: “overcome the various social and personal barriers preventing full employment by supporting people to meet their higher level needs as determinants and precursors to wellbeing, employment, and community development” (Aboriginal Employment Development Branch, n.d.). The program originators theorised that the social breakdown of Aboriginal extended families and clans, and their traditions and customs, had resulted from the historical processes of colonisation, which had propelled Aboriginal Australians from their collective tribal tradition into a competitive and individuated Western society. Consequent to the social breakdown of families, there had been significant loss of identity, role, function, purpose and direction, and a reluctance to develop and advance the needs of the individual, or to allow others to do so. This loss of identity and social and family breakdown was accompanied by a loss of inner power and strength, previously met by spiritual beliefs and practices; loss of support and assistance by the extended family for parenting; divisions between men and women; deep wounding, anger, sadness and depression reinforced by racism; the loss of contact between family and clan members due to welfare and urban housing policies; and the denial and devaluing of Aboriginal language, culture, beliefs and practices (Aboriginal Employment Development Branch, 1993). In short, in contemporary Australian society, Aboriginal people found it challenging to meet their higher level needs and actualise their potential. These needs included belonging, identity, purpose, love, spirituality, self-actualisation and cultural fulfilment (Maslow, 1943, 1959).

Considering responses to this situation, the program originators referred to theoretical models of change. They included psychological and spiritual self-development concepts from psychosynthesis (Assagioli, 2000), and a three-levelled community development approach comprising a continual action learning cycle to reflect and act upon practices, activities and procedures; directions and purpose; and unity and identity (Dalmau & Dick, 1984, 1991). The

resultant FWB approach was based on a comprehensive ecological model for promoting Aboriginal development and wellbeing at all levels (see Figure 2.1).



*Figure 2.1. Model for promoting Aboriginal development and wellbeing.*

Source: adapted from Aboriginal Employment Development Branch, 1994a, 1994b

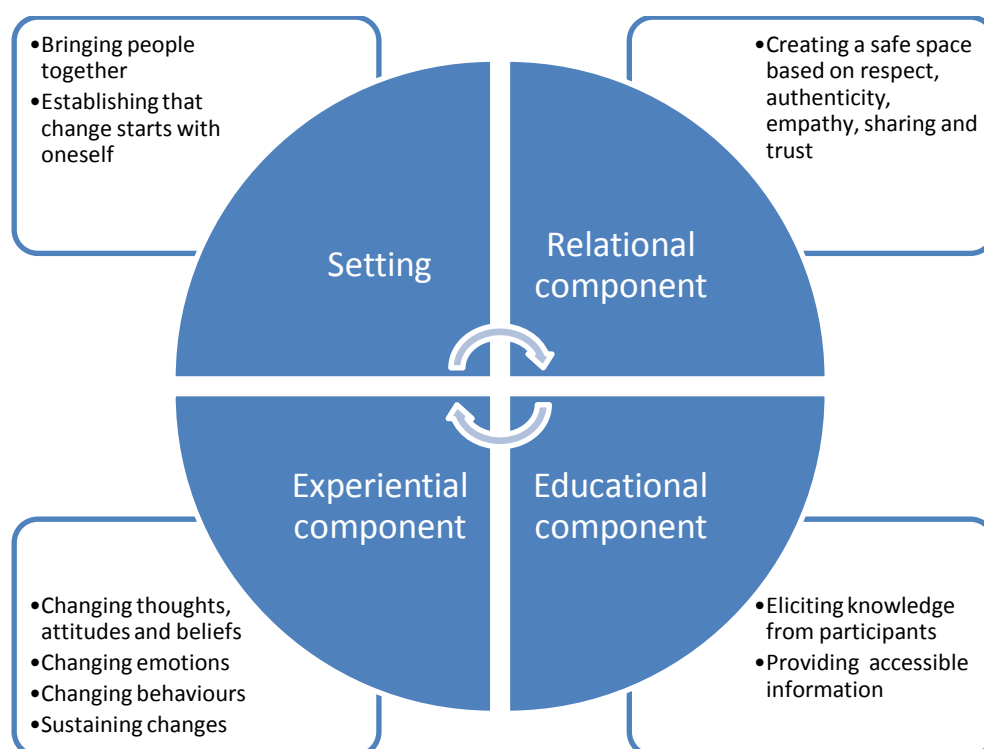
Consistent with the guiding ecological approach, FWB was premised on the concept that community development and employment should start with personal development, considering individuals' personal blocks and barriers to change and providing opportunities for group interaction prior to addressing community development issues (Aboriginal Employment Development Branch, 1993). Important in the model were personal issues such as self-nurturing and re-parenting; personal and cultural identity; acceptance, recognition and integration of body, mind and spirit; developing will and purpose; cathartic release of emotions and addictions; self-forgiveness; and independence and self-responsibility.

Once a participant had considered these issues, relationship issues might be considered. These included communication and understanding; conflict resolution; forgiveness, reconciliation and healing; parenting skills; love and nurturing; interdependence; and other

specific issues for men, women, parents or children. Finally, a participant might focus on issues concerning relationships between groups including respecting and understanding differences; conflict resolution; forgiveness, reconciliation and healing; sharing, cooperation and learning from each other; and interdependence (Aboriginal Employment Development Branch, 1993). Missing, though, were explicit links to employment creation or training providers as the program was based on the assumption that participants would naturally choose employment or training pathways once they were able to assert more control over their personal lives.

### **FWB program logic.**

The resultant program logic developed by the program originators is depicted in Figure 2.2. The first component of the model relates to the setting, whereby people were brought together in small interactive participant groups around the premise that individuals were responsible for their own wellbeing and had the capacity to take control of their lives and make positive changes to improve their day-to-day situations. The second relational component consists of the creation of a safe space, whereby group relationships were established based on respect, authenticity, empathy, sharing and trust. The third educational component consists of eliciting knowledge from participants and providing information using accessible, simple language and experiential exercises. These components focus on topics such as human qualities, interpersonal relationships, and beliefs and attitudes. The fourth experiential component consists of guiding participants to recognise their own experience and knowledge, inner qualities, strengths and basic needs. Change was facilitated through exploring effective and less effective ways of dealing with problems, relationship patterns, emotions, grief, conflicts and crisis. Participants were supported to open up and share with others, practice problem and conflict resolution, identify change objectives and implement changes, become change agents in their family and community, and reclaim their traditional wisdom (Laliberte, Tsey, & Haswell, in press).



*Figure 2.2. FWB program logic.*

Source: adapted from Laliberte et al., in press.

### **FWB program structure.**

Following an early community development planning phase (described in Chapter 5), the program was developed as a 120-hour Certificate II course in Family Wellbeing and a 180-hour Certificate III in FWB facilitation skills. Both courses were formally accredited through the national vocational education and training sector (Table 2.2). Stage one, originally called foundations in counselling, was described in the original facilitator’s manual as supporting the process of building “community support, help(ing) people find inner strength, heal(ing) the hurts from the past and learn(ing) to cope with grief and stress in a new way” (Aboriginal Employment Development Branch, 1998, p. 14). Stages two to four, counselling skills, changing the patterns, and opening the heart, were designed to assist community members to deal with issues of grief and loss, family violence, and spiritual integration (Verity & Stewart, 2002). The Certificate III in FWB comprised a fifth stage facilitator training plus a requirement to complete 150 hours of supervised FWB facilitation. This stage aimed to guide facilitators in managing the often sensitive group dynamics that emerged in FWB sessions. The accredited Certificate II and III FWB courses have provided graduates with pathways into further certificate-level courses in community services, as well as qualifying graduates for youth work, health roles and further local FWB implementation.

**Table 2.2***Modules of the FWB Certificate II and III (to 2010)*

<b>Certificate II</b>				<b>Certificate III</b>
<b>1: Foundations in counselling</b>	<b>2: Counselling skills</b>	<b>3: Changing the patterns</b>	<b>4: Opening the heart</b>	<b>5: Facilitation skills</b>
Qualities of a counsellor	The process of change	Caring for ourselves	Understanding relationships	Facilitator training
Basic needs	Life journey	Understanding family violence	Understanding ourselves	150 hours supervised facilitation
Understanding conflict and the process of change	Understanding loss	Skills in dealing with family violence	Expressing the inner self	
Conflict resolution	The grief process	Creating emotional health	Being centred	
Understanding emotions	Skills in dealing with the grief process	The cycle of abuse	Balancing the body, emotions and mind	
Crisis	Skills in crisis	Taking the next step	The wisdom of tradition	
Beliefs and attitudes	Building the inner qualities	Surviving the long-term effects of abuse	Expressing your gift	
Sensitivity as a counsellor	Counselling practice	The process of healing	The essence of family wellbeing	
Bringing it all together	Bringing it all together	Bringing it all together	Bringing it all together	

From 2011, the FWB course was restructured to come within the scope of revised national vocational education and training requirements. While the four stages of the original accredited Certificate II course were retained, these were relabelled and revised as four sections titled: understanding self and improving personal interactions; coping with grief and loss; addressing challenging behaviour; and integrating principles of wellbeing. An extra four sections were added: managing emotions; managing stress; communicating effectively; and

understand and recognise psychological health. In consequence, the duration of the Certificate II course was extended from a 120-hour program to a 220-hour program or six-month full-time equivalent course. The previous Certificate III program was subsumed under this Certificate II course, which now incorporates a skill set for facilitation training that includes six modules: training skills for family wellbeing, work experience and group work practicum, respond effectively to difficult or challenging behaviour, support group activities, provide work skill instruction, and contribute to assessment. This option adds an extra 270 hours to the Certificate II training.

Although there has been a clear fidelity to the original curriculum over time, the modular program structure has enabled FWB to be adapted, with different components delivered to meet situational needs. In some situations, the structured course was tailored for different issues or target groups; in others, the program was adapted radically with new curriculum components developed. Both were easily achieved while maintaining fidelity to the core modules.

#### **Other Aboriginal-specific programs.**

Clearly, FWB is just one of the many efforts of Aboriginal Australians and their allies since the 1992 Adelaide rally to take responsibility and control of opportunities to improve Aboriginal disadvantage. Responding to the calls of Eartha Kitt and many other advocates for improved Aboriginal wellbeing, a bevy of organisations and individuals worked to develop and implement Aboriginal-specific programs with diverse intents and purposes. Change agents included Aboriginal and non-Aboriginal people working in community-controlled and other local organisations, government or non-government organisation project officers, university researchers and teachers, other tertiary and registered training organisation teachers and coordinators, primary health care service health promotion and other health practitioners, and school teachers, principals and other staff.

Many Aboriginal-specific training programs were developed and implemented; encompassing diverse training and focusing on diverse Aboriginal health, wellbeing and development issues. They targeted community members, health workers and other professionals. Aboriginal-specific health promotion programs were designed to tackle issues such as alcohol and drug prevention and rehabilitation, smoking cessation, healthy lifestyle nutrition and physical activity, youth development, diabetes and cardiovascular disease prevention, antenatal care, and sexual health. Programs were delivered to community groups, clients of health and welfare services, in schools and elsewhere. Empowerment researchers also worked with Aboriginal organisations to adapt programs to local needs and priorities. As government-commissioned investigations documented the extent of Aboriginal social disadvantage and prompted the allocation of dedicated funding, the number of these programs

increased over time (Human Rights and Equal Opportunity Commission, 1997; National Aboriginal Health Strategy Working Party (NAHS), 1989; Swan & Raphael, 1995).

However, the situations of Aboriginal disadvantage for which these programs were developed and implemented have remained challenging. In specifying targets for improvement in life expectancy, child mortality, access to early childhood education, educational achievements and employment outcomes, for example, the Closing the Gap report (Commonwealth of Australia, 2010) (Table 2.1) stated:

In the more than 4 decades since the 1967 referendum, Australian governments have developed and funded policies and programs to improve the socio-economic status of Indigenous people, and overcome a long history of poverty and marginalisation. Progress has been made. Yet in 2009, despite the formal recognition of equality so many years ago, Indigenous people remain among the most disadvantaged Australians. Many simply do not have the opportunities afforded their fellow Australians and many are not able to participate fully in our national life.

International evidence from other colonial countries and Australian evidence of achievement of health targets has shown that it is possible to improve health equity (Kunitz, 1994; Ring & Brown, 2002). But many Australian indicators show that the structural conditions in Australia have not facilitated improved outcomes for the more than 500,000 Aboriginal people (2.3% of population) in Australia. As a broad indicator of health, the current gap between Indigenous and non-Indigenous Australians' life expectancy at birth is still estimated to be 11.5 years for males and 9.7 years for females (Steering Committee for the Review of Government Service Provision (SCRGSP), 2011). There has been little change since 1991 in most health, education (literacy and numeracy) and housing (overcrowding) indicators. Rates of child abuse and neglect and adult imprisonment have increased (Steering Committee for the Review of Government Service Provision (SCRGSP), 2011).

The indicators clearly point to a need to reconsider the effects of the historical determinants such as the loss of their lands, separations from families, identity and culture, and exclusion from mainstream Australian society on Aboriginal health, wellbeing, development and education. But, as suggested by Brands and Gooda (2006), there may be no magic bullet for improving Aboriginal health and wellbeing. Instead, there will be a need to both attend to the structural conditions, to ensure that they enable and provide opportunity rather than constrain Aboriginal empowerment; as well as supporting incremental improvements in extant programs and services.

Enabling the transfer of empowering Aboriginal programs may provide one potentially cost-effective contribution to improving a range of Aboriginal Australian development, health and wellbeing, and educational outcomes. However, although program and service transfer

across sites and situations occurs, there has been little documentation of the processes for transfer (McCalman et al., 2012). This lack of documentation has made it difficult for health, wellbeing or education practitioners, researchers and others to conceptualise program transfer processes or their effects.

## **Summary**

The protestors at the 1992 rally were concerned about the loss of their lands; separations from families, identity and culture; and exclusion from mainstream Australian society which had resulted from the British colonisation of Australia from 1787. These historical losses are important contributors to the current disadvantage and associated trauma and major stressors which are now faced by Aboriginal Australians on a day-to-day basis. However, despite broader structural constraints, Aboriginal people have made concerted efforts towards empowerment and self-responsibility.

The account provided in this chapter described the effects of these broader historical conditions on Aboriginal wellbeing, and their influence on the theoretical underpinnings of one such empowerment program (FWB). I then described the resultant program logic and structure of FWB as one of many Aboriginal-specific programs that have been developed and implemented to address the interrelated concerns of Aboriginal development, wellbeing, health and education. Although the indicators of Aboriginal disadvantage remain daunting, program transfer offers one option for incrementally improving a range of Aboriginal Australian concerns. As mentioned in Chapter 1, this gap in the literature related to program transfer provided a motivation for this study. These concerns are taken up again in Chapter 5 in relation to the ongoing trajectory of the transfer and implementation of FWB post-1993.

## **PART TWO: METHODOLOGY AND METHODS**

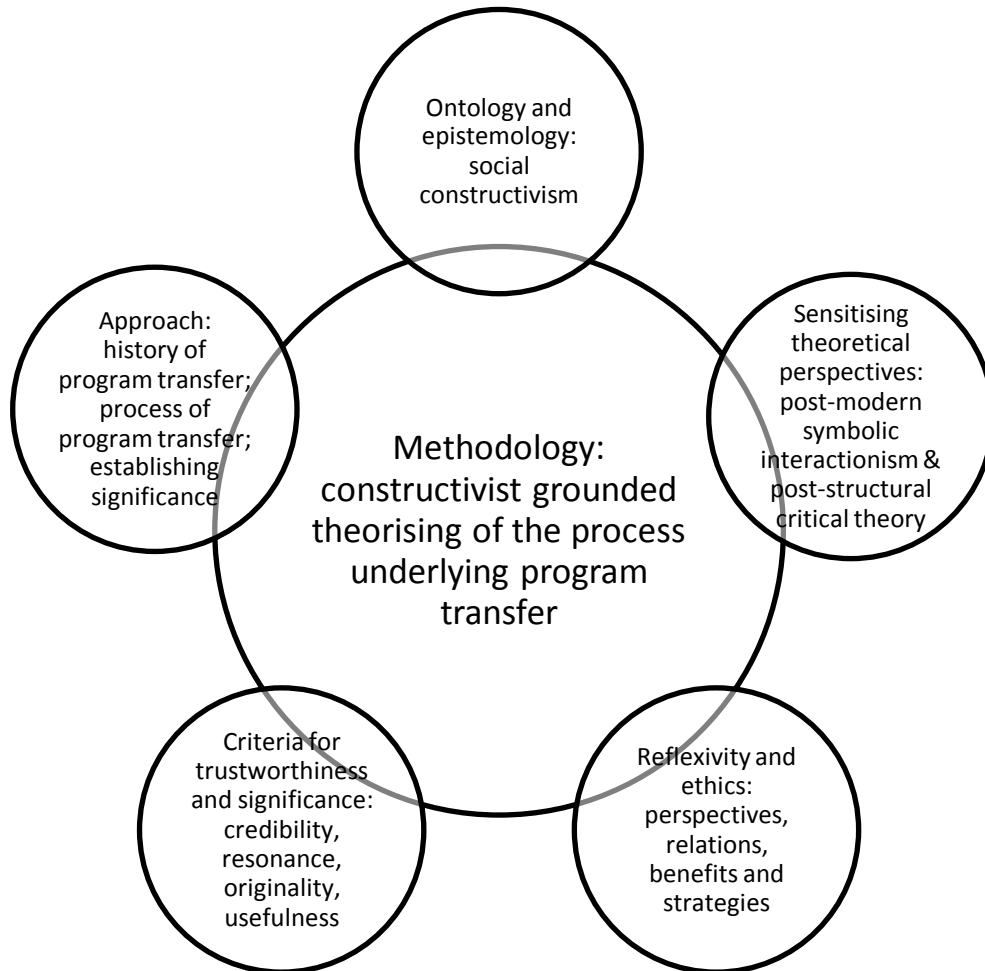
### **Chapter 3: Designing the Research Methodology**

#### **Introduction**

As introduced in Chapter 1, this study aimed to develop a theoretical perspective of the process underlying efforts to transfer an Aboriginal program across sites and situations, and to identify the implications for practice and policy. I needed to answer my primary research question through choosing an appropriate methodology and methods, and to justify these decisions based on their fit with the research question, as well as with my ontological and epistemological beliefs, ethical considerations, the theoretical perspectives which sensitised my inquiry and a sensitivity to the research population (Crotty, 1998, p. 60). In conceptualising how to undertake the research, I drew on the principles of decolonising research methodologies, which were developed by global Indigenous scholars, aiming to be respectful and to lead one small step further towards Indigenous self-determination (L. T. Smith, 1999, p. 128). Decolonising methodologies are concerned with how research can be practiced as a tool for reclaiming control over Indigenous ways of knowing and being. Decolonising methodologies prioritise Indigenous-defined and controlled research agendas and methods that facilitate Indigenous empowerment (Bishop, 2005; Rigney, 1999; Semaili & Kincheloe, 1999; L. T. Smith, 2005).

The five interrelated components of the research design are summarised in Figure 3.1. At the core is the constructivist grounded theory methodology, which was used to develop a substantive grounded theory of the process underlying program transfer. My ontological and epistemological assumptions are aligned with a constructivist view of the world and guided the study towards contributing to social justice. The sensitising theoretical perspectives included a bricolage of post-modern symbolic interactionism and critical post-structuralism to deal with issues of power, ethnicity and agency that were primary concerns in the study (Kincheloe, 2001). Reflexivity and ethical considerations were particularly important given the positioning of the study at the interface between Aboriginal and Western domains, and included issues such as whose perspectives would be included in the research, how research relationships would be managed, how Aboriginal people would benefit, and what strategies could be employed to act on the findings of the study. The criteria for trustworthiness and significance that I used to gauge the soundness and defensibility of the developing grounded theory were tailored by integrating validity questions for advancing social justice studies (Charmaz, 2005) with Aboriginal Australian health research criteria (National Health and Medical Research Council, 2003b). Locating these elements of the research framework determined the progression and context of the research outcome and the authenticity of evidence for the research results.

Though designated as discrete elements here, in practice, as Clarke (2005) articulates: “epistemology and ontology are joined at the hip, [so] methods need to be understood as theory/methods packages” (p. xxxiii).



*Figure 3.1. The research framework.*

This chapter describes the evolution of my research design and the balance that I struck between my methodology, ontology and epistemology, the sensitising theoretical perspectives, reflexivity and ethical considerations, and criteria for trustworthiness and significance. It was important for the auditability of the research to give a rich first-person account of the rationale for the methodology. First, I describe how I emerged the research design. Second, I introduce a spiral of grounded theory methodology (Mills, Chapman, Bonner, & Francis, 2007) and position this study along the spiral. Third, I describe the decisions I made to come to the research methodology, ontology and epistemology, sensitising theoretical perspectives, reflexivity and ethics, and criteria for trustworthiness and significance, including my resolution of tensions in this process. In Chapter 4, I describe the fifth element: the research approach used to develop

the history of program transfer, the process of program transfer and the significance of the theory. This description includes the generation and analysis of the data through mapping, charting, graphing, constant comparison, and comparison of the developed theory with other theoretical models.

### **Emerging the Research Design**

Qualitative research was suitable for pursuing a rich, detailed, insightful understanding of the experiences and socially constructed meanings and perspectives of those engaged in program transfer and for capturing the complexity of the underlying social process (Denzin & Lincoln, 2003). Yet, qualitative research is an umbrella term for a heterogeneous group of methodologies. There exist multiple theoretical underpinnings and different ways of thinking about knowledge, which create internal debates and tensions in relation to the approach (Schwandt, 2007). I needed to determine a methodology for my research study within this array.

Drawing on my prior research experience, and the predominant research methodology of the ERP, I initially considered framing the study on program transfer within a participatory paradigm. I planned to use the participatory action research cyclical framework of plan - act - observe - reflect (Kemmis & McTaggart, 2000) within extant community research projects in a range of Aboriginal Australian settings. I considered participatory action research as an appropriate primary methodology to research program transfer given its emancipatory, value-oriented approach which emphasises process, subjective and social meanings, and the co-construction of inquiry about significant practical issues for those who participate (Reason & Bradbury, 2008; Tsey, 2010). Particularly relevant to the study of knowledge transfer through a program, participatory action research cycles pragmatically integrate knowing and acting, negating the need to address the gap between knowledge and action that characterises much change-oriented applied research (Reason & Bradbury, 2008). I had already built relationships with some of the organisations and individuals involved in the transfer of FWB through long-term research collaborations, and many of the prospective research respondents were familiar with participatory action research frameworks. But I was concerned about my capacity to conduct participatory action research across multiple sites to explore specific local situations of program transfer within the scope of a three-year doctorate study.

Given the availability of considerable pre-existing data within the ERP from multiple projects with community partners, I considered utilising some of these sources in order to both reduce the research burden on potential research respondents and expedite the study. Data sources included DVDs and tape recordings of FWB reflective planning sessions and men's group workshops which could potentially be reanalysed to develop understanding of the decision-making processes underlying program transfer. There was also a body of ERP publications that could be analysed as secondary data. With my confirmation seminar looming, I attended a training workshop by veteran qualitative researcher David Silverman who

encouraged the use of naturally occurring data. Naturally occurring data includes research based upon data “which arises in subjects’ day-to-day activities”, such as the tape recording of actual counselling interactions (Silverman, 2005, p. 118). I developed a proposal to conduct a three-phased research study incorporating: 1) documentation of six ERP case studies of the inter- and intra-community transfer of FWB and men’s groups based on an analysis of extant published papers, reports and DVDs; 2) comparison across cases to identify the enabling and success factors for transfer; and 3) interviews with key agents involved in the six cases to reflect and feedback on findings and their relevance for practice and policy.

Logistical difficulties became apparent, however, when I started to explore analytic techniques for DVD recordings and secondary literature. Potential methods considered included direct coding of video data, including the digital media directly into the thesis, or transcription into word with coding methods such as peer coding, in-depth analysis of dialogue, gesture and context, or integration of detailed field notes into the transcripts of pertinent sessions (Silverman, 1993; Wang & Lien, 2012). But I struggled to envisage how any of these methods could be applied to analysing the extant recordings of FWB and men’s group interactions given the poor quality of dialogue and visuals recorded. To explore the potential of utilising the published papers and reports, I synthesised the findings of twelve ERP evaluations of men’s group and FWB implementation in diverse settings (to which I had contributed) using the seven-step process of meta-ethnography (Noblit & Hare, 1988). This preliminary exercise identified nine cross-cutting descriptive themes which were later used as sensitising concepts. However, I found that the meta-synthetic method produced higher order findings which were rather removed from the richness of the original FWB experience, and as Noblit & Hare (1988) cautioned: “aggregate[ed] or average[ed] results across cases is bound to lead to misinterpretations and superficiality” (p. 173). Synthesising only the ERP literature also opened the study to potential bias and unoriginality suggesting, at a minimum, the need to include studies by other authors.

Ethical challenges also became evident in the proposed research design. These included a need to obtain consent from more than 100 participants to utilise the DVD resources for a secondary study, and the challenges of how I could validate the findings. Further, three Aboriginal and Torres Strait Islander female colleagues took the opportunity of my research confirmation seminar to question the appropriateness of my working with Aboriginal men’s groups. Although I had worked effectively with men’s group leaders over several years, with clear boundaries having been established to delineate appropriate roles, I heeded their advice that the interpretation of Aboriginal men’s knowledge by a non-Aboriginal woman researcher within a PhD study was fraught with ethical challenges of legitimisation and representation. Such concerns prompted a revision of my preliminary research design. I decided to focus only on the FWB Program, treating men’s and women’s groups as sites of FWB implementation. Having

assessed the limitations of the extant ERP data, I began to realise the value of primary data for capturing the dynamic, situated and iterative process of program transfer.

Consulting with colleagues raised the possibility of using grounded theory. Two ERP colleagues were, at the time, developing grounded theory expertise (Bainbridge, 2009a; Whiteside, 2009), and another university colleague had published extensively about grounded theory methodologies and methods and their application within nursing studies (Birks, Mills, Francis, & Chapman, 2009; Mills, Bonner, & Francis, 2006; Mills, Chapman, et al., 2007; Mills, Francis, & Bonner, 2007). Exploring the literature, I found that grounded theory methods allowed for inclusion of multiple data sources, including quantitative data, secondary data, interviews, focus groups and the literature (Glaser & Strauss, 1967; Goulding, 1998). It could capture the dynamic process of program transfer through an iterative data collection and analytical method, rather than the more static approaches of thematic analysis or meta-synthesis. The particular processes of working with the data ensured the development of theory grounded in the experiences of those involved (Charmaz, 2000) and a consequent theoretical outcome of value to the research respondents. A grounded theory approach could be used to explicate their central concern, the underlying social processes and the interrelationships between elements (Charmaz, 2006; Glaser & Strauss, 1967). Within grounded theory, however, there had been a methodological spiral, based on differing epistemological shifts in social science inquiry since the 1960s (Mills, Chapman, et al., 2007). I needed to understand this spiral so I could position my methodology and depict the nature of the knowledge produced by this study.

### **The Spiral of Grounded Theory**

Grounded theory originated in 1967 with the publication of *The Discovery of Grounded Theory* (Glaser & Strauss, 1967). The late 1960s was a time when positivism increasingly dominated the social sciences and traditional sociological research approaches used logical deduction to verify or add to past studies. Positivist studies assumed a world view in which reality was knowable and observable; facts and methods were neutral, objective and value-free. The researcher could discover the objective truth about the intrinsic understandings and values of the people studied in order to predict and control natural phenomena (Charmaz, 2006; Crotty, 1998; Denzin & Lincoln, 2000; Guba, 1990). The founders of grounded theory, Barney Glaser and Anselm Strauss, were influenced by positivism but critiqued sociologists for giving “too great an adherence to verification as the chief mandate for excellent research” (1967, p. 2). Influenced by their empirical studies of dying in hospitals, they attempted to “bridge the gap between theoretically uninformed empirical research and empirically uninformed theory” by grounding theory in data (Charmaz, 2003; Goulding, 1998, p. 51). Their aims were to generate effective sociological theories from data through: “...a general method of comparative analysis”

(Glaser & Strauss, 1967, p. 1), and “to stimulate other theorists to codify and publish their own methods for generating theory” (Glaser & Strauss, 1967, p. 8).

From the start, Glaser and Strauss came from different philosophical and academic traditions, and these underpinned differences in their approaches to grounded theory method. Glaser was interested in how the strengths of both quantitative and qualitative approaches could complement each other, while accounting for the weaknesses of each (Bryant, 2009). Glaser asserted the positivist assumption that the discovery of truth that emerges from the data is representative of a real reality and his classic grounded theory was characterised as critical realist or modified objectivist (Annells, 1997; Ghezeljeh & Emami, 2009; Glaser, 1978). In contrast, Strauss was influenced by the pragmatists and symbolic interactionists (Mills et al., 2006). But he, and later co-author Juliet Corbin, vacillated between using post-positivist and constructionist methods and language; never directly addressing the underlying paradigm of thought that influenced their work (Mills et al., 2006). This vacillation may have reflected the changing moments of qualitative research; as suggested by Corbin (2009): “I realize that knowledge is constantly evolving in light of new experience and findings are “constructions” and not exact replicas of reality” (p. 39).

The philosophical differences between Glaser and Strauss became particularly apparent following Glaser’s (1992) strident critique of Strauss and Corbin’s publication of *Basics of Qualitative Research: Grounded Theory Procedures and Techniques* (1990). Glaser was concerned that their introduction of a conditional matrix to prompt consideration of the structural conditions of a situation of inquiry encouraged preconception or forcing of theory development (Glaser, 1992). In contrast, Strauss was committed to analysing the effects of the structural conditions on a phenomenon and its associated interactions. He stated: “I have found that this mode of analysis is essential to carrying out the research implications of this interactionist theory of action” (Strauss, 1993, p. 60).

Mills et al. (2006) describe a methodological spiral since the inception of grounded theory, with multiple versions having emerged. New generations of Glaser and Strauss’s students argued that, in the face of rapid social change, positivist methods were unable to capture social complexities and power differentials (Coburn, 2003; Morrissey, 2006). Instead, social science should value its interpretive and humanistic strengths in being able to capture the individual’s point of view, examine the constraints of daily life, secure rich and thick descriptions and incorporate an ethical dimension (Denzin & Lincoln, 2000; Flyvbjerg, 2001). Drawing from constructionism, which had developed in the 1960s, to encompass an acknowledgement that reality can comprise a multiplicity of truths and perspectives (Berger & Luckman, 1966), researchers from psychology, education and nursing began to evolve the method (Charmaz, 2000, 2006; Morse, Field, & Morse, 1996). They developed further

positivist, post-positivist, constructivist, objectivist, post-modern, situational and computer-assisted adaptations, to suit their various positions (Birks & Mills, 2011; Mills et al., 2006).

Kathy Charmaz (2000) was the first researcher to explicitly define and name her work constructivist grounded theory. She proffered an interpretation of constructivist grounded theory which:

[...] recognizes that the viewer creates the data and ensuing analysis through interaction with the viewed. Data do not provide a window on reality. Rather, the “discovered” reality arises from the interactive process and its temporal, cultural, and structural contexts. Researcher and subjects frame that interaction and confer meaning upon it. The viewer then is part of what is viewed rather than separate from it. What a viewer sees shapes what he or she will define, measure and analyse. (Charmaz, 2000, pp. 523-524)

The constructivist approach resulted in new methodological variants, leading Corbin to explicate: “I think there are almost as many types of grounded theory as there are people doing it” (Meetoo, 2007, p. 13). Morse (2009) identified three broad approaches:

1. the classic variety based on Glaser (1978, 1998, 2001, 2003, 2005);
2. the Strauss and Corbin variety, as exemplified by Strauss and Corbin (1998), Corbin and Strauss (2008) and (Corbin, 2007, 2009); and
3. the constructivist variety based on Charmaz (Bryant & Charmaz, 2007; Charmaz, 2000, 2005, 2006, 2009).

Relevant to this study was also a fourth approach developed by Adele Clarke (2005, 2009; Clarke & Friese, 2007). Like Charmaz, Clarke was a student of Strauss. Influenced by Foucaultian discourse, she extended the concept and application of Strauss’s conditional matrix further around the post-modern turn. She argued the:

*conditions of the situation are in the situation.* There is no such thing as “context”. The conditional elements of the situation need to be specified in the analysis of the situation itself as *they are constitutive of it*, not merely surrounding it or framing it or contributing to it. They are it...[T]he fundamental question, then is “*How do these conditions appear—make themselves felt as consequential—inside the empirical situation under examination?*” (Clarke, 2005, pp. 71-72, emphasis in original)

Based on her post-modern epistemological understanding that all knowledges are situated, partial, positional, complex, tenuous, unstable, contradictory, heterogeneous and fragmented, Clarke (2005) suggested that no method could provide universal, generalisable, permanent, stable, rational and homogeneous truths. Hence, although derived from grounded theory

methods, situational analysis could be used to provisionally theorise a phenomenon by identifying and analysing the elements in the situation and the relations between them, without necessarily reaching a core category.

Clarke (2009) brought four new theoretical concepts to the “grounded theory banquet table” (p. 198). First, she proposed a shift from social process and action to social ecology or situation as the root metaphor for grounded theorising. Second, she proposed moving beyond the knowing subject (the individual person as an agentic social actor) to focus instead on social discourse. Third was an explicit consideration of the non-human elements of a situation. Fourth was the inclusion of implicated actors and actants, including those who were physically present but silenced or ignored by those in power, and those not physically present but conceived, represented and/or targeted by others in a situation of inquiry (Clarke, 2005, 2009). These four concerns prompted Clarke (2005) to develop three interrelated analytical mapping tools to analyse situations of inquiry: situational maps, social worlds/arenas maps and positional maps. These mapping exercises provided a “research workout”, provoking the researcher to analyse more deeply (Clarke, 2005; Clarke & Friese, 2007).

Reviewing the methodologies along this spiral, I resolved that the two discrete but related strategies of constructivist grounded theory and situational analysis could be integrated to develop a trustworthy approach for developing a substantive theory of the process underlying program transfer across sites and situations. A constructivist approach to grounded theory (Charmaz, 2006) was suitable for conducting research in partnership with Aboriginal and non-Aboriginal collaborators and producing outcomes that could be relevant to Aboriginal priorities and aspirations. Situational analysis methods (Clarke, 2005) could augment constructivist grounded theory methods, taking account of the diversity across situations of program transfer and the conditions within episodes of program transfer to improve confidence in the credibility and resonance of the theory. Hence, understanding the grounded theory spiral led to my resolve to theorise program transfer across sites and situations, incorporating situational analysis within a constructivist grounded theory approach.

### **Methodology: Constructivist Grounded Theorising**

I utilised a constructivist grounded theory methodology to facilitate the development of theory directly interpreted from the diverse experiences and knowledge of research respondents who had actively transferred FWB. The methodology took into account how program transfer occurred, the situational issues and conditions under which it developed, the actions/strategies manifest in the process and the consequences of those actions (Strauss, 1993). I assumed that each research respondent would have a different perspective of program transfer. Knowledge would be mutually created through a relational process involving my interpretation of their

experiences and knowledge. As well, I needed to consider the influence of the structural conditions (Bainbridge, McCalman, & Whiteside, in press).

The implicit commitment to an analytical, open-ended inquiry grounded in the specific situation and experiences of the research respondents meant that the methodology could be used as a tool of decolonisation. I followed the example of two ERP colleagues who had also utilised grounded theory methods to attend to the concerns of Aboriginal research respondents. Bainbridge (2009) had developed a substantive grounded theory of Aboriginal women's agency based on the lived experiences of 20 urban-dwelling Aboriginal women, and found that the co-creation of meaning with research respondents through a narrative approach within interviews contributed significantly to circumventing power imbalances in the research relationships. Similarly, Whiteside (2009) had theorised Aboriginal empowerment using grounded theory methods which could be applied flexibly as "a set of principles and practices" (Charmaz, 2006, p. 9) to extant interview transcripts with FWB participants that she had previously contributed to creating. Both theorists attended to the situatedness of their research respondents according to their Aboriginality, place, gender and age, thus "turning away from acontextual description" (Charmaz, 2006, p. 271).

In considering my use of constructivist grounded theory methods, however, I was aware of significant differences between my study and those of Bainbridge and Whiteside. First, while their studies both considered how individuals experience empowerment or agency at the individual level, my study focused on the transfer of a program. Second, while both Bainbridge and Whiteside theorised the social conditions that constrained and enabled personal empowerment processes as surrounding the situations of their inquiry, I considered the conditions as within the situations of program transfer. In my study, the structural conditions directly influenced the transfer process and in turn were influenced by the actions of those engaged in program transfer. Hence, while all three studies consider processes whereby individuals developed agency and enacted change, the focus of my study went beyond individual agency to consider the enactment of program transfer. This difference in focus justified my amending the constructivist grounded theory methodology to incorporate situational analysis.

I used three situational mapping tools (Clarke, 2005) to focus my attention on the influence of the structural conditions and the considerable range of variance within and across episodes of program transfer. To account for the engagement of the fluidly bound collectives of individuals and organisations which had committed to transferring the program and their relatedness with the structural conditions, I used social worlds and arenas mapping. This mapping process helped to tell the history of FWB transfer in order to ground the substantive theory development in the diversity and complexity of local implementations across sites and situations. Such a history had not been documented and none of my research respondents had an

overview of the program's trajectory beyond their own experiential involvement. To account for the diversity across the locally situated experiences of program transfer, I used situational messy and ordered maps and positional maps. This analysis was consistent with decolonising approaches, which place importance on the heterogeneity of perspective, complexities and power relationships (L. T. Smith, 2005). The analysis thus contributed to the credibility and resonance of the substantive grounded theory of program transfer.

Glaser and Strauss (1965) set out the nature and necessary descriptors of a substantive theory. A substantive theory:

[...] must closely fit the substantive area in which it will be used [...] must be readily understandable by laymen [or women] concerned with this area [...] must be sufficiently general to be applicable to a multitude of diverse, daily situations within the substantive area [...] must allow the user partial control over the structure and process of the substantive area as it changes through time. (p. 259)

The substantive theory was developed through the constructivist grounded theory method of constant comparison which provided an explanation of program transfer by coming to a core category which described the central concern of research respondents and integrated each of the theory's various aspects (Chapter 4) (Charmaz, 2006).

Once the substantive theory had been developed, I also needed to determine its significance for practice and policy. Finding scarce relevant literature about program transfer per se, I therefore compared the theoretical model of the process underlying program transfer with theoretical models of knowledge into action from the Aboriginal Australian and international literatures. My intent was to establish whether the model was coherent with generic knowledge into action processes and whether it offered any new interpretations or insights. Hence, using constructivist grounded theory methodology, I analysed the nature and extent of FWB program transfer, achieved my primary intent of developing a substantive theory of the process underlying program transfer across sites and situations, and assessed the implications of the model for policy and practice.

### **Ontology and Epistemology**

Understandings about what exists (ontology) and how we can come to know (epistemology) are inherent in the theoretical perspectives that sensitise our research and inseparable from our chosen methodologies (Crotty, 1998). The construction of how we understand realities and produce knowledge is related to the ethics of care and responsibility that are inherent in researching Aboriginal social processes; these are not surprisingly complex (Bainbridge et al., in press). A range of historical, social and political complexities with respect to cross-cultural Aboriginal Australian research made it challenging to define my

epistemological understandings and assumptions about my own positioning, the positioning of research respondents and the nature of this research process.

I needed to determine my preconceptions about how the world works, which may have unknowingly influenced what I focused on and how I made sense of the research phenomenon (Charmaz, 2006). Reflecting on my philosophy about “what kinds of knowledge are possible and how we can ensure that they are both adequate and legitimate” (Maynard & Purvis, 1994, p. 10) was necessary to determine the effect of my epistemological understandings on methodological decisions in this study. I acknowledged that my positioning influenced how I understood realities; thereby influencing every aspect of this study, including the findings. I was embedded in the world that I studied and both my data and theorising were constructed through my past and present involvements and interactions with those engaged in program transfer (Charmaz, 2006). My preconceptions had been affected by my biography and experiences, including my ethnicity, culture, gender, time and place, political, professional and spiritual backgrounds (Corbin, 2009).

It was important to start by articulating my early assumptions, values and biases to ascertain how they might affect the research and to improve my competency with respect to research at this interface (Charmaz, 2006; O’Neil Green, Creswell, Shope, & Clark, 2007). I had been acculturated in New Zealand within a “culturally blind or colour blind community... [with]...racis(m) in more subtle ways than an overtly hostile one” (Huygens, 2007, p. 10). As a non-Aboriginal woman and feminist, educated and middle-class, middle-aged researcher, I struggled to come to terms with what role I could play, and what I could offer that would be useful. How would my own preconceptions affect the research? Was it my place to tell the stories of others, translating them primarily for Western audiences? Was there a risk that I could unwittingly do harm? As Flyvbjerg (2001) summarised Foucault’s work on reflexivity: “our ways of knowing—it requires work of the self upon the self” (p. 123).

Guided by my experienced supervisors, including an Aboriginal supervisor/mentor, I recognised that my constructivist epistemological understanding meant that the account that I constructed about program transfer was based on my interpretation of research respondents’ telling of their understandings. It was therefore a truth or a possible truth of program transfer—other researchers may have produced a different theory given the same situation. As Silverman (2005) points out: “meaning gets defined by people in different contexts” (p. 101). The thesis can therefore be seen as a “trace of a knowledge production episode” (M. Christie, personal communication, 2010), constructed with research respondents, rather than the production of knowledge that is universally or objectively true.

The different cultural lenses, roles and diverse situations of research respondents were also likely to influence their different constructions of meaning about the process underlying FWB program transfer. I was aware that there would be some experiences which I could not

access or know (Christie, 2006; Woodson, 2000). For example, an Aboriginal research colleague described the influence of social, historical and cultural forces on Aboriginal knowledge sharing:

Knowledge sharing for Aboriginal people is much deeper, because if you take knowledge to other places, you will have family connections in most of those places. You talk and find out the connections. So it goes much deeper. Most people find family members. Things like that quickly open up relationships and trust in communities; like you're one of them—one of the lost sheep. (Father Les Baird, personal communication, 2009)

It was therefore important to interview research respondents with a diversity of experiences and perspectives of program transfer in the study. Research respondents included Aboriginal and non-Aboriginal program developers, coordinators and managers, facilitators, adapters, researchers and evaluators, and advocates. My role was to listen carefully and responsively to their experiences and perspectives and to analyse and interpret findings, linking knowledge to action in order to contribute towards a decolonising intent (Bishop, 2005).

I identified the assumptions that I brought to this research endeavour, thus:

- my positionality and epistemology would influence every aspect of this study including the findings;
- I would enter into relationships with research respondents through conversation to construct knowledge;
- the level of trust and cooperation achieved with my respondents would be critical to the resultant quality of the study;
- those engaged in program transfer would tell me things as they perceived them, but would construct meaning according to their different experiences and contexts;
- the account that I could construct about program transfer would be based on my understanding and interpretation of how participants created their understandings and meanings of reality;
- context, values and the dynamics of power and control would affect the research;
- the grounded theory produced would be a truth or a possible truth of program transfer—other researchers would likely produce a different theory given the same situation;
- the research produced could provide a catalyst for change.

By coming to an ontological understanding that we create our own realities, I recognised an opportunity to create change at personal and societal levels. With awareness, the tension at the interface between Aboriginal and Western world views could provide fertile ground for research collaboration. Considering knowledge as subjective, temporary and local

meant that acknowledging the hidden or silent things could shift awareness of processes for improving situations within which the huge and entrenched inequalities in Australia were evident; thus contributing towards the development of a healthier society.

### **Theoretical Perspective: The Bricolagé**

Having established a constructivist epistemology, I identified sensitising theoretical frameworks that underpinned my application of the constructivist methodology (Crotty, 1998; Guba & Lincoln, 1994; Mills et al., 2006). There has been a great deal of debate in qualitative research related to the place of theory in the research project (Janesick, 2011). Some qualitative researchers rely heavily on theories drawn from the social sciences to guide their methodology and shed light on their findings (Charmaz, 2006). In contrast, in this study the sensitising theoretical perspectives were not a primary influence; rather I relegated them to the background until they became relevant for immediate analytic problems.

I found the lenses of post-modern symbolic interactionism and post-structural critical theory to be particularly relevant to the construction of a grounded theory of Aboriginal program transfer (see Table 3.1). These commensurable perspectives sensitised the research question, data generation and analysis, and the emerging concepts (Charmaz, 2006). Guba and Lincoln (2005) argue that theoretical perspectives can be blended together and utilised simultaneously, so long as they share similar axiomatic elements. The two perspectives were both inherently derived from a Western social constructionist epistemology and both emphasised understanding as abstract and interpretive, hence they: “fit comfortably together” (Guba & Lincoln, 2005, p. 201).

Drawing from multiple theoretical and philosophical perspectives in qualitative inquiry is bricolagé (Denzin & Lincoln, 1994, 2000, 2005, 2011). Bricolagé can be useful for enhancing the richness of a study and is becoming common in qualitative research where the “boundaries between paradigms are shifting” (L. Richardson, personal communication, 12 September 1998 in Lincoln, Lynham, & Guba, 2011, p. 100). Social, cultural, epistemological and paradigmatic upheavals of the past few decades imply that rigorous researchers now need to understand the diverse knowledge bases which give rise to research methodologies and, more confrontingly: “may no longer enjoy the luxury of choosing whether to embrace the bricolagé” (Kincheloe, 2001, p. 681). Employing multiple perspectives also signifies interdisciplinarity, another feature of this study. The two theoretical perspectives of the bricolagé that influenced this study provide structure for this section of the chapter. I briefly describe their epistemological and philosophical roots and primary concerns, but focus on their influence on my methodology and methods.

**Table 3.1***The informing bricolage of theoretical perspectives*

<b>Theoretical perspective</b>	<b>Post-modern symbolic interactionism</b>		<b>Post-structural critical theory</b>		
<b>Epistemology</b>	Social constructionism		Social constructionism		
<b>Philosophy</b>	Pragmatism		Critical theory		
<b>Primary concern</b>	Meaning of social process and interaction	Social worlds—collective action	Decolonisation	Empowerment	Phronesis
<b>Influence on methodology</b>	Theorising the process of program transfer including analysis of variance	Conceptual history of program transfer, structural conditions	Research approach, structural conditions	Research approach and conceptual history of program transfer	Research approach, interview guide
<b>Influence on methods</b>	Constructivist grounded theory, situational mapping	Social worlds mapping	The cultural interface	Multi-level framework	Ethics of care, reflexive research

**Post-modern symbolic interactionism.**

At its heart, the sociological theory of symbolic interactionism incorporates the notion of being able to put ourselves in the place of others (Crotty, 1998). Early symbolic interactionists drew from the pragmatist philosopher John Dewey (1910) who held that the meanings of phenomena are to be found in their embeddedness in relationships:

All knowledge...aims to grasp the meaning of objects and events, and this process always consists of taking them out of their apparent brute isolation as events, and finding them to be parts of some larger whole *suggested by them*, which, in turn, *accounts for, explains, interprets them*; i.e. renders them significant. (pp. 117-118, emphases in original)

The task of the researcher, therefore, is to enter respondents' worlds of meaning and action, observing and making explicit the particular understandings and interpretations of those engaged in the phenomenon of interest. Psathas (1973) urged that:

The situation must be seen as the actor sees it, the meanings of objects and acts must be determined in terms of the actor's meanings and the organisation of a course of action must be understood as the actor organises it. The role of the actor in the situation would have to be taken by the observer in order to see the social world from his [or her] perspective. (pp. 6-7)

As indicated earlier in this chapter, pragmatism and symbolic interactionism had informed the development of grounded theory through the founder, Anselm Strauss. Additionally, it had influenced the articulation of social constructionism (Berger & Luckman, 1966). Later, both Charmaz and Clarke also drew from the symbolic interactionist roots of grounded theory, developing constructivist and post-modern versions of grounded theory method. The post-modern concerns of knowledge as situated, partial, heterogeneous and fragmented resonated with the decolonising intent of this study and the situatedness of program transfer in time and place. Hence, post-modern symbolic interactionism and constructivist renditions of grounded theory comprised a relevant and commensurate "theory-methods package" (Clarke, 2005, p. xxxiii). Two aspects of post-modern symbolic interactionism were particularly pertinent to my study: the meaning of social process and interaction, and social worlds analysis.

### ***Meanings of social process and interaction.***

Relevant to my study was the recognition of symbolic interactionists that, through interaction, a researcher can become aware of the perceptions, feelings and attitudes of others and interpret their meanings and intent (Crotty, 1998). This was particularly useful given the situatedness of my study at the interface between Aboriginal and Western world views. The symbolic interactionist lens reminded me to attend carefully to the accounts of research respondents in terms of their perceived meanings and interpretations of program transfer, the social interactions that they had with others, and their interactions with the structural conditions that influenced program transfer. By interpreting the dialogue of those involved in program transfer, I could confidently interpret the meanings of program transfer to them (Blumer, 1969; Crotty, 1998).

### ***Social worlds and arenas.***

Concepts of social worlds and arenas were also useful, providing a framework for mapping the organisations and individuals who had collectively negotiated to transfer FWB,

their interrelated perspectives and positions, and the enabling and constraining structural conditions (Chapter 5). Social worlds are “groups with shared commitments to certain activities, sharing resources of many kinds to achieve their goals, and building shared ideologies about how to go about their business” (Clarke, 1991, p. 131; Strauss, 1978). Social worlds act through organisations but also through the actions of their individual members (Strauss, 1987, 1993). They generate shared identities, perspectives and ideologies among participants that then form the basis for negotiation of conflict, exchange of ideas, and cooperative, if sometimes reluctant or temporary, individual and collective action. Social worlds often have a core of highly involved people but also marginal participants and participation remains highly fluid. Since social worlds have “changing, porous boundaries”, people characteristically have memberships in a multiplicity of worlds (Clarke, 2005, p. xxix). The interrelated actions of individuals involved in FWB transfer as “constituted through collectivities, and collectivities as constituted through interaction with other collectivities” were made explicit and analysed through the social worlds maps (Clarke, 2005, p. 55).

I also mapped the transfer and adaptation of FWB across five social arenas. Social arenas result from interaction within and between social worlds which are focused on a given issue (Strauss, 1993). As stated by Strauss (1993):

Arenas exist at every level of organisational activity, from the most microscopic to the most macroscopic. As whirlpools of argumentative action, they lie at the very heart of permanence and change of each social world. By the same reasoning, arenas are central to the creation and maintenance of social order. (p. 227)

Social arenas are constantly in flux as a result of the actions of layered mosaics of social worlds, which may act as constraints on the work of another world or provide resources or opportunities. Social worlds and arenas mapping processes were thus useful for analysing the historical transfer of FWB (Chapter 5).

### **Post-structuralist critical theory.**

The second sensitising paradigm was post-structural critical theory. Critical perspectives seek to examine and explicate the hidden structures of power within social structures and the disempowerment of particular individuals, groups, and ways of being or knowing. They link a comprehensive explanation and criticism of the historical origins of socially and politically accepted social arrangements as well as seeking to understand how victims of such social arrangements come to accept and even collaborate in maintaining the status quo (Cannella & Lincoln, 2009). Hence, critical theory refers to theorising human interaction based on a struggle for power, and the development of a society without injustice through emancipation from practices and beliefs that disenfranchise human beings (Bohman,

2008; Lincoln et al., 2011). Relevant to this study, Lincoln et al. (2011) argued that the aim of the critical researcher is not just to understand, but to understand a way of producing a fairer society and to serve as an activist and a transformative intellectual.

I drew particularly on the post-structuralist critical theory approach, which acknowledged structural injustices, but focused on how power is exercised rather than on the structures of oppression. The exercise of power was theorised by Foucault not as something possessed by certain dominant groups, but which occurred everywhere and was employed within all interactions (Foucault & Gordon, 1980; Foucault & Hoy, 1986; Foucault & Rabinow, 1997). Power was integral to relations and could be appropriated, reappropriated and exercised in a constant backward and forward movement through strengths, tactics and strategies (Flyvbjerg, 2001). Power could therefore be viewed as a potentially productive and positive force, rather than exclusively restrictive and negative (Foucault & Gordon, 1980; Foucault & Kritzman, 1988). The productive manifestation of power could occur through: “its ability to empower, to establish a critical democracy, to engage marginalised people in the rethinking of their socio-political role” (Gauntlett, 2008; Kincheloe & McLaren, 2005, p. 309). Real change required people changing themselves towards “the kind of relationship you ought to have with yourself”, as well as changing social and economic structures (Foucault, 2000, p. 263). Thus, through local concerns and actions, people had the potential to challenge oppressive practices and foster socially just approaches (Healy, 2000). My intent to theorise the process underlying the transfer of an Aboriginal empowerment program resonated with these central concerns of post-structural critical theory of analysing the workings of power and oppression at personal and structural levels, and the goal of individual and social transformation (Ife, 1997).

The primary focus of power in this study was on negotiation for program transfer across Aboriginal/non-Aboriginal worlds. Also to be considered were oppressions related to gender and socioeconomic class. For example, Aboriginal women experienced multiple “intersecting oppressions” of sexism, racism and classism (Collins, 2000, p. 273), but nevertheless had played decisive roles in all aspects of program transfer. Disparities in socioeconomic status and levels of educational achievement were also evident; for example, those engaged in program transfer included high-level university and government professionals as well as community-based men’s and women’s group leaders and health workers; these disparities were likely to influence capacity and interactions to transfer the program (Mayo & Tsey, 2009a). I therefore considered critical theory to be useful for explicating the influence of culture, gender and class within the data, and for understanding the transformative potential of the findings for practice and policy. I identified three primary influencing concerns of post-structural critical theory for my study: decolonisation, empowerment and phronesis.

***Decolonising approaches and the cultural interface.***

The persistent concerns of decolonising research agendas regard how research can be practiced to benefit those with whom collaboration occurs. After conducting and reviewing decolonising research, Swadener and Mutua (2008) reflected:

We see the distinctive hallmarks of decolonising research lying in the motives, concerns and knowledge brought to the research process. We contend that decolonising research is defined by certain themes and defining elements and concepts that arise ... Furthermore, we would argue that decolonising research is performative – it is enmeshed in activism. (p. 33)

Concerns for activism in the Australian context stem from failures of past endeavours to improve Aboriginal health and other social and economic outcomes (Sherwood, 2010). Sherwood (2010) argued that the primarily problem-focused approach of past research projects, based on a Western cultural framework of meaning and interpretation, have exacerbated the poor health status of Aboriginal people through silencing Aboriginal voices and views, subjugating Aboriginal knowledges and solutions, and producing invalid data that has led to poor decisions. Extending the decolonising approach, non-Aboriginal researchers working with Aboriginal populations have come to recognise the significance of this framework for collaborating to effect change (Muller, 2007).

I engaged the decolonising framework of the cultural interface simultaneously with the social worlds framework to guide exploration of the structural conditions of negotiations, discourses and interactions to transfer the FWB program. The cultural interface is the boundary between Western and Aboriginal domains, where all of our various discourses and constructions of meaning intersect and influence practices, policies and everyday interactions (Nakata, 2002; Walker, 2004). At the interface, Aboriginal people can harness their agency for: “Indigenous attempts to achieve equity and self-determination on Indigenous terms” (McPhee & Walker, 2001, p. 14; Nakata, 2002). The concept of the cultural interface shifts perspective from discourses of marginality that can render Aboriginal people powerless or less authoritative. This is important because definitions of Aboriginal Australians as oppressed or marginalised “may derive from and reproduce colonial structures of thought—so that to proclaim oneself as marginalised or silenced people is to implicitly accept and to internalise the condition of marginality” (Connor, 1989, p. 233).

I used the concept of the cultural interface also to guide my engagement with research respondents, affirming Aboriginal epistemologies, knowledges and experiences. Decolonising research approaches such as the cultural interface promote research respondents as experts in their own lives, encouraging engagement in the research. New Zealander Pakeha (non-Indigenous) and Maori researchers Jones and Jenkins (2008) describe research collaboration

across the cultural interface as “working the hyphen” (p. 473), where the hyphen joins as well as separates. Working the hyphen involves the tension of acknowledging radically different memories of power and relationships between indigene and coloniser: “a space of intense interest” (Jones & Jenkins, 2008). By working across this hyphen, there was potential for the creation of new understandings of program transfer through positioning the researcher and researched as partners, with analysis and interpretations of the findings conducted through collaboration and negotiation of meaning (Bainbridge et al., in press; Denzin, 2007, 2010).

### ***Empowerment.***

As mentioned in the previous chapters, this study was framed within an empowerment research program and focused on an empowerment program. Empowerment approaches draw from critical theory concerns and discourses to consider the workings of oppression and powerlessness. As for broader critical theory approaches, empowerment has been understood and enacted based on either a consensus or conflict model (Flyvbjerg, 2001). I considered both the oppressive and productive aspects of power as they had enabled and constrained program transfer; both were simultaneously evident in the data. Oppressive forces, such as the impacts of government policies, racism, sexism and socioeconomic inequities were evident, but some individuals were able to exercise agency to transfer the program. Individual change was not necessarily contingent on social or structural change (Ife, 1997). This duality was consistent with Flyvbjerg’s (1998) reflection that such a contradictory positioning of consensus- versus conflict-based approaches are both possible and even simultaneously possible.

Empowerment frameworks encompass multi-levelled approaches. They promote an individual’s social responsibility and control over the challenges of day-to-day life and capacity to implement community-level initiatives through local organisations, while also working towards macrostructural reform (Tsey, 2008b). A multi-levelled empowerment framework, comprising individual, organisational and structural levels, sensitised my conception of the collectives of individuals and organisations involved in program transfer and the structural conditions affecting spread.

### ***Phronesis.***

The Aristotelian concept of phronesis, or practical wisdom, is concerned with deliberation about values and ethical action. Phronetic research aims to carry out analyses and interpretations of phenomena aimed at social commentary and social action (Flyvbjerg, 2001). Flyvbjerg (2001) contends that, in a contemporary world, the notion of phronetic social science as a philosophical framework can be integrated into research designs to promote responsive and innovative ethical research practices that link action and change. Consistent with the concerns of phronesis, my preference for “how [I] want[ed] to live the life of a social inquirer”

(Schwandt, 2000, p. 205) was to produce research that contributed to social justice and the amelioration of health inequalities between Aboriginal and non-Aboriginal Australians.

Phronesis was best achieved by an analysis of values and power in the situation of inquiry and why power was important to program transfer (Flyvbjerg, 2001). Phronetic questions had been utilised through prior participatory action research processes associated with FWB, and many of the study respondents were familiar with such reflective processes for analysing their activities (Tsey, 2010). Hence, my interview guide incorporated questions adapted from Flyvbjerg's suggested phronetic questions: "Where are we going? Is this desirable? What should be done? Who gains and who loses by what mechanisms of power?" (Flyvbjerg, 2001, p. 60) (Appendix C). This prompted research respondents to reflect on the role of power and ethics in program transfer and to generate a grounded theory that was useful for practice (Reason & Bradbury, 2006, p. 2).

### **Reflexivity and Ethical Considerations**

I applied for ethics approval for this doctoral study through an overarching Empowerment and Wellbeing research ethics application. The application also included four related collaborative participatory action research projects based on FWB. I identified ethical issues for this study, as per the broader application, including the need for informed consent from research respondents, confidentiality and privacy, and a slight risk that participation in the research could stir negative emotions or memories of past difficult events. Given the relatively small and tight-knit network from which I sampled interviewees, confidentiality was an issue. Although the focus of the study was not personal, I was conscious that there could be sensitivities caused by prior interpersonal or interorganisational conflicts or issues of which I was unaware. Before interviewing research respondents, I assured them that all raw data and interview transcripts would be de-identified, pseudonyms provided, care taken to ensure that they remained anonymous during networking (through emails etc.), and that data would be stored on a password-protected computer. Given the slim chance that research respondents could experience negative emotions or memories of past difficult events as a result of participating in this project, I was able to assure research respondents that I had been trained as a FWB counsellor and could either address issues directly or refer to my supervisors or other appropriate people. Similarly, if research respondents had concerns about my research conduct, the names and contact details for my supervisors, the James Cook University Ethics Officer and the Chair of Indigenous Australian Studies were provided.

My approach to informed consent responded to feedback from those who participated in early ERP studies to the effect that they found the process and the way the data was presented to be empowering. The approach included verbally explaining to all prospective research respondents the aims of the study, how the information would be collected and what would

happen to the data. I also provided information sheets and a consent form for interviews (Appendix D). The prospective research respondents were given the opportunity to ask questions, raise issues for clarification, and assured that they could say no. They were offered the transcripts of the interviews for their records and to check accuracy. If they agreed to participate, they were asked to provide written consent. Despite the claim by grounded theorists that member checking is unnecessary if grounded theory methods are applied appropriately, I considered that the cross-cultural context of my study also justified referring back to respondents to ensure that my interpretations and terminology were appropriate. Ethical approval was granted in November 2009 (H 3532).

Despite planning responses to ethical challenges in an ethics application, I needed to consider and resolve ethical issues as the research project progressed. Matters for consideration included decisions about what to study, which individuals were asked to participate, how I should engage with and position research respondents in the research, what methodology and methods were used, how I could achieve truly informed consent, how I could build trust so the knowledge shared could lead to meaningful results, what I should ask respondents, when to probe deeply, and what should be documented in the final thesis (Sternberg, 1985). The benefits of the research processes and how findings should be translated were also considered (Dunbar & Scrimgeour, 2006; Sherwood, 2010).

Considering these issues within an Aboriginal research study requires reflexivity, or critically aware self-evaluation to: “decolonise western research methodologies .... to claim our shortcomings, misunderstandings, oversights and mistakes” (K. Martin, 2003, p. 14). Consistent with post-structural critical theory approaches, reflexivity required grappling with questions such as who I should privilege epistemologically and how this would affect the representation of voices and the interpretation of findings, how I should represent the diversity and divergence within situations of program transfer, and how I could understand the multiple intersecting identities that shape the experiences and interactions of research respondents (K. Martin, 2003). Constructivist grounded theory methodology was aligned with an ethical and reflexive approach, and also with my personal philosophy. Throughout the study, I wrote reflexive memos to account for my considerations of ethical and other decisions. I described my reflexive practice and specific ethical issues in context as they arose throughout this chapter and Chapter 4.

### **Criteria for Trustworthiness and Significance**

Establishing the trustworthiness and significance of the study was critical to positioning this grounded theory as significant to practice and policy. As Lincoln et al. (2011) reflected:

Validity ...points to the question that has to be answered in one way or another: Are these findings sufficiently authentic that I may trust myself in acting on their implications? More to the point, would I feel sufficiently secure about these findings to construct social policy or legislation based on them? (p. 120)

The trustworthiness of the study depended on the credibility and resonance of my representation of features of program transfer that the account was intended to describe, explain and theorise. The significance of the study depended on the originality and usefulness of the findings.

Grounded theorists have differing perspectives on the need for the trustworthiness and significance of a grounded theory and on what methods can best be applied to do so. Best known in traditional grounded theory are Glaser's (1978, 1992) criteria of fit and grab, which enable a theory to predict, explain and be relevant. Fit refers to the ready (not forced) applicability of categories to and indicated by the data; and grab refers to the meaningful relevance and explanatory power of categories (Glaser & Strauss, 1967). However, constructivist understandings of the researcher as a co-constructor of meaning with respondents and a theory as an interpretation have led to revisions of criteria for the validity of a study through appraising theoretical constructions not as more or less true but rather as more or less informed or sophisticated (Charmaz, 2006; Guba & Lincoln, 2005; Hall & Callery, 2001).

I drew from the approach of Charmaz (2005) who suggested four validity criteria for grounded theory studies that purport to advance social justice inquiry: credibility, resonance, originality and usefulness. While not mutually exclusive, trustworthiness relates to credibility and resonance, while significance relates to originality and usefulness. Using these criteria, a researcher should demonstrate the fit of the theory to the empirical world that it claimed to analyse, a feasible understanding and explanation of this world, address problems and processes in it, and allow for variation and change to make the theory useful over time (Charmaz, 2005). Charmaz's criteria of credibility and resonance were consistent with the views of Clarke (2005) who argued that:

the groundedness of good traditional grounded theorising is not only in the data per se but... most deeply in the seriousness of the analyst's commitment to representing all understandings, all knowledge(s) and action(s) of those studied—as well as their own. (p. 3)

Of relevance to my study within an Aboriginal Australian context, I noted that Charmaz's (2005) criteria were similar to the National Health and Medical Research Council's (2003a) additional criteria, upon which the ERP had been premised (Chapter 1). To identify the trustworthiness and significance of this study, I therefore integrated the validity questions of

Charmaz (2005) with the additional criteria (National Health and Medical Research Council, 2003a). Table 3.2 outlines the tailored questions that I sought to answer in this and the following three chapters by explicating and justifying my methods and findings.

**Table 3.2**

*Tailored questions to determine trustworthiness and significance*

<b>Validity</b>	<b>Criteria</b>	<b>Questions</b>
Trustworthiness	Credibility	<p>Have I achieved intimate familiarity with the setting and topic?</p> <p>Are the data sufficient to merit my claims?</p> <p>Have I made systematic comparisons between observations and between categories?</p> <p>Do the categories cover a wide range of empirical observations?</p> <p>Are there strong logical links between the gathered data and my argument and analysis?</p> <p>Have I provided enough evidence for my claims to allow the reader to form an independent assessment—and agree with my claims?</p>
	Resonance	<p>Do the categories portray the fullness of the experience of program transfer?</p> <p>Have I revealed liminal and taken-for-granted meanings?</p> <p>Have I drawn links between organisations and individuals' experiences, when the data so indicate?</p> <p>Do the analytical interpretations make sense to those active in FWB program transfer and offer them deeper insights about program transfer?</p>
Significance	Originality	<p>Are the categories fresh? Do they offer new insights for transferring Aboriginal empowerment initiatives?</p> <p>Does the analysis provide a new conceptual rendering of the data?</p> <p>What is the social and theoretical significance of the work for</p>

		<p>Aboriginal empowerment, health and wellbeing?</p> <p>How does the work challenge, extend or refine current ideas, concepts and practices relating to the implementation and uptake of Aboriginal empowerment programs?</p>
	Usefulness	<p>Does the research address a priority Aboriginal issue?</p> <p>Does the analysis offer interpretations that Aboriginal people can use for their potential benefit in their everyday worlds?</p> <p>Do the analytic categories speak to generic program transfer processes?</p> <p>If so, have these generic processes been examined for hidden social justice implications?</p> <p>Is there potential for the research benefits to be sustained in relation to FWB spread or transferred to other programs beyond the life of the study?</p> <p>Can the analysis spark further research in other priority Aboriginal areas?</p>

(Charmaz, 2005; National Health and Medical Research Council, 2003a)

I endeavoured to establish trustworthiness for the study through reconstructing and justifying the credibility and resonance of the methods I used to develop the grounded theory of the process underlying program transfer (Chapter 4). In chapters 5 to 7, I attend to the significance of the study through indicating the originality and usefulness of the findings. The trustworthiness and significance of the study is revisited in the final chapter.

### Summary

In this chapter, I described the emergence of my research design and my process of grappling to understand where it fit around the spiral of grounded theory. I elected to use the methodology of constructivist grounded theory to develop a substantive grounded theory of the process underlying program transfer, based on the case of an Aboriginal empowerment program. Five interrelated elements of the constructivist grounded theory methodology were identified and described (Figure 3.1). The first four of these were considered in this chapter:

ontology and epistemology, sensitising theoretical perspectives, reflexivity and ethics, and criteria for trustworthiness and significance.

I identified my constructivist ontological and epistemological understandings for answering the research question. I acknowledged that my understanding and interpretation of how research respondents created their understandings and meanings of reality would influence my construction of a theory about program transfer. I described and justified a bricolage of two commensurable theoretical perspectives as sensitising themes that underpinned my chosen methodology. These were post-modern symbolic interactionism and post-structural critical theory. Symbolic interactionism in its post-modern form influenced my engagement with constructivist understandings of grounded theory method. This theoretical tradition also provided tools to analyse variance across situations, the influence of collectives of organisations and individuals, and the structural conditions influencing program transfer. The theoretical traditions of decolonisation, empowerment and phronesis, which are aligned with critical post-structuralist thought, also provided lenses through which I could understand and interpret the negotiations to transfer the program and its influencing conditions. I also utilised the tools of critical post-structural theories for analysing the history and process of program transfer. I identified ethical considerations and my use of reflexivity to determine whose perspectives would be included in the research, how research relationships would be managed, how Aboriginal people would benefit, and what strategies could be employed to advocate or act on the findings of the study. Finally, I established criteria for identifying the trustworthiness and significance of this constructivist grounded theory study.

## **Chapter 4: Applying Interpretive Research Methods**

### **Introduction**

This chapter describes the research approach used to develop the history of program transfer, the process of program transfer and the significance of the theory. The first part of the research approach deals with the historical account of program transfer, and was designed to address the first four research sub-questions: who are the agents of change; to what extent has program transfer occurred; to what extent has program adaptation occurred; and what conditions have enabled and constrained program transfer? I collected and analysed published studies and reports which described or evaluated specific applications of FWB, program planning documents and participant statistics, and data from interviews with individuals who had actively transferred the program. Data was analysed through social worlds and geographical mapping, charting and graphing, augmented by reflective memos.

The second part of the research approach theorises the process of program transfer and was designed to answer the fifth research sub-question: Why and how does program transfer occur across diverse situations? I interviewed research respondents who were engaged in FWB program transfer to obtain primary data. I identified their central concern and core process that facilitated that concern by applying the grounded theory iterative methods of concurrent sampling, data collection and constant comparison to the interview data.

The third part of the research approach establishes the significance of the grounded theory for practice and policy, and was designed to answer the sixth and final research sub-question: What are the implications for practice and policy? I compared the theoretical model identified in this study with other knowledge into action models described in the Aboriginal Australian and international knowledge into action literatures to establish whether the model was coherent with generic program transfer processes and whether it offered any new interpretations or insights about program transfer. The rows of the design matrix in Table 4.1 outline my research approach to answering the six research sub-questions. The table columns relate to the research questions, data needs, data sources, analysis method and findings for each.

**Table 4.1***The research approach*

<b>Research questions</b>	<b>Data needs</b>	<b>Data sources</b>	<b>Analysis method</b>	<b>Findings</b>
Who were the individuals responsible for program transfer; to what extent did program transfer occur; to what extent did program adaptation occur within transfer; what conditions enabled and constrained program transfer?	Historical account of program transfer	FWB papers, reports and project documents; interviews with those actively engaged in FWB transfer	Mapping, charting and graphing	Chapter 5
Why and how does program transfer occur across diverse situations?	Account of the process of program transfer	Interviews with those actively engaged in FWB transfer	Transcription, constant comparison including situational analysis mapping	Chapter 6
What are the implications for practice and policy?	Account of the significance of the theory for practice and policy	Aboriginal Australian and international knowledge into action literature	Compared the theoretical model to other models	Chapter 7

### **The Historical Big Picture of Program Transfer**

I did not intend initially to conceptualise a systematic history of FWB program transfer as one of three discrete methods of the research; rather, to simply use grounded theory methods to theorise program transfer based on the grounded experiences of individuals who had actively transferred FWB and to identify the implications for practice and policy. As the study progressed, it became clear that a discrete historical account was needed. As C. Wright Mills

(1959) advised: contemporary research projects “cannot be understood without reference to historical structures in which the milieu of their everyday life are organised” (p. 158).

Fisher and Strauss (1978) coined the term “the big picture” (p. 12) to describe the broad scope of knowledge required for sociological analysis, including the types of sites, collectivities and arenas and conditions of interest in a research inquiry. In this study, understanding the big picture required a systematic historical reconstruction and analysis of FWB program transfer, including the broader arenas within which program transfer had been constituted as well as the structural conditions influencing FWB transfer. The historical sequence, characteristics and extent of FWB spread had not been documented and none of the agents involved in FWB transfer had an overview of its trajectory beyond their experiential involvement. Feeding back my findings about the extent of FWB transfer during interviews, I found that research respondents were keen to hear stories about the program’s genesis and transfer. Some expressed identification with and pride in their contribution to collective effort to spread what they perceived to be a successful program; an unusual experience in the field of Aboriginal Australian health and wellbeing, where success stories are rare. Several people interviewed expressed surprise, excitement and a desire to further network with other mediators of program transfer. Based on the feedback from research respondents, I recognised that telling the bigger picture story would not only describe the broader settings for program transfer but also resonate with the experiences of and do justice to the efforts of those involved, hence creating useful research (Table 3.2).

### **Data generation and collection.**

Reconstructing the nineteen-year history of program spread required first drawing from published papers and evaluation reports, which provided empirical documentation of FWB implementation. The majority of published papers and reports had been completed by ERP researchers. Through literature searches and asking those involved in program transfer, I also located several papers and reports by researchers from Flinders University, the Australian Institute for Family Studies and Curtin University of Technology, of which I had previously been unaware. I found more than 60 documents (listed in Appendix E). However, there were gaps in the documented evidence. The first published program evaluation, for example, was not completed until seven years after the genesis of FWB and after significant program spread (Tsey & Every, 2000a). This delay in evaluation reflected the common developmental process for many Aboriginal empowerment programs, whereby originators focus on program development and piloting rather than evaluation; nevertheless, there was a gap regarding the early FWB program history. As the study progressed, I discovered that significant across-state and across-target group transfers had similarly not been documented.

Second, to fill identified gaps, I obtained information through interviews with those who had been directly involved with FWB. The sampling and interview processes are described in detail in the next section. Specific to this task, however, I developed a map of Australia showing the sites of FWB implementation, of which I was aware at the time, and asked research respondents whether they had been involved in these or other deliveries (Appendix F). I also asked whether they knew of other sites of implementation and whether they could provide FWB project documentation, such as evaluation reports. Through this method, I continued to uncover evidence of further deliveries.

Third, I collected FWB project planning documents and participant attendance statistics through a somewhat organic snowballing process by asking the research respondents, others who were referred by research respondents, and my own contacts through research relationships. For example, I was able to obtain the original planning documents for the genesis of FWB from a FWB originator as a result of referral by a research respondent. Similarly, I verified program attendance in various deliveries via email contact with several program coordinators/facilitators. Where there were gaps and inconsistencies in the data, I made judgements based on the plausible assumption that the information provided by research respondents who were directly involved or reports by those who evaluated the project at the time of delivery were most likely to be accurate. Where there were gaps in the information, I assumed further information based on the evidence I had. For example, I estimated participant numbers based on the average numbers participating in courses where participant numbers were known. To authenticate the credibility of my reconstruction of the history of FWB transfer (Table 3.2) and also maintain research relationships of respect, I emailed the chronological history of FWB spread from each of the main providers back to the research respondents associated with those provider organisations. I maintained confidentiality by sending discrete emails to each asking for any corrections to the chronology. I received responses acknowledging the emails but no suggested corrections.

I did not have the resources within a doctoral study to engage with all of the organisations that had delivered FWB. Despite thorough searches, it is likely that the total number of deliveries that I eventually discovered under-represented the actual extent of FWB spread, and that this underestimation was biased towards the earlier deliveries and the deliveries from South Australian and Alice Springs providers, of which I did not have insider knowledge. I counted each course delivery in a new site or to a new group as a discrete delivery so long as it comprised at least 30 hours of program exposure. As the South Australian and Alice Springs providers had provided mainly the longer accredited training courses, their effort was somewhat under-represented. Nevertheless, I considered this method of enumerating deliveries as suitable for obtaining an overview of program transfer across Australia (Table 3.2). The credibility of the process was evidenced by an email from the South Australian FWB program manager who

commented that: “This information is very useful for me, and your study on the course is very comprehensive to say the least. I am really impressed with your study and the way you have followed up on numbers of people that have completed or done the course” (E. Cook, personal communication, 14 March 2012) (Table 3.2).

These pragmatic methods of data collection were not preconceived but emergent strategies and operations designed to provide meaningful information to answer the research questions. Such organic and responsive research practices are common in field research where:

The field researcher senses the great complexity of social reality and sees the operational relation between discovery and creativity... he [or she] is never quite sure that his [or her] latest “finding” is critical or is the final one. More important to him [or her] than “nailing it down” is “linking it up” logically, theoretically, and empirically to other findings or discoveries of his [or her] own and others. Then, he [or she] may measure or test it (Schatzman & Strauss, 1973, pp. 8-9).

Such processes of data collection and discovery continued as the study progressed. New data led to avenues of exploration that I had not anticipated. As Schatzman and Strauss (1973) observed, it became feasible to ask and answer new questions through the research.

### **Analysing the big picture.**

As I obtained information, I used two methods to analyse the big picture of who and what were involved in situations of program transfer (Clarke, 2005). These methods were enacted concurrently with grounded theorising, which I considered the primary focus of this study (described in part two of this chapter). The first method was to develop social worlds and arenas maps to determine the organisations or groups involved in FWB transfer and their representative individual agents of change, the extent of program adaptation within transfer and the enabling and constraining conditions. The second was to develop maps, charts and graphs to determine the extent of FWB transfer.

I created social worlds and arenas maps which represented the organisations and individuals who had engaged in program transfer and the arenas of commitment and discourse within which they were engaged (Clarke, 2005). In developing the social worlds maps, I drew on the sensitising concepts of the cultural interface and multi-level empowerment frameworks (described in Chapter 3) to consider the influence of the Aboriginal and Western domains and individual, organisational and community levels of analysis. An example of an early map is provided in Figure 4.1. This map depicted four social worlds and their representative organisations that had interacted to transfer FWB: Aboriginal community, non-government and private organisations, government and academic worlds. The involvement of FWB at the centre

of these social worlds suggested the role played by the program in bridging worlds by creating an opportunity for dialogue on Aboriginal people's terms.

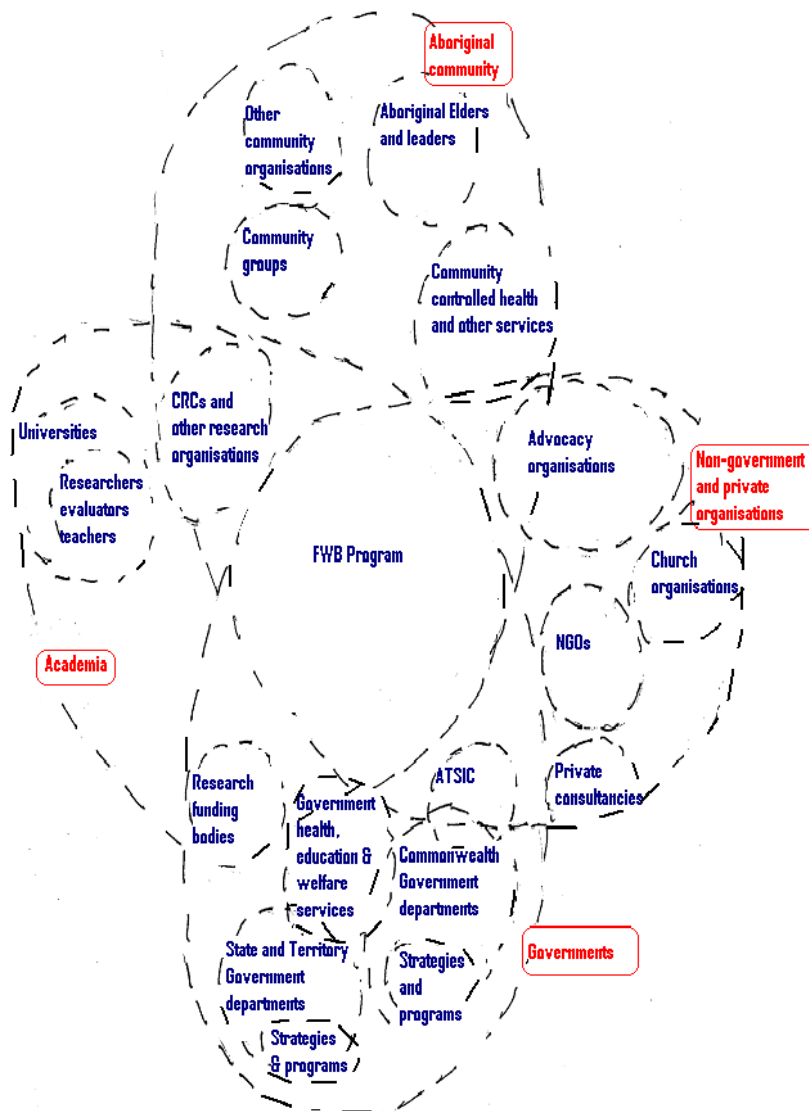


Figure 4.1. Example of an early social worlds map.

Reflective memos were used to clarify the elements represented by the maps, their relations and the significance for the study. Memo writing is a crucial step in grounded theory analysis and I also applied the method within this first descriptive part of the research approach (Charmaz, 2006). The purpose of memo writing was to prompt analysis of the data early in the research process and to successively document the analysis as it proceeded (Charmaz, 2006). For instance, an early memo dated 26 June 2010 noted the roles and contributions of each of the

The second method was enacted to determine the extent of FWB transfer. I mapped, charted and graphed data and also wrote associated reflective memos. I compiled a geographical map of the Australian sites of FWB implementation, adding to the initial map as I discovered further sites. The final map is provided in Chapter 5. Similarly, I developed a chart of the extent of transfer which included a timeline (1993–2010) along one axis and sites of FWB implementation along the other. As I obtained information about program deliveries, I added further sites to the chart (see Figure 4.2).



This diagram is a work in progress. As I find evidence or remember other sites of delivery, I can add to the diagram. I developed it by collecting together all the papers and reports that I could find about the delivery of FWB in different settings over time.

... I was surprised how many there were, including some of which I was unaware. There may be others that I haven't located; I should search the literature and grey literature.

As the research progressed, I became aware of many more program deliveries than first anticipated.

### **Constructing an account of the big picture.**

I constructed a historical account of transfer using social worlds and arenas analysis, drawing maps of five interrelated social arenas. The five arenas were determined through inductive analysis as a result of situational mapping to examine the variance across 70 discrete situations of FWB implementation during theory development (second part of this chapter). The mapping framework reduced the problem of distinguishing between various types and scales of work and inequalities in the power and prestige of participants: "By taking a social worlds' perspective we see only the worlds, their sub-worlds and their relationships with other worlds" (Clarke, 1991, p. 190). The framework also helped to analyse the structural conditions that had influenced interactions to transfer the program.

The second method for determining the extent of program transfer resulted in an extensive chronological table of 206 discrete Australian FWB deliveries, including the year of FWB delivery, provider, place, issue, number and Aboriginality of participants, and source of information (Appendix F). I developed maps, graphs and charts to represent the geographical places, participation, annual deliveries by provider organisations, and the extent of sustained implementation in each site of FWB. The findings related to the historical big picture of FWB program transfer are provided in Chapter 5.

### **Process of Program Transfer**

The second part of the research approach was designed to answer the research sub-question: Why and how does program transfer occur across diverse situations? This entailed theorising the process of program transfer through constructivist grounded theory methods. I engaged the grounded theory methods of theoretical sensitivity and treatment of the literature, theoretical sampling and interviewing, transcribing interviews and constant comparative method through coding (Birks & Mills, 2011). I also drew maps and diagrams and wrote memos to note my sampling, coding and other decisions, and to explore relations between the constructed concepts. Despite core grounded theory methods, different grounded theorists have applied these differentially and in non-linear ways. Researchers therefore "constantly confront the problem of where and how to enter" (Clarke & Friese, 2007, p. 370).

### **Theoretical sensitivity and treatment of the literature.**

Working in the ERP, within which this study was embedded, provided a range of advantages. I was privy to opportunities to observe practical instances of program transfer and to practice grounded theory and situational analysis mapping methods through ERP projects (McCalman, Tsey, Kitau, & McGinty, 2011). These projects provided theoretical sensitivity, confirmed the usefulness of grounded theory methods and built my confidence and skills. Theoretical sensitivity is a general sense of reference and guidance in approaching empirical data but without preconception of definitive concepts (Glaser, 1998; van den Hoonaard, 1997). O'Callaghan (1996) argues the researcher should have such prior experience, including: 1) a perspective from which to build analysis; 2) an awareness of substantive issues guiding the research questions; 3) a school of thought to help sensitise the developing concepts; and 4) a degree of personal experience, values and priorities.

As well, I was able to easily access the research knowledge of the leader of the ERP, Professor Komla Tsey<sup>1</sup>, who had led the transfer of FWB across north Queensland and beyond. I interviewed him as a research respondent and subsequently checked data and concepts as the study progressed. The feedback he provided based on his empirical and theoretical knowledge enhanced my theoretical sensitivity to developing concepts.

However, this sensitivity made it important that I consciously attend to the potential that I might unconsciously force the analysis. This could occur if I unwittingly applied preconceived theoretical perspectives to the data or influenced the data analysis in subtle but repetitive ways (Birks & Mills, 2011; Charmaz, 2006). A reflective memo dated 3 September 2010, described how I managed such potential biases:

I need to be careful not to adhere to an empowerment perspective without considering other options which might provide a broader understanding of program transfer. I need to look at program transfer from multiple perspectives: Aboriginal and non-Aboriginal program developers, facilitators, coordinators, researchers and policy makers. I need to look at the systems that enable or constrain program transfer and how those involved work together to resolve problems. I also need to be careful of the terms that I use, staying close to the in vivo terms used by research respondents.

There are unresolved tensions in grounded theory methodology and methods centred on how researchers can maintain theoretical sensitivity while avoiding forcing. Part of this debate has related to the role and timing of engagement with the subject literature within a study. Glaser (1992, 1998), for example, recommended avoiding the literature related to the research problem, arguing that the researcher would not know from the beginning what literature would

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<sup>1</sup> Professor Tsey agreed to being identified in this study.

turn out to be relevant. In contrast, Strauss and Corbin (1998) recommended a range of techniques for questioning the data, but argued that an initial search of the literature could “enhance sensitivity to subtle nuances in data” (p. 49). Constructivist theorists went further to argue that it was often precisely people’s prejudices that enabled them to produce innovative insights and alternative models and accounts (Charmaz, 2006). Further, B. Gibson (2007) argued that there was no reason why the extant literature could not be integrated as part of the data.

As recommended by Birks and Mills (2011), it was important that I planned my approach to the utility of literature. I was familiar with the empowerment and Aboriginal Australian health promotion literatures (McCalman, Tsey, Gibson, & Baird, 2009). At the advanced stages of theorising, I read various literatures (including capacity development, community development and social and emotional wellbeing) to assess their relevance and appropriateness to provisional terms within my attempts at defining the core category. In this task, I considered the literature as simply another voice contributing to my theoretical construction. I postponed reading the Aboriginal Australian or international program transfer literatures until I was satisfied that I had identified the core category that described the central concern of research respondents (Chapter 6). I then compared and validated the developing theory with the Aboriginal Australian and international knowledge into action literatures (Chapter 7). Thus, I chose to access the different literatures as they became relevant to the study.

### **Theoretical sampling and interviewing research respondents.**

To adequately theorise the transfer of FWB across settings, I anticipated that I would need to interview people from each of the four broad social worlds depicted in Figure 4.1: Aboriginal community, non-government and private organisations, government and academic worlds. I also anticipated sampling research respondents from a range of roles, including program originators, facilitators, adaptors, innovators, researchers and policy makers. I was aware that these preconceptions regarding who I would need to interview were likely to change based on the theoretical issues that arose, and the early pre-conceived sampling framework determined from the four theoretical social worlds guided only the availability sampling for the first three interviews. Starting in April 2010, I developed a provisional interview guide (Appendix C), informed by the research question and the sensitising concepts derived from a synthesis of empowerment research papers (Chapter 3). The sensitising concepts were capacity, change processes, program acceptability and relevance, engagement, program effects (personal, organisational and community), aspirations and strategies, university/community partnerships, funding and future needs. I was aware that these pre-conceived sensitising concepts would also be dispensed with if they proved to be irrelevant as theorising progressed (Charmaz, 2006).

I began by seeking available research respondents who had been involved in FWB program transfer, first sampling and interviewing three women who had been involved in the ERP and who I knew well. Table 4.2 provides the characteristics of research respondents listed in the order in which they were interviewed. The timing, place and circumstances of interviews were at the discretion of the research respondent. Two of the three research respondents were based in other Australian cities but interviewed when visiting Cairns for another purpose. All three chose to be interviewed at my office at the university. With the accounts of research respondents, I started to build a dataset from which I could construct a theory.

**Table 4.2**

*Characteristics of research respondents*

<b>Role</b>	<b>Perspective</b>	<b>Aboriginal</b>	<b>Gender</b>	<b>Age</b>	<b>Involved</b>	<b>FWB participant</b>	<b>Location involved</b>
Researcher, facilitator, adapter, advocate	University	No	F	50s	2001–current	Yes	North Queensland, Victoria
Facilitator, researcher, advocate	University	Yes	F	40s	2008–current	Yes	North Queensland
Facilitator researcher, advocate	University	Yes	F	50s	2001–current	Yes	Queensland, Central Australia
Facilitator, coordinator, advocate	Community and university	Yes	F	40s	2001–current	Yes	North Queensland
Adapter	Government	No but family ties	F	30s	2005–current	No	North Queensland, Northern Territory
Researcher, facilitator, coordinator, adapter, advocate	University	No	M	50s	1998–current	Yes	Queensland, Central Australia, New South Wales
Researcher,	NGO	Yes	F	60s	2005–06	Yes	Tasmania

advocate							
Coordinator, advocate	Community, university	No but family ties	F	50s	2004–current	Yes	North Queensland
Facilitator, adapter, advocate	Community	Yes	M	40s	2001–10	Yes	North Queensland
Coordinator, advocate	University	No	M	50s	2008–current	Yes	Papua New Guinea
Facilitator, advocate	Community	Yes	F	60s	1998–current	Yes	Central Australia
Coordinator, advocate	NGO	No	F	50s	2006–current	Yes	North Queensland
Coordinator	NGO and government	Yes	F	50s	2000–2006	No	North Queensland
Coordinator, facilitator, advocate	Government	No	F	40s	1995–current	Yes	South, Central and Western Australia
Facilitator, developer, advocate	Government	Yes	F	50s	1993–current	Yes	South Australia, Tasmania
Developer, facilitator, adapter, advocate	Government	No	F	50s	1993–1998	Yes	South Australia
Advocate, researcher	Government and university	No	M	50s	2001–current	No	Queensland
Researcher, adapter, advocate	University	No	F	50s	2001–current	Yes	North Queensland, New South Wales

As recommended by Glaser and Strauss (1967, p. 73), interviews consisted of open-ended conversations during which respondents talked with no imposed limitations of time.

Introducing myself at the start of the interviews, I acknowledged being outside the Aboriginal colonised experience while at the same time seeking to be an “allied other” (Denzin, 2007, p. 457). For example, in one interview, I acknowledged: “I really appreciate that you're allowing me to interview you because I do recognise that it's an Aboriginal program developed by and for Aboriginal people, and I'm a non-Aboriginal researcher so I appreciate the trust that you're showing by putting this information in my hands.” I opened each interview by asking participants how they first became involved with the FWB program. I then encouraged them to tell their experiences of program transfer, at times prompting them to provide details relating to particular issues of interest. I recorded and transcribed the interviews as I completed them and then coded each transcript using open coding methods through NVIVO software (described in the open coding section) (Birks & Mills, 2011; Charmaz, 2006).

Over the next six weeks, a further six research respondents were theoretically sampled to obtain comparative information and interviewed (Table 4.2). Theoretical sampling is:

the process of data collection for generating theory whereby the analyst jointly collects, codes and analyses his [or her] data and decides what data to collect next and where to find them, in order to develop his [or her] theory as it emerges. (Glaser & Strauss, 1967, p. 45)

Variance in the data was sought by interviewing research respondents who had experienced program transfer in a different way or who had an opposite reaction to the majority (Morse, 2007). The six further research respondents included community-based facilitators, a program coordinator from a community-controlled health organisation, a researcher associated with a South Australian program delivery, a curriculum developer responsible for major program adaptation, and the ERP program leader. Four of the six interviews were face-to-face at the university, a café and a park, and two by telephone. One person chose to invite a colleague to also participate in the interview. I later also interviewed this colleague. Interviews ranged from 45 minutes to two hours and 20 minutes. Again, interviews were transcribed and open coding completed for each using NVIVO.

After the first nine interviews, I completed focused coding and situational analysis mapping processes to identify further theoretical gaps (described in the focused coding and situational analysis section of this chapter). All but one of the original nine research respondents was tertiary educated and, as Table 4.2 shows, there was a predominance of researchers and women in the group. I needed to obtain the perspectives of: program originators and early facilitators, those who had transferred the program between organisations within a community; the loners who had delivered the program without external support; government funders and policy makers; program coordinators and advocates within non-government and government organisations; those who had tried but not succeeded in transferring the program; and those who

had adapted the principles of the program for application within routine service protocols. Given that some research respondents had not been engaged with FWB for many years, tracking them down at times required lengthy detective work. For instance, two of the early FWB facilitators from South Australia referred to the critical role of the original curriculum developer. They had lost contact with her but knew that she had moved to Queensland and become a Buddhist nun. A friend referred me to a directory of Buddhist organisations where I found a Buddhist Centre of the tradition mentioned, emailed and was referred to the curriculum developer. She was willing to meet and be interviewed.

Based on the identified gaps, I developed a further sampling frame and progressively interviewed a further nine research respondents. They included program coordinators (from university, government and non-government organisations, and training providers), facilitators, program originators, policy makers and researchers. Four interviews were face-to-face at the university and research respondents' workplaces, and five by telephone. In the later interviews, directed at constructing theory, more direct questions were asked in relation to developing categories. When categories became theoretically saturated—that is, I began to hear stories that no longer contributed any new categories or the identification of new dimensions for the categories—I considered that collecting further data was no longer necessary.

Ultimately, eighteen people were interviewed for the study (Table 4.2). They included Aboriginal and non-Aboriginal researchers, facilitators, coordinators, advocates, and program developers. The roles are described in Chapter 5. The perspectives represented in Table 4.2 were based on their employing organisations. Respondents represented both genders and different age groups (30s–60s); important since FWB had been transferred to gender-specific men's and women's groups and to age-specific youth groups. Their involvement in transferring FWB spanned from the origination of the program in 1993 to the time of interview in 2011; with 14 of the 18 research respondents still involved at the time of interview. All but three research respondents had experienced FWB as program participants.

The 18 research respondents had experienced approximately 177 of the 206 (86%) situations of FWB transfer, spread across all states and territories except the Australian Capital Territory (Table 3.2). As well, I interviewed one coordinator/manager from Papua New Guinea who was, at that time, adapting FWB for implementation to Papua New Guinea public health professionals. I was interested in the dialogues around the transferability of the program to a different context, but used this data simply for raising theoretical issues about the Aboriginal Australian experience rather than to theorise program transfer beyond this context. Thirteen of the 18 research respondents were known to me through previous research relationships. The other five had either authored FWB publications or were suggested by those I interviewed.

Knowing many of the research respondents, I found that the value of reciprocity, advocated by the ethical guidelines published by the National Health and Medical Research

Council (2003b), was highly evident throughout the interview process. Several research respondents made immediate and explicit requests for reciprocal engagement following my requests for interviews. They included requests for resources, information, networking contacts with other FWB agents, feedback on a training resource, support for conference attendances, support for a visiting research group, and feedback on a study proposal. I attempted to meet these requests expeditiously. I also offered and sent or gave bundles of gourmet health bars as a token of appreciation for the time offered by research respondents in interviews, and reproduced some of the accounts of FWB transfer through the FWB newsletter.

### **Transcribing interviews.**

I transcribed the recorded interviews to allow coding and to obtain accurate quotes in order to make the connections between the data and the analytical findings. Accurate quotations were also important for my ethical obligations to authentically describe the experiences of research respondents and provide depth and texture to the analysis. (Table 3.2) (Charmaz, 2006).

I started transcribing the first recorded interview myself with the unexamined presupposition that it was a means to an end—once I had transcribed the recording, I could begin my data analysis by coding those transcriptions. I realised, however, that I was mentally analysing the data and making links as I transcribed. That is, although “the reality of a multidimensional communicative event does not easily lend itself to reproduction in the two-dimensional realm of the printed page” (Bird, 2005, p. 242), I made sense of the meanings of each of the research respondents’ statements through transcription. Both Bird (2005) and Lapadat and Lindsay (1999) describe the process of transcribing similarly, as an integral part of qualitative analysis.

I transcribed 13 interviews, developing the pragmatic transcribing style of recording the dialogue completely and accurately. In the interests of efficiency, I omitted figures of speech such as “ums” and “you knows” and pauses, except where such expressions made a difference to the sense of the sentence or were particularly pronounced or long. I used very few transcribing conventions to present paralinguistic and non-verbal information, and these were simple (pause, long pause, laughs). After 13 interviews, I found that transcribing had become very time consuming, and employed a research assistant to complete the final five transcriptions. In providing instruction to the research assistant, I requested that he follow the above procedures. I also informed him that I would check the transcriptions against the recordings once he was finished and before sending transcriptions back to each research respondent for checking.

Checking the transcriptions completed by another person provided a fresh recollection of the original interview, enabling me to recognise nuances that I had not recognised during the

intensity of the interview. The assistant's transcripts were generally accurate, with the main corrections being the spelling of Aboriginal words, the names of programs or services, and place names. I provided the transcripts back to the 14 of the 18 research respondents who had indicated on the consent form that they would like to receive them. Only two provided feedback; it comprised additional information that one respondent had not recalled at the time of interview and, again, corrections to the spelling of place and organisation names. I also imported the digital audio files of the interviews into NVIVO.

I used direct quotes in Chapter 6 to provide depth and texture to the analysis. I provided a pseudonym for each FWB agent and a relevant descriptor of their Aboriginality and role or roles at the time that they were involved in program transfer. To avoid repetition, I used the descriptor the first time the FWB agent is introduced within each dynamic; thereafter I use only their pseudonym. If a quote included personally sensitive information, I protected anonymity of the research respondent by de-identifying the person, and indicate this in the account.

#### **Constant comparative method through coding.**

Strauss used the metaphor of examining a finely cut diamond to describe the coding of data. In an interview, Corbin recalled that Strauss advised: "You turn the data this way and that way and examine it from many angles, trying to make sense out of it and remain true to the meaning of participants" (Meetoo, 2007, p. 11). Analytic questions are asked of the data, which is coded accordingly. Coding is not a discrete stage of the methodology but rather a continuous part of the analysis (Holton, 2007). There is a high degree of agreement amongst grounded theorists about the initial open coding process but the coding processes used thereafter by different grounded theorists have been contested, particularly by Glaserian theorists. Thus, it was important to describe my choices.

As depicted in Figure 4.3, first, I used open coding methods to fragment the data (Charmaz, 2006). Second, I used focused coding, integrated with situational mapping to synthesise and explain segments of the data as categories (Charmaz, 2006; Clarke, 2005). Third, I used six iterative methods to come to the core category: axial coding as described by Strauss (1987; Strauss & Corbin, 1990); situational and positional mapping (Clarke, 2005); writing the storyline (Birks, Mills, Francis, & Chapman, 2009); checking the project map and further situational mapping (Clarke, 2005); referring to the literature, member checking and writing the storyline again; then reviewing previous analyses to come to the core category. It was the constant comparison of the different conceptual levels of data analysis through these processes that narrowed the theoretical focus, gave direction to further data collection, and ultimately produced a substantive grounded theory of program transfer (Birks & Mills, 2011). In this thesis, I use italics to identify the theoretical concepts that I considered.

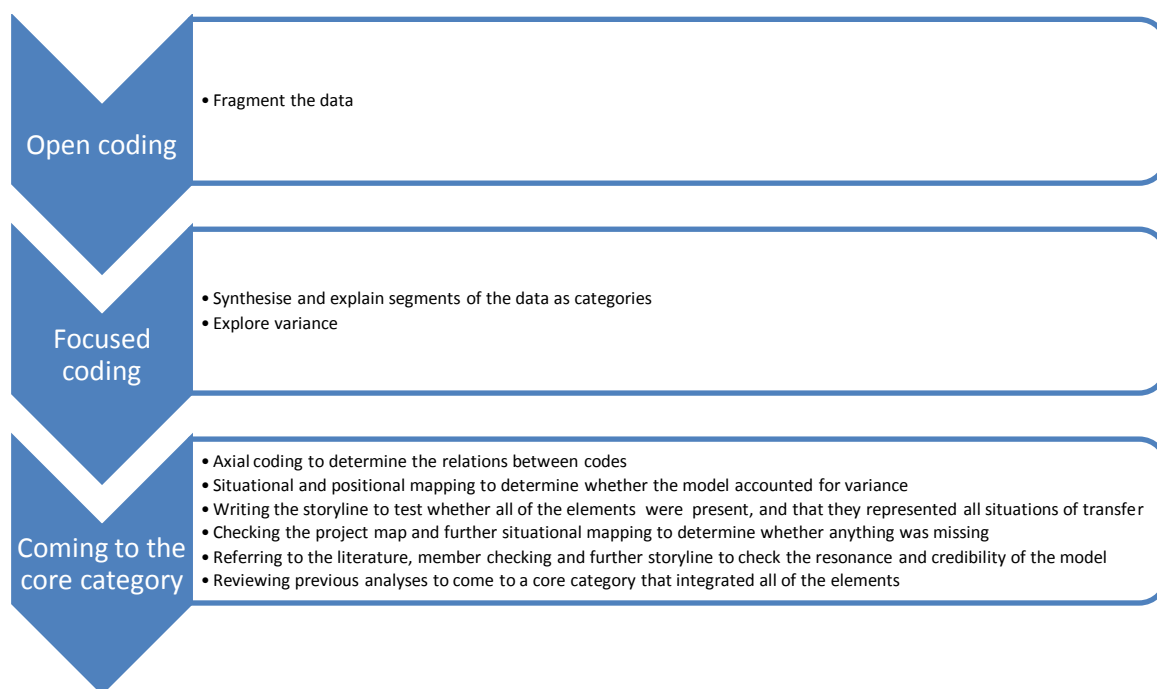
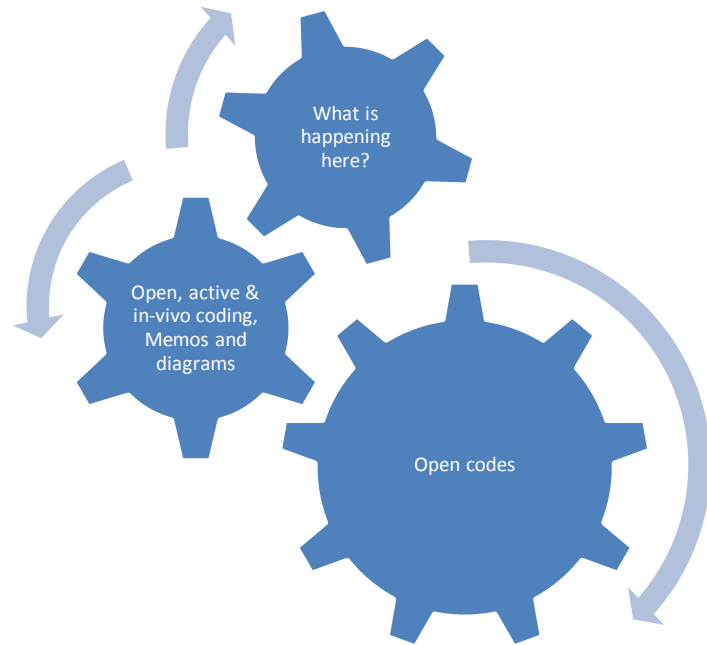


Figure 4.3. Coding the data.

### ***Open coding.***

My initial open coding process was completed quickly and spontaneously using NVIVO. Open coding is the first process of grounded theory method and involves constantly comparing incidents with incidents in the data through line-by-line or segment-by-segment fragmentation, generating initial codes (Birks & Mills, 2011). As described by Bringer, Johnston, and Brackenridge (2006), NVIVO qualitative data analysis software facilitates the researcher to move between data collection and analysis, writing memos, coding and creating models. I imported the transcripts into NVIVO and started coding the first interview using the coding instructions of Charmaz (2006, p. 42) as a guide. She advised: remain open, stay close to the data, keep your codes simple and precise, construct short codes, preserve actions, compare data with data, and move quickly through the data.

The process of open coding is depicted in Figure 4.4. The initial codes were generated by asking the question: what is happening here? (Charmaz, 2006; Glaser, 1978). I coded the data segment by segment using gerunds (verb nouns) that suggested action (Charmaz, 2006; Glaser, 1978) (Table 4.3). To preserve the authenticity of the experiences of research respondents, I also coded their words using in vivo codes (respondents' own terms). The initial codes were provisional, comparative and grounded in the data (Charmaz, 2006).



*Figure 4.4. Open coding.*

Data was then compared with existing codes to find similarities and differences within and across different data sources. Hence, the second interview transcript was coded with the first one in mind, and so on. As I coded new interview transcripts, I wrote memos which captured my emerging conceptual thoughts. Memo writing helped to develop hypotheses about a category or property, or relationships between categories. I also included raw data in theoretical memos to keep the respondent's voice and meaning present (Cox, 1997; Eng & Parker, 1994). For example, an early memo written on 20 May 2010 stated:

[Names of three people] all talked in their interviews about FWB as a community development approach. They described FWB as starting with personal development and then going on to community development. Both are needed. [Research respondent name], for example, said: "So the planning stuff, community development stuff was great. So it took the participants to this different level. So FWB was not just about leadership and empowerment but there's this other side too, about being action oriented; so taking it to the next level. So the talkfest is here, happens here in the first place. And in the second place is then taking action." Maybe I should define FWB as a community development program rather than an empowerment or counselling or personal development program? How should I define FWB—as a program, a framework, a set of principles? If it's at least partly a community development approach, should I therefore conceptualise the study as the transfer of a community development approach across

settings? Is that a contradiction in terms? Has it been written about in the literature? I need to speak with one of the program originators to check their intention.

**Table 4.3**

*Example of segment-by-segment coding*

<b>Transcript</b>	<b>Code</b>
Well certainly Les's own personal experience and his connection with community people through SA and the NT. Um.	<b>linking personal and professional</b>  <b>being developed by Aboriginal people</b>
It ahh it didn't happen exactly in the first way of people coming together and deciding that this would happen, but I guess informally that had happened over years and then	<b>networking and relationships</b>
Les was in a position as the Director of AEDB to be able to put something into action.	<b>having capacity</b>  <b>taking control and responsibility</b>
But really it came from his vision of wanting to do something for the community	<b>identifying community priorities</b>
and of course he would've spoken to people over the years, it wasn't from a committee aspect though that it came into being.	<b>linking personal and professional</b>

Codes were compared with other codes, and groups of codes were collapsed into categories with which further codes were compared (Birks & Mills, 2011). Realising that some codes were repetitive, I revised certain codes. For example, the code 'providing ongoing support to participants' was merged with 'following up' because both codes included data that described the provision of follow-up support to participants and organisations. The in vivo code 'getting people involved' was split into the more specific 'becoming involved (individuals)', 'becoming involved (organisations)' and 'becoming involved (communities)'. After coding the first nine interviews, I had produced 950 references coded into 92 codes. In my first attempt to construct categories and the relationships between categories, I printed out a node report from NVIVO, cut it into strips and manually sorted the codes into 10 provisional categories (Figure 4.5). As well, there was a group of codes (pictured at the bottom of the photograph) that related to specific cases of FWB transfer and implementation.

*Figure 4.5. Open coding the first nine interviews.*



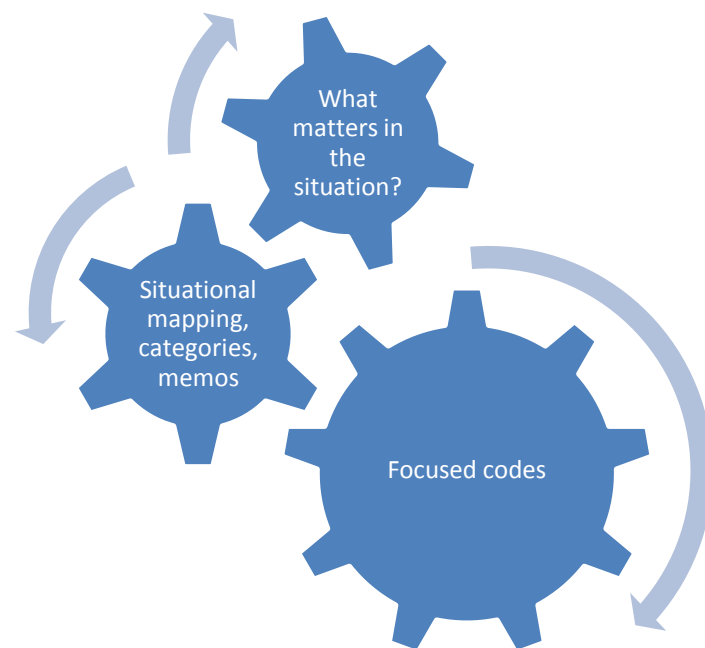
***Focused coding and situational analysis.***

I followed Charmaz's (2006) recommendation to use focused coding as the second major coding process, prior to theoretical coding. Focused coding involved synthesising and explaining larger segments of data by making decisions about which initial codes were the most significant and/or frequent for categorising the data incisively and completely (Charmaz, 2006). Focused coding also helped determine the adequacy of initial codes, review earlier data based on subsequent coding, and check preconceptions. But conceptualising how to move to the next coding phase was initially challenging.

Despite my constructivist approach, my initial nagging insecurity was that I might lose the coding distinctions that I had already developed through open coding. I was also unsure what should guide my decisions for synthesising larger segments of the data. I resolved the first concern easily through copying my NVIVO project and saving the original, so I could go back to the open coding if necessary. The second concern was not so straightforward. There was a recurring tension in my study related to the oppositional intents of theorising the core social process of program transfer in contrast to describing variance across the situated local, temporary and provisional instances of program transfer and its diversity across time, place, issue and group. Grounded theorists have always considered such variance within a situation of inquiry to be of critical importance to theorising.

As depicted in Figure 4.6, I integrated situational analysis mapping exercises with focused coding procedures as a method for explicitly analysing the diversity of elements within situations, including the structural conditions, and the relations between them (Clarke, 2005; Clarke, 2009; Clarke & Friese, 2007). I initially applied messy and ordered situational analysis mapping techniques to the 92 open codes from the first nine interviews; then again to the 84 open codes from the first 13 interviews. Messy and ordered situational maps were developed by

laying out the major human, non-human, discursive, and other elements based on the three questions: “who and what are in this situation; who and what matters in this situation; and what elements make a difference in this situation?” (Clarke, 2005, p. 87). Similarly, I also adapted Charmaz’s (2006) questions for focused coding, asking the six questions: 1) what are the actions and states that describe the process of program transfer; 2) how did the program develop; 3) how has it been transferred across Australia; 4) what is the main concern of those who are engaged; 5) why has it not been transferred in some places; and 6) what are the consequences of the process?



*Figure 4.6. Focused coding including situational analysis mapping.*

I re-read the data coded under each of the open codes and drew diagrams of the relationships within the data. For example, a code: ‘becoming involved (individuals)’ comprised data relating to voluntary engagement with the program (through being offered a job, hearing a FWB presentation, hearing that the program was developed by Aboriginal people, and being invited to come along) (Figure 4.7). It also included data about being directed or mandated to attend FWB (by an employer or through referral from a Justice Group) as well as data about individuals becoming disengaged (bored, need a different style, other priorities, other training opportunities). I redefined this code ‘engaging participants’. By making such decisions about the data from the initial nine interviews, the 92 open codes were reduced to a more manageable 42 focused codes.

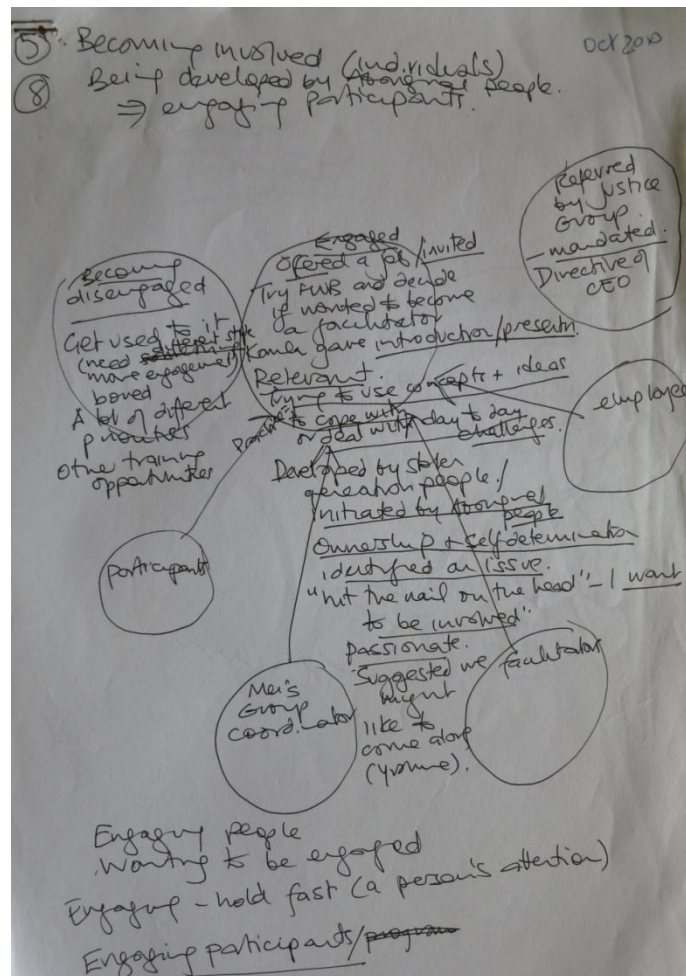


Figure 4.7. Example of diagramming to develop focused codes.

Mapping was accompanied by simultaneous memoing, noting sites of silence in the data and areas of theoretical interest where additional data was needed (Clarke & Friese, 2007). For example, a memo dated 9 August 2010 stated:

When thinking about who the unnamed or silent partners are, I realised that the role of the funding bodies has not been explicitly addressed. How do the accountability requirements of funders affect how the program is delivered? How much is the program bottom-up versus top-down? How does it work for organisations to have long-term goals but short-term funding? What are the consequences? It is also interesting to map the diversity of funders across time and place. Does this diversity say something about duplication of resources from different governments and departments; a lack of a coordinated approach; wastefulness in requiring community agencies to continually reapply for funding and for bureaucracies in having to assess umpteen applications?

Does duplication occur because of the interrelated nature of the social determinants of health and wellbeing issues versus the silos of service delivery?

Thus, situational mapping assisted with identifying both theoretical issues for further sampling and theory development.

Although Clarke (2005) makes clear that her template for an abstract situational map provides simply a guide, it was tempting to utilise her suggested categories rather than to stay grounded in my data which reflected processes. By developing messy maps, however, I was able to discern and utilise the grounded categories from my own data. In effect, the use of focused coding integrated with situational mapping methods provided a check as to whether the concepts generated were both analytic and sensitising (Table 3.2). Analytic referred to whether the concepts were sufficiently generalised to designate the characteristics of the elements. A concept that was sensitising yielded a “meaningful picture, abetted by apt illustrations that enable[d] one to grasp the reference in terms of one’s own experience” (Glaser & Strauss, 1967, pp. 38-39). The use of situational analysis allowed explicit identification of the elements and relations between them including interorganisational relations, power and silences, the structural conditions and gaps within the data.

#### *Category redevelopment and shuffling of codes.*

Following the described methods for open and focused coding of the 18 transcribed interviews, I had constructed 61 focused codes. Although focused coding had rendered the data manageable, I was concerned that I may have merged codes prematurely and hence missed important concepts or obscured the subtle variations within codes that might be important to the theoretical analysis (Birks & Mills, 2011; Glaser, 1978). I considered revising the coding of the 18 transcripts by recoding. I consulted a grounded theory colleague who advised that recoding would be time consuming and not necessarily productive given that, in the process of grounded theory analysis, codes are merged into categories and categories compared with categories at higher levels of analyses. I therefore needed to develop categories and the relationships between categories.

However, I found it difficult to develop a sense of the interrelationships between categories through the electronic medium of NVIVO. I needed a more tactile and flexible way of shifting categories around into relationships with other categories. I therefore reverted to a manual sorting process by printing out the 61 reports for each category (node) from NVIVO, then making coding cards of 12.5 cm x 7.5 cm for each. I wrote the category name at the top of each card then wrote key concepts, quotes and variance on each card. I did not use a preconceived framework, but considered the cards to be memory joggers for concepts important to analysing interrelationships within the data. Figure 4.8 provides an example of the card

‘getting to the nub of the problem’. By writing and examining the key concepts related to this code on the card, I identified four interrelated concepts which comprised this category: 1) addressing problems ‘no matter how hard’; 2) Aboriginal control of delivery and participation ‘it makes us no different to them’; 3) basic level ‘something we can relate to without big words’; and 4) the ripple effect ‘as an individual changes, that changes their family, group and community’. As I progressed, for some categories, I wrote success factors on one side and challenges on the other.

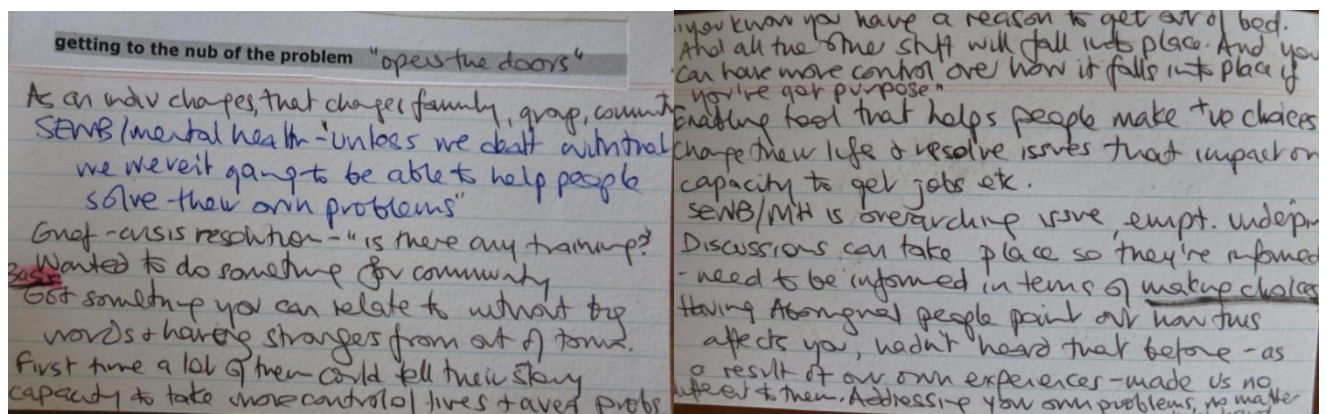


Figure 4.8. Example of a coding card.

From arranging and rearranging the cards, I continued developing memos about the categories, properties and dimensions as well as comments, quotations and concerns which needed to be further explored. I deconstructed certain categories and added four new categories for data which could not be grouped under the re-sorted categories (‘mainstreaming FWB’, ‘being relevant’, ‘retaining Aboriginal workers’ and ‘mandating FWB’). To narrow the theoretical focus and determine variance, I developed an electronic matrix identifying the properties and dimensions for the resultant 65 categories. The process helped me develop: “abstract categories rich with meaning, possessive of properties and providing an explanation of variance through categorical dimensionalisation” (Birks & Mills, 2011, p. 94).

### ***Theoretical coding and coming to the core category.***

At this stage of the analysis, I recognised that many of my categories resulting from focused coding were descriptive or summative categories rather than true theoretical categories. I needed to conceptualise “how the substantive codes may relate to each other as hypotheses to be integrated into a theory” (Glaser & Strauss, 1967). Theoretical coding processes aim towards forming an integrated central theoretical framework—the core of the developing theory. The grounded theory is developed around the core category which “accounts for most of the

variation in a pattern of behaviour, its different kind of appearances under different conditions” (Strauss, 1987, p. 34).

Some grounded theorists suggest that the core category of a grounded theory study will just emerge through an intuitive process of trusting the conceptualisation process (Glaser, 1992; Holton, 2007). For example, Glaser (1992) suggested that: “when the analyst sorts by theoretical codes everything fits, as the world is socially integrated and grounded theory simply catches this integration through emergence” (p. 84). In contrast, my experience of coming to the core category was of a long, iterative and messy process; reflecting Strauss’s (1987) observation that:

undoubtedly the most difficult skill to learn is ‘how to make everything come together’—how to integrate one’s separate if cumulative analyses. If the final product is an integrated theory, then integrating is the accurate term for this complex process. This is why the inexperienced researcher will never feel secure in how to complete an entire integration until he or she has struggled with the process, beginning early and ending only with the final write up. (p. 170)

I faced two key challenges in this process. The first enduring challenge lay in distinguishing the unit of analysis for my study. The ecological root metaphor for situational analysis was highly relevant to the focus of my study on situations or episodes of program transfer, but differed from the grounded theory focus on social process and action. It became confusing to distinguish between a situation of program transfer and the process of program transfer. Further, I was unclear whether I should theorise from the perspective of the individuals involved in program transfer, the organisations that transferred or adopted the program, or the program itself. All were complicit in the process of program transfer, but the different lenses influenced the focus of theorising. For example, in a memo dated 2 October 2010, I identified:

Another issue is to be clear about what am I exploring—the distinction between knowledge shared through the program itself (between facilitators and participants), knowledge shared from the program (participants to significant others) or knowledge shared to transfer and adapt the program across sites (primarily at organisational level). It is the process of transferring the program rather than the program per se or its effects, though obviously its effects provide motivation and interest for further dissemination.

This tension was to persist well into my study but, as theorising progressed, I determined the unit of analysis as an episode of program implementation and the lens as a whole system approach (Greenhalgh et al., 2005).

The second challenge was that grounded theorists differ as to what theoretical coding processes most effectively build theoretical models by describing the possible relations between

the substantive codes (Dey, 2007). I considered the advice of both Glaser and Strauss from which many grounded theorists have drawn. Both fathers of grounded theory acknowledged that theoretical codes are important in providing a grounded theory with explanatory power. However, an analyst might benefit from constructing their own coding paradigm, use different and even competing theoretical perspectives or even code without any predefined category scheme in mind. If inexperienced, they considered that a predefined coding paradigm was beneficial. Such a paradigm should enhance theoretical sensitivity but not force the data.

The crucial difference between their frameworks lay in Glaser's provision of 18 coding families drawn from diverse theoretical backgrounds and disciplines. Glaser provided these to help a researcher "conceptualise how the substantive codes may relate to each other as hypotheses to be integrated into a theory" (Glaser, 1978, p. 72). In contrast, Strauss (1987) provided a single axial coding framework based on his pragmatic and social interactionist understandings of human action. Axial coding prescribed six paradigm variables to: "function as a reminder to code data for relevance to whatever phenomenon are referenced by a given category" (Strauss, 1987, p. 27). It was important to consider these options and present my critical steps in this stage of the analysis so these could be followed, and possibly disputed, by the reader (Dey, 2007) (Table 3.2).

Over several months, I utilised six different methods; coming to three provisional core categories and finally a resolved core category. Figure 4.9 portrays the main features of the multiple iterative analytical methods I used to identify the central concern that integrated all of the categories.

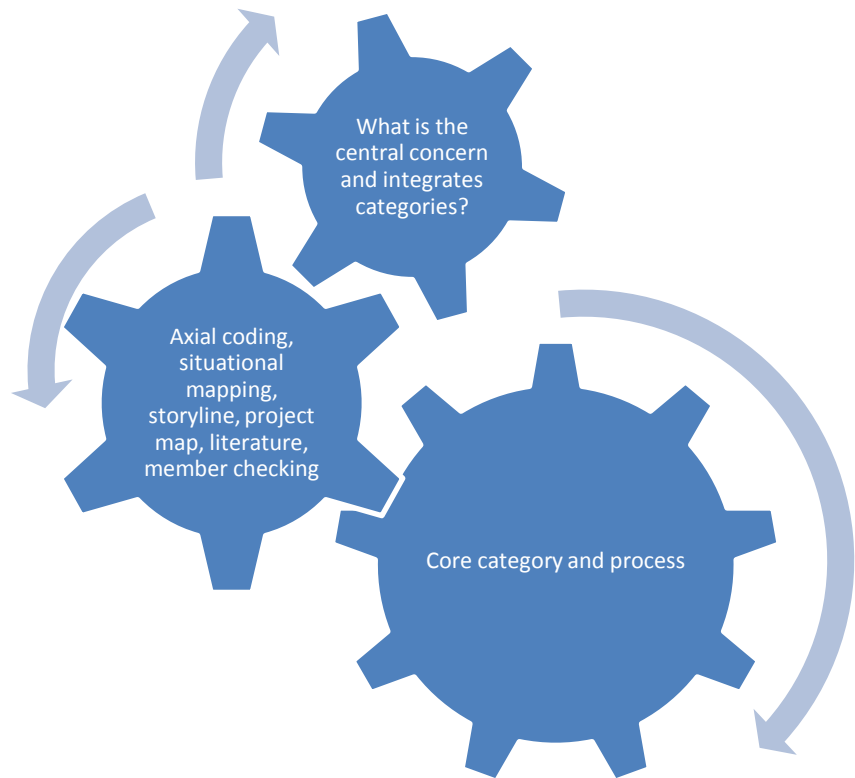


Figure 4.9. Coming to the core category.

The methods, references and provisional and final core categories derived through use of these methods are outlined in Table 4.4, which provides an overview of the process of analysis. I use italics to identify the theoretical terms.

**Table 4.4**

*Methods for integrating the categories to come to a core category*

Methods and reference	Purpose	Provisional core category	Issues
Axial coding (Strauss, 1987)	Determine the relations between the categories	<i>Expanding capabilities for social and emotional wellbeing</i>	Difficult to apply, not good resonance, not theoretical
Situational and positional mapping (Clarke, 2005); defining terms	Understand the variance within and between situations; represent the heterogeneity of positions taken in	<i>Developing community capacity to foster social and emotional wellbeing</i>	Resulted in three models, suggesting a need to re-examine the core category. Taken for granted

	situations		assumptions were influencing the analysis.
Writing the storyline (Birks et al., 2009)	Test whether all elements were represented and whether the relations between elements represented all situations	<i>Developing community capacity to foster social and emotional wellbeing</i>	Chunks of data did not fit the categories. A new category was added and two existing categories conflated.
Project map and further situational mapping (Clarke, 2005)	Represent how research respondents see the phenomenon that is the focus of the study	<i>Developing community capacity to foster social and emotional wellbeing</i>	Unconvinced that the core category adequately theorised the phenomena of program transfer
The literature, member checking, writing the storyline again	Check the appropriateness of the terms, whether the model represented how research respondents see the phenomenon, whether the model represented all situations	<i>Strengthening capacity for community wellbeing</i>	Simplified the core category—the model had resonance, but not originality
Coming to the core category	Checking the resonance and originality of the theory	<i>Supporting inside-out empowerment by embracing relatedness</i>	Final model

#### *Axial coding.*

The first method I employed was Strauss's (1987) axial coding paradigm to determine the relations between the 65 focused codes. I struggled to reconcile my constructivist epistemology with a prescribed framework for establishing relations between the categories, but resolved that Strauss's emphasis on action was more relevant to my topic of study and constructivist epistemology than was Glaser's positivist standpoint that viewed emergence arising through an inductive method. As depicted in Figure 4.10, I employed Strauss's axial coding paradigm to analyse each of the 65 categories in terms of the six axial paradigm variables: 1) types of phenomenon at which the actions and interactions are directed; 2) causal conditions which led to the occurrence of phenomena; 3) attributes of the context of the

investigated phenomena; 4) additional intervening conditions; 5) action and interactional strategies to handle the phenomena; and 6) consequences of the actions and interactions (Strauss, 1987; Strauss & Corbin, 1990).

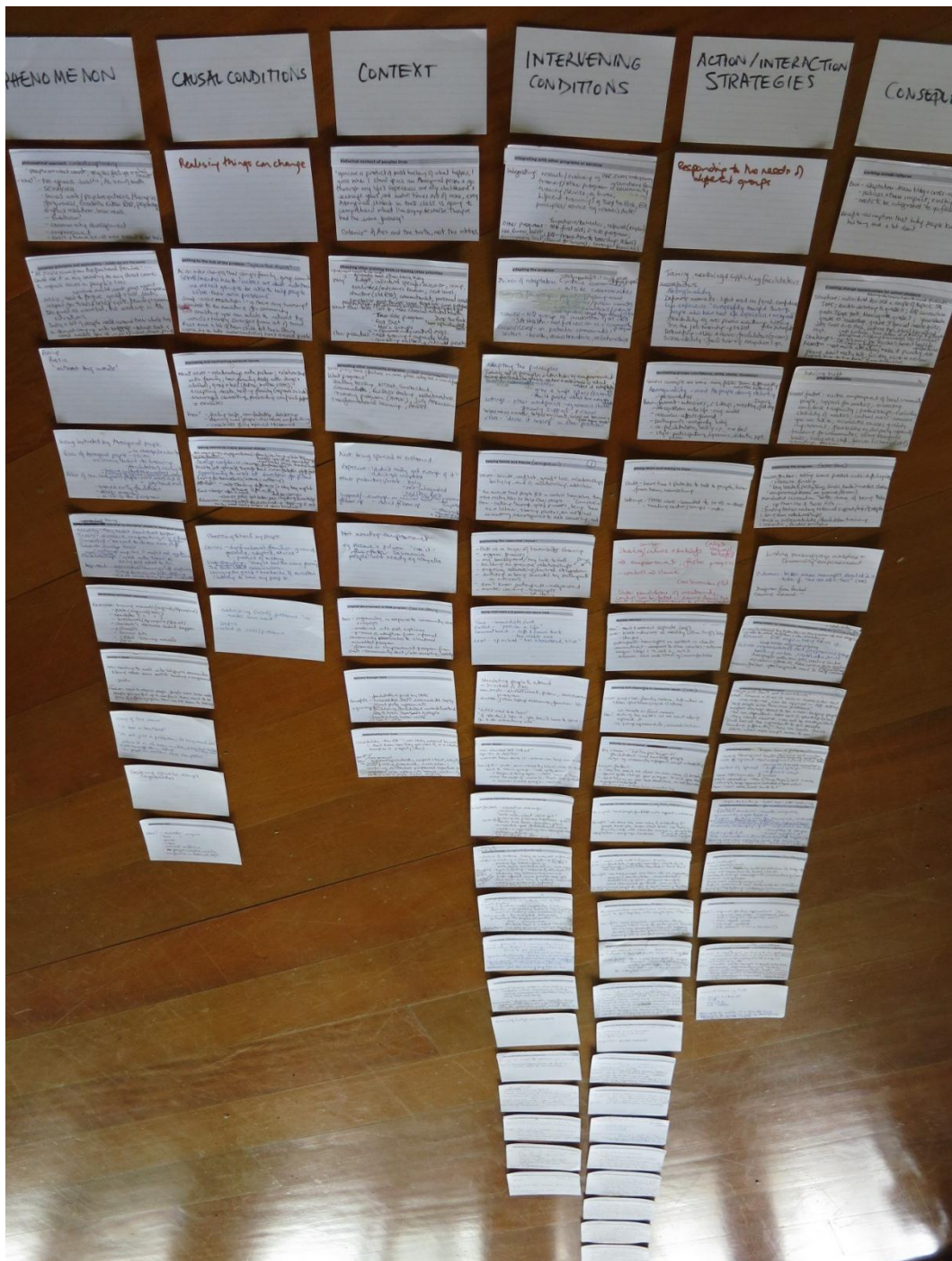


Figure 4.10. Axial coding.

Axial coding assisted me to further question the type of phenomena at which actions in my study were directed: was it the development, sustainability and spread of FWB; the tailoring of FWB for participant needs; or knowledge sharing between sites? Was the purpose of program transfer the enhancement of Aboriginal wellbeing, healing, addressing trauma, the empowerment of Aboriginal people or community development? As well, the exploratory process raised questions about the scope of my study: should I consider the Empowerment Research Program to be a part of the study or distinct from it? However, I found the coding paradigm difficult to apply because some codes fitted under two or more variables. In particular, I had difficulty distinguishing between causal conditions and action/interaction strategies since my codes were highly interrelated. For example, ‘developing evidence’ could be a causal factor for ‘understanding empowerment’ and, in turn, for ‘disseminating information’, ‘triggering interest’, ‘committing incrementally’, ‘organically spreading FWB’, ‘facilitating groups’ and ‘evaluating FWB’, which led back to ‘developing evidence’.

I wrote memos suggesting hypotheses for the similarities and differences between categories and the relations among them. In the beginning, these seemed unrelated, but as the categories and properties were constructed, they became more abstracted and related, and I came to a provisional core category of *expanding capabilities for social and emotional wellbeing*. Nine categories which had high frequency and connections to many other categories were modelled around the core category. These were: *addressing problems ‘no matter how hard’*; *fostering generic empowerment capabilities*; *having built program capability and credibility*; *becoming involved incrementally*; *being initiated and delivered by Aboriginal people for Aboriginal people*; *responding to diverse groups*; *serving different purposes*; *creating processes for translating the elements of empowerment*; and *sharing common values and beliefs*. Further analysing the nine categories to consider the higher order concepts and the interrelationships between these, I came to the early model, depicted in Figure 4.11. Interestingly, this model represented the three sociological constructs of need, process and structure.



Figure 4.11. Early theoretical model of program transfer.

Through iterative analytical processes, I then examined each of the terms to evaluate their credibility and resonance (Table 3.2). That is, were they meaningfully relevant to and able to explain the empirical world of FWB transfer, and provide a feasible understanding and explanation of this world? (Charmaz, 2005). I was concerned that the categories *committing and investing to improve social and emotional wellbeing* and *having supportive structures* had credibility but did not have good resonance—there seemed to be overlap between some elements incorporated under each. I reviewed the terms using a thesaurus and changed both categories to more accurately describe the processes described by research respondents. In the revised provisional model, the core category remained *expanding capabilities for social and emotional wellbeing* but the three sub-categories became *responding to social and emotional wellbeing problems*, *becoming empowered and empowering others*, and *developing partnerships*.

#### *Situational and positional mapping.*

My second method involved a return to situational analysis mapping to determine whether the model represented the variance within and between 70 discrete situations of FWB implementation, identified at the time through the chronology described in the first part of this

chapter. I provisionally categorised the situations into 13 broad types based on: 1) time or phases of FWB spread; 2) place, including each of the three key program providers; 3) setting, including education or health; and 4) extent of program adaptation ranging from none, situational to radical. I developed relational messy maps for the 13 situations, making comparisons between each type of situation (examples in Figure 4.12). The key question guiding the messy map analysis was: What are the social processes that work to *expand capabilities for social and emotional wellbeing* and what makes them meaningful in particular and local ways? I photocopied several copies of the A3-sized messy maps for each situation, then used coloured markers to analyse the relationships between the elements. I also identified some gaps and incorporated additional elements to each map.

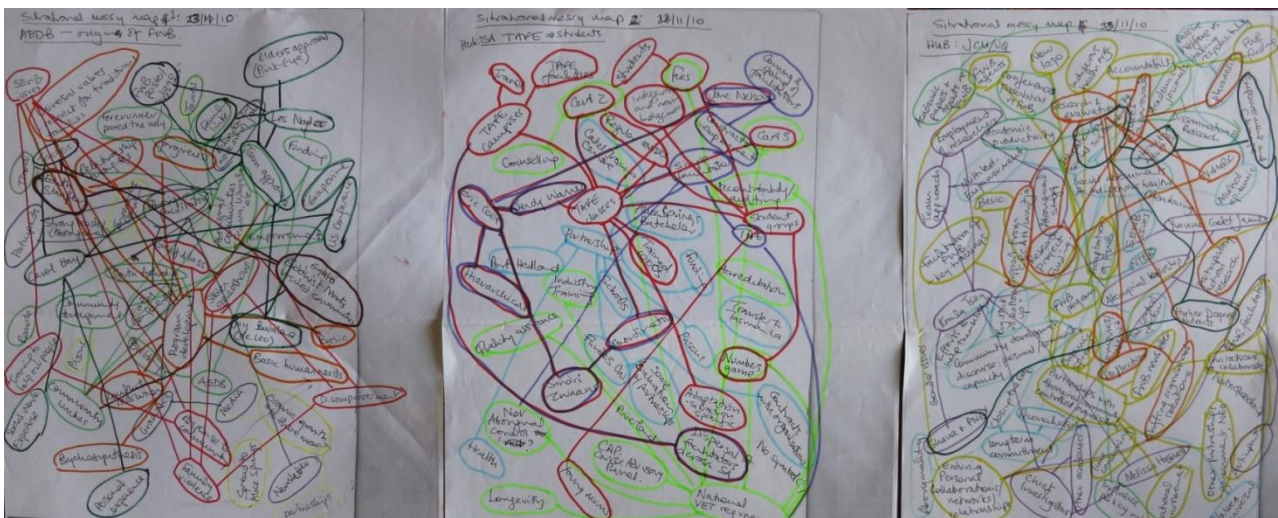


Figure 4.12. Examples of situational messy maps for three situations.

There were some common factors in the processes of *expanding capabilities for social and emotional wellbeing* between the maps of the 13 situations. These commonalities were the responsiveness of the program to community priorities, partnerships between organisations, networks and relationships, the ability to attract funding, and leaders. But there were also differences. These reflected particular and local social worlds and how they interacted, such as in levels of Aboriginal control, other related programs, organisational change and community ownership. I plotted some of the key tensions within elements of the study using positional maps. Positional maps are designed to represent the heterogeneity of positions taken within situations (Clarke, 2005). I mapped Aboriginal control and mainstream control, individual and collective processes, informal and formal negotiations for program transfer, personal empowerment versus organisational empowerment, and top-down versus bottom-up processes by charting the frequency of program transfer along axes of minimal to maximal influence of these variables.

The result of developing the relational and positional maps was not one, but three models, each with a core category of *expanding capabilities for social and emotional wellbeing* but comprising differing sub-categories. The three models varied according to whether or not program transfer was accompanied by adaptation and sustainability. In situations where the program was transferred, adapted and sustained in the adopting site, there were five associated sub-categories: *identifying a social and emotional wellbeing problem*, *taking ownership*, *responding through partnerships*, *fostering empowerment* and *engaging others*. In situations where the program was adapted and transferred but implementation was not sustained, the category of *taking ownership* was absent. In situations where the program was implemented but neither transferred nor sustained, both the categories of *taking ownership* and *engaging others* were absent. The three models suggested that *ownership* was necessary for sustaining the implementation of a program and *engaging others* was necessary for transfer.

Given that my provisional core category was evidently not accounting for the variance in program transfer, I needed to re-examine the core category. But contributing to my struggle to integrate the elements into a core category was my consideration of Clarke's (2005) suggestion that theorists could provisionally theorise a phenomenon without necessarily coming to a core category. I located studies which had used situational analysis methods (Clarke & Friese, 2007; Mills, Francis, & Bonner, 2007), but found no exemplars of studies that explicated use of situational analysis to develop a substantive grounded theory. Although acknowledging that I could provisionally theorise program transfer, I decided that explicating a core category would provide a more useful contribution to the literature concerning Aboriginal Australian program transfer. Within theorising, the explicit consideration of variance through situational mapping improved my confidence in the credibility and resonance of the theory (Table 3.2).

I took the three models to a grounded theory colleague who confirmed the importance of a core category in grounded theory development. She assisted me to question the clarity of the meanings of categories and carefully define the terms used. She cautioned that my embeddedness in the ERP may be leading me to force the data. For instance, terms such as *capability* and *partnerships* might resonate with my experience of the program but may not replicate what was in the data. Aware of the potential for forcing, I had used techniques of questioning and far-out comparison to stimulate reflection about the data (Strauss & Corbin, 1998, p. 122). However, I reflected on the observation made by Corbin when interviewed by Meetoo (2007) that:

as much as we think we're unbiased, we're biased. We look at the world, we look at our field notes, we look at everything through the lenses we're wearing and it's very difficult to step outside of that. So you try as an analyst to do the best that you can to represent your participants, knowing that you are part of the analysis as well. (p. 11)

I went back to the data and realised that I had unwittingly introduced terminology that was consistent with previous ERP findings but not reflective of the interview data.

I explored new renderings of the core category and provisionally raised it to a higher order category which encompassed the concepts from all three previous models. It was amended to *developing community capacity to foster social and emotional wellbeing*. I defined the term *community* broadly to include community as place, community of interest and communities of understanding. This broad definition reflected the experience of FWB transfer not only to geographical communities, but also to the workers or clients of different organisations within geographical settings. I defined the term *capacity* as an organisation's abilities to perform specific functions, solve problems, set and achieve goals; that is, to get things done (Hunt & Smith, 2006). The term *social and emotional wellbeing* was poorly defined in the literature. The concept reflected the holistic Aboriginal concept of health (National Aboriginal Health Strategy Working Party (NAHS, 1989), but I was somewhat concerned that it could be interpreted narrowly as a term for mental health. With the new provisional core category, I revised related sub-categories to: *problem identification; education, training and support; empowerment; and engagement*.

#### *Writing the storyline.*

To test the developing theoretical model, the third method was to write the storyline, structuring the account using the elements of the revised model of *developing community capacity to foster social and emotional wellbeing*. This writing process would test whether all elements were represented and whether the relations between elements of the model represented all situations of program transfer. Using Birks et al.'s (2009) paper as a guide, I used the core category and four sub-categories as headings and started to write the storyline.

I soon recognised that chunks of data included within the category *education, training and support* were actually about issues of organisational commitment. I therefore added a category for *commitment*, resulting in a cyclic five-stage process of program transfer incorporating: *problem identification; commitment; education, training and support; empowerment; and engagement*. Later, I conflated *education, training and support* with *empowerment* since the data relating to empowerment primarily expressed the intent of the FWB education training and support provided. Writing the storyline therefore resulted in the amended model depicted in Figure 4.13.

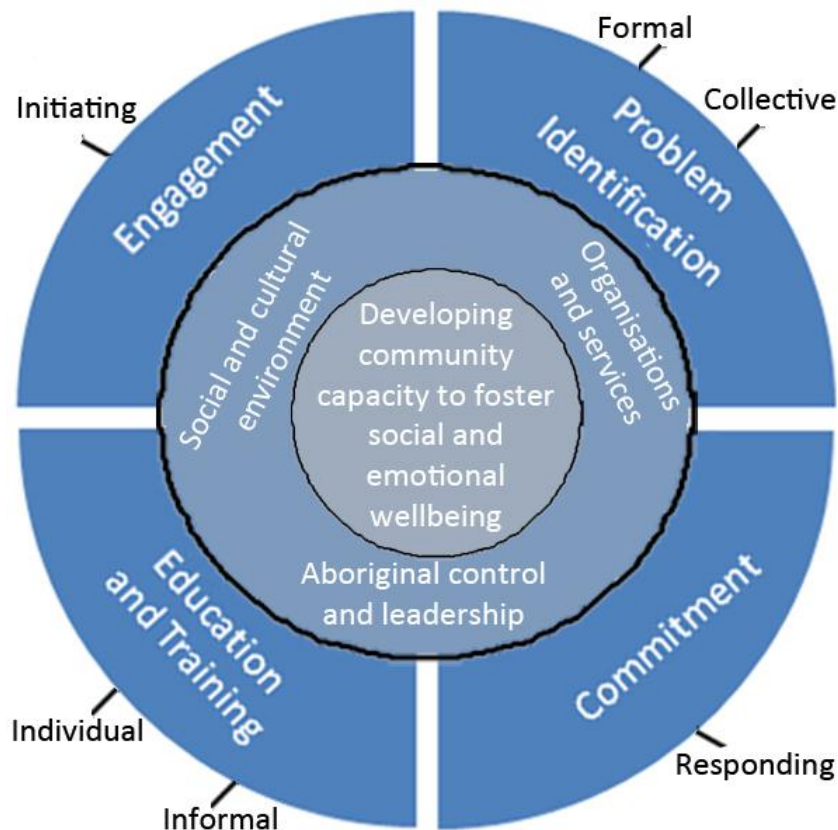


Figure 4.13. Model of developing community capacity to foster social and emotional wellbeing.

In this model, I also incorporated three conditions which had influenced situations of program transfer: organisations and services, Aboriginal control and leadership, and social and cultural environments; and three dimensions, the continua of: initiating to responding; informal to formal and individual to collective.

#### *Project map and further situational mapping.*

My fourth method was to review the model and undertake further situational analysis to determine whether anything was missing. This phase came about through my good fortune to travel to the University of California in San Francisco in January 2011 to meet grounded theorist Adele Clarke, founder of situational analysis. I presented her with the model of *developing community capacity to foster social and emotional wellbeing* (Figure 4.13). Clarke asked me to review whether anything major was missing from my project map. Project maps, according to Clarke (2005) are “maps tailored to explicate particular aspects of a specific project to intended audiences” (p. 137). They can draw on situational analysis mapping and/or traditional grounded theory diagramming but are no longer maps that further one’s analysis.

Instead, they represent how research respondents see the phenomena that is the focus of the study (Clarke, 2005). In response to Clarke's request, I drew a further messy situational map of *developing community capacity to foster social and emotional wellbeing*, incorporating all of the critical elements across all situations of FWB transfer.

I did not identify anything missing from my project map but was prompted to more clearly specify elements of the model. The element *commitment* did not adequately incorporate research respondents' descriptions of the dual top-down commitment through funding and bottom-up commitment through Aboriginal leadership or control. Hence, I changed the term to *two-way commitment*. The term *education and training* did not describe the type of education and training. At the suggestion of an Aboriginal colleague and former FWB participant, I provisionally renamed this element *decolonising the mind*. The final element *engagement* did not adequately capture research respondent's narratives about the ripple effect, ongoing development of partnerships or research dissemination, so I changed the term to *knowledge translation*. This process resulted in a further iteration of the model, with a core category of *developing community capacity to foster social and emotional wellbeing* and four sub-categories renamed *problem identification*, *two-way commitment*, *decolonising the mind* and *knowledge translation*. Despite getting closer to a theoretical model of program transfer, I remained unconvinced that the core category adequately theorised, rather than described, the phenomena of program transfer.

*Member checking, the literature and writing the storyline again.*

My fifth method involved checking the credibility and resonance of the developing model with people engaged in FWB program transfer, redefining terminology and then rewriting the storyline. Grounded theorists do not generally advise the need for member checking—the process of returning the analysis to research respondents to comment and check with the aim of validating findings (Birks & Mills, 2011). They recognise that research respondents' beliefs and understandings are influenced by context and subject to change, and that the need for checking is subsumed by the grounded theory method of concurrent data generation and analysis (Birks & Mills, 2011). However, given the cross-cultural context of my study, member checking was both respectful and important for establishing resonance (Table 3.2).

I presented the early model for critical reflection by a peer reference group of five individuals who had been involved in FWB transfer. Three had been research respondents; four were Aboriginal. The aim was to check their views on whether the model adequately represented the phenomenon of program transfer and the appropriateness of the terms used. The group supported my use of the term *strengthening capacity*, rather than *developing capacity* to reflect the strengths-based approach of FWB. One participant advised that the term *fostering*

was inappropriate given association of the term with fostered children from the stolen generations.

This feedback prompted me to more clearly define my terminology by reviewing the capacity development, community development, and social and emotional wellbeing literatures. The literature review had the pragmatic outcome of contributing to a Closing the Gap resource sheet and paper (Tsey, McCalman, Bainbridge, & Brown, 2012a, 2012b), but convinced me that the term *developing community capacity* was inappropriate. Developing capacity implied a deficit model—that people do not already hold some capacity—and that development is prompted by external agencies (Abdullah & Young, 2010; Craig, 2010; Ife, 2010). I discovered too that, within the Aboriginal context, the term *community* had been disputed. Michael Morrissey (2006), for example, described discrete Aboriginal ex-mission settlements as “concentration camps the guards walked away from and called communities” (p. 236). However, at this point in the analysis, given research respondents’ frequent descriptions of efforts to improve community wellbeing through program transfer, and my previous broad definition of community, I decided to retain the term. Reading reviews by Aboriginal scholars of the concept of *social and emotional wellbeing* (Garvey, 2008; Grieves, 2009), however, convinced me that the term *wellbeing* was broader and less contested. Hence, through feedback from research respondents and the lens of the literature, I simplified the core category to *strengthening capacity for community wellbeing*. This amended model incorporated the categories (strategies and sub-strategies) presented in Figure 4.14.

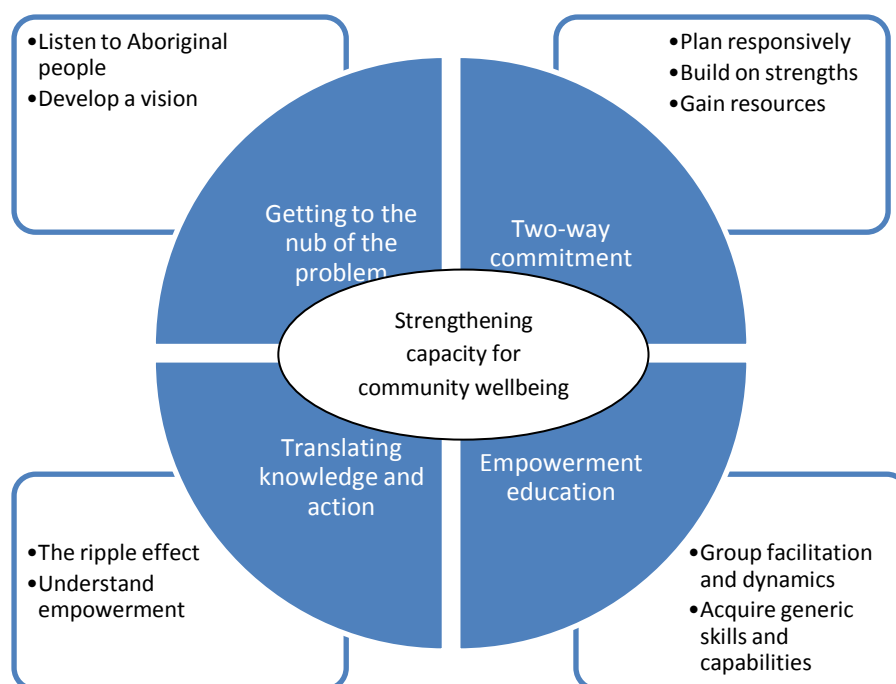


Figure 4.14. Model of strengthening capacity for community wellbeing.

Based on a provisional model of *strengthening capacity for community wellbeing*, I again wrote a storyline to test whether all elements were represented and whether the model captured variance across all situations of program transfer. This time, the categories represented the data, and while writing the storyline I did not change any categories or terms used. However, while my primary supervisor agreed that the theory had credibility and resonance, he was not convinced that it had originality. He prompted me to go back, yet again, to the data and to analyse more deeply about the core category and process. In hindsight, I consider that the overarching effect of his positioning in my study was to push my analysis towards a deeper level of theorising than may have occurred with a supervisor that was less invested in the account.

*Coming to the core category.*

My sixth and final method involved going back to the prior axial coding of the 65 categories developed through focused coding and the 13 messy situational maps, re-reading and reorganising the coding cards and memoing the relations between them. I considered the resonance and originality of other terms as potential core categories. They included: interaction, strengthening relatedness, taking ownership, taking responsibility, implementing a personal ethics of care and responsibility, increasing control, performing empowerment, becoming empowered and empowering others, diffusion of empowerment, strengthening connections to spread empowerment, connecting empowerment of self to others, integrating self-empowerment with empowerment-spread, and extending empowerment from one to many. I finally selected a core category that encapsulated and explained the grounded theory as a whole (Birks & Mills, 2011).

The final result of this complex, messy, multi-method analysis was my resolution of a core category and basic process. Many grounded theorists consider these two concepts to be the same thing, but in my study, the core category explained the impetus for program transfer while the process described how the program was transferred. The core concern of research respondents was *supporting inside-out empowerment*. This term described the central concern of respondents and integrated all of that theory's various elements (Birks & Mills, 2011). The basic process that facilitated that concern was identified as *embracing relatedness*. Embedded in the concept of *embracing relatedness* was the concept of change, which occurs both through interactions across episodes of FWB transfer and within each episode of FWB implementation and across individual, organisational and structural levels. To some extent, it was my attempt to emphasise one or other of these levels rather than all three which had limited and confounded my earlier analysis. Important in the end was a core concept that related each dimension of change to the other. The findings of this second part of the research method are provided in Chapter 6.

## **Establishing Significance**

The third part of the research approach was designed to answer the research sub-question: What are the implications for practice and for policy? Dey (2007) argued that the validation of grounded theory studies should be based on data other than the empirical data that was used for theory development. Post-theorising, I therefore turned to the Aboriginal Australian and international knowledge into action literatures to compare the theoretical model derived through this study. The method I used for establishing significance is described in this section. As established in Chapter 1, knowledge into action refers to the incorporation by users of specific information transmitted through initiatives into action to influence others' thought and practices (Best et al., 2009; Ward, House, & Hamer, 2009, p. 63).

However, it was daunting to make sense of this vast literature and its relevance to my study. A bewildering array of models, frameworks and theories had been developed over the 50 years since Roger's (1962) seminal book *Diffusion of Innovations*. Thousands of studies had explicated the knowledge into action theories of diffusion, transfer, spread, scaling, knowledge utilisation and knowledge translation. These were not only derived from divergent theoretical lenses but also appeared in scholarly journals across a wide range of disciplines, including sociology, education, communication, marketing, and public health (Meyer, 2004; Ottoson, 2009). As well as diverse, the literature was growing, with an estimated 250 new publications appearing annually in the diffusion literature alone (Rogers, 2004). Ward et al. (2009) reflected: "the sheer quantity and diversity of the literature make it difficult for researchers and managers to choose which model to use" (p. 157). However, despite rhetoric about the value of knowledge into action in order to reduce gaps between what is known and what is done in practice, there was little evidence that adequately evaluated what strategies worked in particular situations (Mitton, Adair, McKenzie, Patten, & Perry, 2007). No single approach was effective in all circumstances and the applicability of models to different situations was untested (Ward et al., 2009). Agreement on whether the theoretical model best fit the specific situation and problem at any given time depended on the assumptions and circumstances pertaining to that situation (Best et al., 2009).

### **Searching the literature.**

Figure 4.15 summarises the search strategy that I employed to identify relevant Aboriginal Australian and international knowledge into action publications. First, I examined Greenhalgh, Robert, Bate, Macfarlane, and Kyriakidou's (2005) systematic review of diffusion of innovations in health services as a seminal publication that provided a starting point for making sense of the broad international literature across diverse research paradigms, questions and designs. Second, I updated Greenhalgh et al.'s review by searching the international

knowledge into action literature post-2002. Third, I reviewed relevant theoretical models from the Aboriginal Australian context as well as systematically reviewing the empirical Aboriginal Australian health literature (1992–2011) to discern the extent and nature of research evidence about the transfer of programs and services.

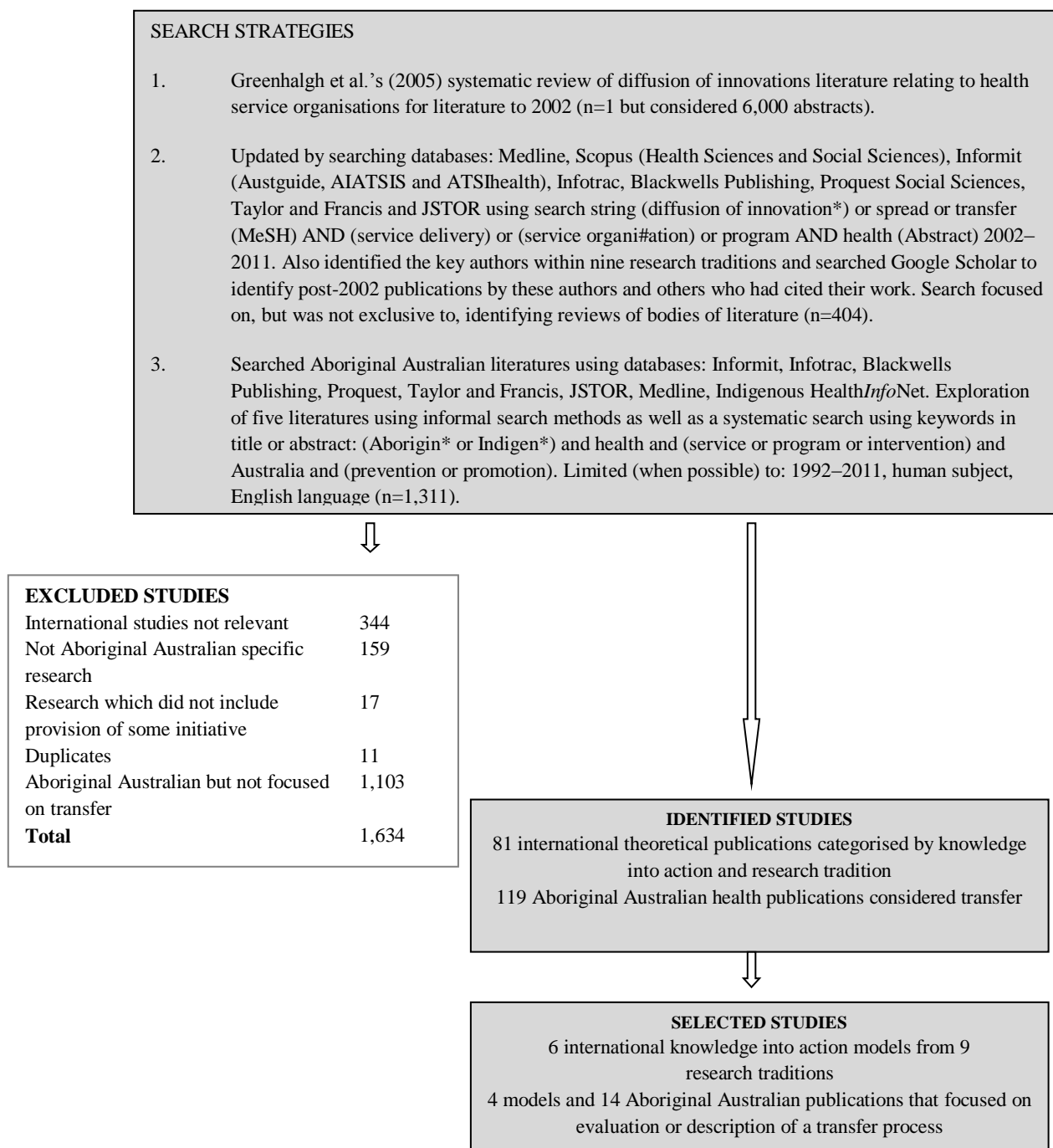


Figure 4.15. Search strategies for Aboriginal Australian and international literature.

### ***Searching the early international theoretical literature (1962–2002).***

I first drew on Greenhalgh et al.'s (2005) systematic review of the diffusion of innovations literature; developed to inform the practical task of modernising the British National Health Service. The context of their study was very different to that of Aboriginal Australian empowerment, but of relevance was the authors' broad definition of diffusion-related publications and their research question: "What might be the critical success factors for the spread and sustainability of innovations in a [health or other] organisational setting?" (Greenhalgh et al., 2005, p. 26).

The scope of the review was extensive. Researchers had browsed 6,000 abstracts across wide-ranging research traditions, professional perspectives, environmental contexts and issues, spanning the 40 years since Everett Rogers' (1962) seminal book, *Diffusion of Innovations*. Just over 1,000 relevant full text papers and book chapters were appraised using quality criteria from the Cochrane Effective Practice and Organisation of Care Group for experimental and quasi-experimental evaluations and modified quality criteria for other research designs. Rather than synthesising data from primary research studies, as is standard practice for Cochrane reviews, Greenhalgh et al. (2005) then took the research tradition as the unit of analysis. They applied a narrative synthesis method to develop higher order concepts across each research tradition. Starting with an identified seminal study in each tradition, they mapped the subsequent conceptual, theoretical and empirical studies for each of 13 historical and theoretical research traditions: rural sociology, medical sociology, communication studies, marketing and economics, development studies, health promotion, evidence-based medicine and guideline implementation, studies of organisational structure, studies of organisational culture and process, interorganisational studies, knowledge-based organisational studies, narrative organisational studies and complexity theory as applied to organisational change (Greenhalgh et al., 2005).

I updated the Greenhalgh et al. (2005) review to determine whether there had been significant theoretical or methodological advances in how the international literature reported the critical success factors for the transfer of innovations. Later, I also compared the theoretical model developed through this study with the model of diffusion, dissemination and implementation developed by Greenhalgh et al. (2005).

### ***Updating the international theoretical literature (2003–2011).***

I searched eight databases (Figure 4.15) to update Greenhalgh et al.'s (2005) review using similar search terms (2003–2011). I also identified the authors considered by Greenhalgh et al. (2005) to have shaped the evolution of the field, and searched Google Scholar to identify their recent publications and others who had cited their work. Because of resource constraints, my search focused on, but was not exclusive to, literature reviews.

I excluded the four early research traditions of rural sociology, medical sociology, communication studies, marketing and economics, which Greenhalgh et al. (2005) had considered no longer productive. Consistent with the rapidly expanding body of knowledge into action literature, I identified 404 publications that identified theoretical models or empirical studies within the remaining nine research traditions. Of these, 60 studies reported a theoretical model, empirical application of a model, or reviews of other studies; rather than an opinion piece or surveys of stakeholders concerns. I considered these 60 studies to be broadly relevant to the grounded theory developed in this study. The process of transferring knowledge into action was described using a number of different terms, including knowledge transfer, translation, exchange, spread, diffusion, dissemination, utilisation, uptake and implementation, and linkage. Terms were used interchangeably by some authors; others used the same terminology to refer to different concepts. New concepts and terms had appeared since 2002—these included scaling, cross-organisational linkages and clusters, communities of practice, knowledge exchange, knowledge translation and social and professional knowledge networks. The publications pertaining to knowledge translation, interorganisational studies, health promotion, organisational processes and evidence-based medicine were most numerous.

#### ***Searching the Aboriginal Australian health literature (1992–2011).***

The critical success factors for the transfer of initiatives are highly context-dependent (Contandriopoulos, Lemire, Denis, & Tremblay, 2010; Greenhalgh et al., 2005). To assess the originality and usefulness of the model of *supporting inside-out empowerment by embracing relatedness*, I therefore needed to review the Aboriginal Australian literature to discern the existence of theoretical models and relevant empirical research. I systematically browsed the Aboriginal Australian literatures related to community development, training, health, research and education using informal and exploratory search methods. I did not identify any relevant knowledge into action models, but instead found four theoretical models related to the constituent parts of the theory developed in this study. I also drew on the systematic review of the research evidence regarding the transfer of Aboriginal Australian health services and programs (Chapter 1) (McCalman et al., 2012). For the review, I searched eight databases using the terms listed in Figure 4.15 and manually searched the references of 19 reviews of specific Aboriginal health issues. From the resultant 1,311 publications, I categorised publications that evaluated Aboriginal Australian health services and programs and focused on transfer that had occurred, rather than protocols for transfer. Only 14 publications met the criteria, including one systematic review of the dissemination of best-evidence health care to Aboriginal Australian health care settings and programs (Clifford, Pulver, Richmond, Shakeshaft, & Ivers, 2009).

### **Identifying and comparing models.**

Combining the three searches produced 81 relevant publications, including 10 reviews or meta-analyses of other studies, and 18 Aboriginal Australian health publications, in addition to the Greenhalgh et al. (2005) systematic review (Figure 4.15). In effect, the search strategy resulted in an oversampling of the Aboriginal Australian literature within the international body of evidence. To compare my theoretical model with this body of literature, I first compared my theoretical model with the four relevant models identified in the Aboriginal Australian literature, and with the empirical cases of program transfer.

Next, I sorted the international literature according to the six theoretical knowledge into action traditions identified by Ottoson (2009) as having history, literature, disciplinary support and, in some cases, legal and professional requirements. These traditions were: transfer, diffusion, knowledge transfer and utilisation, knowledge translation, adoption and implementation, and scaling. I found that I had extracted international publications from each of the six theoretical traditions and eight of the nine research traditions. It was not surprising that narrative studies were absent since Greenhalgh et al. (2005) had perceived narrative studies to be a potentially productive field but had also failed to find relevant empirical studies. Modifying the method of Greenhalgh et al. (2005), I then identified core theoretical models for each of the six theoretical traditions. Criteria for selecting the core models included: 1) theorised knowledge into action by organisations and individuals, not just individuals; and 2) considered the structural conditions. I compared the identified processes from my theoretical model with those from each of the six international theoretical models according to their social worlds, structural conditions, core concern and social process and sub-processes. This framework was derived from my theoretical model and enabled me to assess the originality of the constructed theory in terms of the freshness and insightfulness of categories and conceptual rendering of the data, as well as the relevance of the theory to generic program transfer processes (Table 3.2). The comparison of the grounded theory with both Aboriginal Australian and international theoretical models allowed an appraisal of significance of my theoretical model (Table 3.2). The findings of this comparison are provided in Chapter 7.

### **Summary**

In this chapter, I answered the first two validity criteria (Table 3.2) of credibility and resonance through a three-part research approach. I attended to the credibility of the study by demonstrating my familiarity with the setting and topic. This familiarity was achieved through interviewing 18 research respondents engaged in FWB transfer, referring to the FWB empirical literature and project documents, following up research respondents and others involved in program transfer and my own experience of the transfer of the program. I generated new data until I reached theoretical saturation, and made systematic comparisons between the data and

categories using the constant comparative method of grounded theory and situational analysis mapping tools. These comparisons resulted in categories that covered the wide range of variance across situations of program transfer. I demonstrated the logical links between the gathered data and my argument and analysis by providing a step-by-step account of my research approach.

I attended to the resonance of the study by demonstrating through examples of quotes, codes and categories how the categories portrayed the fullness of the experience of program transfer. I used the situational analysis mapping tools to examine silences or absences in the data, and carefully examined the terms that I used to explicate the concepts. I used social worlds analysis to draw links between organisations and individuals involved in FWB transfer. Finally, I checked the developing model with those actively engaged in FWB transfer to ensure that the analytical interpretations made sense to them and offered them deeper insights about program transfer. The rich description provided in this chapter explains my research approach, highlighting how I grounded my analysis in the experiences of those transferring the program across diverse situations.

## **PART THREE: FINDINGS AND IMPLICATIONS**

### **Chapter 5: Constructing the History of Program Transfer**

#### **Introduction**

In this chapter, I respond to the first four research sub-questions: who were the individuals responsible for program transfer; to what extent did program transfer occur; to what extent did program adaptation occur within transfer; and what conditions enabled and constrained program transfer? In addressing these four sub-questions, I provide a historical account of FWB transfer. The account is told in four parts.

I start the chapter by first describing the FWB program and the many organisations and individuals who were agents of change in its transfer. Second, I describe the extent of program transfer across Australia, the number of participants reached, the variation in transfer across three phases, and the extent to which implementation was sustained in each place. Third, I provide a conceptual historical account of the evolutions of FWB within transfer using a social arenas framework. I recount how the program originators framed FWB within an Aboriginal community development and employment arena, then provide chronologies of the program's transfer through four subsequent overlapping arenas: Aboriginal training and capacity development; Aboriginal health promotion; Aboriginal empowerment research; and Aboriginal education. Fourth, from this history, I tease out the structural conditions derived from the interrelated Aboriginal and Western domains, which enabled and constrained the transfer of FWB.

#### **Agents of Change**

I describe the three main provider organisations which delivered the program, and the organisations they partnered with to transfer the program. I then describe the individual agents and their roles in transferring FWB. I use the concept of social worlds to describe the collectives of provider and partner organisations and their representative individual agents who committed to transferring the program.

#### **The provider nodes and partner organisations.**

There were three provider organisations that took primary responsibility for FWB implementation across Australia—they were located in Adelaide (South Australia), Alice Springs (Central Australia) and Cairns (north Queensland). These providers changed their names, locations and to some extent their functions over the years, but there was a persistent core of individuals, principles and practices within each. In 2012, they were: 1) the Technical and Further Education South Australia (TAFE SA) Aboriginal Access Centre in Adelaide; 2)

Tangentyere Council in Alice Springs; and 3) the James Cook University Empowerment Research Program (JCU ERP) in Cairns<sup>2</sup>. There were linkages between the three organisations, as this chapter will elucidate, but each operated independently with minimal resources available for interorganisational networking or collaboration. To simplify these organisational complexities, I call these three main provider organisations the FWB ‘provider nodes’.

Other organisations also provided FWB independently. For the most part, they were Aboriginal community-controlled organisations where facilitators (trained by one of the three provider nodes) continued to deliver FWB to clients routinely or on an as-needs basis after an initial program delivery by a provider node. Examples included the Central Australian Aboriginal Congress and Institute for Aboriginal Development in Alice Springs and Apunipima Cape York Health Council, Gurriny Yealamucka Health Service, Gindija Treatment and Healing Centre and the Royal Flying Doctor Service in north Queensland. The three provider nodes springboarded program transfer to these independent providers and in some cases continued to provide support for their program delivery.

There were also potential new nodes for program delivery. A report on a family violence program, for example, noted that South Australia’s Riverland could be “a potential hub for the FWB program in South Australia and the rest of the country” (Verity, 2008, p. 5). Research respondents described other potential provider nodes in Sydney and the Gulf of Carpentaria. While acknowledging the role of these independent and potential providers, I included their contributions under those of the three provider nodes that gave them birth.

To some extent, the characteristics and interests of the three provider nodes—a government tertiary education college compared to a community-controlled organisation and a university—shaped differing purposes for FWB delivery, differing groups of program participants and different modes and styles of delivery. Despite differences, there were also aspects of FWB transfer which were common across the provider nodes. All three provider nodes delivered FWB through two mechanisms: as a routine training course and on an as-needs basis through partnerships. Partner organisations included Aboriginal organisations and groups, government departments, universities and research organisations, and non-government organisations and private consultancies.

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<sup>2</sup> TAFE SA in Adelaide was previously called the Aboriginal Employment Development Branch of the Department of Employment, Education and Training; the Aboriginal Education and Employment Development Branch of the Department of Employment, Education and Training; and the Aboriginal Education Development Branch of the Office of Vocational Education and Training. Tangentyere Council in Alice Springs has delivered FWB independently, but also in partnership with Batchelor Institute for Tertiary Education and the Institute for Aboriginal Development. FWB was provided in Cairns by the North Queensland Equalities Promotion Unit of the University of Queensland until 2005 when the Empowerment Research Program relocated to James Cook University. From 2011, the University of Queensland unit also relocated to JCU.

### **The individual agents.**

Within each of the provider organisations and their partner organisations, key individuals committed and engaged to transfer FWB. I call these individuals FWB agents. FWB agents were differentiated from FWB program participants or students of the program, although most FWB agents participated in the program. FWB agents included Aboriginal and non-Aboriginal people, with all agents generally being people who worked in Aboriginal organisations or who were otherwise committed to improving Aboriginal empowerment. As employees of organisations, all FWB agents acted for the organisations' interests but they maintained some discretion to interact, advocate for program delivery, and negotiate program transfer and implementation.

The focus here is on the roles that FWB agents played in interacting to transfer the program rather than on specific individuals. Within each of the provider nodes and partner organisations, FWB agents acted to develop, coordinate, manage, facilitate, adapt, evaluate and research, and advocate for the program. These roles did not necessarily reflect the explicit titles of the FWB agents' position descriptions, but rather their roles in FWB transfer. They are described in Table 5.1. Many FWB agents played multiple roles in program transfer and, in some cases, more than one person shared a role.

Interactions between FWB agents were guided by an ethics of working practice. Protocols for interacting reflected community development principles and universal values, and were established at the outset of the program (Chapter 2) (Aboriginal Employment Development Branch, 1994). They were also embedded within the FWB program content (De Leo, 2001). The principles established by the program originators included: working according to the FWB shared vision and concepts and modelling these; commitment to teamwork and cooperation; open communication and sharing; commitment to ongoing personal learning and development; confidentiality within the team and in communities; mutual respect; fairness and consistency; trust; dealing with issues immediately and directly with the person concerned; a willingness to share knowledge and skills for the good of the whole; and ownership, credit and attributing successful outcomes to the communities (Aboriginal Employment Development Branch, 1994). The original statement of program ethics is provided in Appendix G.

The provider nodes, partner organisations and individual FWB agents within them committed to collective action to interact with others and negotiate to transfer FWB. I used the concept of social worlds to describe these collectives of individuals within organisations and to understand the messy and complex processes of episode-by-episode negotiations to transfer FWB across sites and situations in response to a range of community priorities and consequent on the availability of resources.

**Table 5.1***Descriptions of the roles of FWB agents in program transfer*

<b>Role</b>	<b>Description</b>
Program development	Program developers were the originators and developers of the program. The originators were located in a South Australian state government department, writing the program rationale and curriculum in response to Aboriginal community members' requests and feedback.
Coordination	Program coordinators were responsible for the establishment and day-to-day management of program delivery as well as more strategic advocacy for funding and program transfer to new sites. Program coordinators were located in government training organisations, universities, Aboriginal community organisations, and non-government organisations. Program coordinators often also facilitated the program.
Facilitation	Facilitators were responsible for the delivery of the program through small group sessions. Facilitators were located in government training organisations, universities, Aboriginal community organisations, and non-government organisations.
Program adaptation	Program adaptors and curriculum developers modified the program to address specific problems, and in some cases developed new curriculum resources. Program adaptors and curriculum developers were located in universities, Aboriginal organisations and government departments.
Research	Researchers evaluated program delivery in different situations, wrote reports and papers about their findings, and developed FWB-based empowerment research agendas beyond program evaluation. They were located in universities, research organisations and Aboriginal community organisations.
Advocacy and policy development	Program advocates promoted the uptake of the program for diverse issues and influenced policy to support empowerment approaches. They were based in advocacy organisations, government departments, Aboriginal organisations and universities.

## The Extent of Program Transfer

There were four aspects to program transfer for each of which I provide an indicative account of the extent of FWB program transfer. First, I indicate the extent of program transfer from place to place across Australia. Second, I consider the extent to which program reach occurred—that is, how many people participated in the program. Third, I indicate the number of annual program deliveries by each of the three provider nodes and describe three phases of program spread. Finally, I consider the extent to which the program was sustained in each of the geographical places where it was implemented.

From 1993–2011, FWB was transferred by the three provider nodes and their partner organisations to 56 geographical places across Australia (Figure 5.1). The three symbols used in Figure 5.1 denote the role of each of the provider nodes in transferring the program. The places to which the program was transferred included remote Aboriginal communities and rural towns as well as urban settings. FWB was transferred and implemented in all Australian states and territories except the Australian Capital Territory, with the main concentrations in South Australia and north Queensland. Figure 5.1 also shows FWB transfer internationally to Ghana, Papua New Guinea and Canada but, as mentioned in Chapter 1, international program transfer was outside the scope of this study.

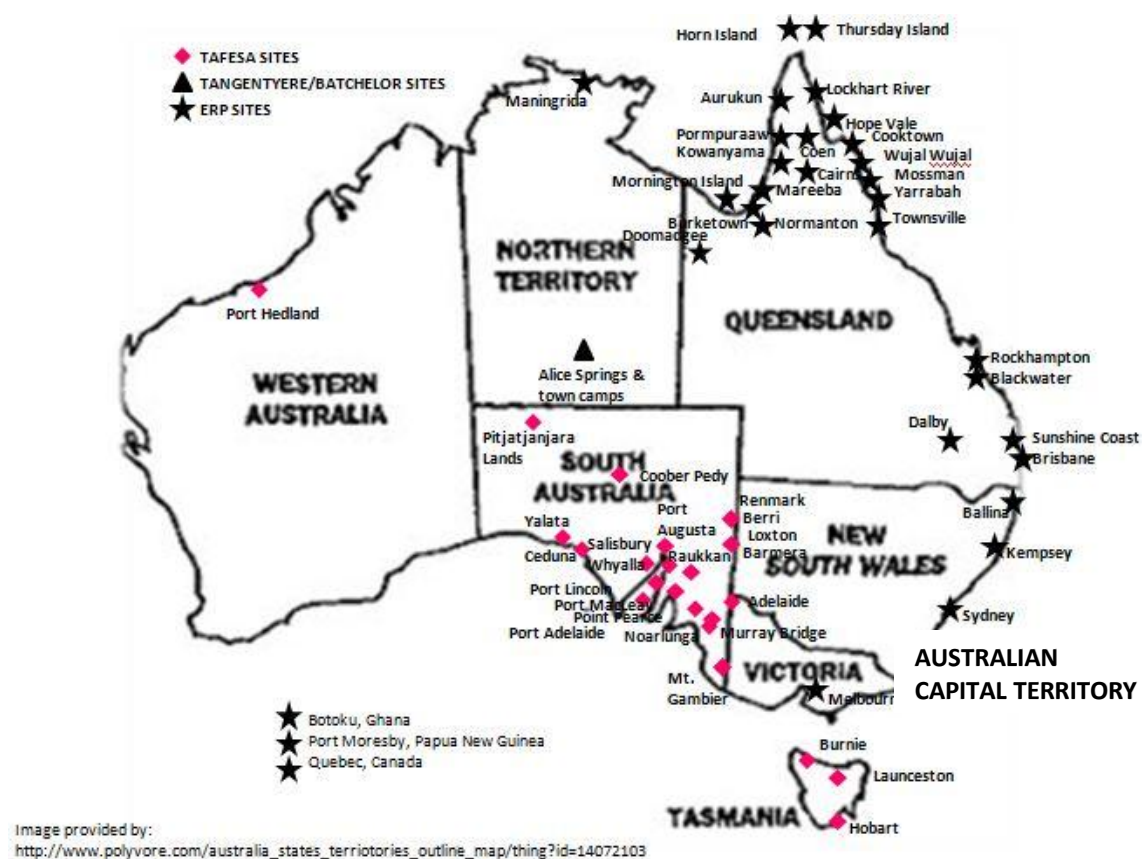


Figure 5.1. Extent of geographic spread of FWB.

Within the 56 sites documented on the map, there had been approximately 206 discrete FWB program deliveries since the development of the program in 1993. A delivery was defined as a discrete FWB delivery to a new group, so long as the delivery comprised at least the first stage (30 hours) of FWB. Hence, the delivery of five stages of the program to one group of participants was counted as one delivery whereas five deliveries of stage one to five different participant groups was counted as five deliveries.

Table 5.2 shows that participating in these 206 deliveries (1993–2011) were approximately 3,300 people. An estimated 2995 (90.8%) participants were Aboriginal people. However, only 58% of those enrolled had completed the 30-hour stage one program and only 8.1% completed the full 300-hour Certificate III training.

**Table 5.2**

*Summary of participation in 206 FWB deliveries (1993–2011)*

<b>FWB stage</b>	<b>Average participants per course</b>	<b>Participants</b>	<b>% total participants</b>
Total enrolled	16	3299	
Completed stage one (30 hours)	11	1918	58.1%
Participated in stages 2–4 (each 30 hours)	8	638	19.3%
Completed facilitator training (150 hours course work plus 150 hours of mentored facilitation)	5	265	8.1%

As depicted on Figure 5.2, there was significant variation in the number of annual deliveries of FWB by each provider node and over time, with three distinct seven-year phases of implementation discerned. The first phase from 1992–1999 corresponded to the genesis and early development of FWB by TAFE SA in Adelaide, initially as a community development program. This early implementation was accompanied by significant program capacity, resources and enthusiasm. From 1995, the program was reframed as a training program. Training required a more intensive development phase and intervention than engagement for community development; it became more challenging to implement multiple deliveries. In 1996, the first community partnership was negotiated (with Tangentyere Council in Alice Springs), but the intensive nature of fly-in fly-out delivery from the TAFE SA provider node in Adelaide continued to limit capacity for multiple deliveries. The number of annual deliveries hit a low of one in 1999.

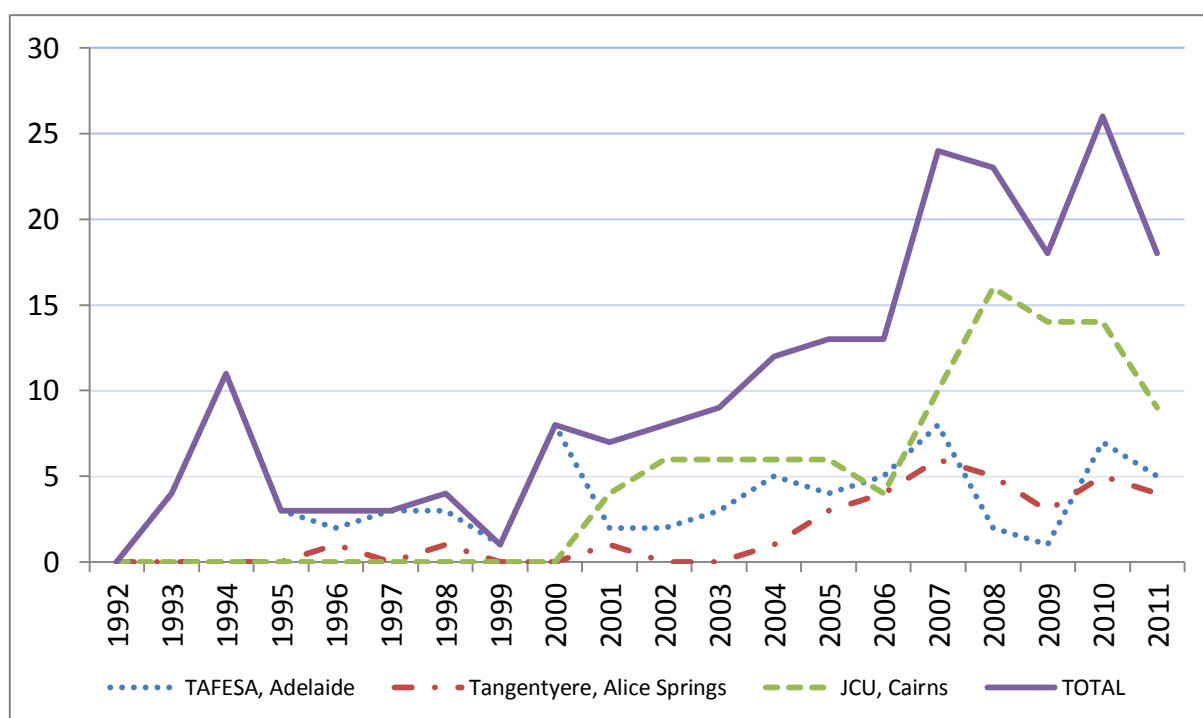


Figure 5.2. Number of annual deliveries of FWB by provider organisations.<sup>3</sup>

The second phase of gradual spread from 1999–2006 started with the engagement and commitment of two new FWB provider nodes: Tangentyere Council and JCU’s ERP. Annual program delivery increased steadily thereafter as a result of their combined efforts. From Adelaide and Alice Springs, the program spread to Cairns and communities in north Queensland. TAFE SA also spread the program interstate to Western Australia and Tasmania. As shown in the graph, there was a steady increase in total deliveries, which culminated in the completion of 13 deliveries in 2006.

The third phase of spread (2006–2011) involved continued training provision by each of the three provider nodes plus increasingly complex episodes of delivery by partner organisations. The start of this phase in 2006 coincided with the first provision of the full Certificate II and III training programs in Cairns, which boosted capacity in north Queensland for program delivery. Subsequent program implementation from the TAFE SA and JCU nodes included multi-strategy, multi-site deliveries. The peak number of 26 deliveries in 2010 occurred as a result of such program deliveries by all three providers. The restructuring and reaccreditation of FWB from 2011 may have resulted in a subsequent decline in annual deliveries as some organisations lost scope to deliver the Certificate II training program.

<sup>3</sup>As mentioned in Chapter 4, much of the data was based on recall and may have underestimated deliveries, particularly the earlier deliveries and those from TAFE SA and Tangentyere Council provider nodes. Hence, variance in annual deliveries may also be accounted for by incomplete data.

Despite the success of efforts to implement the program across 56 places, through 206 deliveries, program delivery did not continue beyond an initial pilot phase in the majority of sites. Figure 5.3 shows that FWB delivery was sustained beyond two years in only 19 of the 56 (33.9%) sites. The program was sustained beyond five years in only six (10.7%) sites. The longest bar represents Adelaide, where the program was originated and has been delivered continuously since 1993. The other five sites were Alice Springs, Cairns, Whyalla, Berri and Yarrabah. Even in these sites, however, delivery was not necessarily continuous.

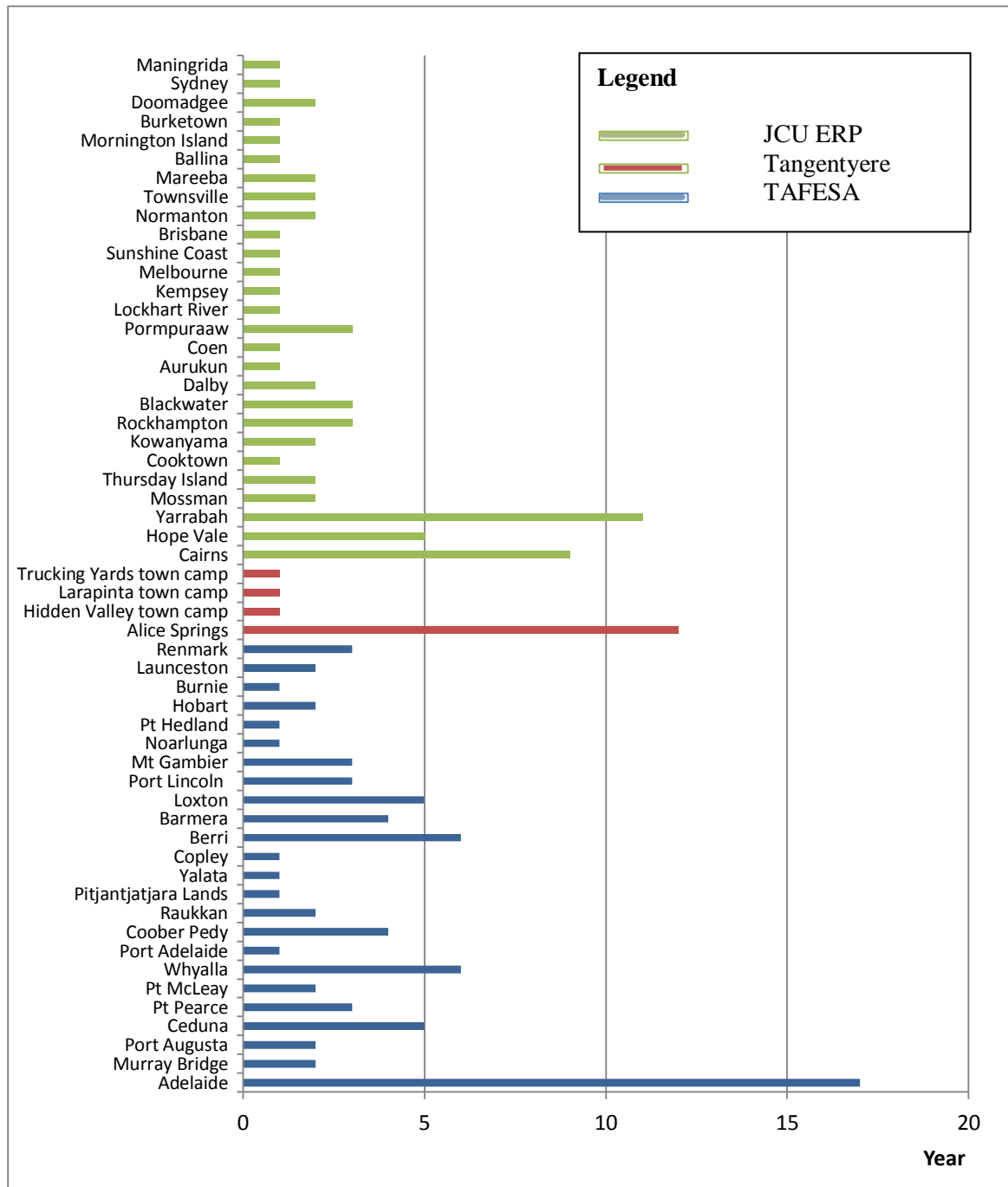


Figure 5.3. Length of time of FWB delivery in 56 Australian sites.

### The Extent of Program Adaptation within Transfer

FWB social worlds framed program implementation through five interrelated social arenas, or broad and enduring areas of social discourse, that were distinguished by their primary intent (Figure 5.4). The evolution of the program across and within the five arenas was influenced by the interests of the FWB social worlds and manifested in response to structural conditions which were evident within the arenas. FWB social worlds also produced their own stories or discourse about Aboriginal empowerment within the five arenas.

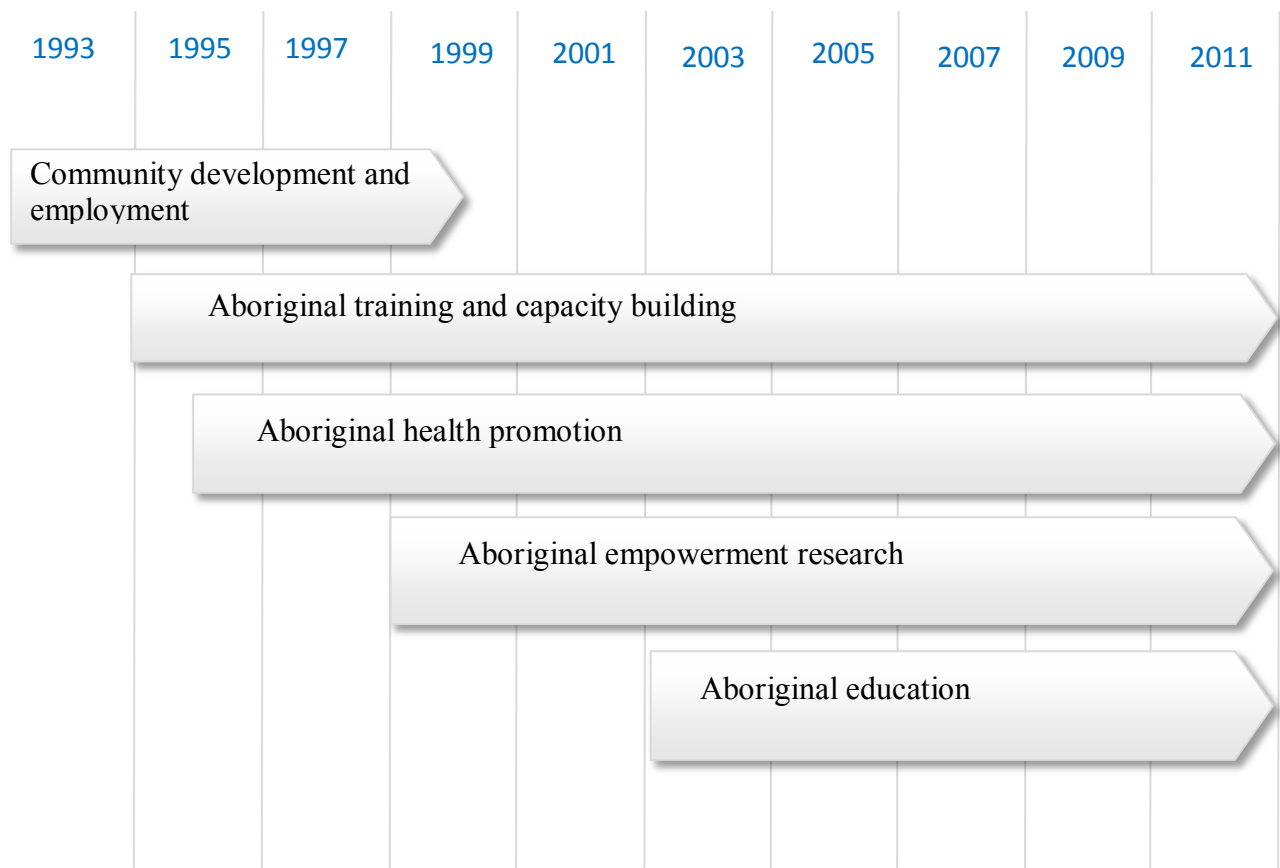


Figure 5.4. The overlapping social arenas within which FWB was framed.

The first arena, from 1992–1998, encompassed the genesis of the program and its initial implementation as a community development and employment program. From 1995, there was a shift in focus that led FWB to be reframed as an empowerment training course. From 1996, through partnerships, the program became conceptualised as a health promotion approach. In 1999, the program’s potential to provide an empirical basis for an empowerment research agenda was recognised through the first external evaluation of FWB. Finally, from 2003, FWB was conceptualised as a school education approach. Table 5.3 below provides a framework for how the social arenas, social worlds, provider nodes and FWB agents were interrelated.

**Table 5.3***Social arenas, social worlds and provider nodes*

<b>Timeframe</b>	<b>Social arenas</b>	<b>Social worlds' interactions</b>	<b>Provider nodes</b>	<b>FWB agents</b>
1992–1998	Community development and employment	TAFE SA with partner organisations and government funders	TAFE SA (the Aboriginal Employment Development Branch)	Program developers, facilitators, advocates
1995–2011	Aboriginal training and capacity development	Provider nodes as training organisations, with students	TAFE SA, Batchelor Institute, JCU ERP	Coordinators and managers, facilitators
1996–2011	Aboriginal health promotion (from 2006, multi-site and multi-strategic programs)	Provider nodes with partner organisations, researchers and government funders	TAFE SA, Tangentyere Council, JCU ERP	Coordinators and managers, facilitators, advocates
1999–2011	Aboriginal empowerment research	Provider nodes with researchers, partner organisations and government funders	JCU and other researchers	Evaluators and researchers, adaptors, facilitators, advocates
2003–2011	Aboriginal education	Provider nodes with schools, education departments, community organisations and researchers	TAFE SA, Tangentyere Council, JCU	Coordinators and managers, adaptors, facilitators

The five arenas are described in the following five sections. The arenas are elaborated by the broader conditions, the process by which the program was introduced into the arena, the primary intent of program delivery within the arena, key provider nodes and partner organisations, and chronology of key events; brought together in some examples.

### **Aboriginal employment and community development (1992–1998).**

By the early 1990s, a national Aboriginal policy of self-management had been implemented in Australia for almost twenty years. The overarching national policy supported Aboriginal self-governance processes, whereby Aboriginal people made decisions about long-term goals and objectives for their communities, what kind of development they wanted and what actions needed to be taken to achieve those goals (Hunt & Smith, 2006; Whitlam, 1972). Many of these initiatives were implemented by community-controlled health and other organisations which, by then, were well established and some had developed considerable capacity.

In 1986–7, a national Aboriginal Employment Development policy had been implemented to increase the range of work and training opportunities for Aboriginal people at all levels of the public sector as well as support for a long-term Aboriginal economic development process (Commonwealth of Australia, 1995). In South Australia, the newly elected South Australian Arnold government (1993) committed to a range of strategies to comply with the provisions of this policy (Australian Labor Party South Australian Branch, 1993). These responsibilities became the task of the Aboriginal Employment Development Branch (hereafter called the Branch) of the South Australian Department of Education, Training and Employment (SA DETE) (later TAFE SA) which originated FWB (Chapters 1 and 2). Initial program funding was made available from the Commonwealth Aboriginal and Torres Strait Islander Commission (ATSIC) and the state government (Aboriginal Employment Development Branch, 1993).

Early FWB agents took heed of the lessons from previous South Australian Aboriginal community development planning approaches. For example, a South Australian pilot project, implemented in 1991 by the then newly established Aboriginal and Torres Strait Islander Commission (ATSIC), aimed to stimulate economic development and employment opportunities at Point Pearce, a discrete ex-mission community approximately 150 kilometres south of Adelaide. ATSIC had brokered the Community Management Training Unit (CMTU) of the School of Aboriginal Education of TAFE SA to provide expertise to the project (Wolfe, 1994). The CMTU model of community development planning incorporated facilitation of a range of skills, committed to the preparation of plans and local capacity building for planning and community development and could sustain relationships with a community over time (Wolfe, 1993b). Although the Point Pearce pilot was considered to be in advance of other national pilot sites (Wolfe, 1993a), it nevertheless had a low level of community involvement, interest and commitment (Wolfe, 1993b). The FWB agents were reminded that community development planning was: “a messy, ill-defined, flexible, bottom-up and very political process” where:

people and organisations have to have a well-developed capacity for responsive and anticipatory adaptation that can embrace error, learn from it and take corrective action that is increasingly acceptable, realistic and beneficial to the community. (Wolfe, 1993a, p. 11)

It was thus important to start with the concerns and initiatives of Aboriginal people and facilitate change processes driven primarily through engagement with community members (Campbell, Pyett, McCarthy, Whiteside, & Tsey, 2007). Important community development principles included the building of Aboriginal social capital and community empowerment, leadership and participation; tackling Aboriginal people's priority issues and finding solutions by leveraging further investments in the community, and building elements of sustainability (Burchill, Higgins, Ramsamy, & Taylor, 2006; Higgins, 2010).

Learning from the experiences at Point Pearce and other national Aboriginal community development pilots, the Branch designed a bottom-up community development and employment approach. This was developed in consultation with Aboriginal organisations and groups, partly through the informal and family ties of FWB originator, Les Nayda. This was based on an ecological model of self- and community development (Chapter 2). Figure 5.5 represents the two primary social worlds engaged in the genesis of FWB: the Branch and Aboriginal community organisations and groups. FWB sits at the intersection of these social worlds. The dotted lines represent the porous boundaries between the social worlds, and the additional circles represent the important influences.

Once the program theory had been drafted, the FWB originators visited Aboriginal organisations and groups in Adelaide and regional South Australian communities (represented on the right of Figure 5.5) to explain the program and harness their feedback and engagement. First, Nayda drew again upon his Aboriginal family and clan networks, taking two of the early FWB facilitators to meet traditional Aboriginal Elders of the Pitjantjatjara lands in Central Australia, to seek cultural sanction. Upon receiving the Elders' blessing, he set out to engage Aboriginal organisations.

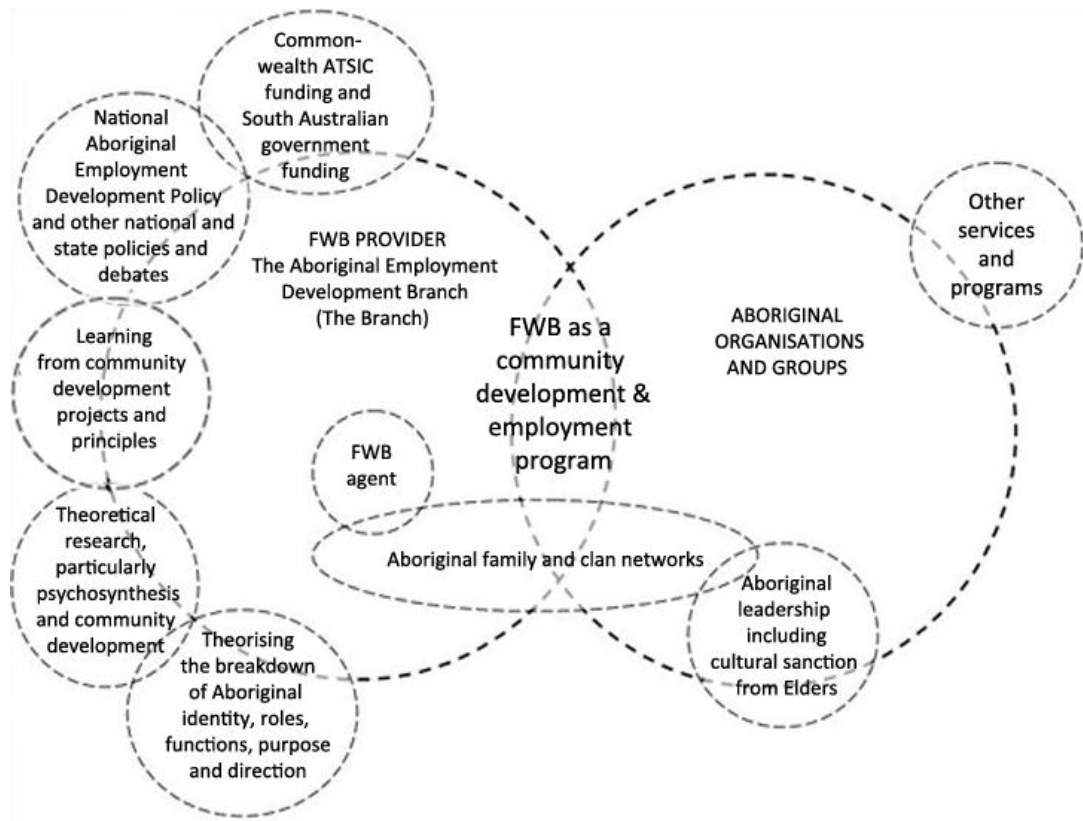


Figure 5.5. *The social worlds of FWB framed through the arena of community development and employment (1992–1998).*

Engaging organisations to implement FWB required overcoming historical shortcomings related to partnerships between Aboriginal organisations and governments. These had resulted from previous government approaches which had created “distrust, enmity and disputation” because programs had not been culturally appropriate and lacked locally relevant aims, resulting in a failure to attract Aboriginal participation (Commonwealth of Australia, 1995, p. xx). FWB lunches were offered to community members as theirs to own and run as they wished. An early FWB document stated that “the overriding requirements are that the sessions be open, voluntary and that anyone can come on an equal basis and that the program be owned and arranged by the community with no Departmental or official interference” (Aboriginal Employment Development Branch, 1993, p. 4).

In one early lunch at Murray Bridge, for example, fifteen Aboriginal community members of all ages met in the back garden of a local childcare centre. In an open informal discussion, members revealed their sense of connection and love with family, their aspirations for health, education, contentment and satisfying relationships. They also spoke about their daily concerns and worries about their children, and problems of family violence, alcoholism, conflict, isolation and youth at risk. They decided to meet fortnightly at the centre to discuss

specified issues with an invited facilitator. Branch representatives were invited but asked to leave their positions at the gate.

At the next session, twenty people came; discussing how members could nurture themselves to be better able to cope with daily frustrations and then care better for others. Significant family problems, depression, lack of purpose and alienation became evident and, at the end of the session, three of the families requested individual counselling with the (trained family therapist) facilitator (Aboriginal Employment Development Branch, 1993). This example demonstrated the central role of community members in determining their own priorities, which varied from community to community. It also demonstrated the role of FWB in bridging the somewhat tenuous interactions at the interface between government and Aboriginal community organisations through its participatory, community-based empowerment standpoint.

A shift in the orientation of program occurred when a participant at a community lunch in Ceduna asked about the availability of training for grief and crisis resolution: “is there any training in this?” (research respondent, personal communication, 6 August, 2010). The first stage of what was to become the FWB training program was developed in response to this request. The FWB training program was first delivered in 1993 at Port Augusta over a nine-week period, with a three-hour module delivered each week (27 hours). Bolstered by the enthusiastic response to the training program by community groups, the Branch developed an ambitious program strategy in 1994.

Unlike other community development initiatives, which were commonly implemented in single community settings, the ATSIC funding enabled the Branch to develop short-term objectives (to June 1995) which included the development of FWB centres in every major SA Aboriginal community. Aboriginal coordinators were to be employed and skilled to deliver accredited FWB counselling training and other courses to train and empower members of all major Aboriginal communities. As well, resources, publicity materials and videos would be developed. The result would be a highly trained FWB team able to anticipate and respond to changing community needs and work according to a code of ethics. Longer term objectives (to June 1998 and beyond) included further program spread and extension of each of the strategies (Aboriginal Employment Development Branch, 1994).

By 1995, six FWB centres had been established (in Port Augusta, Coober Pedy, Murray Bridge, Ceduna, Point Pearce and Adelaide), with FWB workers employed in each. Their role was to organise FWB lunches designed to “bring together Aboriginal groups, families and communities to develop a common vision which promoted unity, self-responsibility and economic independence for the comprehensive development and wellbeing of each Aboriginal person, family and community” (Aboriginal Employment Development Branch, 1994, p. 3). Port Adelaide and Ceduna (1994), Murray Bridge and Whyalla (1995), Alice Springs (1996) and later other South Australian communities requested the training. In response to further

requests, stages two to four of the FWB training program were added (Aboriginal Employment Development Branch, 1998).

Additionally, the Branch organised events for training, team building and networking; three are notable. In 1994, a FWB conference was held on traditional Pitjantjatjara land in northern SA to provide an opportunity to enhance the connectedness of the growing FWB networks with Aboriginal family groups. It attracted approximately 100 participants and media attention. Soon afterwards, a challenging personal and professional development workshop was provided for the incipient FWB facilitators and others by a visiting American psychosynthesis therapist, Edith Stauffer (Stauffer, 1987). In early 1996, the Branch also coordinated a well-received 12-week cross-cultural exchange visit by Tibetan Gyoto Buddhist monks to five remote Aboriginal communities (Aboriginal Employment Development Branch, 1998).

By 1996, however, broader national debates about Australia's welfare system, including options for reducing Aboriginal welfare dependency, started to impact the FWB approach. Despite public Commonwealth and state government statements of commitment to Aboriginal empowerment, partnership and reconciliation, from 1996, with the election of the conservative Howard Government: "it was clear that he intended to undo much that he had inherited in the Indigenous Affairs portfolio" (Maddison, 2009a, p. 7). A new national policy of mainstreaming Aboriginal-specific programs led to budget cuts for the FWB program and the Branch's capacity to responsively implement the program according to community demand waned.

Still far short of achieving their goal of FWB centres in every major South Australian Aboriginal community, by 1999 the original FWB agents had resigned, and were replaced by a succession of short-term leaders. The employment of the regional FWB workers could not be sustained, and the community lunches were phased out. From 1998, FWB was no longer explicitly framed as a community development and employment program, although discrete program deliveries were provided for employment-readiness. However, consistent with the changing political environment at that time, a new phase of FWB development was launched in the guise of an Aboriginal training and capacity building program.

### **Aboriginal training and capacity building (1995–2011).**

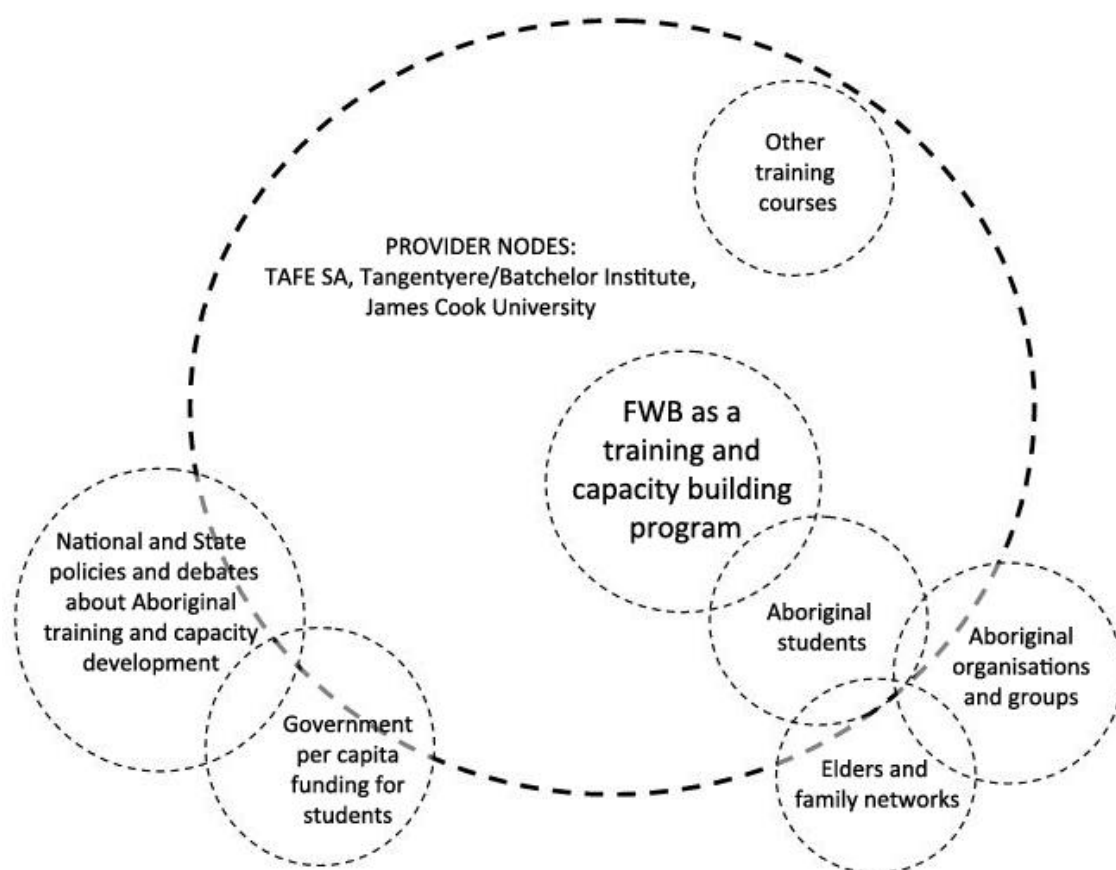
The mainstream training setting within which FWB became embedded differed markedly from the previous purpose-designed Aboriginal-specific Branch. Since the mid-1990s, the national policy environment for mainstream training and education had encouraged "a human capital model wherein education is seen to be an investment from which both the individual and ultimately the nation benefit" (Schwab, 1995, p. 24). In tying training outcomes to economic measures and the interests of employers and funders, however, training providers found it challenging to foreground the interests of Aboriginal community organisations and to

offer meaningful, context-dependent and empowering training to Aboriginal students (Walker, 2004).

The focus of FWB as an accredited empowerment training program within the Aboriginal training and capacity building arena was to develop students' capacity for further education and employment in youth work, health and community services (TAFE SA, 2011). However, the program became subject to the challenges common to all education and training programs—levels of attrition for Aboriginal students were significantly higher than was the case for other students, levels of completion markedly lower and employment outcomes worse for Aboriginal than for non-Aboriginal course graduates (Roberts, 1998; Steering Committee for the Review of Government Service Provision, 2011). An early South Australian government report, for example, showed that: “many training programs have not produced desired outcomes for Aboriginal people compared with non-Aboriginal people” (Brice & Project Team, 1993, p. 77).

The primary social world engaged in providing FWB was initially TAFE SA, which was administered in the mid-1990s by the same government department as the Branch. Subsequently, two other provider nodes also established FWB training courses. Supported by TAFE SA, Batchelor Institute of Tertiary Education (in partnership with Tangentyere Council and independently) delivered FWB as an accredited Certificate II and III training course. TAFE SA facilitators travelled to support facilitator training in Alice Springs; with FWB courses run on a needs- or issues-basis with participants recruited as relevant to the issue or need. From 2008, the JCU ERP also delivered a 30-hour postgraduate training course titled ‘Empowerment and Change’, adapted from the first stage of FWB with additional theoretical readings. The course was delivered in Cairns and Townsville to students recruited primarily from the social sciences and health disciplines. The Empowerment and Change course aimed to better skill future Australian health, education and social service workers in the operationalisation of values-based empowerment approaches, particularly those working in Aboriginal contexts (McCalman, Tsey, Kitau, & McGinty, 2011). All three provider nodes delivered the program to students at least annually.

In addition to the provider nodes, within the training and capacity building arena were also Aboriginal tertiary students (Figure 5.6). Missing from the social arena was the leading role of community organisations and groups, which had previously determined local foci for the program in response to community-defined priorities.



*Figure 5.6. The social worlds of FWB framed through the arena of training and capacity building (1995–2011).*

Within the training and capacity building arena, the course became a small Aboriginal program delivered by larger mainstream TAFE and university providers. Some of the early FWB agents were employed as facilitators through the TAFE system, providing Aboriginal leadership. The course retained its interactive, participatory small group delivery style. However, per capita funding for the Aboriginal-specific small-group program required a guaranteed minimum number of students to make the course viable. Within this context, Aboriginal students were recruited through promotion and advertising within communities, job service agencies, employment registers, other courses, schools and other networks. The role of Aboriginal program participants changed from its previous emphasis as community members to that of students within mainstream training organisations.

TAFE SA’s early conceptualisation of the FWB training was to provide a course for “all Aboriginal people who want to learn how to solve their own personal and family problems without depending on welfare services” (Aboriginal Employment Development Branch, n.d.). Within the national policy environment of new mainstreaming, however, attempts to provide transformational Aboriginal education practices which incorporated Aboriginal-centred developmental and ethical principles and terms of reference were subjected to scrutiny and

questioning of their methods (Oxenham, 1999, 2000; Walker, 2004). Providing supportive education required taking into account students' wellbeing issues, such as grief, loss and violence, as well as their prior educational levels and other commitments. TAFE SA attempted to provide student support through employing Training Support Officers who provided a supportive case management approach, assessing academic skills and planning educational pathways to assist students reach their desired employment outcomes (TAFE SA, 2011). In practice, challenges related to the levels and extent of student support required, the reluctance of some students to transition to mainstream courses or employment, and the need for consultation and partnership with community organisations to ensure that the course met students' needs and expectations (TAFE SA, 2011).

Rather than supporting quality improvement of extant courses, governments responded to poor indicators of Aboriginal education and employment outcomes by developing further training initiatives. Aboriginal training courses proliferated and FWB became just one of many Aboriginal-specific training and capacity building programs provided to Aboriginal community members, health workers and other professionals by universities, technical and further education colleges and a plethora of registered training organisations. For example, Hudson (Hudson, 2012) identified 36 registered training organisations across Australia that provided training for Aboriginal health workers alone.

While community demand for FWB remained strong, the previous commitment of FWB agents to provide the program in rural and remote communities became logistically difficult. For example, in the mid-2000s, a consultation report which informed the development of a South Australian strategic framework for social and emotional wellbeing reported that community healing programs were virtually non-existent in the regions (South Australian Government, 2005). Representatives from at least nine communities had requested "community-level healing such as the FWB Program" (South Australian Government, 2005, p. 55). Several Aboriginal health workers pointed to a need to heal themselves before they could heal their communities and requested FWB delivery to learn such skills for themselves and others (South Australian Government, 2005). But given a lack of TAFE facilities in rural and remote areas, combined with the logistical difficulties of coordinating remote training courses, demand outstripped the resources of the provider nodes to deliver. Nevertheless, demand for FWB persisted and the course continues to be delivered by the three provider nodes described above.

### **Aboriginal health promotion (1996–2011).**

From the late 1980s, Aboriginal community-controlled services, other primary health care services, government departments and researchers had developed health promotion programs. Influenced by the World Health Organization's Ottawa Charter (1986), these aimed

to enable Aboriginal people to “increase control over and to improve not just the physical wellbeing of the individual, but the social, emotional and cultural wellbeing of the whole community” (McCalman, Tsey, Gibson, & Baird, 2009; National Aboriginal Health Strategy Working Party (NAHS), 1989; World Health Organization, 1986). However, in response to what were essentially long-term and complex Aboriginal health and wellbeing issues, Hunter (1999) argued that the entrenched problem-focused approach of early health promotion programs led to a proliferation of “uncoordinated and unsuccessful institutional interventions, which further entrench dependency and compromise wellbeing” (p. 527).

The first delivery of FWB within the health promotion arena was consistent with such a problem-focused approach. It occurred in 1996 in response to a tragic cluster of youth suicides in Alice Springs. Building on knowledge of FWB through his stepbrother, Les Nayda, the Director of the community-controlled Tangentyere Council, William Tilmouth, coordinated a coalition of Alice Springs community-controlled health organisations to submit for pilot funding from the National Suicide Prevention Strategy for FWB delivery to health and human services workers. With the submission successful, Tangentyere Council contracted TAFE SA to deliver FWB stage one in 1996 and the full five stages in 1998–99. This Alice Springs delivery was the first interstate delivery by TAFE SA facilitators, and it was provided through an intensive facilitation of weekly group sessions on a fly-in fly-out basis.

The results of this first evaluated program delivery supported Hunter’s (1999) advocacy for rebuilding the social capital and the cultural potential of Aboriginal families and communities. Participation in the Alice Springs FWB delivery did not impact youth suicide within the year during which the course was held, but the evaluation demonstrated:

[...] the effectiveness of the course in assisting individual participants, through personal empowerment, to increase their capabilities—that is, enhance their awareness, resilience and problem-solving ability—thereby making them better able to improve their sense of wellbeing and those of the people around them. (Tsey & Every, 2000a, p. 513)

Four Alice Springs community-controlled organisations subsequently built a facilitation capacity and were able to further facilitate program delivery to their clients and others and the program was sustained in Alice Springs through multiple short-term grants.

FWB has subsequently been framed to respond to a range of problems identified by community partners: stress, loss and grief, suicide prevention (Hunter, 1999; McKay, Kolves, Klieve, & De Leo, 2009), family violence (Burchill, 2006; Kowanko et al., 2009; Verity, 2008; Verity & Stewart, 2002), alcohol addictions (Tsey et al., 2007), foetal alcohol syndrome, anger management, sexual health (Whiteside, Tsey, Crouch, & Fagan, in press), mental health (Haswell-Elkins et al., 2009), and prison inmate education. It was also framed as a response for wellbeing-related issues such as men’s health (Tsey, Patterson, Whiteside, Baird, & Baird,

2002; Tsey, Patterson, et al., 2004), women's health, first-time motherhood (Whiteside et al., 2009b), basic life skills for parenting and relationships, and individual or group counselling. Regardless of the issue, the program was delivered to support the personal empowerment of participants in order to prompt individual agency; thus, supporting the strengthening of human and social capital.

The three social worlds engaged in the delivery of the FWB program within the Aboriginal health promotion arena were the three provider nodes with partner organisations and government funders (Figure 5.7). As in the above example, this arena was driven primarily by FWB agents within the partner organisations by writing funding submissions and, when successful, contracting a provider node to deliver the program. The partner organisations included Aboriginal community-controlled health and other organisations, state government health, youth services, child protection and education departments, non-government health and welfare organisations and private consultancies. A broad range of Commonwealth and state government funding bodies provided resources, usually for short-term pilot programs in single sites.

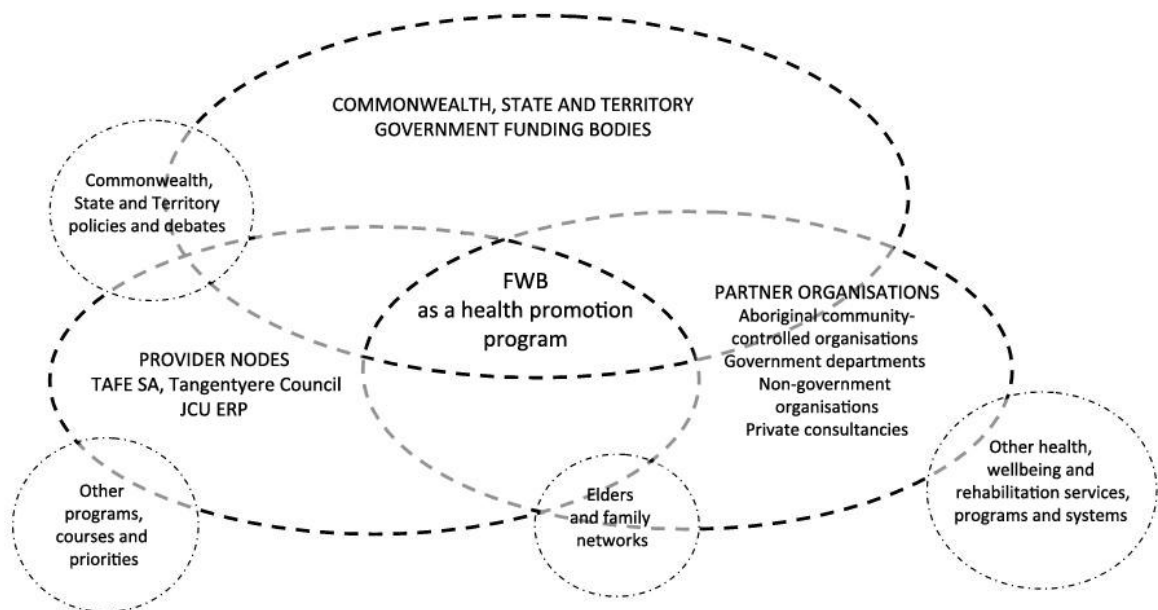


Figure 5.7. The social worlds of FWB framed through the health promotion arena (1996–2011).

As new needs were identified by partner organisations, FWB agents tailored the program accordingly. Flexibility was evident in program delivery, with priority given to meeting demand for situated needs. Optimally, FWB was delivered to small participatory groups of six to 15 participants, but this study found a continuum of group sizes from one-on-one counselling sessions to more than 50 participants. Flexibility was also evident in the mode of delivery to cater to the logistics of remote and rural as well as urban delivery. The program

was designed for and was delivered primarily by and to Aboriginal people, but it was also delivered to non-Aboriginal participants.

In part, this evident flexibility stemmed from the empowering nature of the FWB program itself; but it was also related to the motivations and actions of the provider and partner organisations and FWB agents. For example, although the preference of FWB agents was to implement the program through bottom-up spread, there were also examples of FWB deliveries consistent with top-down approaches, such as the FWB delivery to prison inmates, alcohol rehabilitation clients and mandating of attendance by the courts as part of offenders' parole sentencing. As well, the program was tailored to suit the health, wellbeing and rehabilitation issues of concern and the demographics and interrelationships within participant groups.

Within the health promotion arena, FWB required a minimal need for infrastructure, and implementation was usually funded in a single site with short-term funding. Consistent with other health promotion programs, short-term funding meant that in the majority of occasions of program delivery, implementation was not sustained beyond the initial pilot (Campbell et al., 2007; Gray, Stearne, Wilson, & Doyle, 2010). Henry, Houston and Mooney (2004) argued that such funding arrangements constituted institutional racism as they severely restricted the capacity of Aboriginal community-controlled services and others to provide culturally secure services.

As well as inadequate levels of funding, the partner organisations became concerned about short-term approaches to Aboriginal health, wellbeing and development, stringent accountability requirements and an absence of partnerships with government at high levels (Tsey, McCalman, Bainbridge, & Brown, 2012b). Purportedly aiming to strengthen Aboriginal community capacity to negotiate with governments, and governments to address the fragmentation and lack of coordination of programs, in 2004 the Commonwealth Government established a whole-of-government approach to Aboriginal development (Aboriginal and Torres Strait Islander Social Justice Commissioner (ATSIJC), 2001; Hunt, 2005). ATSIC was abolished with the Commonwealth Government claiming that "the experiment in separate representation, elected representation, for Indigenous people, was a failure" (Howard & Vanstone, 2004 in Maddison, 2009a, p. 8). One of the government reforms introduced was Shared Responsibility Agreements (SRAs), which required an Aboriginal community to make certain commitments towards achieving a nominated goal in return for a government commitment of funds or services. Maddison (2009a) described the SRA arrangements not as partnerships between the government and Aboriginal people, but as an attempt by government to address "a problem to be solved" (p. 1).

Despite the potential funding opportunities from SRAs, I found only one example of FWB implementation through an SRA. This episode built on an earlier Tasmanian FWB delivery to equip local Aboriginal people to address issues of sexual, psychological and physical

abuse (Burchill, 2006). In February 2007, an SRA was signed whereby the north-eastern Tasmanian Indigenous community committed to commend the Certificate II FWB course as a training program for Aboriginal counsellors to work with Aboriginal people affected by family violence, maintain active involvement with the steering group, provide feedback on the effectiveness of the course and promote strengthened resilience within the community. In return, the Commonwealth and Tasmanian governments committed a Commonwealth Government contribution (residual ATSIC funding) of \$22,219 and TAFE Tasmania's promise of in-kind support (Australian Government—Indigenous Portal, 2007). With this minimal level of funding, TAFE Tasmania contracted a TAFE SA facilitator to deliver the training. The facilitator relocated to Tasmania for 12 months and delivered the Certificate II course to human service workers in Hobart and Launceston, travelling weekly between the two places. Despite training of a group of motivated workers and recognition of an urgent need to deal with family violence issues, the agreement included neither facilitation training nor evaluation of the training program. The TAFE SA facilitator returned to Adelaide and the FWB approach was not sustained.

Aware of evidence from health promotion studies that multi-strategy programs are more effective in achieving health promotion outcomes, FWB agents increasingly incorporated FWB as one element of complex multi-strategy programs (World Health Organization, 1986). In 2008/09, for example, a suicide prevention program delivered in north Queensland incorporated FWB as part of a knowledge sharing project between four Aboriginal community men's support groups (Chapter 1). This project was auspiced by the JCU ERP in Cairns, with FWB delivered as an engagement, values clarification and capacity building tool. Community-based men's group leaders were trained in FWB Certificate II and III and supported to deliver the training to men's group members and others in each of their communities (McCalman, Tsey, McEwan, & Brown, 2009; McKay et al., 2009). Such larger scale projects required high levels of organisational capacity to implement and longer timeframes to engage, plan, implement and evaluate. These projects were managed by the provider nodes and delivered by partner organisations. Third-party organisations, including large non-government organisations and private consultancies, were also engaged in some projects to manage the increasingly complex implementation.

### **Aboriginal empowerment research (1998–2011).**

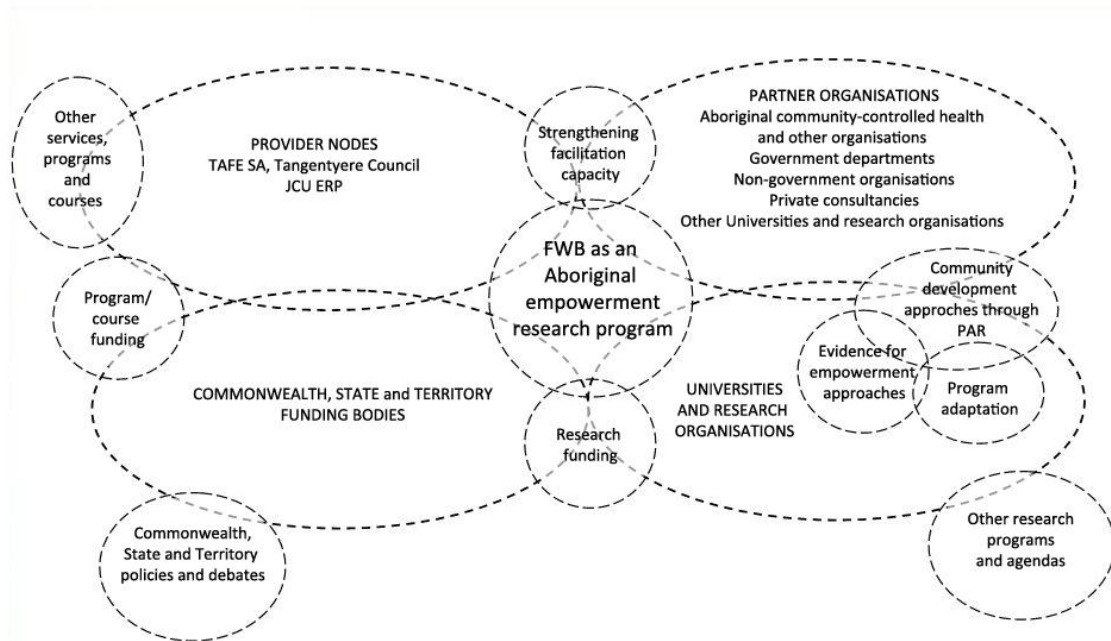
Social gradient research in the United Kingdom from the late 1990s suggested that, despite the correlation between relative health and income across populations, if people were able to exercise a higher level of control and autonomy over their lives, they could reduce socially determined health inequalities (Marmot, Friel, Bell, Houweling, & Taylor, 2008; Wilkinson & Marmot, 2003). At about the same time, Aboriginal leaders such as Noel Pearson

started to argue for innovative programs that empowered and enabled Aboriginal family groups to take greater control and responsibility for their own situation (Pearson, 2000). With concepts from the international social gradient research and advocacy by Aboriginal Australian leaders in mind, researchers such as Komla Tsey sought to understand the relevance of concepts of empowerment and control to the social determinants of Aboriginal health.

The evaluation of the 1998–99 Alice Springs FWB training by Tangentyere Council, described in the previous section, provided an opportunity for Tsey to observe the effects of an Aboriginal empowerment initiative. The participatory style of evaluation allowed him to recognise the program’s potential for engaging Aboriginal people in a way that was highly relevant to their daily lives (Tsey & Every, 2000a). Participation in the program also resulted in Tsey gaining the experience and qualification by which he could later facilitate the course to others. The evaluation provided evidence of the program’s strengths and limitations, potential to reach other target groups and further program needs such as for dedicated facilitator training and longer term funding to maintain the impetus built during these pilot projects (Tsey & Every, 2000a).

Interest in FWB as a vehicle for empowerment research led to new focus for FWB. It became an empirical foundation for a ten-year phased Empowerment Research Program, based at the JCU provider node in Cairns. As well, researchers from Flinders University, the Australian Institute for Family Studies and the Cooperative Research Centre for Aboriginal Health (CRCAH; now Lowitja Institute) also published evaluations of FWB; with empowerment research becoming part of the CRCAH’s broader social and emotional wellbeing research agenda. Researchers collaborated to design and implement empowerment research, with Aboriginal control and capacity strengthening important at all stages of the research process. Aboriginal empowerment research informed practice, created improvement through participatory action approaches as it was implemented, and built credibility for programs, which contributed to further resourcing.

The four social worlds engaged in the delivery of FWB as an Aboriginal empowerment research program were the provider nodes, partner organisations, government funders and researcher organisations (Figure 5.8). The provider nodes and partner organisations were active as for the health promotion arena above. Government funding was provided to research organisations as well as the provider nodes and partner organisations. For example, in 2003 the empowerment research team received a three-year National Health and Medical Research Council grant to support evaluation of FWB in Yarrabah, Hope Vale, Wujal Wujal and with Aboriginal youth, family and community workers from the Queensland Department of Families in Cairns.



*Figure 5.8. The social worlds of FWB framed through the arena of empowerment research (1999–2011).*

The empowerment research arena impacted directly and indirectly on FWB transfer in four main ways: through program adaptation, community development initiatives which prompted further program deliveries, increasing facilitation capacity, and the development of evidence. First, the strategic identification of needs and opportunities through research led to significant program adaptation. With Tsey's relocation in 2000 to the University of Queensland in Cairns, he contacted local leaders of key Aboriginal organisations. Four organisations expressed an early interest in FWB training for core groups of workers. In particular, the peak community-controlled health organisation for 16 Cape York communities, Apunipima Cape York Health Council, was keen to reframe the Certificate II FWB counselling program back to its original intent as a strengths-based community engagement, empowerment, leadership and community development program.

Seeking and receiving permission from TAFE SA, Apunipima FWB agents worked with Tsey to adapt FWB as a two-step approach which incorporated: 1) FWB stage one (30 hours) plus facilitator training, which was considered sufficient to enable co-facilitation of stage one to others; and 2) follow-up community development processes aimed at supporting groups of participants to identify and address priority community issues arising out of the FWB training (Tsey, Deemal, Whiteside, & Gibson, 2003a). The substantive topics covered in the enhanced stage one training were amended to include some of the valuable stage two and three topics as well as some interactive participatory exercises developed through Tsey's community development experience. The result was a 10-module program incorporating leadership, basic

human needs, relationships, life journey, conflict resolution, emotions, crisis, beliefs and attitudes, sensitivity as a leader, and personal and community development (Daly et al., 2005). Similarly, the interest of men from the Aboriginal community-controlled health service, Gurriny Yealamucka in Yarrabah, led to the tailored delivery of FWB to men's groups in north Queensland and an associated body of research (Tsey & Every, 2000a). The participation of men had been identified as a gap in the previous Alice Springs delivery.

Second, much of the empowerment research was conducted using participatory action research methods following the first stage of FWB delivery to community organisations such as Apunipima and Gurriny Yealamucka. The research team trained and supported community-based Aboriginal researchers to use participatory action research processes to guide local efforts to identify and address priorities. Participants identified community development issues and executed action to meet priority needs. For example, in Yarrabah, FWB participants expressed concerns and acted to improve housing, school attendance, the feasibility of establishing small business enterprises and violence. Yarrabah men were interested in further FWB training through their men's group. In addition, community-identified needs led to FWB program delivery to strengthen workforce capacity (Whiteside, Tsey, McCalman, Cadet James, & Wilson, 2006), build intercultural and interdisciplinary teams (Whiteside, Tsey, & Cadet James, 2011), and facilitate organisational change (McCalman, Tsey, Reilly, et al., 2010; McEwan, Tsey, McCalman, & Travers, 2010). Participant groups included social and emotional wellbeing/mental health workers, child protection officers, sexual health staff, maternal and child health workers, alcohol rehabilitation workers and other professionals. Simple incremental evaluation tools were developed to measure their effects, resulting in practical local improvements to support action to progress community priorities and interests (Tsey, Wenitong, et al., 2004). The participatory action research approach was utilised in diverse situations across north Queensland, but was not taken up by the South Australian or Alice Springs provider nodes.

Third, the two-step approach not only satisfied the strengths-based orientation desired by partner organisations but also allowed the empowerment research team to quickly build facilitation capacity in the north Queensland region. This stimulated further FWB transfer by local facilitators across north Queensland and beyond. It was not until 2006 that, with state government funding, the University contracted two of the early Alice Springs facilitators to deliver the first north Queensland Certificate II and III FWB training to Apunipima, Gurriny Yealamucka and other FWB agents. The Certificate III provided the complete training to those FWB facilitators who had previously only received stage one training, furthering facilitator capacity in north Queensland and prompting additional program transfer.

Fourth, and probably most importantly, the research program developed evidence for empowerment approaches such as FWB, which built national credibility and external support

for the approach. A considerable body of FWB-related research documented the effects of FWB on efforts by Aboriginal individuals, families, organisations and communities to exert greater control and influence over the factors affecting their day-to-day lives. This research is evident in the more than 50 empirical evaluation reports and papers of FWB, including documented evaluations of FWB deliveries in South Australia, Alice Springs, Tasmania, north Queensland, Papua New Guinea and cross-site deliveries (Appendix F). As outlined in Chapter 1, a range of theoretical and measurement studies were also developed to meet research program objectives (Bainbridge, 2009a; Haswell et al., 2010; Whiteside, 2009).

### **Aboriginal education (2003–2011).**

Accessible and equitable education has provided a critical pathway for Aboriginal students to overcome disadvantage and take greater control over their lives. For example, Indigenous Australian students who completed year twelve were more likely to rate their health as excellent or very good (59%) compared to those who left school at year nine or below (49%) (Australian Institute of Health and Welfare, 2011). Hence, Aboriginal and non-Aboriginal teachers, principals and other education professionals, as well as Aboriginal community organisations, government health promotion practitioners, researchers and others attempted to improve educational outcomes by improving the quality, accessibility and equity of education for Aboriginal primary and secondary school students. Strategies have included building protective factors for health and wellbeing through curriculum development, improving school attendance, preparing students for transitions to boarding school, and whole-of-school or health-promoting schools approaches.

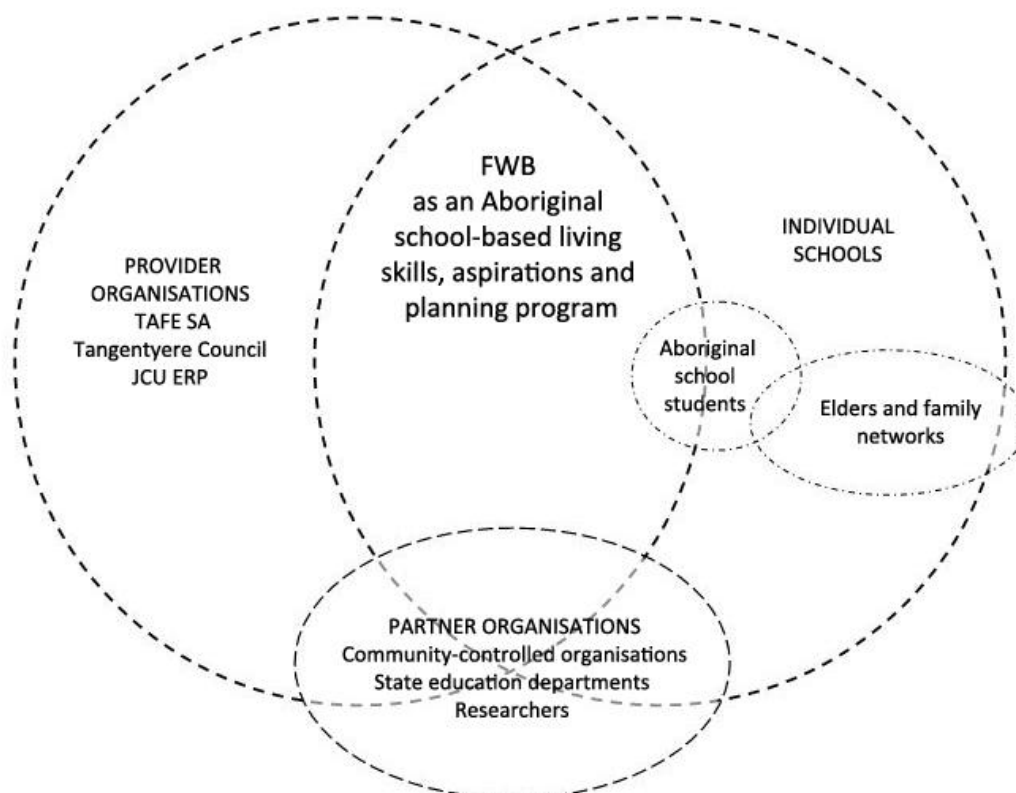
Since 2003, FWB has been tailored within an Aboriginal education arena as a vehicle for tackling some of the challenging wellbeing issues facing Aboriginal primary and secondary school students. The Aboriginal principal of two state schools in the remote Cape York communities of Hope Vale and Wujal Wujal invited the pilot delivery of an adapted version of FWB to years five to seven students. This followed the implementation by Apunipima Cape York Health Council and the JCU provider node<sup>4</sup> of FWB for adults in the two communities. The program was adapted to the needs of primary school students by the Apunipima/JCU partnership to tackle poor school attendance rates and create safe learning environments for children. The adaptation included three topics—leadership, basic human needs and relationships—and three class projects—a class plan for a collective change project, a FWB logo competition and a photographic project using disposable cameras for students to explore their identity and connections with family, friends, places and other significant things (Tsey, Deemal, et al., 2003a). Similarly to results for adults, the pilot demonstrated the program's

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<sup>4</sup> At that time, the University of Queensland, North Queensland Health Equalities Promotion Unit

potential for enhancing the personal growth and empowerment of primary school students (Tsey, Whiteside, et al., 2004).

Two main social worlds were present and active in the delivery of the FWB program within the Aboriginal education arena: the provider nodes, and individual schools. As well, partner organisations including Education Departments, community-based organisations, and researcher organisations were involved (see Figure 5.9).



*Figure 5.9. The social worlds of FWB framed through the arena of Aboriginal education (2003–2011).*

Incorporating FWB within the arena of Aboriginal education had two effects on program transfer. First, FWB stage one was tailored and delivered to secondary school students in South Australia, Alice Springs and north Queensland, extending the reach of the program to young people and children. Issues of concern for which FWB was applied included the impact of community problems on the lives of students, how understandings of emotional needs could be enhanced, how bullying and behavioural issues could be addressed, and how students could identify and overcome barriers to achieving their aspirations. Second, building on the earlier pilot delivery at Hope Vale and Wujal Wujal described above, a major program adaptation was undertaken to ensure the applicability of FWB for primary school children.

In 2006, selected topics of FWB were adapted through the Cape York Bound for Success New Basics Curriculum. Education Queensland, Apunipima Cape York Health Council, and JCU partnered to develop a rich task for Cape York schools. The task, titled *Making My Way Through*, was targeted specifically at grade seven students as a strategy for preparing them for transitioning to either boarding school or a local high school. It aimed to build students' resilience by incorporating learning about local wellbeing issues, individual student's aspirations and plans for reaching their identified goals. It included the introduction of role models and use of digital puppets or avatars. It was trialled in at least one Cape York school, resulting in improved student attendance and engagement (research respondent, personal communication, 15 May 2010). Delivery of the task was not evaluated and was not sustained in Queensland. But from 2008, curriculum developers from Education Queensland relocated to the remote Northern Territory community of Maningrida, and supported implementation of the rich task by the school counsellor there to year seven students and older transition-to-work students.

### **The Enabling and Constraining Conditions**

The structural conditions within the five social arenas influenced variations in the processes and outcomes of FWB transfer. The structural conditions, or enduring, stable and predictable aspects of situations, were identified by comparing cross-cutting themes across the five arenas. They were considered to be integral within and constitutive of the arenas, rather than surrounding or distinct from them, and reflected the macrostructural conditions outlined in Chapter 2.

The structural conditions were derived from both Aboriginal and Western domains (Figure 5.10). Separating the Aboriginal from the Western domain was not clear-cut since program transfer was affected by both and FWB offered a place for interaction at the cultural interface. However, it was important to acknowledge and consider the continuum between Aboriginal and Western structural conditions, and to acknowledge that the conditions across this continuum influenced interactions and negotiations to transfer FWB.



(1965–71), self-determination (1972–75), self-management (1975–96) and mainstreaming (1996–current) provided shifting historical frameworks for Aboriginal development. As outlined in Chapter 2, the overwhelming impacts of the historical policy environment were devastating for Aboriginal populations and had complex consequences for Aboriginal empowerment. These impacts created a need for programs such as FWB as culturally appropriate responses for tackling Aboriginal community development, employment, training, health and wellbeing, research and educational needs. Operational government policies were influenced by the umbrella national Aboriginal policies, government inquiries, academic research and public opinion. These operational policies influenced the availability of resources and support for programs such as FWB. The availability of resources, particularly funding from government programs, was critical to program transfer and sustainability. Without funding, pilot programs ceased once a funding grant was utilised.

### **Summary**

Enabled and constrained by these structural conditions, FWB agents within the provider nodes and partner organisations exercised discretion to negotiate program transfer within five social arenas. The provider nodes, FWB agents, social worlds and arenas were all necessary components of program transfer across sites and situations. They transferred FWB across 56 places around Australia to approximately 3,300 participants through at least 206 episodes. The transfer of FWB from 1993 to 2011 did not occur through a consistent, linear process. Instead, there was significant variation in transfer across time and place associated with the number and capacity of providers, partnerships with other organisations, motivation, and structural factors such as course accreditation and resourcing. In the majority of sites, the efforts to implement the program did not continue beyond an initial pilot phase.

The history of FWB involved the evolution of the program across five interwoven arenas: employment and community development; training and capacity building; health promotion; empowerment research; and school-based education. Within this evolution, the program was both tailored to meet the needs of participant groups and, in some cases, radically adapted. Program transfer occurred as a result of the commitment of organisations and individuals within these five social arenas to collective action, as well as the structural conditions within arenas which enabled and constrained program transfer.

## Chapter 6: Constructing the Theory of *Supporting Inside-out Empowerment* by *Embracing Relatedness*

### Introduction

In this chapter, I respond to the fifth research question: Why and how does program transfer occur across diverse situations? The storyline theorises that the main concern of FWB agents in transferring the program was to *support inside-out empowerment*. The process by which FWB agents managed program transfer was *embracing relatedness*. The core category, core process and its sub-processes, and dynamics of a grounded theory of program transfer are explicated in this chapter.

*Supporting inside-out empowerment* was identified as the core category—the constant influencing background in the accounts of FWB agents which explained the momentum of program transfer. It refers to an impetus by FWB agents to support Aboriginal people's participation in, responsibility for, and control of their own affairs. *Supporting empowerment* was *inside-out* because it prioritised the internal relatedness of individuals and organisations to their self-purpose, values and beliefs, identity, principles and agency, and then worked outwards in a ripple effect to family members, organisations, communities, and ultimately reconciliation with Australian society at large.

*Embracing relatedness* was identified as the core process by which FWB agents transferred the program. As depicted in Figure 6.1, *embracing relatedness* refers to a three-dimensional process whereby the organisations and individuals within FWB social worlds connected through their central concern of *supporting inside-out empowerment* to: their own self-purpose, values and beliefs, identity, principles and agency; other organisations and individuals; and the structural conditions. Each of these three aspects involved a two-way exchange; each being influenced by and influencing the impetus to *support empowerment*. All three needed to be operating at both organisational and individual levels in order for program transfer to occur.

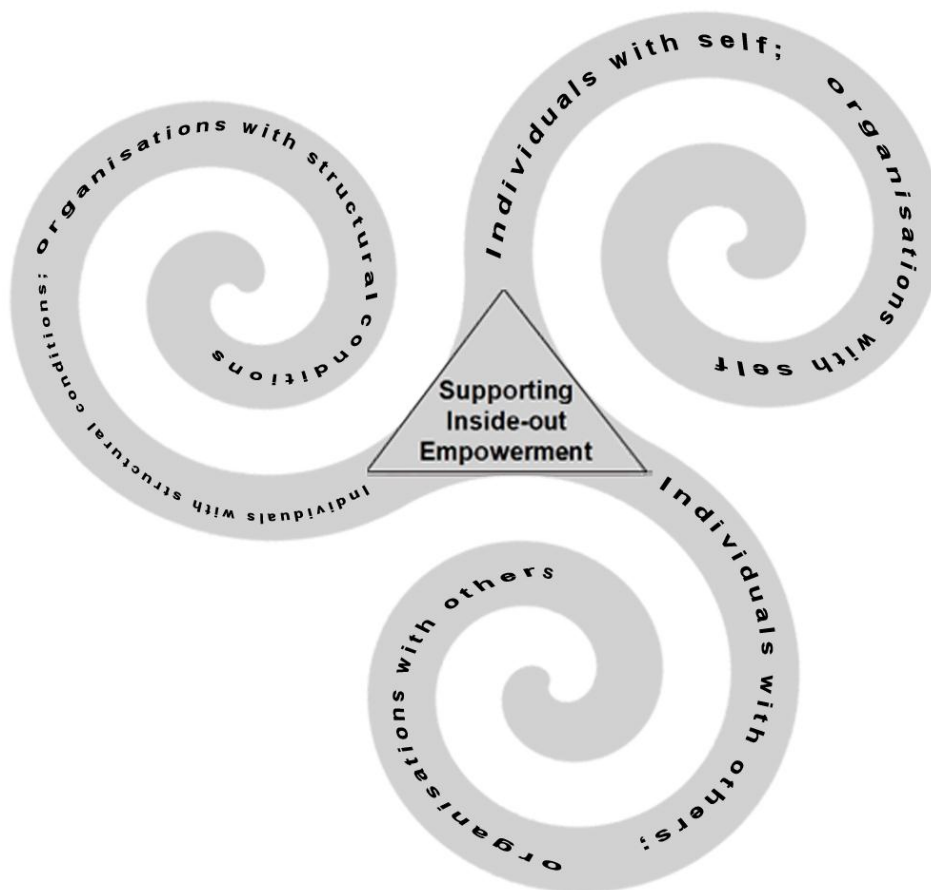


Figure 6.1. Supporting inside-out empowerment by embracing relatedness with self, others and the structural conditions.

Program transfer resulted from *supporting inside-out empowerment by embracing relatedness* on an episode-by-episode basis. First, through the empowerment program, FWB agents supported participants to consider and integrate the important relationship between self and empowerment of self. Second, this process provided the initiating cognitive conditions for FWB agents and participants to apply the generic empowerment skills learned. They *embraced relatedness* with family members, work colleagues and others, and exercised agency in relation to the broader conditions impacting their lives. Third, through interpersonal and interorganisational networks and partnerships, FWB agents listened and responded to organisational needs for an empowerment initiative to address an Aboriginal community development, training, health promotion, empowerment research or educational situation. Fourth, the transfer of the program, empowerment principles and approach to the new situation required negotiation for enabling capacity, resources and other conditions; and contributed to further cycles of *supporting the inside-out empowerment* of individuals and integrating empowerment principles and approaches into organisational structures, services and policy.

This four-part process contrasts sharply with an outside-in approach, whereby external agents deliver a program in response to an externally identified priority.

**Core Category: *Supporting Inside-out Empowerment***

*Supporting inside-out empowerment* is the core category that describes the impetus of FWB agents and organisations for transferring the program. In the interviews with FWB agents, there were frequent iterations of variants of this concept of *supporting inside-out empowerment* at organisational and individual levels. The core category was first identified in the narrative of non-Aboriginal researcher Aston, who recalled:

Where the penny dropped for me, really was ... the notion of integrating personal empowerment and community empowerment; that the two go hand in hand. Unless you can focus on asking people basic questions: Who am I? Where is my place now in relation to my broader community? Then it's hard to just focus on either the personal or the community. So it struck me that this program was trying to do this.

The term *supporting* refers to FWB agents giving strength to or encouraging their own and other's efforts towards personal and organisational empowerment. The term *inside-out* refers to the prioritisation of individuals' and organisations' internal relatedness, then expansion to others in a ripple effect. This inside-out concept was theorised in the original strategy plan which underpinned the genesis of FWB. The logic of the FWB program placed Aboriginal people at the centre of change processes; perceiving Aboriginal people to be best placed to identify local needs and priorities as well as the particular activities and programs that would satisfy those needs:

[...] each person first focusing on themselves for answers and to resolve internal conflicts, and then to reconcile differences with immediate and extended family members, followed by increasing harmony and unity with the wider Aboriginal community and ultimately, toward reconciliation with Australian society at large. (Aboriginal Employment Development Branch, 1994, p. 11)

*Inside-out empowerment* therefore drew on the strengths of what was already present within a situation to springboard action outwards in response to identified priorities. The term *empowerment* refers to action to promote the participation of individuals and organisations towards increased control of their affairs. The process was referred to by Aboriginal facilitator Antonia as agency and action that resulted when program participants: "realised that things could change for them".

The personal and organisational manifestations of *supporting inside-out empowerment* were closely interwoven. Individual FWB agents strengthened their personal capacity by

critically reflecting about their personal wellbeing needs, tapping into tacit knowledge and capacities and becoming more innovative in working out solutions to problems. Aboriginal facilitator Lesley described her personal process of change in coming to the realisation that: “that’s what it is in the end—you know—addressing your own problems, no matter how hard they are”. The manifestation of *inside-out empowerment* was described by Aboriginal facilitator Ellen as transforming graduating FWB participants into “rosebuds fully opened and bloomed” and “not the people that walk through the door in the initial”.

With strengthened personal capacity, individual FWB participants were motivated to take action, *supporting* improvements in aspects of their family life, workplace and community issues. Non-Aboriginal facilitator and researcher Robyn observed that FWB participants deployed their capabilities and skills according to what was relevant at that time within “their own challenging family and life issues”. Applying her enhanced capability and skills to community improvement, for example, Aboriginal researcher Edith reflected:

As an Aboriginal person, all I’m there for is to be able to be part of a group that will create change and lift the whole game for our people.

Non-Aboriginal program coordinator Nell recalled participants’ intentions as a: “very sincere, heartfelt, sort of yes this is good, yes this is what we want, I want to be able to use it, yes, I am using this a bit in this job”.

For organisations, *supporting inside-out empowerment* manifested in the development and implementation of vision, principles, protocols, frameworks, partnerships and advocacy for empowerment-based workforce issues, health and welfare service provision and client support. Evident were improvements in day-to-day workplace interactions and service provision by FWB agents. Application of the empowerment approach in organisations was supported by program evaluations which documented program effects. Such evidence also supported local advocacy for policy changes. Non-Aboriginal researcher and policy developer Warwick reflected:

For me [FWB] has been an extraordinarily useful part of thinking about health services for disempowered people more broadly. And also some of the workforce issues, it’s been highly influential in my thinking about where we should go.

In summary, both individuals and organisations within FWB social worlds supported *inside-out empowerment* as the impetus for FWB agents’ efforts to transfer the program. This impetus led them to transfer the program across the diverse Aboriginal situations described in the last chapter.

### **Core Process: *Embracing Relatedness***

*Embracing relatedness* is the core process that describes how FWB agents were able to support inside-out empowerment by enacting program transfer. The term *embracing* refers to action to encompass, integrate and hold onto. *Relatedness* is a dynamic process based on ethical principles of respect, whereby each organisation or individual took responsibility and cared for themselves using standards for how they preferred to be treated and how they treated others. *Relatedness* refers to an iterative process of interaction by the individuals and organisations within FWB social worlds with self, others and structural conditions (Table 6.1). This type of interaction encompassed reflection, awareness, clarification, agency, advocacy and negotiation.

Ongoing temporary shifts in *relatedness* across the three dimensions, in response to psychological, sociocultural and structural concerns and experiences, offered continual opportunities for change. This change was prompted within each episode of FWB implementation and occurred through interactions across episodes of FWB transfer.

**Table 6.1**

*Embracing relatedness—the process and its manifestations*

<b>Levels</b>	<b>Self</b>	<b>Others</b>	<b>Structural conditions</b>
<b>Individuals FWB agents</b>	Reflection and awareness to define life goals and purpose, spirituality, cultural values and beliefs, identity, ethical practice and agency	Interpersonal relationships, formal and informal networks with family, friends, colleagues and others	Awareness of effects of historical and contemporary policies and other conditions, and agency, advocacy and negotiation for change
<b>Organisations</b>	Reflection and negotiation of purpose, values and beliefs, identity, principles for ethical practice and self-determination	Community engagement, and interorganisational networks, partnerships and collaborations	Awareness of and negotiation for resources and capacity strengthening

Relatedness across all three dimensions was necessary for FWB program transfer. Without internal relatedness, FWB agents and organisations did not have the motivation or clarity of purpose to transfer the program. Without lateral relatedness to others, FWB agents and organisations did not have the networks or partnerships across which to transfer the program. Without relatedness with the structural conditions, FWB agents and organisations were not able

to acquire the support, including the control and capacity, support from Elders, leaders and organisations and resourcing, to implement the program in a new site. Hence, a balancing of FWB agents' and organisations' positioning and interactions on the three dimensions of relatedness underlay the complex process of program transfer.

FWB agents internally *embraced relatedness* through defining their connectedness with spirit; cultural beliefs, values, life goals and purpose, identity and belonging. *Relatedness* with self encompassed a sense of connectedness with a Creator or Spirit, broadly defined as: the proper relating of humans to one another and to the Creator, ancestors and descendants, the land and environment. Aboriginal FWB facilitator Lesley reflected on the centrality of spirituality for the connectedness of Aboriginal people with place and with other Aboriginal people:

I think it's about a spiritual connection to Aboriginal people, all Aboriginal people are connected to each other through the spirit, and because that spirit is very strong in [place name]. I think that was part of why I was drawn to there. I was meant to go there.

Interpersonal *relatedness* occurred through informal and formal networks with family, friends, colleagues and others. During the first external program evaluation, Komla Tsey was told by participants: "We Aboriginal people think in terms of relationships" (personal communication, 18 May 2010). Robyn, a non-Aboriginal researcher, reflected: "I think FWB's about relationships—so just knowing. And once you build those relationships, they're there for life a bit too". Interpersonal relatedness was based on recognition that FWB agents were situated within particular cultural, place-based and organisational contexts, but all were motivated to contribute to Aboriginal empowerment. FWB agents negotiated power differentials related to position and Aboriginality by privileging and supporting the voices of Aboriginal people while establishing and maintaining awareness of their own positioning. Antonia, an Aboriginal FWB facilitator, reflected:

It gives that two-way understanding, that's what FWB does... We're all at this level of understanding... it gets back to that safe space. It allows that two-way understanding to take place because it's creating that safe place for the dialogue to occur.

*Embracing relatedness* with the structural conditions involved critical reflection and awareness of the effect of historical and contemporary social discourses on FWB agents' and participants' mental, physical, emotional and spiritual development. The relevance of *relatedness* with the structural conditions was narrated by Aboriginal FWB facilitator Lesley:

You're a product of past history of what happens, I guess when I stand up as an Aboriginal person and go through my life's experiences and my childhood and teenage

years, and more times out of none, every Aboriginal student in that class is going to comprehend what I'm saying because they've had the same journey.

Yet, as in any interactive process, there were evident tensions within the process of *embracing relatedness*. Within the accounts of FWB agents, there were examples of opposite cases; *embracing relatedness* was insufficient, hampered by other priorities, or people chose not to encourage it. At an individual level, tensions related to the capacity and confidence of FWB agents in the face of life challenges; the interpersonal challenges of relating to others, particularly through intercultural communication; and extrapersonal challenges such as dealing with the impacts of racism and discrimination. As outlined in the early FWB strategy document (Aboriginal Employment Development Branch, 1994), *embracing relatedness* was hampered by:

[...] conflicts and divisions between Aboriginal and non-Aboriginal people, within and between members of Aboriginal extended families, within and between Aboriginal groups and communities, and within individual people themselves. These divisions are common in depressed communities where personal, family and social disintegration is caused by the whole array of poverty-related problems... (p. 9)

Important, therefore, was the role that FWB played in supporting participants to clarify their connectedness to self and linkages with others and with the structural conditions.

At an organisational level, *embracing relatedness* occurred through the negotiation of vision and purpose, principles for practice, networks and partnerships, negotiation for resources and capacity strengthening. Zoe, a non-Aboriginal FWB program manager, provided an organisational example of *embracing relatedness* internally and laterally:

So in the first instance it was for my team, and then it was adopted corporately... What it was about for me was: one was to really create a much more healthier workplace culture, to build teamwork. But also to then extend it out to create partnerships with other regional organisations who were going out to communities engaging with the same people we were... that we each knew what each other was doing and complemented one another.

Such partnerships and community engagement processes provided a foundation for enduring interpersonal and interorganisational relatedness, which in turn resulted in further program transfer.

Organisations also negotiated *relatedness* with the structural conditions within situations of program transfer, such as for resources, capacity strengthening and control. Non-Aboriginal researcher and advocate Warwick reflected:

[...] to try and get that level of sustainability is quite difficult for a program of the sort that we're talking about, very difficult really. If you look across public sector programs of this sort of nature, which are non-mainstream, to survive 10 years is quite a challenge, when you're looking at at least three governments in a period of time like that.

At an organisation level, iterative tensions related to the difficulty of determining organisational purpose and identity in the face of sometimes overwhelming Aboriginal health, wellbeing or developmental issues, the challenges inherent in developing partnerships with other organisations within competitive funding and other structures, and the daunting task of obtaining resources and support from often far away funding bodies for the long-term developmental processes associated with Aboriginal empowerment. As described in the last chapter, these factors influenced the transfer and sustainability of the program.

*Embracing relatedness* for program transfer required four interrelated and transformative sub-processes. These were *meeting a need, taking control to make choices, listening and responding*, and *adding value*. The enactment of these four sub-processes resulted in further iterations of program transfer. Also identified were ten dynamics. These were termed: *establishing relevance and credibility; creating a safe space; nurturing universal human qualities; dealing with baggage; encouraging the ripple effect; identifying needs, priorities and aspirations; committing incrementally; gaining resources; strengthening organisational capacity; and influencing policy*.

### **The Theoretical Model**

The interrelated theoretical elements of the grounded theory of *supporting inside-out empowerment by embracing relatedness* are represented in Figure 6.2. The organic, transformative and informal nature of FWB program transfer across Australia, without central intent or control, is depicted as a rhizoid plant, such as a creeping grass. The roots of the plant represent the core category of *supporting inside-out empowerment*; the impetus that underlies program transfer.

The bud which is positioned on the underground stem at the connecting point between the root, the shoot and the horizontal underground stem, represents the core process of *embracing relatedness*. The bud generates the shoot of the plant, which represents the fundamental unit of analysis of this grounded theory of program transfer—an episode of FWB implementation. New shoots (episodes) are produced from buds (through transfer) at the joints of creeping underground stems. This propagation system of the rhizoid plant operates such that if the rhizome is cut by a cultivating tool it does not die, as would a root, but instead it becomes several plants. The bud also represents the junction between each shoot's roots and leaves; this

signifies that transfer is inherent within the program itself and is enacted in episodes of FWB as well as across shoots (episodes). Hence, the bud connects the dynamic, interconnected change processes that occur along the axes of relatedness with self, others and the structural conditions.

The leaves represent the four sub-processes that contribute to the adoption of FWB in a new site. The sub-processes are explained in the next section. As in any plant, the leaves operate as a mechanism for relating with the surrounding environment to bring energy to the shoot and its connectedness through the underground stem to other shoots.

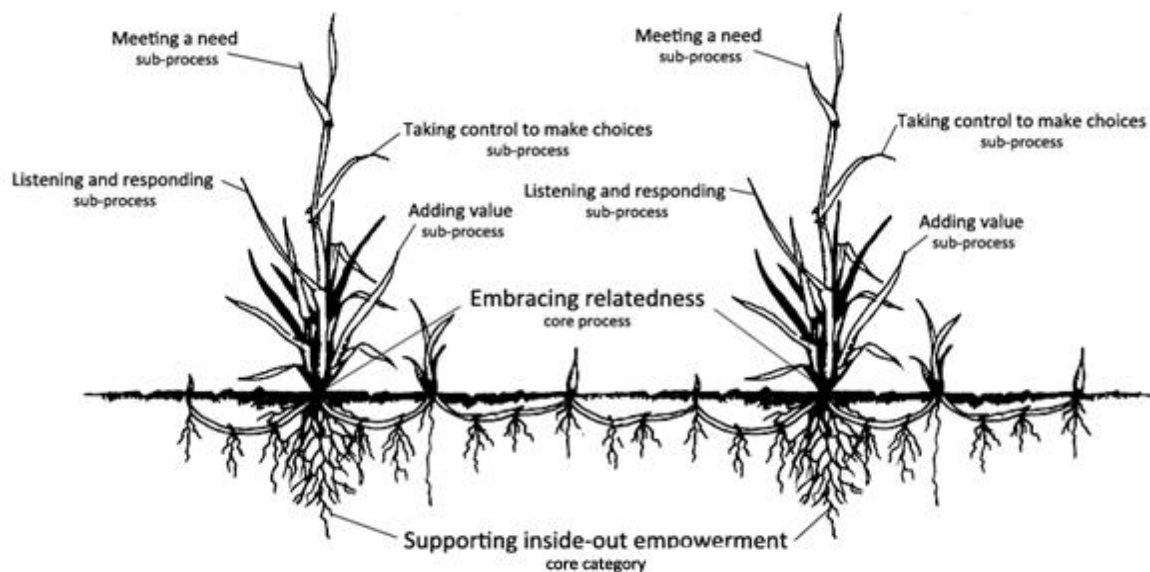


Figure 6.2. Core process, sub-processes and core category.

Adapted from <http://anamsh13.blogspot.com.au/2010/11/new-media-versus-rhizome.html>

### Sub-processes, Dynamics and Dimensions

*Embracing relatedness* is enacted by FWB agents through four interrelated and overlapping sub-processes to transfer the program. The four sub-processes are theoretically termed *meeting a need*, *taking control to make choices*, *listening and responding*, and *adding value*. They represent the broad actions that FWB agents considered necessary for *supporting inside-out empowerment by embracing relatedness*. The four interrelated sub-processes have ten dynamics. Dynamics are the specific actions that are carried out by FWB agents to implement the sub-processes listed above.

The first sub-process, *meeting a need*, refers to meeting a demand for and engaging participants in the empowerment approach; an action that was supported by the program's relevance and credibility, trustworthiness and the universal human qualities that it nurtured. Lesley, an Aboriginal FWB facilitator, provided an individual example of her immediate

experience of simultaneously becoming engaged in the program and *embracing relatedness* internally and laterally. By morning tea on the first day of FWB, she felt:

[...] like somebody had turned the light on inside of me, it was like a light switch. For the first time, something in my life that I had seen had made real sense to me. And from that day I got excited, and from that day it has always been my passion, and from that day I have never stopped teaching it where I could.

Similarly, Ellen, an Aboriginal facilitator, became engaged when she realised: “finally—we got something you can relate to without big words and having strangers from out of town”.

The second sub-process, *taking control to make choices*, refers to participants’ agency in applying the generic empowerment skills learned through the program to deal with their own baggage; that is, the program effects. Non-Aboriginal researcher Aston observed: “there is something generic in terms of skills or capabilities that once acquired, people acquire it, it can be applied in different settings”. Participants encouraged the ripple effect by applying their capabilities and skills in their relationships with family members, work colleagues and others. Robyn, a non-Aboriginal researcher, for example, observed: “the minute that people felt in control themselves, they were really keen to help other people”.

The third sub-process, *listening and responding*, refers to the development of strong interpersonal networks between FWB agents from provider nodes and partner organisations for the development and implementation of collaborative projects. FWB agents first engaged with organisations by listening to Aboriginal organisations’ identified needs, priorities and aspirations then negotiated program transfer by committing incrementally. Nell, a non-Aboriginal program manager, commented: “there’s always logistics in our organisations to have the flexibility to do what people in communities want”. Gaining access to funding resources and other enabling conditions supported the capacity of organisations to respond.

The fourth sub-process, *adding value*, refers to the development of an evidence base for Aboriginal empowerment and the translation of this knowledge to strengthen organisational capacity and influence policy. Antonia, an Aboriginal facilitator, commented: “.... it just really opened my eyes—it’s bigger than a program. This is also about influencing change around policy”. Each site of FWB delivery was different, but the enactment of these four sub-processes resulted in further iterations of *embracing relatedness* and hence, program transfer.

The four interrelated sub-processes and associated ten dynamics comprise four quadrants of a quadratic (Figure 6.3). The quadratic is formed by two axes which represent the interrelated continua of individual compared to organisational processes, and FWB agents’ empowerment standpoint compared with their agency to transfer the program. An empowerment standpoint is both embedded in the FWB curriculum and, as described above,

provided the impetus for FWB agents to transfer the program. Agency becomes apparent as FWB participants develop capacity to reflect on their own basic human needs, relationships and life's journeys within the context of broader historical political and social structures, then define goals and act on them. Hence, on one side, the impetus to *support inside-out empowerment* facilitated the ability of the FWB approach for *meeting* individuals' needs, and facilitated agency for individuals to *take control to make choices*. On the other side, the strengthened capacity of individuals facilitated their *listening and responding* to organisational needs, priorities and aspirations; and *adding value* to organisations, services and policy.

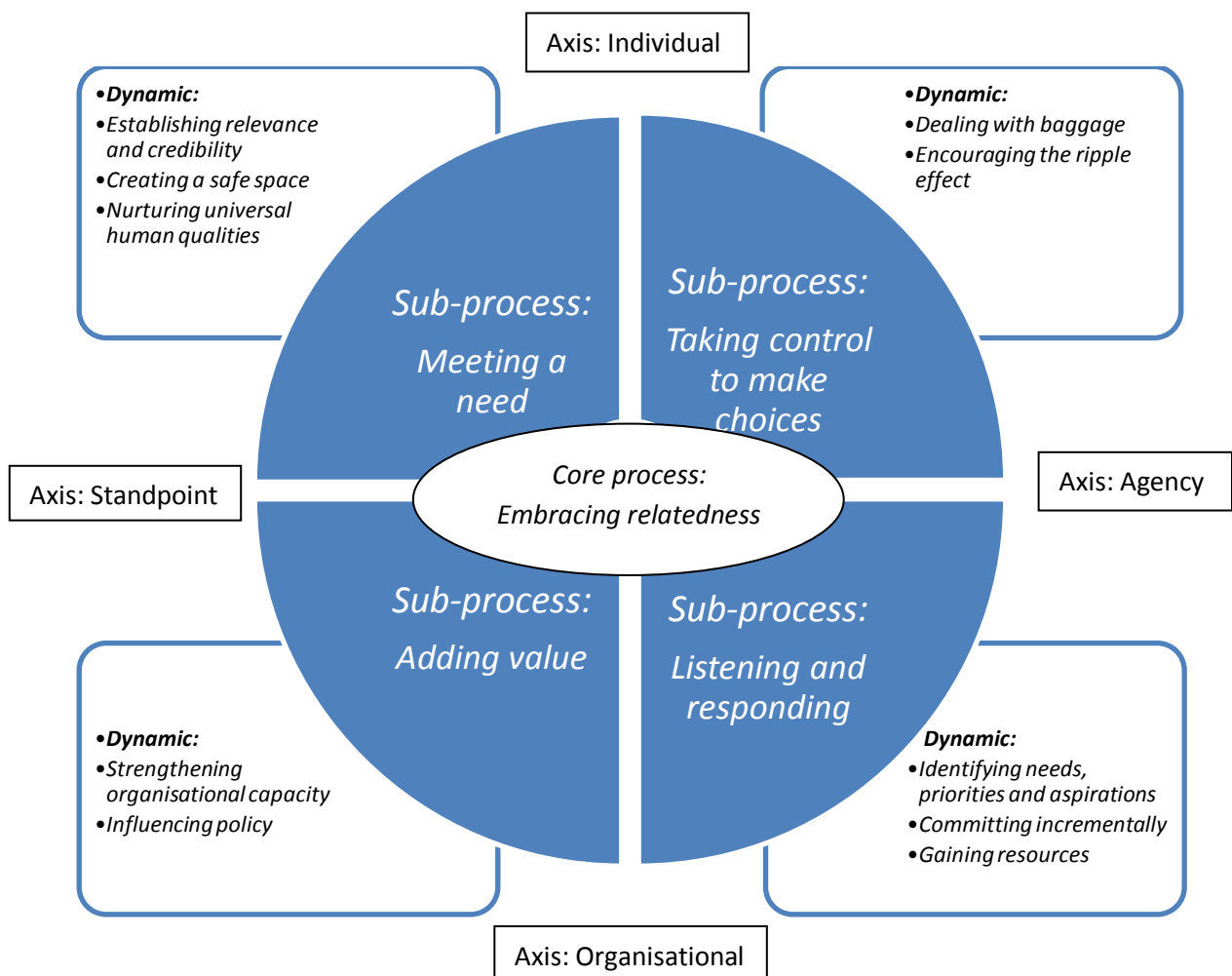


Figure 6.3. Core process, sub-processes, dynamics and axes.

Each of the four sub-processes is elaborated in sequence by a description of each dynamic and an account of its manifestations. The sub-processes and dynamics are presented here as linear or sequential, but this has not been the case in practice. Given the rhizoid nature of program transfer, the order in which they are presented was somewhat arbitrary. There was no clear starting point or ending point. In some episodes of FWB transfer, the sub-processes and

dynamics occurred in the order presented, but in others they overlapped or occurred in a different order. In some episodes, a sub-process was replicated or not all of the component dynamics occurred.

### **Meeting a need.**

The first sub-process of *embracing relatedness* is termed *meeting a need*. As depicted in Figure 6.4, the sub-process draws from the first quadrant of the model, which relates to the standpoint and impetus of FWB agents to *support* individual *inside-out empowerment*. *Meeting a need* refers to the process whereby individual FWB agents and participants considered their own purpose, spirituality, cultural values and beliefs, identity, ethical practice, and their relatedness with others and the structural conditions through the empowerment program. The theoretical term for this dynamic was identified from the description by the original non-Aboriginal FWB curriculum developer, Lena, of the early simple but telling program evaluation methods. Lena recalled that AEDB Director, Les Nayda, had described how he would know whether the program was *meeting a need*:

Yeah, he used to say to me ‘Aboriginal people walk with their feet, if it’s working they will turn up. If it’s not working they won’t, you’ll know’. And, um, people turned up, and we kept doing what we were doing, and people kept turning up. And it seemed to be meeting a need.

*Meeting a need* was supported by the program’s relevance and credibility as Aboriginal-initiated and controlled, its trustworthiness, and the universal human qualities that it nurtured. The influence of Aboriginal people in directing the genesis and delivery of the program was critical to its relevance and credibility, and contributed to its applicability to the needs of diverse groups. Aboriginal facilitator and researcher Hilary reflected:

Our mob when they hear that it’s been developed by our own people, that’s the only reason why sometimes I think they come along to it. So I think that’s the most critical thing. And that it works of course, but you know, people don’t know that it’s going to work until they’ve done it. But to get them there is, you know, that’s just so, so important; that it is developed by Aboriginal people.

Facilitators and other FWB agents prioritised the creation of a safe space for participants to disclose and reflect on life experiences. For example, Hilary recalled that when she was trained, the facilitator had provided high levels of support to ensure the safety of participants:

[Facilitator's name] actually gave out his mobile phone number for us to ring anytime—for the participants—if we had any emotional issues, or if we thought we couldn't continue. That is, if we didn't want to come back the next day or you know if um there was anything to discuss. So we were given a lot of support throughout the course.

Delivery principles included a majority of Aboriginal participants in any group, voluntary attendance and participation, and the facilitation of a group agreement to establish participants' consensus as to the rules of group interaction. These principles assisted in the creation of a safe space. Also important was the nurturing of participants' integration and enactment of universal human qualities in their lives. The program's attention to nurturing universal human qualities manifested in the program being relevant not only to Aboriginal people, but also cross-culturally.

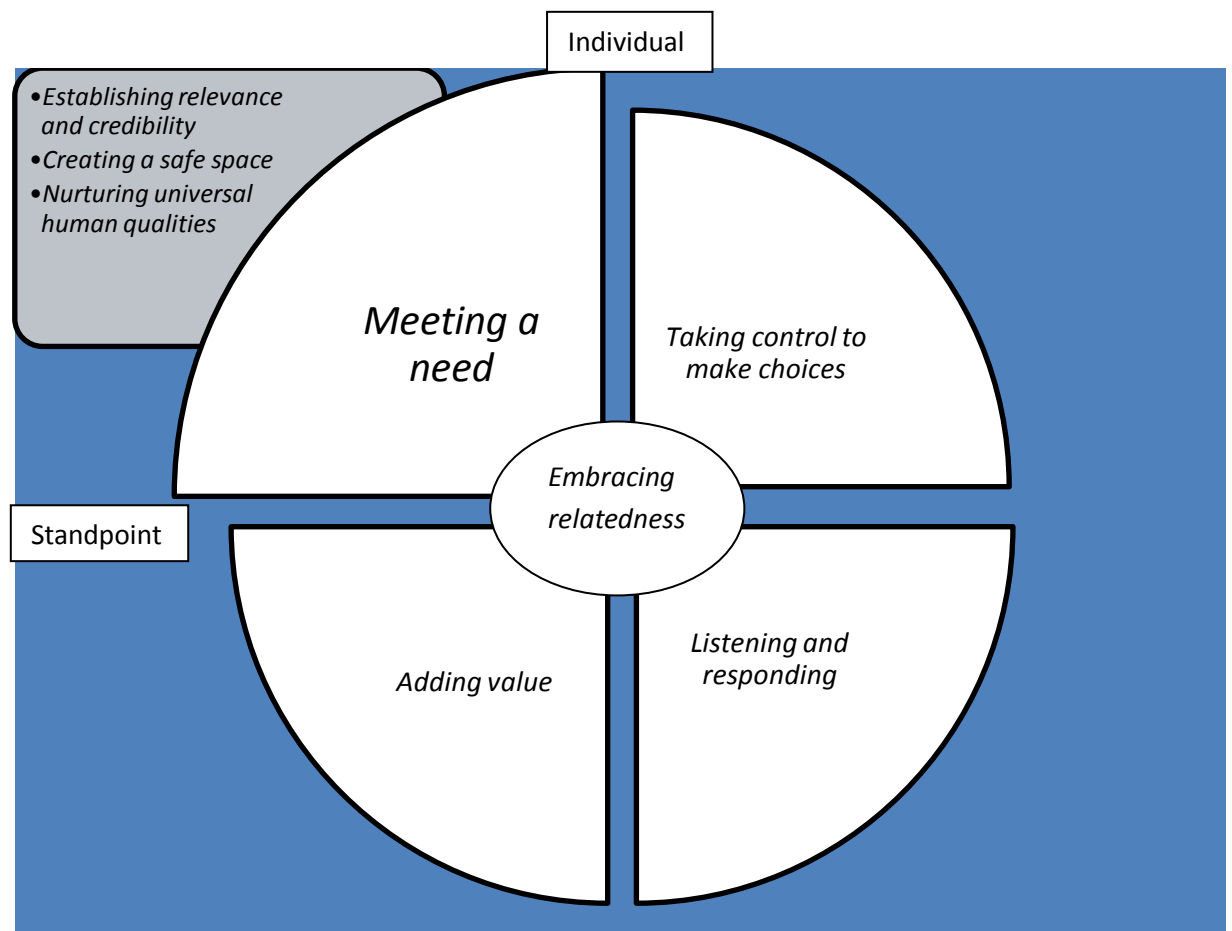


Figure 6.4. Meeting a need.

### ***Establishing relevance and credibility.***

The first dynamic of *meeting a need* is *establishing relevance and credibility*. This refers to the relevance of the program to meet the diverse needs of participants and its credibility with Aboriginal participants. Non-Aboriginal researcher Aston observed the relevance of the program such:

Within weeks of attending the program, I was able to observe how much people were engaged in the program. Mind you I had evaluated all sorts of programs in Central Australia. I hadn't seen, I hadn't been to any of those programs and seen Indigenous people as engaged with the process. So that really convinced me that this might be something to watch....I thought straight away that this was relevant to people's day-to-day experience.

In turn, this relevance fostered program credibility and grassroots demand for the approach. Lesley commented that: "overall I think you will find that it's just the credibility with this program is next to none, as far as I'm concerned". Each time the program was transferred to a new situation, however, a new process of *establishing relevance and credibility* was required.

This dynamic was manifest in three ways: FWB agents' appreciation of and respect for Aboriginal control of the program, the accessibility of the program content, and evaluations of program effects. The first manifestation of *establishing relevance and credibility* was Aboriginal control of the program; both through the acknowledgement of the role of Aboriginal people in the genesis of FWB and its delivery by Aboriginal facilitators. FWB agents perceived this to be a necessary response to Aboriginal people's experiences of family displacement, racism, loss of identity and roles, and cultural devaluation. FWB agents acknowledged the critical importance of Aboriginal control. Aboriginal facilitator Lesley, for example, reflected:

I've decided that at this time in my life that this is my passion and I'm going to stay with it, so I intend to get more involved with the FWB, not just at a teaching level.

All FWB agents interviewed agreed that Aboriginal facilitation (or at least co-facilitation) was important. Most facilitators were Aboriginal people and many were from the communities which they served. There was a tension within the program about the facilitation of the program by non-Aboriginal people. For example, Lesley said: "I would prefer myself that Aboriginal people taught it to Aboriginal people, and that's about all I will say on that. And that's not with prejudice, all right". Aboriginal facilitator Hilary agreed, commenting that in some situations it might be appropriate for a non-Aboriginal facilitator to play a secondary role. She observed: "They might potentially co-facilitate, but more they would support—they wouldn't certainly lead".

However, as well as their Aboriginality, the availability, capacity and experience of facilitators was important. Reflecting the relatedness of FWB agents across cultural divides, non-Aboriginal facilitators who had earned trust and respect were accepted and welcomed as facilitators in some situations. Referring to a participant group of welfare professionals, for example, Nita, an Aboriginal program manager, recalled:

I can remember there was a time when we were talking about two Indigenous facilitators that ...had just ... learned how to, and people were baulking at that. You know they weren't convinced that that would be, that it would run smoothly. ... people that were purchasing it really wanted people who knew what they were doing in terms of delivery of the course, in terms of being ... confident enough to be able to manage anything that came up.

Non-Aboriginal people also played critical support, mentoring and capacity strengthening roles. Hilary recalled:

That's the only way that I was able to facilitate, by having [name of non-Aboriginal mentor] as my mentor and [other non-Aboriginal mentor] as well. And [name of mentor] was definitely the right person. She was able to listen. And without saying that I should've done it some other way, she was encouraging, she gave me good feedback. She asked me what I thought went well and what didn't. And then instead of telling me what I should've done, asked me what I could do to facilitate that.

Once Aboriginal capacity had been built, some key non-Aboriginal facilitators exited the program. Non-Aboriginal curriculum developer and facilitator Lena recalled:

The idea behind the training was that eventually, for myself, that I would sort of work myself out of a job because facilitators would be trained, Aboriginal facilitators who could then carry it. So it was about helping people develop those counselling skills and facilitation skills to be able to continue the process themselves. So I would work myself out of it, which is what happened.

The efforts of such non-Aboriginal FWB agents as Lena were deeply appreciated. Lesley reflected, for example: "I've got very fond memories of her and very grateful that she actually was the teacher of this program for me at the time".

The second manifestation of *establishing relevance and credibility* was the accessibility of the program. The curriculum itself does not contain specific Aboriginal content although Aboriginal people were consulted about what they wanted in the course. However, FWB agents appreciated the accessible language, concepts and narrative approach as culturally relevant. The program's focus was described by Aboriginal researcher and facilitator Eleanor thus:

[...] really about the basic, getting people to understand the basics of about what life's about and what are your needs .... going on to understand leadership and emotions and crises and relationships and all those sort of things.

Aboriginal FWB facilitator Lesley reflected:

Our people, our ancestors were storytellers and I think that still is part of our culture today, is that the story is told, and the story is about my life experience. So we actually relate to each other far better through that storytelling than if you pick up a textbook and say well 'I'm going to read you this story'.

The third manifestation of *establishing relevance and credibility* was program evaluation, which resulted in what Hilary, an Aboriginal facilitator and researcher, called credibility "through a white system as well". Reports of FWB outcomes in all evaluated sites documented recommendations from participants that the program be spread to other groups or for other issues. These reports influenced program transfer to new situations. Nell, a non-Aboriginal program manager, cited the importance of program evaluation in one case of transfer for social and emotional wellbeing training by her non-government organisation:

I think the thing that really attracted me was that it was being evaluated. And we were starting to see some evidence... that I became aware of the positive outcomes that people were experiencing in the form of empowerment. And to me, that was what our work was about.

Further, Nell said: "it stood out against any other course, because very few courses had been evaluated in the way that FWB has. So we knew there was some outcomes". The documentary evidence was used by FWB agents to support program transfer on a case-by-case basis, often through networks. Thus, the Aboriginal-directed genesis, Aboriginal-controlled delivery of the program, accessible program content and documentation of program effects were critical factors in supporting the *relevance and credibility* of the program in each new site.

### ***Creating a safe space.***

The second dynamic of *meeting a need* is *creating a safe space*. This refers to principles of the program and efforts by facilitators to create an environment that encouraged participants to feel comfortable, trusting and safe with each other. *Creating a safe space* was manifest in four ways: voluntary attendance, majority Aboriginal participation, negotiating a group agreement, and disclosing and reflecting on life experiences.

The first manifestation of *creating a safe space* was the principle of voluntary program attendance and participation. Eleanor, an Aboriginal researcher and facilitator, stated that

participants have “got to see a need for it”. The principle of voluntary attendance was best illustrated by episodes of FWB delivery where attendance was mandated. Such situations occurred within residential alcohol rehabilitation programs, through organisations where managers directed staff to attend, as a compulsory component of an educational curriculum, and through court sentencing to FWB as a diversionary program. Despite the attendance of participants being mandated, facilitators still used their discretion to promote willing attendance and cited participants’ right to pass if they wished not to contribute to any exercise. For example, in one delivery to clients at an alcohol rehabilitation centre, Aboriginal facilitator Ellen recalled:

I used to say to them: ‘if you don’t like it you don’t have to come—go and do some painting, go and do something else’—but it was always afterwards, we spent an hour after class with men coming up and talking to you.

This example illustrated the extent of attempts by FWB facilitators to ensure that participants experienced the program as occurring within a safe space.

The second manifestation of *creating a safe space* was the principle of a majority of Aboriginal participants in any group. This principle was developed through experience. When non-Aboriginal people participated, it was generally through their work roles in Aboriginal health, education and other service delivery. The principle of majority Aboriginal participation had arisen because of facilitation challenges such as the need to accommodate different educational levels, a lack of confidence of some Aboriginal participants who felt intimidated to speak, and a lack of expressiveness by some non-Aboriginal people. For example, non-Aboriginal facilitator and researcher Robyn observed:

Some Indigenous workers were confident and spoke out and it wasn’t such a problem, but there were a couple that were very shy. In fact one woman didn’t say a word. And then after the group, we had a meeting with that group on their own, and she was actually quite chatty in that group. So I think you don’t want to have an overwhelming majority [of non-Aboriginal participants].

In another group, Aboriginal facilitator Antonia observed: “When I looked at the two groups, Indigenous and non-Indigenous, I felt that the Indigenous group were much more open and expressive versus the non-Indigenous”.

Facilitators required considerable personal and professional skill to create a safe space with diverse participant groups across diverse situations. Even for trained teachers and facilitators, this was a lot to expect. Aboriginal FWB facilitator Lesley observed that, in addition to qualifications, the life experience of the facilitator was important, with FWB: “successfully taught through people who have had life experiences and rocky roads”. In response to the

challenges of facilitation, program developers added a fifth stage of facilitator training to the program, as well as requiring a training and assessment qualification. A mentoring and support process for new facilitators, including co-facilitation, was also provided.

The third manifestation of *creating a safe space* was the negotiation of an agreement at the start of each FWB group to come to a consensus about the group's needs. The group agreement included issues such as confidentiality, the right to pass, support and encouragement of each other, and respect for self and others. Without losing the core program content, facilitators used the group agreement to tailor program delivery responsively to accommodate the specific issues and the needs of each group. Aboriginal FWB facilitator Ellen explained:

I always ask them what are they going to want from FWB? Not what they're going to get out of it, what do they want?... Yeah, from that first meeting I just look at maybe we could just add this in or just talk about this little bit or add this movie.

Aboriginal FWB facilitator Antonia elucidated:

So if I was delivering it to the health workers, well I'd be delivering it in the context of their leadership, but also, you know, in the context of the work that they do around health. So it was very health focused. If it was the school children, it would be in the context of school, the school environment. So, the child care as well, leaders in child care as well, their roles and responsibilities in child care; the arts and... So it was adaptable in those settings.

The group agreement provided a process for negotiating the diverse needs of participants as well as group conduct to ensure the *creation of a safe space*.

The fourth manifestation of *creating a safe space* was the encouragement and support by facilitators for participants to disclose and reflect on life experiences. During training, facilitators assisted participants to share stories of their life experiences, reflect on their meanings and to learn from each other. This placed life experiences within a historical and cultural context and helped participants to reconsider interpretations from a strengths-based perspective. Aboriginal facilitator Lesley reflected that such conversations "break that chain" of intergenerational dysfunction. In one situation, for example, the disclosure of personal experiences of family violence by an Aboriginal facilitator and an Aboriginal researcher prompted participants to review their own life experiences. The de-identified Aboriginal researcher reflected:

Having Aboriginal people point out, you know, how this affects you individually, they [participants] really hadn't heard that before. And a lot of them then ... were pretty much in disclosure .... And you know, sometimes it was really, really confronting for

them, and confronting for us. ...And it was a good approach to do, because it made us no different to them.

Conversations focused on understanding, acceptance, forgiveness, personal resilience, strength and competency. They were possible because of the safe spaces available to participants within the program to reflect on their life stories. The safe spaces were created by the principle of voluntary program attendance and participation, the principle of a majority of Aboriginal participants in any group, the tailoring of program content by facilitators according to the composition of groups and the encouragement and support by facilitators for participants to disclose and reflect on life experiences.

***Nurturing universal human qualities.***

The third dynamic of *meeting a need* is *nurturing universal human qualities*. This refers to the provision of support for participants to adopt the universal values and ethical principles embedded in the empowerment standpoint of the program. These include values such as mutual respect, trust and honesty, individual worth, equality, tolerance of diversity, cooperation, responsibility, peace, love, happiness, freedom, human rights and unity. *Nurturing universal human qualities* was manifest in three ways: it was enacted in participants' lives; contributed to the adaptability of the program across diverse target groups, issues and settings; and had cross-cultural relevance.

The first manifestation of *nurturing universal human qualities* was support for participants to integrate and enact universal values in their lives. As non-Aboriginal curriculum developer Lena articulated, the program curriculum was:

[...] about dealing with inner pain and loss and grief and crisis and how all of us can deal with that, within the context of respecting that this is working with Indigenous people and respecting that tradition.

Lena recalled the program vision as being:

...about us as humans, that.... a particular flavour may come through in any one community because they have gone through a particular set of crises or whatever, but still the same principles apply. We need to respect people, people have got basic needs, people get caught in conflict; they want to be free of suffering and pain. How can we learn to develop forgiveness and love, how can we learn to develop compassion and kindness, and that applies equally to everybody.

Program participants were encouraged to enact such values in their daily lives, integrating these values to negotiate the “ups and downs and roller-coaster of life”, and also to draw forth similar qualities in others.

The second manifestation of *nurturing universal human qualities* was the relevance of the program to diverse groups, issues, and at individual and organisational levels. Aboriginal facilitator Antonia described the program as: “that tool to engage in conversations ... we saw FWB as a tool to allow that dialogue to take place”. Non-Aboriginal program manager Nell viewed program implementation as a critical precursor to health and wellbeing improvement: “unless we dealt with that we weren’t really going to be able to help people solve their own problems”. Another non-Aboriginal program manager, Zoe, implemented the program with workers and clients in relation to alcohol rehabilitation issues and also for organisational change. She recalled:

The way that we worked with FWB at [name of organisation] and looking at what’s working and what’s not working, and how to be innovative, and you know, building a team that has an opportunity to brainstorm.... So I still believe ... that FWB fits in at a community level, at organisational levels, yeah.

The universal nature of the values and human qualities underpinning the program content thus allowed the program to be applied for different purposes and groups.

The third manifestation of *nurturing universal human qualities* was the cross-cultural relevance of the program. FWB agents considered that the cross-cultural relevance of the program cultivated reconciliation through transcending divides across cultures, gender, age, sectors and structures. Zoe described the program simply as: “an enabling tool that helps people make positive choices”. As a result, she hypothesised that the skills and capabilities learnt “could be used in any country on any street corner to unpack the issues in people’s lives”. The FWB agents considered that such cross-cultural sharing of life’s struggles and experiences fostered shared understanding, compassion and relatedness. Thus, the capacity of FWB agents to *nurture universal human qualities* was revealed through support for participants to integrate and enact universal values in their lives; the relevance of the program to diverse groups, issues, and at individual and organisational levels; and its cross-cultural relevance.

### **Taking control to make choices.**

The second sub-process of *embracing relatedness* is theoretically termed *taking control to make choices*. As depicted in Figure 6.5, this sub-process draws from the second quadrant of the model, which relates to individuals and agency. *Taking control to make choices* refers to the actions of individual FWB agents in applying the generic empowerment skills learned through participation in the program to embrace relatedness within their own lives, with family

members, work colleagues and others, and with the broader conditions. Zoe, a non-Aboriginal program coordinator, reflected that FWB is a foundational program that: “can come in and open doors and allow for change”.

FWB agents resolved personal life issues according to what was relevant in their lives at that time. They clarified aspirations and developed a renewed hope for a better future, committed to incremental processes of personal change, enhanced connectedness to a spirituality that connected them to self, other Aboriginal people and place, relieved stress and tensions, and accepted further challenges in their lives. Individuals’ transformations had an effect on their relatedness with family members, work colleagues and others. FWB agents used new skills and capacities acquired through the program to improve family relationships, work roles, and reconciliation between Aboriginal people and people from an array of other cultural backgrounds. Program effects were therefore individually specific, diverse and multi-levelled.

Individuals’ processes of *taking control to make choices* were often sustained beyond the delivery of the program in a site. As discussed in Chapter 5, the sustained delivery of FWB for more than two years was uncommon. Yet, in this study, FWB agents spoke of long-term personal changes such as a realisation that relationships with their partners and family members could change, working for improved education for their children, being able to say no to family members and others, taking greater control of family violence, reflecting and passing on life experiences to children and grandchildren, and encouraging family members to seek counselling.

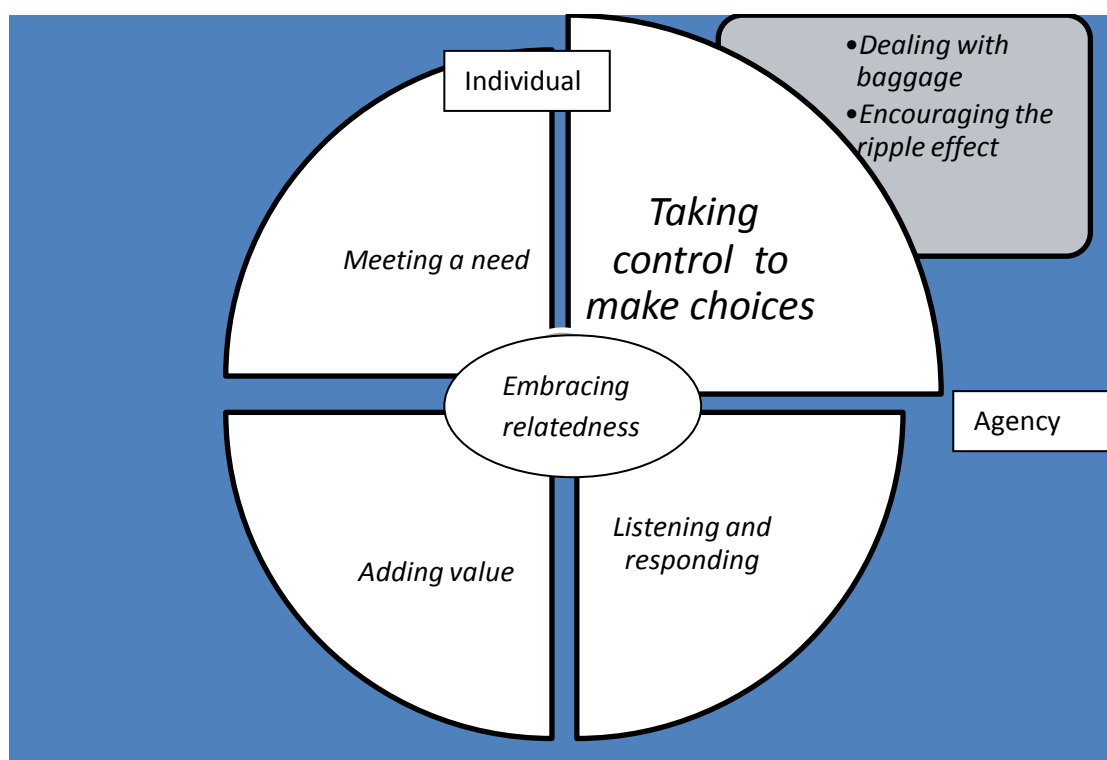


Figure 6.5. Taking control to make choices.

### ***Dealing with baggage.***

The first dynamic of *taking control to make choices* was theoretically termed *dealing with baggage*. This refers to the resolution of personal life issues by FWB agents and participants according to what was relevant in their lives at that time. Aboriginal FWB facilitator Lesley clarified the intent of *dealing with baggage*: “that’s what it is in the end—you know—addressing your own problems, no matter how hard they are”. There were five manifestations of *dealing with baggage*: renewed hope, incremental change, enhanced connection to spirituality, dealing with stress and tension, and increased capacity to take on challenges in life.

The first manifestation of *dealing with baggage* was the clarification of participants’ aspirations and renewed hope for a better future. Non-Aboriginal program coordinator Nell described new FWB participants as:

[...] dealing with relationship problems, some of them I think were dealing, might have been, with substance misuse problems. I would say, some of them were in jobs they didn’t like, some were very active in their communities and getting overwhelmed from time to time with the demands of personal life, family life, community life, work life, that sort of thing.

In contrast, Nell described graduating participants as:

People who look and feel well in themselves, but also focused on, you know, have this goal before they came to FWB, something different for themselves, and have actually achieved that.

Children as well as adults applied the generic skills and capabilities learned from FWB to clarify their aspirations. For example, Yvette, a non-Aboriginal curriculum developer, described the development of aspirational plans by grade seven students who participated in the New Basics curriculum for Cape York schools (adapted from FWB):

They got a real sense of, well just because it's like that now, it doesn't have to be that way forever. It's that notion of change and control and taking ownership on an issue... [a way to] ...turn adversity into something that works for them.

FWB agents considered this clarification of aspirations to be a powerful process for enhancing participants' awareness of their strengths and their relatedness with others.

The second manifestation of *dealing with baggage* was the commitment of participants to an incremental and ongoing process of personal change. FWB agents narrated slow and sometimes emotionally painful processes of change, and some participants chose not to deal with their problems. Lesley observed:

Sadly a lot of people walk around their whole lives in denial, because they think it's going to be too painful to deal with their baggage. Yes it is painful, but it will not kill you. Hanging on to the baggage ... I believe now that that is what makes us ill.

Through FWB, participants were encouraged to tap into the universal values, described in the last sub-process, and their own inner knowledges and capacities to become more innovative in working out solutions to problems. FWB agents spoke of personal changes including: becoming calmer, more patient and more reflective; working out personal goals; changing attitudes to alcohol and drugs; changing responses to the loss of family members, including acceptance of death; increasing confidence; and taking better care of themselves.

FWB facilitators such as Lesley and Antonia, who remained involved with the program for several years, spoke of personally benefitting from their ongoing exposure to the program. Lesley related her life story as an example:

My mother was a stolen generation so I'm a product of her. And then I went and had a child and gave that child up, until I married and had three children of my own; and decided I needed to break that chain...[I] made big changes in my life, some sad changes and changes that I never thought that I would make, but it needed to be made. I think that gave me the strength and courage. The awakening and the awareness, it's the

awareness.... Since I've done the FWB and done a lot of changing and healing in myself, I realise now and appreciate that knowledge is power.

Similarly, Antonia perceived that FWB had been instrumental in developing her capacity. She reflected:

It really opened my eyes in terms of, you know, understanding my own journey. And you know the things that I've um—[pause]—endured over the years of my life, and had greater understanding where I was at that time and why.

The incremental and long-term nature of personal change meant that sustaining the approach in local communities was important in order to provide participants with ongoing support and reinforcement.

In its third manifestation, *dealing with baggage* enhanced participants' connectedness to a spirituality that connected them to self, other Aboriginal people and place. Lesley moved to a different state for a year to facilitate the program as the result of experiencing an enhanced spiritual connectedness. She recounted:

I can remember saying to one of the Elders there in [place] when I went initially to introduce the program. This Elder said to me "just look at me". And I didn't know this woman, and I thought "mmm okay". So I looked at her and she said to me "you know that you'll be back". And I thought, yeah, I did, at that stage. So it was just a wonderful experience just to trust that, and I never questioned any of it.... I never questioned "oh why do I feel like that about [place name]" or "what is it that I need to go there for?" or "I can't go there I can't leave the job I've been in for seven years and I can't leave my family, I can't leave the comfort of my comfort zone that I know". I never questioned any of that. It was just "right I've got the job". I packed up and I went.

Such agency exemplified FWB agents' enhanced capacities to trust such experiences of spiritual connectedness. The connectedness to spirit resulted in personal transformation as well as consequent effects on others through program transfer and implementation in the new place.

In its fourth manifestation, *dealing with baggage* relieved participants' stress and tensions. As Lesley said:

I've seen people empower themselves in their relationships and their workplaces, fear factor goes, and caring for themselves. I might be a mother, I might be a sister, I might be a grandmother, I might be an auntie. I'm all these things but at the end of the day I'm me. And I need to take care of me. And this is what other people have finally realised. And especially women, we're there for everybody else but we forget about ourselves. And it's a powerful tool for women in that we need to also take care of ourselves, and

that doesn't come from the ego or the selfish. That comes from your own wellbeing is paramount. You change jobs, get better jobs, just that confidence and self esteem is just huge.

Lesley added:

We know what is actually, how it's helped us ourselves. Because you would not be able to teach it successfully if you've not actually done a bit of healing, even with this program and with others like I've done, to help unload personal emotional baggage which we all carry.

Although making such changes was difficult for many FWB agents, acquiring the skills and capabilities to deal with stress resulted in the adoption of healthier lifestyles and more active participation in family and community leadership roles, including program transfer.

In its fifth manifestation, *dealing with baggage* enhanced participants' capacity to take on further challenges in their lives. Antonia observed that:

Once you open people's eyes and get them thinking differently in terms of their own lives, their own needs, they can make a choice. They're able to say I need to go and see the doctor, I need to see the mental health, or I need to go; you know, they can make choices.

However, each participant was able to take on responsibilities for family and community-level empowerment only once they had resolved their own *baggage*. For example, Antonia observed that in a remote community: "people were actually working it out for themselves. So to step up into a facilitator's role was less likely, cos people were actually dealing with themselves". Similarly, Lesley observed:

A lot just want to empower and heal their own stuff....But I've just found it quite odd that more people didn't sort of see it as "oh my God, I want to be facilitating" because that's what I did.

Thus, FWB agents' commitment to the program was due to their personal convictions of the importance of *dealing with baggage*. They *dealt with their baggage* by engaging agency to engender renewed hope for a better future, committing to an incremental and ongoing process of personal change, enhancing their connection to a personally defined spirituality, dealing with stress and tension, and taking on further challenges in life.

### ***Encouraging the ripple effect.***

The second dynamic of *taking control to make choices* is *encouraging the ripple effect*. This refers to the effects of the increased capacity and motivation of program participants to informally encourage family members, work colleagues and others to better deal with the challenges of their daily lives. *Encouraging the ripple effect* contributed to program demand and directly supported the transfer of FWB. The dynamic *encouraging the ripple effect* had four manifestations: changes in the family, changes at work, reconciliation between Aboriginal and non-Aboriginal people, and implementing the program.

The first manifestation of *encouraging the ripple effect* was improved family relationships as a result of participants' new skills and capacities. Aboriginal FWB facilitator Hilary revealed an example of her application of FWB-acquired skills during a family tragedy:

... I think I was able to um help the family ... by talking through some of those grief processes with them. You know, not sort of labelling it as FWB, but just, you know, that grief process of being there as a listener, letting people talk and express themselves, or showing photos or um you know. Even to the point where we went down to the spot where the boy had hung himself in the tree, and um, went down with my sister and two of the children, two of the other daughters, um, her daughters, and had a reflection and not a service. But we all gathered there and reflected and said something—having ceremony I suppose—an unofficial ceremony. This was probably the day after he died. Yeah so... And I don't think that I would've been able to do that prior to FWB.

Hilary's experience of enhanced personal capacity when faced with this family tragedy was consistent with stories told by other FWB agents. Aboriginal facilitator Darren, for example, helped his teenage daughters to prevent physical violence by "tapping it out on the head early before it does escalate".

The second manifestation of *encouraging the ripple effect* was improved work-related capacities as a result of acquired personal skills and capabilities. Lesley provided an example of the program effect on improving her capacity as a welfare worker: "It helped me as a worker, helped my clients; helped me become a good team leader". FWB agents spoke of program participants who had: chosen to undertake training for new work roles; obtained new and interesting jobs in horticulture, child safety, safe houses, and other health and welfare occupations; started a business; developed better working relationships; chosen to resign from their job; and used FWB principles to improve team leadership and client service skills for working with Aboriginal people in different capacities. Hence, personal capacity was translated into professional capacity and consequent improvement in service coordination and delivery.

The third manifestation of *encouraging the ripple effect* was the development of new or improved relationships between Aboriginal people, as well as reconciliation between Aboriginal people and people from an array of other cultural backgrounds. Lesley revealed:

I like to have a mixture in the class because to me that is reconciliation. When people, they sit down and learn about FWB, non-Indigenous people and Indigenous people, it brings you together as human beings. And you have a huge understanding of each other's journey and you have absolute compassion of each other. And it's all about how I think it should be. To me it's not colour, gender anymore, this is just me speaking. It's about other human beings and let's face it, we all bleed the same.

Benefits of cross-cultural delivery for Aboriginal participants included improved team relationships, decisions by non-Aboriginal workers to leave positions, and tutoring and mentoring. Aboriginal facilitator Hilary appreciated that: "the non-Indigenous people saw their role as a supporting role". Benefits for non-Aboriginal participants included making healthier personal choices and increased understanding of and compassion for Aboriginal life experiences. For example, Robyn reflected:

I use it all the time as a framework. Not my only framework, but I use it as a framework for understanding situations in my family and new work, and ah yeah—it's a really simple powerful framework, a lot of the ideas within it. It can get you through a lot of situations.

In some cases, cross-cultural relationships improved in ways that people had previously not considered possible. For example, Robyn reflected:

We evaluated our role at the end of it and all the Aboriginal workers really wanted someone to continue in the role I was playing. And even though I wasn't Aboriginal, they um, they didn't think that was an issue. But to have someone there that was really hearing their story and advocating for them and helping to make—to address some of the power imbalances and provide a safe place for them to debrief.... So they were keen that I continue.

Cross-cultural relationships enhanced both Aboriginal and non-Aboriginal people's understandings and appreciation for differing life experiences and provided opportunities to engage more effectively with each other.

The fourth manifestation of *encouraging the ripple effect* was FWB agents' high levels of personal passion and commitment to implement the program. FWB agents expressed a deep loyalty and commitment to the program and provided numerous examples of personal dedication and practical in-kind support. Aboriginal facilitator Antonia revealed:

I received confirmation that yes all these things happened in my life, but I'm here at this point in my life where I felt that I could help someone else.... I felt like I dealt with my issues but that confirmation was there for me, so I felt that I could go this next step [becoming a facilitator]. And that took seven years. And every year I became stronger and stronger and stronger.

Lesley reflected that she:

Chose to heal my people and not keep them in the grief. So that's just me and where I chose to go, and the vehicle is for me at the moment, is FWB. Because I've just seen it change people's lives, I've seen people change in their attitudes, their whole being, change in just the nine weeks of doing stage one!

Non-Aboriginal FWB agents, too, expressed motivation and passion for *supporting inside-out empowerment*. Program manager Nell, for example, realised “enough's enough—I'm going to get involved”. Working as a social worker and counsellor in an Aboriginal community-controlled health service, facilitator and researcher Robyn realised:

there was a need to do something preventative or more universal to give people more life skills for what turned into child abuse and domestic violence and family breakdown, and really what should have been preventable issues. ....And so when [researcher's name] came and talked about his work when he first started at the university and it was all about a bottom-up approach—a more holistic preventive approach about life skills, basic personal life skills that gave people the capacity to take more control of their lives and avert other problems—then that, that hit the nail on the head for me. So that I thought from that moment that's actually the missing link, and I want to be involved in that.

Program manager Isobel recalled: “trying to keep it together and fighting for funding to run the courses, yeah and getting numbers, and just a one-man band” until a new manager was employed “who was really keen on managing it”. Thus, through *taking control to make choices*, FWB agents and participants instigated the long-term and incremental processes of applying the generic empowerment skills learned through participation in the program to *embrace relatedness* within their own lives, and through a ripple effect to family members, work colleagues and others, and with the broader conditions. Although the program was not necessarily sustained in the sites to which it was transferred, these effects had enduring consequences for agents and participants. They also provided some FWB agents with the motivation and capacity to take more active roles in program transfer.

### Listening and responding.

The third sub-process of *embracing relatedness* is *listening and responding*. As depicted in Figure 6.6, this sub-process draws from the third quadrant of the model, which relates to agency and organisations. This sub-process refers to the development of strong interpersonal networks between FWB agents from provider nodes and partner organisations for the development and implementation of collaborative projects. The sub-process requires listening to Aboriginal organisations' identified needs, priorities and aspirations, then committing incrementally and gaining resources to adapt and transfer the program. These processes are critical for program transfer.

The critical importance of *listening and responding* for transferring the program was illustrated by a situation where FWB agents did not listen or respond. As described by non-Aboriginal researcher Aston:

Ah relationship issues, yeah..., people, some people felt uncomfortable about the relationship issues with her. So how much that also played a role in [place name]'s decision.... [which] actually made some of them retreat in terms of the collaboration. So yeah, relationship issues can be very important.

In such cases, FWB agents were unable to sustain the partnership or transfer the program.

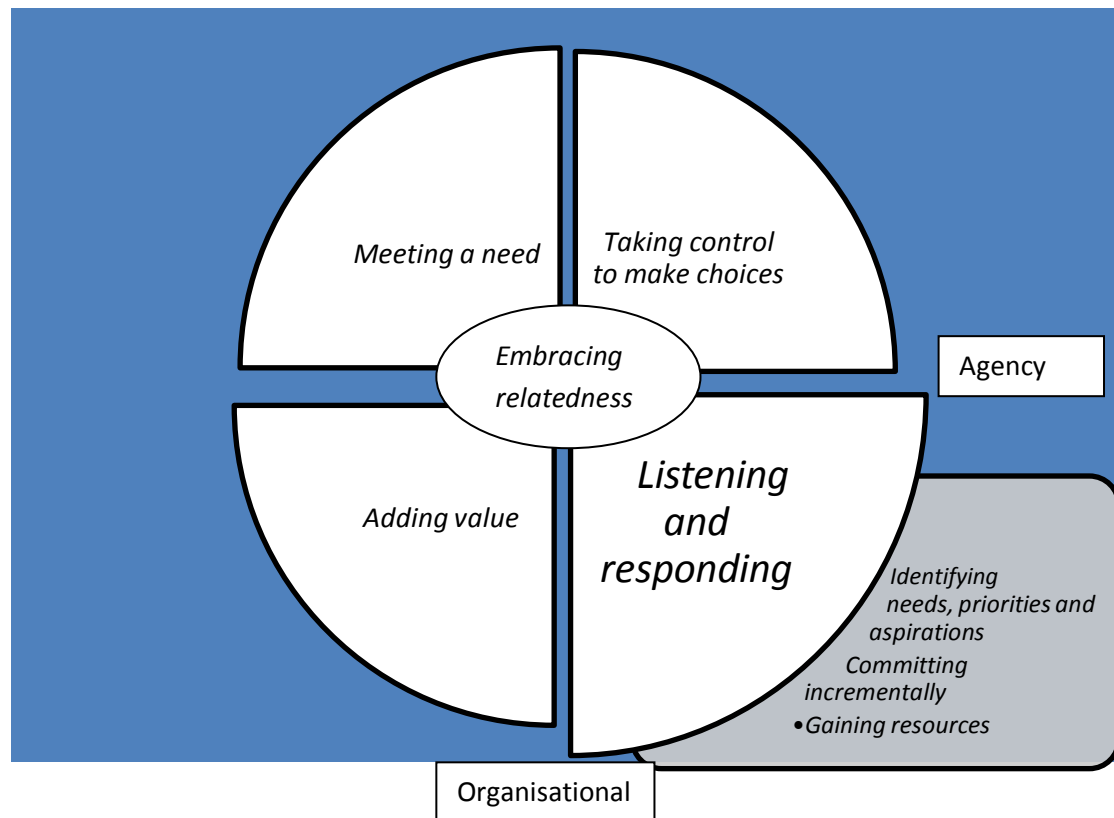


Figure 6.6. Listening and responding.

### ***Identifying needs, priorities and aspirations.***

The first dynamic of *listening and responding* is *identifying needs, priorities and aspirations*. This refers to attentive listening to the expressed needs, priorities and hopes of Aboriginal organisations. *Identifying needs, priorities and aspirations* manifested in consultation and planning sessions to facilitate the identification of Aboriginal organisations' *needs, priorities and aspirations*, and routine program evaluation to generate improvements in program quality and program effects.

The first manifestation of the dynamic *identifying needs, priorities and aspirations* was the facilitation of consultation and planning sessions by provider nodes with partner organisations to define their particular priority issues and visions for community development and wellbeing. Non-Aboriginal researcher Aston described how FWB workers at the original community lunches got:

[...] people together to talk, you know, to share information about the day-to-day challenges people are facing, issues about drugs and alcohol, parenting, money issues, jealousy issues. Just people sharing stories about how they cope and deal with those issues.

One example was an informal lunchtime meeting where community members identified a need to deal with their legacy of loss, grief and anger resulting from the impact of government policies. Aboriginal FWB facilitator Lesley recalled:

It was just from there, just having a meal and yarning with each other, that we realised the depth of the issues that the people were having in the communities. We probably all were pretty much aware of a lot of the things, but when its actually spoken in such depth, well then you realise the extent of what's going on in the communities, and also the absolute frustration.... we were just, yeah, just astounded at the extent of the grief and loss really.

Investing time to sit down and carefully listen to these shared conversations between and with Aboriginal people resulted in an increased sensitivity to Aboriginal people's local needs, priorities and shared aspirations for empowerment and improved wellbeing and resultant action to progress these priority issues.

Listening was particularly important during formal consultation and planning processes when relationships were cross-cultural or initiated by external government, academic, non-government or private organisations. For example, FWB was delivered in a remote community following a formal community consultation conducted to determine residents' social and emotional wellbeing needs and priorities. Non-Aboriginal program manager Nell recalled:

I knew what they wanted in the field. I'd done a consultation out there with people in each of those communities before about what they wanted for social and emotional wellbeing, mental health. And we knew that they wanted local people employed, we knew that they wanted training.

Needs identification based on varied processes of careful listening to the situated needs and aspirations of Aboriginal groups or organisations has been a critical first step for establishing a relevant response.

The second manifestation of *identifying needs, priorities and aspirations* was the integrated iterative process of participant feedback through program evaluations. This participant feedback generated ongoing improvements in program quality and the application of the program to new settings. During the first external evaluation of FWB in Alice Springs, for example, Komla Tsey asked participants: "if we want to make meaning of this program in terms of its benefits to you, how should we do it?"(personal communication, 18 May 2010). He recalled:

I was listening to how people were reporting. So I just asked people to write diaries about ways in which they tried to use the program, how hard it was, what worked, and to share aspects that they felt comfortable with.

Participants provided stories about using the program with family members, work colleagues and in the community. Documentation of local needs, priorities and aspirations informed further program adaptation and transfer. In one situation, for example, non-Aboriginal researcher and advocate Warwick cited:

Working in the communities we had the experience 'oh wait a minute kids seem to be interested in this'. So then we started to think about how it might actually work and whether it was relevant to children etc.; and that whole work that we did up at [place name] with the schools.

Thus, the *needs, priorities and aspirations* of participant groups, community organisations and the program were revealed through the facilitation of consultation and planning sessions with Aboriginal organisations and routine program evaluation.

### ***Committing incrementally.***

The second dynamic of *listening and responding* is *committing incrementally*. Since each Aboriginal community situation is quite different, *committing incrementally* refers to case-by-case planning of program delivery and evaluation with partners negotiating the stages and modules, mode of delivery, program tailoring or adaptation, and program evaluation. There

were four manifestations of *committing incrementally*: responsiveness to the readiness of implementing organisations, a phased approach to program transfer, strengthening organisational capacity and commitment, and program adaptation.

In the first manifestation of *committing incrementally* the provider nodes responsively adopted schedules to accommodate the needs, capacity and readiness of implementing partner organisations. Drawing on their expertise, networks and procedures for program delivery, all three provider nodes were generally able to find program facilitators to deliver FWB when the implementing organisation was ready. Sometimes this was immediate. For example, in one remote community organisation where a new CEO had just been appointed, non-Aboriginal program coordinator Zoe and Aboriginal facilitator Antonia were informed that they had “walked in at a most opportune time”.

More often, however, organisational readiness was complex and providers negotiated schedules to accommodate to organisations’ situated needs. Referring to a situation where health staff had become stressed by the demands of service delivery, for example, non-Aboriginal program coordinator Nell recalled:

The health staff, who really were the ones driving this ..... were getting really stressed. And I said ‘what’s going on?’ They had too much to do..... I said ‘look, you can say no, you’ve got the right to say no’. They said ‘they won’t take no for an answer’. I said ‘well we will, we can change’.

While responsive planning such as this was laudable, in practice it was often challenging to negotiate, particularly for delivery in remote communities. Illustrating such complexity, Aboriginal facilitator Lesley described a situation of an interstate delivery where the provider node was ready to deliver the program but the implementing organisation was not; resulting in a lost opportunity.

I tried endlessly to get into other Aboriginal organisations. I tried endlessly to get into the actual [name] prison. They were very excited about it, but it turned out, ‘no we have no funding’. I just kept getting blocked. And then you give up because you know, away from home. And near the end, I got phone calls saying, ‘Oh yes we’re ready for you now, we’ve got the funding, we can do this up for you now.’ And I said ‘well you know, it’s bad luck, because I’m going home. I’ve been here for a year. You could’ve utilised the program and me and you didn’t, and it’s time for me to go back home now’.

Crucial to commitment by the managers of implementing organisations was their interest, knowledge of FWB and perceptions of its relevance. Managers anticipated improved personal wellbeing, improved team dynamics and workplace culture, transitioning through change management, and “understanding why we’re doing what we’re doing”. Ultimately,

FWB was delivered when the provider node and implementing organisation were able to negotiate availability and readiness.

Related to organisational readiness, the second manifestation of *committing incrementally* was a phased approach to program transfer. FWB agents first disseminated program information; then implemented stage one of the program and assessed capacity for further delivery. This incremental approach provided opportunities for organisations to commit to the program gradually, allowing commitment to also grow *inside-out*. Non-Aboriginal researcher and facilitator Robyn commented:

It's hard to sometimes know and make things happen. You have to wait and see how they play out organically a bit. It's interesting to map it. Its complex, very complex mushrooming process I think.

The incremental approach was pragmatic, allowing greater numbers of participants to experience (at least part of) the program and contributed to quickly building program capacity in a new situation.

As the first step to program implementation in a new site, program information was disseminated through formal professional networks via brochures, email, media coverage, promotional videos and DVDs, community reports, evaluation reports and papers, and presentations. Illustrating the importance of relatedness, however, FWB agents narrated that face-to-face contact was critical for establishing the trustworthiness of the program, particularly with busy health, welfare and education practitioners. Informal networks with and between FWB disseminators, innovators, negotiators, facilitators, supporters, and evaluators provided the primary means for interaction between established FWB agents who, as non-Aboriginal researcher Robyn said, “know who to contact”. FWB agents also suggested that their experiential participation in the program was important for understanding the potential of the program to enhance Aboriginal empowerment.

Upon committing to deliver the program, the next step for an adopting organisation was to pilot just the first (30-hour) stage. Aboriginal FWB facilitator Antonia asserted that exposure to stage one has “all the ingredients to get people thinking differently”. FWB agents suggested that while some exposure to FWB was beneficial; more was better. Following stage one, therefore, organisational managers reviewed the effects, and in some cases, committed to the full five stages.

Exposure to the full five stages required considerable human and financial resources and the equivalent of a five-week commitment of time. But participants reported greater personal empowerment through enhanced confidence and consolidation of skills as they completed each stage. Non-Aboriginal researcher Alicia explained:

People feel so good after stage one because their eyes are open.... but it wasn't till all five stages that I really, really, understood it....when you get the whole thing, there is something. It's just so profound what you learn and how useful it is in your life. ... it was almost like it lets you become more mature and get a much more mature look on life. I think the entirety of it is very, very special and important; that you can't just learn that sort of stuff in a short time.

The process of committing incrementally therefore provided the dual benefits of building the trustworthiness of the approach experientially and enabling organisations to incrementally commit resources to program implementation.

The third manifestation of *committing incrementally* was strengthening organisational capacity and commitment to manage the program. Conditional on funding availability, commitment often required the employment, training and support of a local program coordinator to organise and deliver the program to new community organisations. The management and facilitation of FWB required the negotiation of varied sensitive issues. Challenges expressed by FWB agents included unclear boundaries between work and personal lives, issues of confidence and trust, community conflicts, and feelings of responsibility for the personal development of community members. Aboriginal facilitator Hilary recalled: "at the end of the day I was feeling like I was taking a deep breath and saying 'phew, got through another day'". For Aboriginal facilitator Darren, these stresses took a toll on his capacity to remain engaged with the program. He resigned twice from his role as a FWB facilitator:

First I resigned due to health reasons. Um. And after some months, some time, after some months recovering, they offered me a casual position and I took that on, so. .... But um, I s'pose since the death of my sister, I sort of threw it in.

The employment of Aboriginal FWB agents, who are subjected to the same life stressors and social and emotional wellbeing issues as many program participants, therefore required supportive supervision from their employer organisations.

Non-Aboriginal FWB agents, too, faced stressors in their roles. The efforts of a well-motivated and engaged teacher to pilot the New Basics Curriculum (adapted from FWB) in a remote school illustrated the complexity of efforts to deal with the entrenched wellbeing issues in Aboriginal communities and the critical importance of adequate training and support. Yvette recalled:

Now what was bringing her undone was lack of support from administration in school. Because they didn't understand curriculum, and they didn't understand the sensitivity of the type of material she was dealing with. And she felt like she was left out on a limb. Which, she was...she felt like the kids were disclosing, but she didn't know how to

respond. And she was also going home every night and crying her eyes out, because she got an insight into the kids' lives that most teachers have been protected from.... I don't think she fully understood her personal risk in this.

Curriculum developers wrestled with the ethical issues of how to support the teacher to deal with such challenges while developing a school curriculum to assist students to manage the difficult issues in their lives. As Yvette put it:

I mean from a curriculum point of view, we sort of went: 'what do we do with that?' Do we just not ever bring it up with the kids? Because that, in itself, is a criminal act; you know, um, there's a real area there that has need.

The case demonstrates the importance of adhering to program quality assurance mechanisms for facilitator training and mentoring and the need for support from employing organisations.

The fourth manifestation of *committing incrementally* refers to responsive program adaptation or tailoring on a case-by-case basis to meet the identified needs and aspirations of various participant groups, under assorted conditions and in diverse settings. Isobel, a non-Aboriginal program coordinator, described how, from the start, the program was responsively developed and tested: "to see if what we were offering was of use and of benefit and if it was meeting the needs of people". Program fidelity was less important than replication of the program's impact, although as Aboriginal facilitator Antonia commented: "the actual core of it is still the same". Such adaptation contributed to the relevance of the program to diverse groups and issues, and hence to program transfer.

FWB facilitators tailored the program content according to the composition of groups. Aboriginal FWB facilitator Ellen described a group of secondary school girls where:

They all wanted to talk about babies and sex stuff, you know. ... They started talking about clothing and how to act and stuff like that, that was really good. And I made sure that they really honestly didn't need a man, you know, and not just to go out and get pregnant, you know. Find somebody nice and you don't have to be bashed and stuff like that. We talked about everyday things I suppose for young girls.

In contrast, she described facilitating to a group of incarcerated men:

When we first went there, I apologised for being a woman and not being a traditional woman and talking to traditional men. 'I apologise for talking to youse if I'm out of place.' 'No, no, no you're our teacher, you're our grandmother, you know, you're older than us so we gotta listen to you.' And every year it just got easier because somebody, you know'd say something about the group, about last time.

Again, Ellen described the benefits of a mixed gender group where:

all the young fellas were saying how they were learning from the older women, you know. How to look after their kids and how to treat their wives a little bit better, and walk away when things got a bit tough.

Hence, FWB agents were able to adjust the focus of the program to address the needs of gendered or mixed-gender groups, with benefits cited in each case. FWB agents spoke of the most challenging (but rewarding) program deliveries being to couples and family groups.

Again, Ellen recalled:

They were sort of like the real hard drinkers and the fighters, and you know having this group of the family members, I was thinking you know, they all know one another. But it was very good because, you know, they said ‘we haven’t said this to our mothers’ and the mother would say ‘well why didn’t you tell us?’ And it was really good. And I had to remind them all the time ‘what’s said in this room stays in this room, you know it’s confidential, we’re not gonna talk about it when we get out’. Because they kept saying ‘you wait ’til we get out’. And I said ‘no, we’ll talk about it here’. To me that was the hardest one.

FWB topics were also delivered to individuals in crisis situations, where Ellen described informally “sitting down and talking to them”. This responsiveness of FWB agents to the situated needs and priorities of participant groups and communities demonstrated respect and desire to provide benefit. In turn, this built credibility for the program in the eyes of recipient communities.

The program was also adapted in several cases to meet the particular needs, priorities or issues of diverse participant groups. In one example pertaining to the introduction of FWB to a new region, Aboriginal facilitator Antonia recalled: “We had to adapt it... And the reason why we chose leadership is because we wanted it to be strengths-based”. In another example, where FWB provided the basis for a school-based curriculum to assist grade seven students living in remote communities develop aspirational plans and transition to boarding school (described in Chapter 5), non-Aboriginal curriculum developer Yvette recalled that:

We had a look at the stuff and we um we just grabbed a slice of it in terms of well, let’s look at year seven kids. They’re transitioning from primary school into high school, and it tied into with the transition to boarding school program..... we wanted to do an intensive focus that got a lot of bang for the buck.

In summary, efforts to *listen and respond by committing incrementally* were revealed by the endeavours of provider nodes to responsively adopt schedules to accommodate the needs,

capacity and readiness of implementing partner organisations; a phased approach to program transfer; strengthening organisational capacity and commitment; and program adaptation.

### ***Gaining resources.***

The third dynamic of *listening and responding* is *gaining resources*. This refers to obtaining funding and other resources for program implementation and evaluation. Funding was vital. Despite significant in-kind contributions from FWB agents and organisations, this study did not find any examples of the program being run or evaluated without funding. Funding was overwhelmingly acquired through short-term grants for program implementation and/or evaluation in single sites. Non-Aboriginal researcher and advocate Warwick explained:

we're a relatively low resource requirement, really, but we are a resource; our resources are additional resources.... So there either has to be a serious redirection of somebody to do it or new resources that go with it, and that's always problematic.

There were only three exceptions to program resourcing through short-term grants in single sites found in this study: one situation where a government organisation redeployed internal funding for a pilot delivery, two recently funded multi-site projects, and the application of enrolment fees for all but unemployed Aboriginal people by educational institutions such as TAFE SA and JCU.

Despite the constraints imposed by the difficulty of obtaining funding to transfer and implement the program, FWB agents took control of situations; negotiating and advocating for funding from diverse funding bodies. There were two manifestations of the capacity for FWB agents for *gaining resources*: creative perseverance to develop collaborative projects, and advocacy.

The first manifestation of *gaining resources* was the creative perseverance of FWB agents to gain resources for collaborative projects through grant writing. Aboriginal community organisations did not always have ready access to the literacy skills or time necessary for writing repeated funding submissions for one-off projects. Community-based organisations therefore developed collaborative projects with the provider nodes and sometimes also with researchers, including grant writing for project funding. Demonstrating the persistence required for funding applications, non-Aboriginal program coordinator Zoe recalled:

I think at the point that submission was rejected, I just started communicating. How can I continue? It was really probably just me pestering them, what do I need to do? I really want to get this program refunded, what should I do? It was really just being on the telephone constantly.

However, many submissions were not successful. FWB agents provided multiple examples of situations where prospective projects developed to meet community priorities were disappointingly curtailed because of unsuccessful submissions or inadequate funding. For example, Aboriginal researcher Eleanor recalled one case:

We ran a cultural awareness program recently for a women's shelter, and they've come back to me now and asked me to come out and run an introductory session for them. They don't have any money. Once again it'll be finding money. So it seems like funding is always the killer.

Non-Aboriginal researcher, Aston, recalled another case where the level of funding was inadequate to the task of evaluating the program:

I had evaluated several programs developed by government health departments and implemented for Aboriginal people. Some of them—mental health evaluation—we had \$150,000 to do it, the evaluation. Tri-state HIV we had, how much, \$50–60,000 to do the evaluation. The FWB program, we had \$3,000 to do the evaluation. So it was the first Indigenous-developed program I was evaluating out of half a dozen evaluations. It was the least funded. And yet it was the most promising in terms of engagement and relevance to people's needs.

In this case, in-kind contributions allowed for completion of the evaluation. But more often, an unsuccessful funding grant curtailed implementation of the initiative. This made it challenging for organisations to undertake the long-term investment required for sustaining program delivery; for example, to employ and retain a local coordinator/facilitator in a site. FWB agents responded to the challenge of developing long-term empowerment approaches with short-term funding grants using strategies such as phased plans based on incremental components, documenting the effects of the initiative, fostering management support, and maintaining stable employment for FWB agents through sequential short-term contracts. Another strategy was reframing the program to meet the criteria of different funding bodies, or as non-Aboriginal researcher and advocate Warwick described: “selling the same product under different guises”. This was feasible because of the universal relevance of the program to nurturing basic human qualities and needs, discussed earlier.

The second manifestation of *gaining resources* was advocacy at high levels of government by bureaucrats, researchers and Aboriginal health advocacy organisations such as the Cooperative Research Centre for Aboriginal Health (now the Lowitja Institute). Advocacy was based on the evidence from program evaluations about the effects of FWB. Aston narrated the significance of support for the legitimacy of the program from Aboriginal organisations:

Dissemination of information, credibility, legitimisation, a lot came through the CRC. And without the kind of CRC structure, I think we would have struggled a lot more and I don't think as much would have happened.

Despite such advocacy, in the view of Warwick, there was an increasing reluctance on the part of governments to fund pilot programs because of the potential expectations for further support. Further, there was no consistent process in most government departments for making decisions relating to support for a program past a pilot phase, making it difficult to gain resources. In summary, FWB agents' efforts to *gain resources* for program implementation were revealed by their creative persistence for collaborative projects, and advocacy to policy makers. FWB agents in provider nodes *listened and responded* to FWB agents in partner organisations to facilitate reflection and negotiation of the organisations' purpose, values and beliefs, identity, principles for ethical practice and self-determination; community engagement, and interorganisational networks, partnerships and collaborations; and resources and capacity strengthening. It was this active process of *listening and responding* which facilitated interorganisational collaborations, and the transfer of the program.

#### **Adding value.**

The fourth sub-process of *embracing relatedness* was theoretically termed *adding value*. As depicted in Figure 6.7, this sub-process draws from the fourth quadrant of the model, which relates to organisations and the impetus of FWB agents to *support inside-out empowerment*. *Adding value* refers to FWB agents' actions to develop an evidence base for understanding Aboriginal Australian empowerment and to apply this evidence of the effects of empowerment principles and approaches to influence organisations, services and policy. *Adding value* is based on the view that, although the FWB program itself was an important vehicle for Aboriginal empowerment, it is the empowerment principles and attributes that create change.

Most FWB agents described FWB as an empowerment program that nurtures participants' generic skills and capabilities. But some FWB agents suggested that it was more than just a training program. Instead, they described FWB as a framework or set of principles for engaging and empowering work with Aboriginal people at group, organisational, community or policy levels. Although the program itself was not necessarily sustained in the majority of sites, the program's empowerment principles influenced not only individual change (discussed in the section *taking control to make choices*) but also the operational processes within organisations and policy, thus *adding value* to and beyond the program.

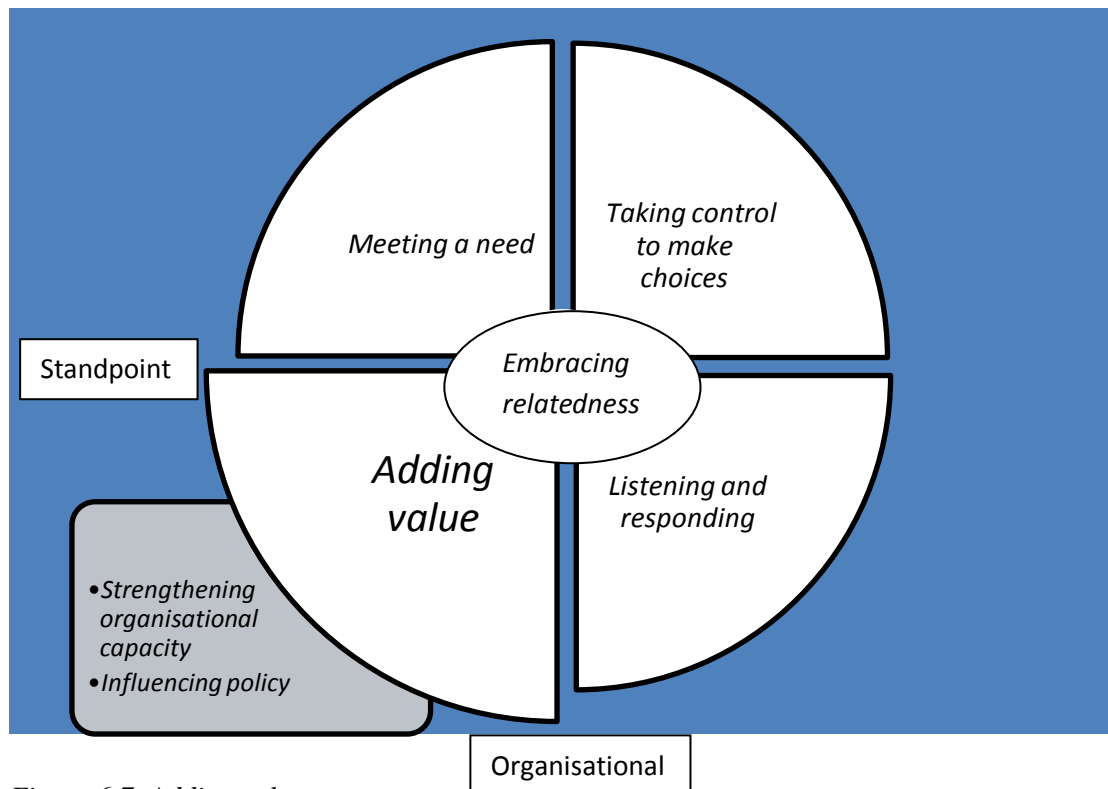


Figure 6.7. Adding value.

### ***Strengthening organisational capacity.***

The first dynamic of *adding value* is *strengthening organisational capacity*. This dynamic refers to the impetus of FWB agents to support the incorporation of an *empowerment* standpoint and approach within organisational structures and services in order to promote innovation. *Strengthening organisational capacity* has three manifestations: building sustained organisational capacity, mutual benefit and mainstreaming the approach.

The first manifestation of *strengthening organisational capacity* occurred through building and sustaining the organisational capacity of Aboriginal organisations through responsive community-based participatory research. Community-based participatory research methods provided situationally responsive approaches for working with participant groups and organisations to progress their priorities. Participatory research was used to facilitate strategic planning and visioning sessions, monitor and evaluate organisational change, and develop networks of organisational leaders.

For community organisations, there was also an explicit research capacity strengthening agenda. This was manifested through employing, training and supporting community-based researchers as a critical component of research projects. Several community-based researchers went on to higher education study. The participatory research was documented, providing evidence back to partner organisations to support their control and increase the effectiveness of

local initiatives. Program evaluation reports and papers also contributed to the success of community funding submissions.

Through such participatory research processes, empowerment principles and methodologies were integrated into local health, welfare and education sectors. For example, a remote alcohol rehabilitation service utilised an overarching framework of social and emotional wellbeing underpinned by empowerment. Non-Aboriginal program coordinator Zoe explained:

people are still trying to understand why now, working in alcohol or drugs, do we work in the context of social and emotional wellbeing/mental health, and how then we work in the context of empowerment.... if you understood the principles, it can just be a tool to guide you in other program work.

Another example was the development and implementation of social and emotional wellbeing protocols for north Queensland mental health services. In the welfare sector, a Certificate IV in child protection was developed by the Queensland Department of Families following the identification of a need for training and career pathways by Aboriginal child protection workers within a FWB session. A pilot project to trial a new career pathway was also initiated. These cases of local empowerment-based service delivery were largely driven through informal and professional networks between FWB agents.

The second manifestation of *strengthening organisational capacity* was a mutual benefit to research organisations as well as to community organisations. Aston reflected:

So the question I'm asking myself, as a researcher, how can I make my research expertise relevant to what people are trying to do? So from that point of view, when people express interest in the program...now, I have a research interest in empowerment, community development, they are all related to engagement, leadership issues. So I sit down with them and say, look, well, if we will develop this program, I'm interested in evaluating and in this case, facilitating. So for me I don't see a tension in terms of my interest as a researcher and the needs of the community and where I'm initiating it, and where that begins and ends. Of course it differs from organisation to organisation, but the most important thing is: one, there's an interest from people and people are asking for something, and then there are different levels where you can collaborate and support in accessing research grants.

For academic partners, despite the time-consuming nature of participatory evaluations, benefits included publication of academic papers. These fulfilled academic requirements to publish and community accountability requirements. As well, researchers enjoyed the benefits of collaborative research relationships with Aboriginal people. Participatory research methods built longstanding partnerships between university researchers and Aboriginal community-

controlled organisations, founded on ethical, respectful and trusting relatedness. Research partnerships provided credibility to empowerment approaches, gained funding resources and contributed to program transfer.

The third manifestation of *strengthening organisational capacity* was the mainstreaming of empowerment approaches within government services through local collaborations. For example, the adaptation of FWB for the mandated school education curriculum of Cape York schools was premised on the assumption that the program had a better chance of being taken up and authentically positioned within children's learning if mainstreamed than if it was delivered on a fly-in fly-out basis. Non-Aboriginal program adaptor Yvette commented:

Someone comes and goes, then they leave ... and it all falls over. ... There's always a danger of that; and her and I have been around the communities for a long, long time and we've seen it too much.

In this case, however, despite piloting the approach with positive results in terms of increased student attendance and engagement, a revision of the New Basics curriculum led to the removal of what, in the view of Yvette, was "a very strong program". Nevertheless, strengthening organisational capacity was manifested in many local actions of FWB agents to incorporate an *empowerment* approach within community organisations and services, research organisations and mainstream government services. This was revealed through the development of policy-relevant qualitative and quantitative evidence and local attempts to embed FWB-influenced empowerment approaches within mainstream government services.

### ***Influencing policy.***

The second dynamic of *adding value* is termed *influencing policy*. This dynamic refers to the impetus of FWB agents to influence policy towards an empowerment standpoint and approach. There are two manifestations of *influencing policy*: developing policy-relevant evidence, and advocacy through trusted relationships.

The first manifestation of *influencing policy* was the development of policy-relevant qualitative and quantitative evidence. Through the qualitative evaluation approach, FWB agents analysed community people's stories and suggestions to appropriately inform the development of policy. Aston reflected:

[...] just simply documenting, starting documenting and dissemination about what is this program. Describing it and describing what people think about it.... and using people's own words as much as possible to show what they think is the potential...

systematic documentation. ... I think that's what we've done successfully. So writing, dissemination, and in fact, it's one of the commitments I made.

There was what non-Aboriginal researcher Alicia dubbed: "an enormous amount of the qualitative and just huge evidence there that should influence policy makers". However, Alicia hypothesised that policy makers' interest was more likely to be influenced by evidence of the cost-effectiveness of the empowerment approach: "If we were able to show that just one person got a job.... that one person didn't go to prison, that ought to pay for a facilitator for three months". Of interest, therefore, were the relationships between FWB exposure and imprisonment, alcohol rehabilitation and mental illness, as in these settings the cost benefits of empowerment approaches could be significant.

Analysing and measuring the cost-effectiveness of empowerment, however, was a complex task. The empowering effects identified from FWB included a broad range of issues, services and levels. Many domains and attributes were difficult to identify since the multiple levels of empowerment interacted and synergistically reinforced each other, making it difficult to isolate the active ingredients. It was also challenging to quantify measures of wellbeing and control which had strong social and political dimensions. Further, the preventive nature of FWB made it difficult to establish a causal link between the program and delayed outcomes such as fostering educational, employment and other benefits or averting disease, crime or rehabilitation costs. Aboriginal researcher Eleanor commented:

What people don't get about it [FWB]... is that it's not a health program, it's not an education program. It's an empowerment program by itself that needs to be used before people engage in other programs. How do you evaluate and say to government or organisations 'well if you put all this money in prevention then it would save you this cost up here?'

The challenge was therefore to both adhere to Aboriginal protocols for ethical and useful research while developing rigorous evaluation methods within settings where the numbers of program participants were sufficient to establish gold standard evidence. As Alicia reflected, the challenge was:

Actually finding those settings that are going to give us that gold standard data, and that doesn't mean stopping it everywhere else...I think it's going to be a matter of time before those opportunities, the right organisation that does set that time aside.

Though challenging to collect and analyse, FWB agents hypothesised that cost-effectiveness evidence could help to increase awareness and strengthen practice and policy commitment to empowerment approaches such as FWB.

The second manifestation of *influencing policy* was advocacy through trusted relationships between FWB researchers, program managers and policy developers. Warwick, a non-Aboriginal researcher and policy developer, provided an account of the influence of FWB research on his work as a senior public servant:

As a source of inspiration and a source of ideas for me, it's been extraordinarily valuable, being a part of it. And not just from the theoretical areas of empowerment and whatever, but also the things like the practical learnings that we've had from trying to work with these communities.

However, these cases of policy impact were isolated. Obtaining political support was challenging given the national policy umbrella of new mainstreaming discussed in the last chapter. Warwick commented:

One of the things that disappointed me is that we have not been able to get a higher level support for the program, despite the fact of having personally discussed it with a whole range of senior bureaucrats, and with politicians, and them seeing the implicit value in what we were trying to do through FWB.

Given the broad applicability of the approach to the health, welfare and education sectors, Warwick hypothesised:

The problem is to get that sort of ownership, you have to court people within those domains and get them to understand the program, and get them to understand the level of commitment that is required, and to get across the line. ... because FWB has that potentially broad impact, we've sort of sat across these things and not sold ourselves adequately to any.

The scope for further such integration of empowerment principles and approaches into policy remains unclear; as does the potential for mainstreaming the empowerment approach within health, welfare or educational service delivery. FWB agents suggested that promising options included program adaptation for general adult literacy, working with adolescent girls and early childhood education. In the health arena, FWB agents advocated for program implementation across the continuum of mental health care, including alcohol rehabilitation.

In summary, efforts to *influence policy* occurred not because of high level policy changes, but largely led at a local level through networks of FWB agents who were committed to *supporting inside-out empowerment*. They were manifest in the development of policy-relevant qualitative and quantitative evidence and local efforts to influence policy initiatives. Although the program itself was not necessarily sustained in the majority of sites, such local

efforts through the empowerment approach influenced change in individual participants and agents, Aboriginal organisations, and policy; thus *adding value* to and beyond the program.

## Summary

The storyline of the grounded theory of program transfer is *supporting inside-out empowerment by embracing relatedness*. Program transfer occurred because FWB agents developed an impetus to *support inside-out empowerment*. FWB agents recognised Aboriginal people as active participants in shaping and managing their own lives. They were motivated to transfer the program in order to add strength to Aboriginal people's efforts to assume greater responsibility and control for their personal, family, organisational and community development and wellbeing, and ultimately reconciliation with Australian society at large.

*Embracing relatedness* was the process by which FWB agents transferred the program through connectedness with self, other people and the structural conditions based on ethical principles of respect for self and others. *Embracing relatedness* was a complex, experiential, intercultural process that occurred simultaneously across episodes of FWB transfer and within each episode of FWB implementation. *Embracing relatedness* to transfer the program across Aboriginal Australian sites and situations required four interrelated and transformative sub-processes. These were *meeting a need*, *taking control to make choices*, *listening and responding*, and *adding value*. The enactment of these four sub-processes resulted in further iterations of program transfer. The impetus to *support inside-out empowerment* also facilitated sustained program effects at individual, organisational and policy levels.

## Chapter 7: Authenticating the Study and Establishing Significance

### Introduction

In this chapter, I respond to the sixth research sub-question: What are the implications for practice and policy implementation? From the outset, the intent of theory development was to contribute to personal, social and political change for Aboriginal Australians by increasing understanding of program transfer and its implications. In considering the significance of my study<sup>5</sup>, I compared the theoretical model of *supporting inside-out empowerment by embracing relatedness* with theoretical models from two broad areas of literature—Aboriginal Australian and international theoretical knowledge into action literatures. Knowledge into action refers to the incorporation by users of specific information transmitted through initiatives into action to influence others' thoughts and practices (Best et al., 2009; Ward, House, & Hamer, 2009).

This chapter is structured in four parts. I start by describing four selected Aboriginal Australian theoretical models related to the core category and social process of my theoretical model of *supporting inside-out empowerment by embracing relatedness* as well as studies of Aboriginal-specific program or service transfer. Although these four models theorised individual-level processes of empowerment and relatedness, in the absence of explicit Aboriginal Australian knowledge into action theoretical models, I selected them as comparators because they implicitly theorised aspects of knowledge into action and were relevant to aspects of my theoretical model (Chapter 4). For the sake of brevity, I refer to them in this chapter as theoretical models of knowledge into action. Second, I describe six theoretical models from knowledge into action traditions from the international literature, selected through the method outlined in Chapter 4. Third, I consider the constituent attributes of my theoretical model in relation to the Aboriginal Australian and international theoretical models of knowledge into action across: the social worlds, structural conditions, core concern and the social process and sub-processes. Fourth, I summarise the chapter by explicating the significance of the theoretical model for practice and policy.

### Four Aboriginal Australian Theoretical Models and Transfer Literature

Many, if not all, of the critical success factors and processes for knowledge into action initiatives are highly situation-dependent (Contandriopoulos, Lemire, Denis, & Tremblay, 2010; Greenhalgh, Robert, Bate, Macfarlane, & Kyriakidou, 2005). Therefore, it was important to contextualise the model of *supporting inside-out empowerment by embracing relatedness* in the Aboriginal Australian literature. I drew from literatures related to the five social arenas within which FWB had been implemented (community development, training, health promotion,

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<sup>5</sup>The criteria for significance are provided in Chapter 3. They include criteria for originality and usefulness.

empowerment research and education), but was unable to find relevant theoretical models of Aboriginal Australian knowledge into action. I therefore identified four theoretical models and other literature relevant to the core concern and social process identified in this study and which implicitly dealt with knowledge into action concerns (Chapter 4). Although all four theoretical models dealt with empowerment and relatedness at an individual level, the imperative of finding an Aboriginal Australian comparator led me to select two grounded theory models of Aboriginal empowerment (Bainbridge, 2009a; Whiteside, 2009), two theoretical models of Aboriginal relatedness (K. Martin, 2008; National Health and Medical Research Council, 2003b), as well as 14 studies that evaluated or described cases of the transfer of Aboriginal health programs and services. These models and studies are summarised in Table 7.1 and detailed in Appendix H.

I compared the identified processes from my theoretical model with the Aboriginal Australian models and literature across the key theoretical components of my model: the social worlds, influencing structural conditions, core concern of change agents and social process. Comparing the components allowed identification of the extent to which the model was coherent with Aboriginal Australian empowerment, relatedness, and health program and service transfer literatures and, in corollary, whether it offered any new categories, conceptual rendering of the data or insights for program transfer.

The first two theoretical models of Aboriginal Australian personal empowerment were both developed through grounded theory methods by colleagues from the Empowerment Research Program, within which this study was also embedded. Bainbridge (2009) had developed her theory unconnected to any program; whilst Whiteside's (2009) theoretical model was derived from the experiences of FWB participants. Bainbridge determined the core concern of Aboriginal women coming to agency as performing Aboriginality, and identified their social process as becoming empowered. Whiteside articulated the core concern of her research respondents as empowerment. Both theorists defined sub-processes of personal empowerment which articulated the importance of self-reflection, knowledge acquisition and the identification of strategies for taking up perceived roles and responsibilities as the important first steps of personal empowerment. These sub-processes were followed by the exercise of individual and relational agency (Bainbridge, 2009a; Whiteside, 2009). Bainbridge (2009) defined the four sub-processes of becoming empowered as defining moments, seeking authenticity, authoring narratives of self, and capturing autonomy. Whiteside (2009) similarly defined the four sub-processes of empowerment as beliefs and attitudes, skills and knowledge, agency, and achievements.

**Table 7.1***Aboriginal Australian knowledge into action theoretical models*

<b>Knowledge into action process</b>	<b>Author of theoretical model selected</b>	<b>Social worlds</b>	<b>Australian structural conditions</b>	<b>Core concern</b>	<b>Social process</b>
<b>Aboriginal women's agency</b>	Bainbridge, 2009a	Individual Aboriginal women	Life context	Performing Aboriginality	Dynamic, multi-faceted model of becoming empowered
<b>Aboriginal empowerment</b>	Whiteside, 2009	Individual FWB participants	Broader life environment, constraints & opportunities	Empowerment	Dynamic, interconnected and mutually reinforcing elements
<b>Aboriginal relatedness</b>	K. Martin, 2008	Aboriginal communities and outsider researchers	Historical conditions and control	Relatedness through honesty, cooperation and respect	Regulation through coming amongst and then coming alongside
<b>Aboriginal health research relationships</b>	National Health and Medical Research Council, 2003	Aboriginal communities and researchers	Past research relationship; control of research	Spirit and integrity	Ethical research relationships
<b>Aboriginal health program or service transfer</b>	McCalman et al., 2012 review of 14 transfer papers	Government, NGOs, community organisations, schools and individuals	Varied by study	Health improvement	Transfer of health programs or services

The third and fourth Aboriginal Australian theoretical models articulated the need for values-based relatedness between Aboriginal individuals and researchers. K. Martin (2008) defined the requisite values for regulating research relationships through relatedness as honesty, cooperation and respect and the process of relatedness as comprising two stages: coming amongst and then coming alongside. The National Health and Medical Research Council's (2003b) ethical guidelines for research relationships proposed the overarching concern of spirit and integrity. Spirit and integrity integrated the enactment of five other values within ethical research relationships: reciprocity, respect, equality, survival and protection, and responsibility.

The literature relating to the transfer of Aboriginal health programs and services paid scant attention to the theoretical conceptualisation of the processes of transfer and implementation or the effectiveness of a service or program in a new organisational setting (McCalman et al., 2012). McCalman et al. (2012) reviewed the Aboriginal health literature and found fourteen studies which described or evaluated the transfer of a wide range of health initiatives targeting health professionals, health service clients, school students, community groups, and community members. The most common process of transfer was through the central development of an initiative with implementation through a decentralised approach involving community-based participation and adaptation, often with support from researchers (Brady, Sibthorpe, Bailie, Ball, & Sumnerdodd, 2002; Gardner et al., 2011; Gardner, Dowden, Togni, & Bailie, 2010; Kitchener & Jorm, 2008; Mitchell, 2006; NSW Department of Health, Cancer Institute, & University of Sydney, 2010; Parker et al., 2006; Sheehan, Ridge, & Marshall, 2002). Also documented was hierarchical transfer (Hunter, Brown, & McCulloch, 2004) and one review (Clifford, Pulver, Richmond, Shakeshaft, & Ivers, 2009). Only four studies documented the type of informal, grassroots transfer that was the focus of this study. Included were studies of FWB, men's groups and a community-based diabetes program (McCalman, Tsey, Baird, et al., 2009; McKay, Kolves, Klieve, & De Leo, 2009; Rowley et al., 2000; Tsey et al., 2004). In each of the latter cases of informal grassroots program transfer, researchers played significant facilitating roles, adapting the initiative to meet the situated needs of the end users.

Table 7.2 summarises the extent to which the theoretical model of *supporting inside-out empowerment by embracing relatedness* was consistent with the four Aboriginal Australian theoretical models and the Aboriginal-specific health program and service transfer literature.

**Table 7.2**

*Consistency of supporting inside-out empowerment by embracing relatedness with the Aboriginal Australian models and literature*

	<b>Social worlds</b>	<b>Structural conditions considered</b>	<b>Core concern Empowerment</b>	<b>Social process Relatedness</b>
Whiteside, 2009	Individuals	√	√	To some extent
Bainbridge, 2009a	Individuals	√	√	To some extent
K. Martin, 2008	Individuals	√	To some extent	√
NHMRC, 2003b	Individuals	√	To some extent	√
14 transfer studies	Organisations	√	Some studies	To some extent

All four of the Aboriginal Australian theoretical models focused at an individual level. The 14 transfer studies considered transfer through organisations which included health services, schools and community groups. All studies considered the structural conditions related to the transfer of knowledge into action within Aboriginal Australian situations. The theoretical models of Bainbridge (2009) and Whiteside (2009), and five of the 14 studies had explicit empowerment concerns; the models of K. Martin (2008) and the NHMRC (2003b) were implicitly concerned with the empowerment of Aboriginal people and its enactment through the regulation of research relationships. Finally, all studies either explicitly or implicitly considered a social process of transferring knowledge into action.

### **Six International Theoretical Knowledge into Action Models**

Given the paucity of knowledge into action theories specific to Aboriginal Australian situations, I also needed to determine the relevance of the vast and complex international knowledge into action literature. I scoped the broad literature and selected six models that represented major theoretical traditions (Chapter 4). The international theoretical models theorised a collective level of analysis, the deliberate transfer of initiatives and the communication of information to influence behaviour or opinions (Contandriopoulos et al., 2010). They provided different theoretical lenses on the knowledge into action process, although there was considerable overlap between them (Ottoson, 2009). They were: transfer;

diffusion, dissemination and implementation; knowledge transfer and utilisation; knowledge translation; adoption and implementation; and scaling. The models are described in Table 7.3 and detailed in Appendix H. As for the Aboriginal Australian theoretical models, I compared the key theoretical components from my model with those provided by each of six identified theoretical models to determine significance.

The first two international theoretical models listed in Table 7.3 aligned most closely with the theoretical model developed in this study. They focused on the transfer of an initiative across sites and situations and, to varying extents, included consideration of the characteristics of the organisational and individual agents of change, the structural conditions, the initiative and the process of transfer. Ovretveit's (2011) model of transfer from development studies depicted a lineal process, while Greenhalgh et al.'s (2005) model of diffusion, dissemination and implementation from the health arena depicted a multi-dimensional systems model. I primarily paid attention to the features of these two models in comparisons with my theoretical model.

The third and fourth international theoretical models differed from the theoretical model developed in this study. The focus of both Ward et al.'s (2009) multi-dimensional systems model from health and Tugwell et al.'s (2006) lineal model from development studies was the transfer or translation and utilisation of knowledge across sites and situations. They placed attention on the types of knowledge transferred and the interorganisational processes used to transfer this knowledge. These two studies were of interest because of the relevance of the interorganisational processes of knowledge transfer described and the types of knowledge to which they referred. Ward et al. (2009) considered the transfer of tacit knowledge while Tugwell et al. (2006) advocated the transfer of evidence-based knowledge.

The fifth and sixth international theoretical models also differed from the theoretical model developed in this study. Rather than the transfer process, they focused on what happened to an initiative in a new site or situation. The focus of Wejnert's (2010) multi-dimensional systems model of adoption and implementation from organisational process studies was on the influencers of the adoption decision; whilst Coburn's (2003) relational model of scaling from the education arena focused on the transfer process as well as the sustainability and ownership (routinisation) of the initiative in the new site or situation. The two theoretical models of Wejnert (2010) and Coburn (2003) were of interest because they suggested the delimitations of my theoretical model, and a need for further research to explore issues related to the implementation and sustainability of FWB and other Aboriginal empowerment initiatives.

**Table 7.3***Six knowledge into action theoretical models*

<b>Knowledge into action process</b>	<b>Author of theoretical model selected</b>	<b>Social worlds</b>	<b>Structural conditions</b>	<b>Core concern</b>	<b>Social process</b>
<b>Transfer</b>	Ovretveit, 2011	Organisations: government, NGOs, local organisations	Incentives and enabling conditions within low income countries	Spreading improvements in health interventions	Lineal transfer through hierarchical, participatory adaptive or facilitated evolutionary spread
<b>Diffusion, dissemination and implementation</b>	Greenhalgh et al., 2005	Provider and adopter organisations (characteristics)	Sociopolitical conditions	Health innovation	Dynamic multi-dimensional communication
<b>Knowledge transfer and utilisation</b>	Ward et al., 2009	Not specified	Barriers and supports	Health knowledge utilisation including tacit knowledge	Dynamic multi-dimensional communication , ongoing interaction and exchange
<b>Knowledge translation</b>	Tugwell, Robinson, Grimshaw, & Santesso, 2006	Practitioners and policy makers	Developing countries (politics, power, resources)	Promoting equity-effectiveness	Lineal translation of research products or syntheses
<b>Adoption and implementation</b>	Wejnert, 2010	Individuals and organisation managers	Structural conditions (policy, politics, power, values)	Organisational change processes	Dynamic multi-dimensional administration
<b>Scaling</b>	Coburn, 2003	Reformers and researchers with authority and agency	Structural conditions of education	Deep and lasting change in educational reform	Depth, sustainability, spread and shift in reform ownership

Source: adapted from Ottoson (2009)

Table 7.4 summarises the extent to which the theoretical model of *supporting inside-out empowerment by embracing relatedness* was consistent with the six models from the international literature.

**Table 7.4**

*Consistency of supporting inside-out empowerment by embracing relatedness with the six international theoretical models*

	<b>Social worlds</b>	<b>Structural conditions considered</b>	<b>Core concern Empowerment</b>	<b>Social process Relatedness</b>
Ovretveit, 2011	Organisations & individuals	√	To some extent	√
Greenhalgh et al., 2005	Organisations & individuals	√	X	√
Ward et al., 2009	Not specified	√	X	To some extent
Tugwell et al., 2006	Organisations & individuals	√	X	To some extent
Wejnert, 2010	Primarily individuals but relevant to collectives	√	X	√
Coburn, 2003	Organisations & individuals	√	X	To some extent

All international theoretical knowledge into action models were selected because they either focused on or could be applied to the collective level of analysis. All studies considered the influence of structural conditions, but these varied situationally. Only one theoretical model (Ovretveit, 2011) considered empowerment as a core concern (through facilitated evolutionary models of program transfer). The other theoretical models considered the influence of generic values, motivations and goals and the related concerns of capacity building, agency and knowledge utilisation. All six theoretical models considered the social process of knowledge

into action, but some models focused on the characteristics of the constituent elements rather than the process itself.

### **Comparing the Theoretical Models**

The intent of this chapter is to authenticate the significance of the grounded theory of *supporting inside-out empowerment by embracing relatedness* and elucidate the implications of the theory for practice and policy. I needed to shift from understanding program transfer to examining how the model complemented and extended the Aboriginal Australian and international knowledge into action literatures, and how it could provide the basis for a context-sensitive way of acting on the challenges of implementing knowledge into action in Aboriginal Australian situations. The interrelated theoretical components of social worlds, influencing structural conditions, core concern of change agents and social process provide an organising framework for discussion.

#### **The social worlds.**

In this thesis, I consider the process underlying program transfer, which occurred through the collective action of FWB agents embedded within organisations. The concept of social worlds accounted for the interdependence between individual perceptions and action and the organisations and social arenas within which they worked. Although the explicit application of the concept of social worlds to the process of program transfer was unique to this study, similar concepts were described in the international literature. International theories recognised that individuals alone did not have sufficient autonomy or power to translate information into practice; rather, knowledge into action was enacted by numerous individuals within organisational or collective systems (Coburn, 2003; Contandriopoulos et al., 2010; Greenhalgh et al., 2005; Ovretveit, 2011; Wejnert, 2010). A collective knowledge into action initiative involving numerous individuals could usually produce systemic effects of improved quality, effectiveness, and efficiency in the delivery of care (Contandriopoulos et al., 2010).

The roles of FWB agents were somewhat discretionary, although individuals also acted on behalf of their employing organisations. Agent's discernment and discretionary roles contributed to the diversity of program implementation according to local priorities across sites. Although focused on a specific issue within situations of program transfer, FWB agents took on several overlapping functional roles which changed as FWB changed their expectations and aspirations, as they entered or left FWB networks, or were affected by reform fatigue. This was consistent with the two Aboriginal Australian models of empowerment, whereby individuals developed and applied agency within their own lives and relationships and enacted changes as was appropriate for their individual situations (Bainbridge, 2009a; Whiteside, 2009). Similarly.

other Aboriginal studies cited the importance of agency by citing the critical role of individuals as opinion leaders (Hunter et al., 2004).

Similarly, the international literature indicated diverse functional roles as important. As well as their roles within the “home-base sponsoring organization”, Head (2008) described the dual identity of change agents which also comprised: “an important role in the collaborative entity or project” (p. 741). The roles of change agents encompassed information exchange; capacity building for agents and for the collective; policy or program advice and advocacy; and a focus on planning for community priorities, service delivery and service improvement (Coburn, 2003; Greenhalgh et al., 2005; Head, 2008; Ovretveit, 2011; Wejnert, 2010). The diversity of program implementation across Aboriginal Australian sites and situations as a consequence of individual agency, the enactment of diverse functional roles and responsiveness to diverse needs may be as important as the synthesis of program transfer through grounded theory methods, as developed in this study.

The Aboriginality of program developers, facilitators and participants (staff and clients of Aboriginal-specific services) was a particularly powerful unifying characteristic that facilitated FWB program credibility. The change processes were led and delivered by Aboriginal FWB agents, with non-Aboriginal agents supporting the process as allied others. Aboriginal people’s shared history of colonisation facilitated appropriate interpersonal communication with participants and program transfer through social and organisational networks. Similarly, the Aboriginal Australian literature considered the cultural and cross-cultural elements of knowledge utilisation and capacity development as critical to change processes (Hunt, 2005). The international literature also identified homophily (having similar characteristics) of provider and user groups as important to knowledge into action initiatives (Greenhalgh et al., 2005, p. 63). The consistent findings from this study, other Aboriginal Australian studies and the international literature point to the importance of countering portrayals of Aboriginal people as disempowered and lacking motivation for change. The findings suggest that the Aboriginal-delivered approach was likely to be more effective than a mainstreaming approach to program transfer and implementation.

Considerable variance in the organisational characteristics of FWB providers and partner organisations was found in this study. The common factor was an organisational intent to serve Aboriginal Australians using an empowerment approach. Diverse organisations adopted FWB, including community-controlled and government health services, community groups, welfare services, non-government organisations, universities and vocational educational institutes. The decentralisation of organisations seemed to be a factor in promoting program adoption, although the program was transferred to small, informal community groups as well as large, differentiated government departments and to rural and remote as well as urban areas. Some of the organisational characteristics identified in this study were also documented in the

international literature as being associated with innovation and the implementation of initiatives by organisations. Influential were factors such as the meaning of the initiative and change processes (Cavalli, 2007; Weick & Sutcliffe, 2005; Wejnert, 2010); leadership, knowledge and capacity (Cassidy & Leviton, 2006; Roberts-Gray, Gingiss, & Boerm, 2007); decentralised power and control; informal rules and procedures; interpersonal networks; and the availability of resources (Rogers, 1995). Other documented factors in the international literature such as organisational size and cosmopolitanism (Greenhalgh et al., 2005), however, did not necessarily enable program transfer across Aboriginal Australian sites and situations.

The FWB provider nodes were critical as trusted brokers for program transfer. After two decades of FWB transfer, authentic and meaningful networks and relationships, centred on these three nodes, had developed across Australia with numerous partner organisations. Instead of providing the program through one node, it worked well to provide program support from three geographically distributed provider nodes to ensure that the program was sensitive to local/regional conditions and networks. Quality interaction with a limited number of individuals was more effective than a mass dissemination of information to many. The networks and partnerships between FWB social worlds were fluid; changing over time in response to new initiatives to transfer the program. Yet many of the relationships between FWB agents embedded within organisations endured. The provider nodes cited commonly being approached by partner organisations for assistance in clarifying and supporting local goals and initiatives. The institutional knowledge and relationships of the provider nodes were clearly important enablers.

In contrast, the characteristics of networking arrangements as the basis for collaboration were scarcely considered in the Aboriginal Australian literature. Hunt, Smith, Garling, and Sanders (2008) recognised the potential for such informal networked Aboriginal governance models to improve organisational governance, including the strengthening of leaders' capacities to innovate. However, recognition of the role of informal governance networks was "barely perceived or understood by those outside it, much less engaged with" (Hunt et al., 2008, p. 18). Consistent with the findings from this study, barriers to innovation cited in the Aboriginal Australian literature were ambiguities within professional and community roles, staff turnover, requirements for further training and various structural conditions that are discussed in the next section (Bailie, Si, Robinson, Togni, & d'Abbs, 2004; Brady et al., 2002; Emmons, Viswanath, & Colditz, 2008; Kerno, 2008).

As with the findings of this study, the international literature described sustained collaboration between multiple stakeholders as typically occurring when members became closely linked and connected; recognised a need to extend to new roles and functions specific to the collaboration; and shared power, risk and reward (Head, 2008). Network dynamics were affected by the range, scope and diversity of agents' interests, their skills and knowledge, their

capacity to mobilise resources (for their own organisation and for the collective), and their previous histories of interaction and relationships (Greenhalgh et al., 2005; Head, 2008; Ovretveit, 2011). Multi-sectoral collaborations were generally seen to be useful because they brought together expertise, knowledge and resources that enabled new thinking about complex issues—for both understanding the problems and formulating solutions (Head, 2008; Ovretveit, 2011; Tugwell et al., 2006). These collaborations contributed to improving the quality and effectiveness of implementation, the sustainability of good processes and the achievement of desired service outcomes (Coburn, 2003; Greenhalgh et al., 2005; Head, 2008). Such processes also produced positive changes for provider organisations such as improved team building, goal sharing, and satisfying interorganisational working relationships (Warrener, 2004).

In summary, while this study was unique in explicating the concept of social worlds to theorise program transfer through collective action by FWB agents who were embedded in organisations, the international literature theorised similar concepts. The Aboriginality of FWB agents facilitated program credibility, and was a critical success factor for program transfer. The role of FWB agents was somewhat discretionary leading to a diversity of implementation. The provider nodes partnered with diverse organisations, creating linkages and enabling program transfer. The theoretical model provided evidence for the importance of interpersonal and interorganisational networks, partnerships and collaborations, which tend to be unacknowledged and under-resourced in the context of Aboriginal Australian empowerment.

### **The structural conditions.**

The key structural conditions that enabled and constrained FWB program transfer were derived from a continuum across the Aboriginal and Western domains. They included Aboriginal leadership, control and capacity; networks including family and other informal social networks; spiritual and cultural beliefs and values; extant organisations, services and programs; academic research; Commonwealth and state policies; government inquiries and reports; and resources, particularly funding. These structural conditions influenced both the underlying Aboriginal community development, training, health, research and education problems in response to which the program was transferred, and the program transfer and implementation processes. Rather than perceiving these structural conditions to be surrounding the situations of program transfer, this study considered the conditions to be part of the situations. The concept of relatedness between FWB agents and organisations and the structural conditions acknowledged the constraints imposed by lack of resources and other factors, but also the agency and control which agents and organisations took to negotiate the structural conditions to transfer the program.

Similarly, the Aboriginal Australian theoretical studies located individual experience within situations influenced by structural conditions which both enabled and constrained

opportunities for empowerment (Bainbridge, 2009a; Whiteside, 2009). Whiteside (2009), for example, described conditions that contained both stresses relating to “the ever present shadow of history with difficulties of the day” (p. 162) as well as considering opportunities and resources for change. The Aboriginal transfer literature cited structural barriers to transfer including poor infrastructure, organisational hierarchies, power and resource distribution, and lack of time (Bailie et al., 2004; Brady et al., 2002; Emmons et al., 2008; Kerno, 2008). Although these were situationally specific to Aboriginal Australia, the international knowledge into action literature also cited similar operational level conditions. For example, Greenhalgh et al. (2005), Coburn (2003) and Wejnert (2010) mentioned conditioning factors such as the characteristics of social and organisational networks, the structure of organisations, authority for change initiatives, absorptive capacity for new knowledge and the receptivity of the context for change.

This study did not consider the influence of the more distal macroscale environmental and structural features on the spread of knowledge into action, which was considered in some international theoretical models (Tugwell et al., 2006; Wejnert, 2010). Unless there was an explicit presence of these factors within situations of program transfer, the macroscale conditions such as globalisation and uniformism through modern communication systems, spatial factors such as proximity and density, and externality variables such as political systems, the imperative of equity effectiveness, broader societal and cultural factors and geographical settings were not theorised (Greenhalgh et al., 2005; Wejnert, 2010). It is acknowledged, however, that these factors had indirect effects through the structural conditions that were evident within and across situations.

The study’s finding that the program was not sustained in most of the sites in which it was implemented suggests that the enabling conditions for program sustainability were not robust. Short-term funding did not allow partner organisations the time or resources to take ownership of the approach. Organisational ownership was necessary for sustaining the implementation of the program within a situation and engaging others for further transfer efforts. The international literature documented the high transaction costs of collaborative networks in terms of time, energy and commitment (Head, 2008). Consistent with the findings of this study, collaborative approaches required long-term initiatives and produced direct benefits only with time to build trust and confidence, persistence, hard work and strong political support (Head, 2008). Program transfer required enabling conditions through types of incentives and accountability that took account of “development in ways which are difficult to imagine” (Ovretveit, 2011, p. 244). However, in the case of transfer by facilitated evolution, local resources were able to carry much more of the process than was the case with hierarchical transfer (Ovretveit, 2011). These findings have implications for the role of governments in supporting the transfer and sustained implementation of effective programs.

To summarise, this study suggests the importance of attending to the structural conditions inherent within situations of program transfer. In the case of FWB, the incremental empowerment approach required a particular kind of participative and responsive structural support based on local needs, priorities and circumstances. FWB agents found support from diverse funding and resourcing organisations. However, the finding that the program was not sustained in most sites suggests a need for attending to the enabling conditions for program sustainability. The findings suggest that maximal outcomes for Aboriginal empowerment can be achieved by taking a long-term partnership approach that creatively integrates microcommunity empowerment initiatives with enabling macropolicies and programs. The provision of flexible enabling incentives and accountability requirements would encourage local organisations to transfer, implement and sustain programs. Such approaches require time and resources to achieve incremental change across sites and situations.

**The core concern—*supporting inside-out empowerment*.**

The findings of this study suggest that the empowering nature of FWB enhanced its transferability, as it also enhanced its adaptability. Empowerment was relevant to countering Aboriginal Australians' historical experiences of disempowerment, as summarised in Chapter 2, and the impetus to *support* Aboriginal people's *inside-out empowerment* prompted program transfer. The study points to empowerment as an issue that underpinned Aboriginal community development and employment, training, health promotion, research and education initiatives. Empowerment was therefore a powerful concept which motivated FWB agents to support program transfer in order to meet needs and fulfil grassroots demand.

These findings are consistent with the Aboriginal Australian and international literatures. The two other theoretical models of Aboriginal Australian empowerment, for example, suggested the importance of supporting empowerment to develop agency and control (Bainbridge 2009; Whiteside, 2009). From the 1980s, the international literature also increasingly documented an interest in empowerment due to recognition of the uneven benefits of diffusion among different social groups (Rogers, 1995, p. 127). Of the six international theoretical models examined, however, only Ovretveit's (2011) transfer model specifically considered the user-driven transfer of empowerment through facilitated evolutionary approaches as a way of providing capability, tailored practices and models as solutions for local problems. Evaluations of these empowerment-based approaches in low income countries found them to be locally successful, adaptable and transferable elsewhere (Ovretveit, 2011; Warrenner, 2004). The scope for local adaptation of program content and methods of implementation to suit local circumstances allowed for adjustments to initiatives in relation to environmental changes such as conflicts and changes of government (Ovretveit, 2011).

The impetus of FWB agents to *support inside-out empowerment* meant that FWB agents were able to work through interpersonal and interorganisational networks to responsively reach consensus on the transfer and implementation of the program. They endeavoured to resolve differences associated with their Aboriginality, gender, role and professional status through dialogue. Similarly, international theories of knowledge into action models theorised consensual negotiation of the relevance and prioritisation of the issue and processes for planning, adapting and implementing potential solutions (Contandriopoulos et al., 2010). In contrast, other approaches identified in the international literature described polarised, conflictive change situations in which dialogue was unable to bring consensus and agents tried to impose their views on others (Contandriopoulos et al., 2010). The extent to which interorganisational networks were able to reach consensus allowed approaches to be appropriately tailored and integrated with extant services or organisational initiatives.

The conceptualisation of the FWB program, twenty years ago, was linked to empirical evidence from psychological research and community development studies (Assagioli, 2000; Dalmau & Dick, 1984, 1991). More recently, the theoretical basis for the program was confirmed by evidence about the importance of the control factor as a social determinant of health (Tsey, 2008a; World Health Organization, 2008). The findings of this study suggest that empowerment and control can be taught and supported, and that training helps participants to enact agency, flourish and contribute to program transfer. The FWB program was oriented toward nurturing human qualities through the transfer of experiential and tacit knowledges. This personal development approach prompted the development of a shared drive and expectation for change, an ethics of practice, and languages that provided a foundation for program transfer across diverse situations. These interrelated factors suggest the foundational conception and program logic as grounded in evidence was a critical factor in its relevance and effectiveness; hence, in the ongoing program demand across sites and situations.

The FWB program was positioned at the cultural interface. It had credibility in the Aboriginal domain because it was Aboriginal-developed and delivered; as well as in the Western domain because it was evaluated. Although FWB had been qualitatively evaluated in many situations, it did not meet the quality research criteria proposed by international theorists such as Tugwell et al. (2006), who suggested that such initiatives should only be translated if they had been evaluated through experimental or quasi-experimental designs or documented in systematic reviews. Other international theorists such as Ovretveit (2011), however, pragmatically suggested that the issue of evidence strength lay in a balancing of costs and benefits. Citing criteria that FWB amply demonstrated, he proposed:

If there are low risks and costs, and the change is easy to implement compared with the potential benefit, then the evidence of effectiveness does not have to be as strong as for

a high-cost change or one with risks of harm. Indeed, if benefit is likely to be high, then there is an ethical case that the burden of proof should lie with those opposing the change rather than those proposing it because of the potential lives lost before research establishes more knowledge about effectiveness. (p. 245)

The relevance of Ovretveit's (2011) concept of proportionality of proof was suggested by the low risks and costs of the FWB approach, documented benefit, and indeed, in cases such as its application to suicide prevention or family violence, its potential to save lives.

In summary, the findings of this study add value to an existing Aboriginal Australian initiative and suggest that the empowering nature of the program enhanced its transferability and adaptation within processes of transfer. Empowerment processes were incorporated within the approach at personal, organisational and interorganisational levels. Sustained demand for the program was related to the evidence-based program concept and logic incorporated within the original program design, credibility through research evidence from qualitative evaluations of FWB and the championing of the program by Aboriginal grassroots social networks and opinion leaders as Aboriginal-initiated and delivered. The significant benefits and low risks and costs associated with program implementation provided an ethical justification for program transfer despite the absence of evidence from experimental or quasi-experimental designs. The findings suggest greater attention is required to support such Aboriginal training and organisational development initiatives that enhance empowerment.

### **The social process—*embracing relatedness*.**

The study provided a close examination and analysis of how program transfer has occurred across Aboriginal sites and situations; in other words, what has driven change. In the case of FWB, transfer processes varied situationally as a result of complex negotiations between Aboriginal community organisations, governments, researchers and other non-government and private organisations. The Aboriginal Australian literature documented similar variance across episodes of transfer. Gardner et al. (2010) described an Aboriginal Australian transfer process of a quality improvement primary healthcare approach as: “a complex and messy process that happened in fits and starts, [that] was often characterised by conflicts and tensions, and was iterative, reactive and transformational” (p. 14). There were wide variations in the implementation of quality of care improvement processes across health centres and patchy results (Gardner et al., 2010). But this study found that, across all situations, the social process for FWB agents' change efforts was *embracing relatedness*. This study was unique in explicitly modelling change processes through three-way relatedness between individuals and organisations with self (spirituality, purpose and belonging) and within organisations, with other individuals and organisations, and with the structural conditions.

Episodes of program delivery and transfer were enacted by the provider nodes and partner organisations through a collaborative model of knowledge into action. Provider nodes contributed their considerable capacity to identify and access knowledge, assess its plausibility and relevance, and add value to organisations; while partner organisations contributed their in-depth understanding of the situation and of contextual factors which helped to tailor the approach to each participant group. The collaborative approach also allowed FWB agents to creatively adapt the program to diverse groups and needs; thus, contributing to program spread. Similar to the findings of this study, identified enablers to change in cases of the transfer of Aboriginal Australian health initiatives included the relevance and acceptability of the initiative, tailored training and support, transparent work practice systems, recognition of local knowledge and interest, involvement of experts, and the development of competence and confidence over time (Bailie et al., 2010; Gardner et al., 2010). Consistent with international systems models, the linkages between individuals and organisations were the important elements in the efforts of FWB agents to transfer the program from one situation to another across Australia, rather than the discrete elements themselves.

The model produced by this study is consistent with international theories of linkage and exchange and user-pull models of knowledge into action processes (Tugwell et al., 2006). Linkage and exchange-oriented social processes are focused on the characteristics of providers, change agents, potential users and social networks as facilitators for innovation diffusion (Contandriopoulos et al., 2010; Greenhalgh et al., 2005; Wejnert 2010). The international literature documented characteristics important to linkage and exchange models as the similarity of socioeconomic, cultural and other characteristics of change agents and users; shared language, meanings and value systems; credibility; strong interpersonal networks; shared resources; capacity; linkages at an early stage; joint evaluation of the consequences of the initiative; and social and organisational networks (Greenhalgh et al., 2005; Wejnert, 2010). The linkage and exchange theoretical models were relevant to this study but focused on the characteristics of the linkages which affect the processes of transfer, rather than the actual processes of transfer themselves.

The model is also consistent with user-pull models of knowledge into action, as described in the international literature (Ovretveit, 2011; Wejnert, 2010). User-pull theoretical models focus on the creation of the conditions by which adopter organisations can find and adapt packaged solutions to local problems (Ovretveit, 2011). Such models were much less common in the literature than the hierarchical producer-push models, where the decision to adopt a change is made through centralised top-down decision-making processes (Coburn, 2003; Greenhalgh et al., 2005; Ovretveit, 2011; Tugwell et al., 2006). Neither Aboriginal Australian nor international models considered the role of three-way relatedness with self, others and the structural conditions at individual and organisational levels.

The four sub-processes for *embracing relatedness* are consistent with influencing factors and processes described in the Aboriginal Australian models of personal empowerment and the international knowledge into action theories. As the first step of program transfer, the facilitation of Aboriginal empowerment to *meet a need* requires attention to the relatedness of Aboriginal people to self, spirit and other Aboriginal and non-Aboriginal people. This process of personal empowerment was similar to those theorised in Aboriginal Australian personal empowerment models; such as the reflection and awareness of FWB agents to define life goals and purpose, spirituality, cultural values and beliefs, identity, ethical practice and agency (Bainbridge, 2009a; Whiteside, 2009). *Meeting a need* was enhanced by the similarity of providers and users and the closeness of social networks. These were also identified as important in diffusion of innovations and adoption theories (Greenhalgh et al., 2005; Wejnert, 2010). Similarly, the international literature placed particular significance on having personal contacts and building trust through quality relationships over time, as critical to knowledge transfer (Contandriopoulos et al., 2010). As found in this study, trust facilitated and encouraged communication, and repeated communications created trust. Over time, this feedback process helped to develop enduring communication channels and close collaboration between the provider nodes and partner organisations. It also helped to strengthen participants' capacity to build agency and benefits that would endure (Mitton et al., 2007).

Similar to the sub-process of *taking control to make choices*, the Aboriginal Australian personal empowerment theories also recognised the importance of personal agency. This element of agency may be particularly pertinent in situations, such as Aboriginal Australian settings, where there is a high level of relative disadvantage compared with the Australian population. Bainbridge (2009), for example, found that becoming empowered was critical to individuals' capacity to perform Aboriginality. Similarly, Aboriginal models of relatedness theorised the importance of individual agency in ethical research relationships (K. Martin, 2008; National Health and Medical Research Council, 2003b). International theories also considered that knowledge could be used to prompt agency through collective learning processes (Nutley, 2012). Agency was enhanced by issues such as autonomy, capacity, empowerment and the joint evaluation of the consequences (Greenhalgh et al., 2005; Ovretveit, 2011). Individuals' characteristics and the context of the situation had an impact on the extent to which participants modified their practices (Contandriopoulos et al., 2010). The sub-processes of *meeting a need* and *taking control to make choices* are thus consistent with Aboriginal theories of personal empowerment but have been often overlooked as contributing factors to the interorganisational transfer and implementation of programs.

*Listening and responding* was enhanced in this study by the development of strong interpersonal networks between provider nodes and partner organisations, and shared resources in both directions. Stakeholders negotiated shared perspectives of the often uncertain,

fragmented and contested understandings of the determinants of the identified need and optimal responses. Within each situation of program transfer, new agents from the partner organisations were supported to participate and reflect on their own needs, purpose and goals as well as relate to other agents and the provider nodes. FWB agents took control and pragmatically negotiated with provider nodes and funding agencies for capacity and resources to transfer and adapt the program to meet their local priority needs and aspirations. This process incrementally supported orientation towards further program adaptation, transfer and implementation.

In the case of FWB, participatory research approaches played an important role in forming and building inter-sectoral linkages. Participatory research assisted Aboriginal partners to strengthen their capacity, build services and generate policies to support empowerment, while simultaneously documenting and evaluating these initiatives. The research process thereby built credibility for the approach and also fostered sustainability by transferring knowledge to the Aboriginal people who were ultimately the end users of the research. The development of inter-sectoral linkages was characterised in the international literature as being facilitated by the bridging, mobilising, persuasive, and adaptive skills of leaders and change agents (Greenhalgh et al. 2005; Head, 2008). The international literature also cited the importance in collaborative work of developing and reviewing common interorganisational goals, adopting clear rules for decision-making, learning to adjust strategies in the light of experience, building long-term relationships, avoiding a culture of blame and providing sufficient time for processes to work (Head, 2008).

This study found that the adoption and implementation of FWB within an organisation was a complex, dynamic and multi-dimensional process. Organisational managers assessed the implications of adopting FWB and weighed up whether the program would progress the organisation's priority agendas. This finding was also documented in the international diffusion of innovations literature (Greenhalgh et al., 2005). The organisational characteristics that enhanced adoption and implementation decisions included organisational leadership and vision, pre-existing knowledge of the initiative, a perceived fit to the goals and skill mix of the organisation, availability of time and resources, and knowledge sharing through networks. However, explicit recognition of the importance of organisational reflection and negotiation on values and beliefs, identity, principles for ethical practice and self-determination were unique to this study.

This study found that research processes *added value* to program transfer by sustaining and routinising the empowerment principles and approaches within existing programs, services and policy. This finding is consistent with the focus of international diffusion and facilitated evolution transfer theoretical models (Greenhalgh et al., 2005; Ovretveit, 2011). Consistent characteristics related to sustainability of the empowerment approach included: the presence of an adaptive and flexible organisational structure and devolved decision-making; management

support and commitment; the training, capacity and competence of practitioners; dedicated resources; internal communications systems; external collaboration; local adaptation of the approach; and feedback on progress. These characteristics were facilitated by community-based participatory action research through academic–community partnerships and interorganisational collaborations (Baeza, Bailie, & Lewis, 2009; Bainbridge, McCalman, Tsey, & Brown, 2011; Chesla, 2008; Emmons et al., 2008; Owen, Glanz, Sallis, & Kelder, 2006; Tsey, Patterson, Whiteside, Baird, & Baird, 2002; Tucker, Olsen, Huus, & Orth, 2006). This finding suggests the efficacy of supporting and *adding value* to long-term Aboriginal empowerment initiatives through associated community-based participatory evaluation research using decolonising methodologies.

In summary, the social process of *embracing relatedness* offers a new conceptual rendering of three-way relatedness as a process for transferring knowledge into action in Aboriginal Australian contexts. Important for individual FWB agents were their relatedness with self (purpose, identity and spirituality), others (relationships, networks) and structural factors (dependence/independence, control, mastery, self-responsibility). For organisations, important were their relatedness with self (purpose, mission, vision and identity), individuals (as employees, clients, managers etc.), other organisations (partnerships) and structural factors (negotiations for funding and accountability). Hence, the study suggests that considering the influencing factors for change processes at multiple levels is important. But in contrast to multi-level empowerment frameworks, which list the attributes of empowerment at individual, organisational and structural levels, this study suggests that what is important is multi-levelled relatedness. In this study, agency, strengthened capacity and program transfer resulted from the interactive relatedness within and between agents, and the relatedness of agents with the structural conditions.

### **Implications for Practice**

The finding that FWB agents were motivated to transfer the program through the impetus of *supporting inside-out empowerment* suggests that greater attention is required to support Aboriginal initiatives that enhance empowerment across diverse organisations and sectors. In addition to the effects related directly to the need addressed, this study found benefits including the development of personal empowerment, agency, capacity, a ripple effect to others, engagement in organisational and community change processes, program transfer, and value-adding to organisational, service- and policy-related endeavours at local levels. Given that we do not have good measures of these empowerment effects, the benefits of empowerment approaches remain under-recognised. Nevertheless, the finding that empowerment and control can be facilitated and supported, and that training helped participants to enact agency at individual, organisational and interorganisational levels, lends weight to the utility of

empowerment approaches for improving Aboriginal Australian community development, training, health promotion, research, and education practice.

The finding that program transfer occurred through an organic process of *embracing relatedness* suggests the importance in change processes of initiatives that facilitate interpersonal and interorganisational multi-agent networks, partnerships and collaborations. The study found that networks and partnerships provided the vehicle for translating knowledge across sites and situations as a method for improving the quality, effectiveness, and efficiency of the delivery of care (Contandriopoulos et al., 2010). Multi-sectoral collaborations contributed by bringing together expertise, knowledge and resources that enabled new understandings of the problems and formulation of solutions (Coburn, 2003; Greenhalgh et al., 2005; Head, 2008). Within such collaborations, the Aboriginality of change agents is likely to be critical for facilitating credibility, suggesting support for Aboriginal-specific rather than mainstream initiatives.

The multi-levelled nature of *embracing relatedness* also implies that change processes can be initiated at either individual or organisational levels, but that an explicit theorisation of the links is likely to make an initiative more effective. Program transfer required individual changes through *meeting the needs* of Aboriginal people in diverse situations and supporting individuals to *take control to make choices*. This was translated at organisational levels through *listening and responding* to organisational needs, priorities and aspirations, and *adding value* to local efforts. Hence, change processes at individual levels reinforced changes at organisational levels and vice versa. Attention to *embracing relatedness* (through dialogue on Aboriginal people's terms) within the engagement and planning, implementation, evaluation and knowledge translation phases of Aboriginal development, training, health promotion, empowerment research and education change initiatives could enhance engagement with Aboriginal participants and increase the transferability of the initiative.

### **Implications for Policy**

From a policy standpoint, the extent to which it is possible to intervene to shape the nature of communication networks is unclear. A variety of mechanisms to facilitate knowledge into action initiatives have been proposed. Approaches include the facilitation of joint researcher–decision-maker workshops, the inclusion of policy makers in knowledge into action processes as part of interdisciplinary research teams, a collaborative definition of research questions, and the use of intermediary knowledge brokers that understand both practice and policy roles (Mitton, 2007). This study suggests that interpersonal contact between practitioners and with researchers and policy makers is the fundamental ingredient in successful program transfer.

The finding that *supporting inside-out empowerment* was the impetus for translating knowledge into action through program transfer suggests attention to empowerment as a powerful motivating concept for supporting Aboriginal change initiatives to meet needs and fulfil grassroots demand. The finding that the Aboriginality of providers and participants was a critical success factor for the relevance and credibility of the program suggests support for Aboriginal-targeted programs and services, rather than a mainstreaming approach to program implementation. The finding implies policy support for further Aboriginal initiatives that support individual and organisational empowerment, agency and capacity strengthening.

The finding that program transfer was enacted through *embracing relatedness* draws attention to the role of informal interpersonal and interorganisational networks, partnerships and collaborations. Yet these tend to be unacknowledged and under-resourced in the context of Aboriginal Australian health, wellbeing, development and education. Interpersonal interactions between practitioners and with researchers and policy makers through multi-agent networks and partnerships acted as entry points for strengthening individual agency and organisational capacity and transferring the program. The finding suggests that the linkages between individuals and organisations within provider and partner organisations are central to encouraging shared learning and the transfer of promising initiatives across Aboriginal Australian situations, and that these could be better supported through networking meetings, workshops, think tanks and the like. Those people already engaged in program transfer could be invited to provide the links to their own practice. Such collaborative initiatives require long-term and responsive resourcing and structural support based on local needs, priorities and circumstances.

Importantly, the finding that the program was not sustained in most sites suggests a need for attending to the enabling conditions for program transfer and ownership, highlighting the need for resourcing of long-term partnership approaches to achieve incremental changes across sites and situations. These could be enabled through flexible incentives and accountability requirements to encourage local organisations to transfer, implement and sustain programs. Given the critical nature of the provider nodes' roles in linking organisations and individuals and enabling program transfer, there may be benefit in providing resources, incentives and support for the long-term provision of linkage roles.

In the case of FWB, practitioners made pragmatic transfer decisions based on the value of the extant qualitative research evidence as well as the championing of the program by Aboriginal grassroots social networks and opinion leaders. This suggests that transfer decisions should be ethically based not only on the strength of evidence of program effects, but also on consideration of the documented benefits associated with the initiative compared to the risks and costs associated with program transfer and implementation (Ovretveit, 2011). Alternatively, the lack of evidence of the effects of empowerment beyond qualitative findings suggests a need

for research to directly contribute to services, organisations and policy by *adding value* through incorporating empowerment principles and approaches as well as developing evidence to support further multi-levelled relatedness and program transfer.

### **Summary—the Significance of the Theory**

This study provided a close examination and analysis of what was driving the naturally occurring efforts to transfer an Aboriginal empowerment initiative across situations of Aboriginal community development, training, health, research and education. The theoretical model of *supporting inside-out empowerment by embracing relatedness* extends the application of knowledge into action theories within Aboriginal Australian situations by providing a framework for considering change processes through connectedness with self/within organisations; with other individuals and organisations; and with external structural factors. It provides a new conceptual rendering of three-way relatedness as a process for transferring programs across Aboriginal Australian sites and situations. Program transfer required a new emphasis of approach based on *embracing relatedness* through collaborations, partnerships and informal networks.

Many of the elements of the theoretical model are consistent with Aboriginal Australian and international knowledge into action theories. As documented in the international literature, program transfer involved individuals, organisations and interorganisational networks. Critical factors included the meanings of the initiative and change processes, leadership, knowledge and capacity, decentralised power and control, informal rules and procedures, interpersonal networks and the availability of resources. While this study explicitly used the concept of social worlds, the international literature theorised similar concepts. As with other studies, the findings of this study suggest the need to attend to the structural conditions that enabled and constrained program transfer, and documented similar influencing conditions at operational levels as other Aboriginal Australian and international theoretical models. These included organisational infrastructure, authority for change initiatives, absorptive capacity for new knowledge and the receptivity of the context for change, the characteristics of social and organisational networks, power and resource distribution, and time. Other Australian and international studies had documented the importance of empowerment as a process for enhancing agency, capacity and change initiatives. The social process of *embracing relatedness* was also consistent with both Aboriginal theoretical models of relatedness and user-pull and linkage and exchange models of program transfer.

However, the theoretical model of *supporting inside-out empowerment by embracing relatedness* offers a new conceptual rendering of the data, fresh insights, extensions to current concepts and practices, and social and theoretical significance. FWB agents were motivated to transfer the program because of its empowering nature. The theoretical model provides evidence

for the importance of informal interpersonal and interorganisational networks, partnerships and collaborations, which tend to be unacknowledged and under-resourced in the context of Aboriginal Australian empowerment. The findings suggest that greater attention is required to support Aboriginal initiatives that enhance empowerment, but importantly that also facilitate the effectiveness of multi-agent networks and partnerships. The model offers new insights and recommendations for transferring Aboriginal empowerment programs and services, and may have relevance for the transfer of other initiatives. These findings have implications for equity and social justice, in that they suggest support for and value-adding to Aboriginal empowerment initiatives.

## Chapter 8: Concluding and Exiting

### Introduction

The concern of this study was to determine whether empowerment approaches that worked in one setting were transferable to other settings. The study responded to a documented objective of JCU's Empowerment Research Program, identified in response to both broader national Aboriginal health research priorities and the aspirations of Aboriginal Australian leaders and community-based empowerment researchers. It also filled a gap in the Aboriginal Australian literature, which has paid little attention to informing practitioners and policy makers of the assumptions underlying effective program transfer, strategies for adopting and implementing an effective program, the extent to which program transfer had occurred, or the consequences or contributions of program transfer. The limited reporting of program transfer, and the even more limited formal evaluation of it, has left those wanting to transfer programs at a loss for evidence-based strategies.

At the threshold of this thesis, I drew from the suggestion of Aboriginal scholar, Karen Martin (2008) that outsiders to Aboriginal research situations should "please knock before you enter" (Chapter 1). At its conclusion, I take leave by summarising three new contributions of the substantive grounded theory of program transfer of *supporting inside-out empowerment by embracing relatedness* to the Aboriginal Australian and international knowledge into action literatures. I do this by first responding to the primary research question and each of the six research sub-questions. I then reflect on the methodology used to theorise program transfer, citing three delimitations of the study. Finally, I provide the three key findings, the scope of the study in terms of its applicability to generic program transfer processes and recommendations for further research.

### Surfacing a Grounded Theory

A three-phased process underlay the transfer of FWB across sites and situations. Theorising surfaced the process of *embracing relatedness* as the basic social process by which FWB agents facilitated program transfer. *Embracing relatedness* refers to a three-dimensional process involving connectedness with self/within organisations; with others (individuals and organisations) and with external structural factors. Embedded in the concept of *embracing relatedness* is the concept of change, which occurred both through interactions across episodes of FWB transfer and within each episode of FWB implementation. The concept of *embracing relatedness* provides a new conceptual rendering of three-way relatedness as a process for transferring knowledge into action through a program, and offers new insights for transferring Aboriginal empowerment programs.

The process of *embracing relatedness* comprises four interrelated sub-processes: *meeting a need*, *taking control to make choices*, *listening and responding*, and *adding value*. By *meeting a need* and *taking control to make choices*, the program nurtured individual participants' critical reflection and problem-solving abilities and strengthened their adherence to values of compassion and

forgiveness. It also enhanced their capacities to take control of the challenges of their daily lives and those of their families and to reach out to work colleagues, community members and others. This personal capacity strengthening enabled agents to *listen and respond* and *add value* to Aboriginal organisational initiatives, making the program attractive and applicable to wide-ranging community development, training, health promotion, research and educational needs and priorities. Increased personal capacity and agency enabled program transfer and added value in response to identified needs and priorities. In an organic rhizoid process, program transfer contributed in turn to further personal empowerment through further program deliveries.

FWB agents transferred the program through the process of *embracing relatedness* in order to *support inside-out empowerment*. *Supporting inside-out empowerment* was identified as the core concern—the constant influencing background in the narratives of FWB agents. It refers to an impetus by FWB agents to support Aboriginal people’s participation, responsibility and control of their own affairs. *Supporting empowerment* was *inside-out* because it started with the individual addressing their own issues, and then worked outwards in a ripple effect to family members, organisations, communities, and ultimately reconciliation with Australian society at large.

The agents of change were the numerous individuals and organisations who had collectively engaged in episode-by-episode negotiations to transfer FWB in response to a range of community priorities and consequent on the availability of resources. The program originators framed FWB within a broad Aboriginal community development and employment arena. The program was then adapted and transferred through the four overlapping arenas of Aboriginal training and capacity building, health promotion, empowerment research, and education. Within each of these social arenas, FWB agents within the provider nodes and partner organisations exercised discretion to negotiate program transfer, within the constraints of structural conditions derived from the interrelated Aboriginal and Western domains.

The program was transferred to 56 places across Australia and delivered to approximately 3,300 participants through at least 206 episodes from 1993–2011. There were significant variations in transfer across time and place, and the challenge of embedding the program for ongoing sustainability was demonstrated by evidence that its implementation did not continue beyond two years in 37 of the 56 sites; or beyond five years in 50 of the 56 sites. Ultimately, it was the commitment by FWB agents, provider nodes, and partner organisations to negotiate the structural conditions within the five social worlds and arenas and act collectively based on their own identified purpose of *supporting inside-out empowerment* that enabled program transfer.

## Reflections on the Methodology

I provided a rich, deep three-part account of the process of program transfer. The history of FWB transfer was developed through social worlds and geographical mapping, charting and graphing based on data from published studies and reports, program planning documents and data from interviews with individuals who had actively transferred the program. The grounded theory was developed through careful listening to the experiences of interviewed Aboriginal and non-Aboriginal FWB agents and analysing and interpreting the findings, helping silences to speak. It is rare that the grassroots voices of Aboriginal change agents involved in implementing community initiatives are heard, so this method enabled a unique and important contribution to both method and theory. The data from interviews was analysed using the grounded theory iterative methods of concurrent sampling, data collection and constant comparison. The significance of the theory was tested by comparing the theoretical model with knowledge into action models from the Aboriginal Australian and international literatures. This three-part research approach makes a unique contribution to Aboriginal research by providing a trustworthy account of Aboriginal agency to *support inside-out empowerment* by transferring a program.

Drawing together the tailored criteria for trustworthiness and significance of this study, which incorporated national Aboriginal health research and grounded theory validity criteria for social justice studies, the priority of the research issue was established in Chapter 1. I attended to the credibility of the findings in Chapters 3 and 4 by demonstrating familiarity with the setting and topic, generating new data until I reached theoretical saturation. I made systematic comparisons between the data and categories using the constant comparative method of grounded theory and mapping tools of situational analysis to cover the wide range of variance across situations of program transfer. I then demonstrated the logical links between the gathered data and my analysis. I attended to the resonance of the study in Chapter 4 by demonstrating the fullness of the experience of program transfer through quotes, codes and categories, examining silences or absences in the data, and the terms that I used to explicate the concepts. I checked the developing model with those actively engaged in FWB transfer to ensure that the analytical interpretations made sense to them and offered them deeper insights about program transfer. I attended to the originality and usefulness of the study in chapters 5, 6 and 7 by explicating a conceptual history of FWB program transfer, and developing a theoretical model of program transfer based on the efforts of FWB agents to transfer an Aboriginal empowerment program. This theoretical model contributes to Aboriginal Australian and international theoretical models for knowledge into action initiatives.

Three delimitations of this study need to be acknowledged. First, the study examined the transfer of one empowerment program. The nature of the program may mean that the model is directly applicable only to empowerment programs. The similarities with experiences with other Aboriginal empowerment-based training courses suggest that the theoretical model may have relevance to other services and programs (Walker, 2004), but this would need to be determined on a case-by-case basis.

Second, the study was retrospective. Retrospective interviews with FWB agents somewhat limited the focus of the study as they provided snapshots of FWB agents' experiences of FWB transfer at a particular time, place and situation rather than of the continuous process across 19 years of program spread. The theoretical sampling of FWB agents 19 years after the genesis of FWB also resulted in an understandably limited recall by some FWB agents of past events. However, I consider that the theoretical sampling process was sufficient for identifying issues of theoretical significance, and that my use of multiple data sources and multi-layered methods provided trustworthiness. The intent of the study was not to be predictive of who would adopt FWB or whether further efforts to transfer the program were likely to be successful; rather, to develop understanding of the process underlying program transfer across sites and situations. In spite of these limitations, I consider the retrospective approach to be appropriate for this study.

Third, my construction of the grounded theory was both a strength and a limitation. As a non-Aboriginal researcher, I was situated outside of Aboriginal ontologies and epistemologies, but I was an insider within FWB networks and had relationships with many of the FWB agents interviewed. I had prior knowledge of the program, and of the empowerment and Aboriginal health promotion literatures. I was motivated to contribute to social justice through a strengths-based approach that started with the concerns of Aboriginal people by theorising program transfer as a pragmatic and potentially cost-effective strategy for delivering programs to Aboriginal Australians. My construction of the core category of *supporting inside-out empowerment* was influenced by my positioning and embeddedness in the empowerment research program. In particular, the strengths-based approach meant that my primary focus was on data about successful processes of program transfer rather than why some organisations had rejected the program or why the program had not been sustained within organisations. As a constructivist grounded theory, I acknowledge that my interpretation of the data was one construction among many other possible interpretations. A concerted and sustained effort by practitioners, policy makers and researchers is required to develop and refine further knowledge and research methods in order to advance the field of knowledge into action in the Aboriginal Australian context.

### **Contribution and Scope of the Study**

By developing a theory of program transfer, based on processes that occurred in the transfer of FWB, I contribute three new findings. First, the central concern of research respondents to *support inside-out empowerment* suggests that the empowering nature of the program provided a powerful impetus and motivation for Aboriginal Australians and allied others to transfer and adapt the program in order to work towards their own agency and to support the agency of others. Although the importance of empowerment in the Aboriginal Australian literature has been theorised by others at individual levels, this study uniquely theorises empowerment as the impetus for translating knowledge into action through program transfer. In contrast, the international knowledge into action literature

described empowering facilitated evolutionary approaches. But the role of empowerment as motivating and providing the impetus for change was not theorised. Hence, the theorisation of *supporting inside-out empowerment* as the impetus for translating knowledge into action through program transfer is a unique contribution to the Aboriginal Australian and international knowledge into action literatures.

Second, this study produced a model that theorised three-way relatedness with self, others and the structural conditions that operated at individual and organisational levels. All three types of relatedness were necessary, as were the interrelated actions of individual FWB agents and the organisations within which they were embedded. In contrast, Aboriginal Australian studies theorised the importance of relatedness with self through personal empowerment and agency and suggested the importance of informal interpersonal networks. International models of knowledge into action theorised the critical importance of interpersonal and interorganisational networks and the influence of structural conditions but not the importance of individual-level relatedness with self. This study extended both the Aboriginal Australian and international knowledge into action literatures by considering the interrelated roles of individual change agents within organisations and interorganisational networks and with the structural conditions, to translate knowledge into action through a program. Hence, the three-dimensional process of *embracing relatedness* provides a unique contribution to both the Aboriginal Australian and international knowledge into action literatures.

Third, the model of *supporting inside-out empowerment by embracing relatedness* theorised the organic interrelated nature of individual and interpersonal empowerment and agency with organisational and interorganisational processes of program transfer. Personal empowerment created agency and capacities for change; FWB agents then contributed to program transfer at organisational levels, and in turn this contributed to further personal and organisational empowerment through further program deliveries. In contrast, the Aboriginal Australian literature scarcely theorised program transfer and the international knowledge into action literatures considered the roles of both individuals and organisations but did not theorise the importance of multi-levelled relatedness. Hence, in contrast to multi-level empowerment frameworks which list the attributes of empowerment at individual, organisational and structural levels, what was important in this study was multi-levelled relatedness. The theorisation of program transfer through such multi-levelled relatedness was unique to both the Aboriginal Australian and international literatures.

The model of *supporting inside-out empowerment by embracing relatedness* can be confidently used to assist further FWB program transfer and considered for the transfer of other programs in Australian Aboriginal settings. It can also be used on a case-by-case basis to consider the processes required for the transfer of other Aboriginal services and programs. No other studies to my knowledge have documented this process and, as such, this research makes a unique contribution to the Aboriginal Australian empowerment literature and the international knowledge into action literatures.

## **Recommendations for Further Research**

In light of the significant contributions of this study to the Aboriginal Australian empowerment and knowledge into action literatures, four recommendations for further research, related to the three findings, were determined and are now summarised.

First, in order to justify further support for the empowerment approach, especially at policy levels, there is a need to strengthen the evidence base for the cost-effectiveness of empowerment initiatives. Included are needs for research to develop and test measures to provide evidence of empowerment benefits and costs; and empirical research using prospective quasi-experimental time series designs to provide reliable evidence of the effects of program transfer strategies across different situations. Rather than knowledge transfer as an add-on to other projects, primary research is required in order to produce the necessary evidence to justify the allocation of dedicated resources.

Second, important in this study was a focus on networks as a means of gaining further understanding of how programs are spread through interpersonal and interorganisational channels. In the Aboriginal Australian context, the significance of operationalising relatedness remains relatively unacknowledged by practitioners and policy makers, and hence is under-resourced. We do not know the potential for such informal networked models to strengthen organisational capacity or improve service delivery, such as through the transfer and implementation of promising programs. We also do not know whether institutional incentive schemes are likely to enhance networked models of organisational capacity strengthening or effectiveness. Further research is required to explore the nature and role of such networks and partnerships in Aboriginal Australian sites and situations, and the costs and benefits of supporting collaborative interorganisational networks and partnerships.

Third, it has been rare that adopting organisations have been able to sustain the program. Despite the inability to sustain delivery of the FWB program, and hence evaluation at systems and programs level, the research findings across sites and over time revealed the capacity of program participants to consistently sustain and often spread the benefits of enhanced empowerment and wellbeing from the level of the individual to family, work and broader community settings. This resulted in increasing demand for the program across Australia and beyond. This finding suggests a need for further evidence of the enabling and constraining factors underlying program sustainability. In particular, the impact of short-term piloting approaches as a response to what are inherently long-term development issues needs to be evaluated.

Finally, there is a need for research to routinely adapt empowerment approaches to the needs of different end users. These include, but are not limited to, men, women, children, mental health settings, child safety settings, school health promotion, and social health professionals. Although the model of incremental step-by-step program transfer developed in this study suggests that each situation of program transfer requires a tailored approach, it is also critically important to pilot and evaluate the feasibility of online facilitation and delivery of aspects of empowerment approaches in

urban, rural and remote Indigenous settings. Such processes are enabled by opportunities for dialogue and learning, formal and informal networks, and flexible funding and accountability criteria. Evidence of the effects of empowerment approaches across settings would enable and support practitioners, researchers and policy makers to further transfer and implement Aboriginal empowerment approaches.

## Epilogue

As this PhD was being completed in July 2012, the continuity of FWB program spread was highlighted by a new FWB training course being delivered by the JCU provider node in Cairns. On the first day of training, 17 participants from five remote Aboriginal communities sat in a circle with two facilitators in a JCU classroom. Participants were asked to reflect on what they expected to get out of the workshop. Four people mentioned that they aspired to learn how to provide better self-care; three expected the course to improve team relationships; eight expected to learn new tools, processes and support to work with community clients; two were not sure what to expect.

The training resulted from negotiations between the JCU provider node and the partner organisation over more than a year. As a result of my prior friendship with the partner organisation's training manager, JCU staff visited the organisation in February 2011 to provide an overview of FWB and develop an understanding of the needs and priorities of the partner organisation's staff, clients and operational systems. Responding to an opportunity to apply for funding for FWB delivery, in November 2011, the partner organisation again contacted the JCU provider node. The training manager was keen to follow up on the previous meeting to discuss the logistics and costs of delivering the program to the organisation's frontline employees in the five remote communities. She discussed the organisation's intent to integrate FWB with another certificate level training program, and her awareness of the beneficial outcomes of FWB delivery to staff of another service delivery organisation.

Several meetings and emails with staff of the partner organisation ensued to clarify the intent and structure of the course as well as an associated evaluation framework. It was decided that a first course should be designed as a train the trainer workshop to produce a core group of facilitators from the partner organisation who would then co-facilitate the program with JCU facilitators to 50 other remote staff and potentially also to their clients.

On the last day of the stage one training, participants were again asked to reflect on their expectations of the course—this time for the further transfer and implementation of FWB to their colleagues in the remote sites. Two participants reflected that they had already started to deliver FWB topics to their family members, with positive results. Participants' comments at the end of the week-long course reflected enthusiasm and commitment to further FWB delivery, within the constraints of the challenges of remote program delivery and other pressing organisational commitments. Participants agreed that further deliveries should be collaboratively planned and co-facilitated by an experienced JCU facilitator matched with one of the newly trained partner organisation staff members. Facilitators and participants alike acknowledged that the training had established the foundation for long-term research collaboration.

As this study came to completion, this case illustrated the human dimension of program transfer, whereby collectives of individuals within organisations worked hard to support Aboriginal

empowerment through making the program available to their colleagues, family members and others.  
It also exemplified its responsive, rhizoid and continuing nature...

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## **Appendix A: Glossary of Key Terms<sup>6,7</sup>**

### **Aboriginal person, or Aboriginal Australian**

I use these terms interchangeably to refer to the traditional custodians of the mainland of Australia. The term Aboriginal is used in this thesis to refer to the traditional custodians of the mainland of Australia. Aboriginal academic, Professor Colin Bourke (1998) summarised: “ [t]he officially accepted definition of an Aboriginal person is one who is of Aboriginal descent, who identifies as being Aboriginal and who is recognised by his or her community as being an Aboriginal person” (p. 175).

I distinguish between Aboriginal people and Torres Strait Islander peoples as two discrete groups of Indigenous Australians. When I mean to include Torres Strait Islanders with Aboriginal peoples or cited other researchers who did so, I refer to Indigenous Australians.

### **Adaptation**

The change or modification by the user of an initiative to meet the needs of a local context in the process of adoption and implementation (Coburn, 2003).

### **Adoption**

The decisions made (often by multiple agents) to make full use of an initiative as the best course of action available (Greenhalgh, Robert, Bate, Macfarlane, & Kyriakidou, 2005).

### **Agency**

The individual’s capacity to diverge from social discourses, define goals and act on them (Bainbridge, 2009a; Kabeer, 1999).

### **Capacity**

Capacity strengthening is based on the premise that all people have knowledges and skills but also need to learn in order to engage in different activities which contribute to their wellbeing and prosperity (Abdullah & Young, 2010).

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<sup>6</sup> Key terms are included in this glossary if they were used to explain significant concepts which were referred to in more than one chapter; or if I used the term in a way that differed from its common understanding.

<sup>7</sup> The references for this appendix are provided in the thesis reference list.

## **Community**

A community is a “network of people and organisations linked together by a web of personal relationships, cultural and political connections and identities, networks of support, traditions and institutions, shared socio-economic conditions, or common understandings and interests” (Hunt & Smith, 2007, p. 4). The term is used to refer not only to geographically discrete settlements but also to a group of individuals based in organisations and networks; aspirations, needs and interests; and/or bonds and ties who combined to act collectively (Verity, 2007).

## **Community development**

Community development is a process of working with communities, in an environment that advocates the full and active participation of all community members, to assist their members to find plausible solutions to the problems they have identified and in order that community members understand and acquire skills to develop culturally appropriate programs and services for their communities (Sherwood, 1999).

## **Control**

Control is “the capacity to deal with day to day challenges of life without being overwhelmed by them” (Syme, 1998, p. 493).

## **Cultural interface**

The boundary between Western and Aboriginal domains where all of our various discourses and constructions of meaning intersect and influence practices, policies and everyday interactions (Nakata, 2002).

## **Decolonising research methodologies**

“The distinctive hallmarks of decolonising research [lie] in the motives, concerns and knowledge brought to the research process...[it] is defined by certain themes and defining elements and concepts that arise ...[and] is performative—it is enmeshed in activism” (Swadener & Mutua, 2008).

## **Diffusion**

Diffusion refers to the process by which an innovation is communicated through certain channels over time among the members of a social system (Rogers, 1995).

## **Dissemination**

A planned and active process intended to increase the rate and level of adoption above that which might have been achieved by diffusion alone (Greenhalgh et al., 2005, p. 29).

## **Empowerment**

Empowerment is “a social action process that promotes participation of people, organisations and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice (Wallerstein, 1992, p. 198). It has also been defined as “a social action process by which individuals, communities, and organisations gain mastery over their lives in the context of changing their social and political environment to improve equity and quality of life” (Minkler & Wallerstein, 2005, p. 34).

## **Global Indigenous people**

When I refer generically to Indigenous peoples worldwide, I use the term global Indigenous peoples. International forums have abandoned attempts to define Indigenous peoples in favour of self-definition, due to the risk of excluding peoples because they do not fit in the definition (Ooft, 2006).

## **Health (Aboriginal concept)**

“Not just the physical wellbeing of an individual but... the social, emotional and cultural wellbeing of the whole community in which each individual is able to achieve their full potential as a human being thereby bringing about the total wellbeing of their community. It is a whole-of-life view and includes the cyclical concept of life-after-death” (National Aboriginal Health Strategy Working Party (NAHS, 1989).

## **Implementation**

The assimilation of an initiative within a system (Greenhalgh et al., 2005).

## **Indigenous Australians**

The term Indigenous Australians refers to Aboriginal and Torres Strait Islander people in unison.

**Initiative**

A set of behaviours, routines and ways of working, along with any associated administrative technologies and systems, which are implemented by means of planned and coordinated action by individuals, teams or organisations (Greenhalgh et al., 2005).

**Innovation**

A set of behaviours, routines and ways of working, along with any associated administrative technologies and systems, which are a) perceived as new by a proportion of key stakeholders; b) linked to service provision; c) discontinuous with previous practice; d) directed at improving outcomes, administrative efficiency, cost-effectiveness, or the user experience; e) implemented by means of planned and coordinated action by individuals, teams or organisations (Greenhalgh et al., 2005, p. 294).

**Knowledge**

Information that comes with insights, framed experience, intuition, judgement and values... knowledge is the body of understanding and skills that is mentally constructed by people. Knowledge is increased through interaction with information (typically from other people” (West, 2004, p. 7). Knowledge can be explicit or tacit. Knowledge is broadly understood in this study to be the experiences or received wisdom of individuals.

**Knowledge into action**

The incorporation by users of specific information transmitted through initiatives into action to influence others’ thought and practices (Best et al., 2009; Ward, House, & Hamer, 2009, p. 63).

**Knowledge transfer**

The “process of transferring knowledge into action, where knowledge included tacit knowledge, new ideas or innovations as well as research and other evidence” (Ward 2009, p. 158).

**Knowledge translation**

Knowledge translation “is the exchange, synthesis and ethically sound application of researcher findings within a complex system of relationships among researchers and knowledge users. In other words, knowledge translation can be seen as an acceleration of the knowledge cycle; an acceleration of the natural transformation of knowledge into use” (West, 2004, p. 15).

**Knowledge utilisation**

The utilisation of scientifically and non-scientifically produced information and knowledge in support of a decision (West, 2004, p. 15).

**Program**

A program is a packaged system of services that work together to produce impacts for individuals or communities (Coffman, 2010, p. 2).

**Replication**

The reproduction in a new site of an initiative as a faithful copy of the original.

**Scaling**

Scaling up requires spread as well as consequential change in the new organisational setting (depth), endurance over time (sustainability), transfer of knowledge and authority from the external provider to the new organisation (shift in reform ownership), and ongoing revision of the innovation by those adapting it (evolution) (Coburn, 2003; Schaffhauser, 2009).

**Service**

Systematic actions and approaches taken to address an identified Aboriginal need (Clapham, O'Dea, & Chenhall, 2007).

**Situational analysis**

A theory/methods package derived from a post-modern interpretation of grounded theory methods which is used to analyse situations of inquiry through mapping tools (Clarke, 2005).

**Social and emotional wellbeing**

The concept is derived from the holistic Indigenous view of health and refers to “the emotional and psychological aspects of child and adult development as well as the importance and nature of the social and community relationships supporting good health” (Zubrick et al., 2005, p. xiv).

**Social arenas**

Social arenas are “whirlpools of argumentative action” that result from interaction within and between social worlds which are focused on a given issue (A. Strauss, 1993, p. 277).

### **Social worlds**

Social worlds are “groups with shared commitments to certain activities, sharing resources of many kinds to achieve their goals, and building shared ideologies about how to go about their business” (Clarke, 1991, p. 131; A. Strauss, 1978). Social worlds act through organisations but also through the actions of their individual members (A. Strauss, 1993; A. L. Strauss, 1987).

### **Spread**

Spread is the outcome of program transfer and refers to the idea that a program expands to increase the number of people served. As well as “upping the numbers”, program spread requires the spread of ideas, beliefs, values and principles that support the effort (Harris & Little, 2010).

### **Structural conditions**

“The enduring ‘given’ aspects or conditions of situations, the aspects we can bet with relative assuredness will remain basically stable, ‘in place’ and predictable for some time” (Clarke, 2005, p. 65).

### **Sustainability**

Sustainability occurs when new ways of working and improved outcomes become the norm. Not only have the process and outcome changed, but the thinking and attitudes behind them are fundamentally altered and the systems surrounding them are transformed in support (Greenhalgh et al., 2005, p. 295).

### **Transfer**

Program transfer is the process and practice by which a program is made available and accessible to a new setting through interactive engagement between organisational representatives and participants (Oliver, 2009; Ottoson, 2009).

### **Wellbeing**

Having meaning in life, fulfilling our potential and feeling that our lives are worthwhile (Phillips et al., 2010).

## Appendix B: Publications arising from my thesis

Included in this appendix are nine peer-reviewed publications which arose from this study or were closely associated with it, and which were published during the course of my candidature. The first paper presents the findings of a systematic literature search about program transfer. Papers 2–8 demonstrate program or research transfer from one setting to another. I also provide a Closing the Gap Fact Sheet which demonstrates my contribution to a high-level federal government-commissioned review.

Paper	Nature of Assistance Contribution
<p>McCalman, J., Tsey, K., Clifford, A., Earles, W., Shakeshaft, A., &amp; Bainbridge, R. (2012). Applying what works: A systematic review of the transfer of promising services and programs. <i>BMC - Public Health</i>, 12, 600. doi: 10.1186/1471-2458-12-600</p>	<p>Prof. Komla Tsey, The Cairns Institute and School of Education, James Cook University (JCU); A/Prof. Wendy Earles, The Cairns Institute and School of Arts and Social Sciences, JCU, Dr Roxanne Bainbridge, The Cairns Institute and School of Education, JCU and I conceived of the paper in a doctoral supervision session. These three co-authors participated in its design and coordination. Tsey provided overarching intellectual mentoring including clarification of research questions. Tsey and Bainbridge also co-assessed a sample of the literature to establish inter-rate reliability. Dr Anton Clifford, Institute for Urban Indigenous Health University of Queensland and A/Prof. Anthony Shakeshaft, National Drug and Alcohol Research Centre, University of NSW, revised the study hypotheses and methods and provided mentoring on the systematic literature review process. All co-authors provided feedback on drafts of the paper and read and approved the final manuscript. Financial support was provided for this review from the Queensland Centre for Social Science Innovation.</p>
<p>McCalman, J., McEwan, A., Tsey, K., Blackmore, E., &amp; Bainbridge, R. (2011). Towards social sustainability: The case of the Family Wellbeing community empowerment education program. <i>Journal of Social and Economic Policy</i>, 13.</p>	<p>Alexandra McEwan, School of Indigenous Studies, JCU, Prof. Komla Tsey, The Cairns Institute and School of Education, JCU and I conceived of and designed the paper. McEwan completed a draft metasynthesis of published papers and reports of the implementation of the Family Wellbeing (FWB) program in Alice Springs. Tsey provided overarching intellectual guidance. Eunice Blackmore, FWB facilitator from Alice Springs, provided local stories of change from FWB and assisted with interpretation of the metasynthetic analysis. Dr Roxanne Bainbridge, The Cairns Institute and School of Education, JCU provided feedback on drafts. All co-authors read and approved the final manuscript. The study was supported by funding from the Australian Government Cooperative Research Centre's Program through the Desert Knowledge CRC (DK-CRC), Core project 4: Sustainable Desert</p>

	Settlements.
<p>McCalman, J., Tsey, K., Kitau, R., &amp; McGinty, S. (2011). Bringing us back to our origin: Adapting and transferring an Indigenous Australian values-based leadership capacity building course for community development in Papua New Guinea. <i>Community Development: Journal of the Community Development Society</i>.</p>	<p>Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, Prof. Sue McGinty, School of Indigenous Australian Studies, JCU and I conceived of and designed the paper. Tsey provided overarching intellectual guidance. Russell Kitau, School of Public Health, University of Papua New Guinea administered a survey to his graduate public health students and assisted with its analysis. All co-authors provided feedback on drafts of the paper, including suggestions for improving the analysis. All co-authors read and approved the final manuscript. The study was funded through the University of Papua New Guinea by an AusAid grant, and the paper disseminated with the support of the Lowitja Institute, Australia's National Institute for Aboriginal and Torres Strait Islander Health Research.</p>
<p>McCalman, J., Tsey, K., Wenitong, M., Wilson, A., McEwan, A., Cadet James, Y., &amp; Whiteside, M. (2010). Indigenous men's support groups and social and emotional wellbeing: A meta-synthesis of the evidence. <i>Australian Journal of Primary Health</i>, 16, 159-166.</p>	<p>Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, Dr Mark Wenitong, Apunipima Cape York Health Council, Prof. Andrew Wilson, Queensland Health and I conceived of and designed the paper. Tsey provided overarching intellectual guidance. Alexandra McEwan, School of Indigenous Australian Studies, JCU and I collaborated to complete a metasynthesis of published papers and reports of the implementation Indigenous men's group programs. Prof. Yvonne Cadet James, School of Indigenous Australian Studies, JCU and Dr Mary Whiteside, School of Social Work and Social Policy, Faculty of Health Sciences, La Trobe University provided feedback on drafts. All co-authors read and approved the final manuscript. This research was funded by the National Health and Medical Research Council (301022, 351629) and the Cooperative Research Centre for Aboriginal Health.</p>
<p>McCalman, J., Tsey, K., Baird, B., Connolly, B., Baird, L., &amp; Jackson, R. (2009). Bringing back respect: The role of participatory action research in transferring knowledge from an Aboriginal men's group</p>	<p>Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, Bradley Baird, Gurriny Yealamucka Health Service, Brian Connolly, Yarrabah Justice Group, and I conceived of and designed the paper. Tsey provided overarching intellectual guidance. Fr. Les Baird, Gurriny Yealamucka Health Service, Bradley Baird and Rita Jackson, Gurriny Yealamucka Health Service conducted focus groups and collected and analysed data from young Yarrabah people. All co-authors provided feedback on</p>

to youth programs. <i>Australasian Psychiatry</i> , 17, S59-S63.	drafts and read and approved the final manuscript. The research was funded by the National Health and Medical Research Council (ID_301022) and five small funding grants from Commonwealth and state government funding bodies.
Kitau, R., Tsey, K., McCalman, J., & Whiteside, M. (2011). The adaptability and sustainability of an Indigenous Australian family wellbeing initiative in the context of Papua New Guinea: A follow up. <i>Australasian Psychiatry</i> , 19((S1)), S80-S83.	Russell Kitau, School of Public Health, University of Papua New Guinea collected survey data from his graduate public health students. Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, provided overarching intellectual guidance and mentoring. Dr Mary Whiteside, School of Social Work and Social Policy, Faculty of Health Sciences, La Trobe University analysed the survey data. I revised the manuscript, pulling together contributions from the other three co-authors and reframing Russell's draft to clarify the argument. All co-authors read and approved the final manuscript. The study was funded through the University of Papua New Guinea by an AusAid grant.
McEwan, A., Tsey, K., McCalman, J., & Travers, H. (2010). Empowerment and change management in Aboriginal organisations: A case study. <i>Australian Health Review</i> , 34, 360-367.	Alexandra McEwan, School of Indigenous Studies, JCU and Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, conceptualised the paper and designed the study. Helen Travers, Apunipima Cape York Health Council was responsible for data collection and preliminary analysis. I contributed to refining the data analysis and framing the argument of the paper. All co-authors read drafts and approved the final manuscript. The study was funded by a National Health and Medical Research Council grant.
McCalman, J., Tsey, K., Reilly, L., Connolly, B., Fagan, R., Earles, W., & Andrews, R. (2010). Taking control of health: Gurriny's story of organisational change. <i>Third Sector Review</i> , 16(1), 29-49.	Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, and A/Prof. Wendy Earles, The Cairns Institute and School of Arts and Social Sciences, JCU, provided overarching intellectual guidance. Lyndon Reilly, Collaborative Research on Empowerment and Wellbeing and I conducted the action research study and documented the process. Brian Connolly, Ruth Fagan and Ross Andrews, all from Gurriny Yealamucka Health Service, participated in the study and were involved in collaboratively producing and analysing knowledge. All co-authors provided feedback on drafts and read and approved the final manuscript. There was no specific funding source for this study.

<p>Tsey, K., McCalman, J., Bainbridge, R., &amp; Brown, C. (2012). <i>Improving Indigenous community governance through strengthening Indigenous and government organisational capacity</i>. Canberra: Closing the gap clearinghouse.</p>	<p>Prof. Komla Tsey, The Cairns Institute and School of Education, JCU, was commissioned to write the review. He conceptualised and designed the study and provided overarching intellectual guidance. I conducted the literature search and analysed the data. Dr Roxanne Bainbridge, The Cairns Institute and School of Education, JCU and Cath Brown, The Cairns Institute and School of Education, JCU contributed by assisting with the literature search and providing feedback on the thematic analysis of the literature. All co-authors provided feedback on drafts and read and approved the final manuscript. This research was funded by the Institute of Family Studies.</p>
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## Appendix C: Interview Guide

The map shows the sites (that we know about) where the Family Wellbeing Program has been delivered across Australia. My PhD study is about understanding how the program has been spread to different groups of people in these sites. I hope that the study will 1) help us to continue to spread the Family Wellbeing Program to more and more groups; and 2) advocate for better policy and funding support for these processes.



### Questions:

1. From memory, you became involved in the Family Wellbeing Program ... can you tell me why and how you came to be involved?
2. Thinking about the first FWB project you became involved in up until the most recent, can you tell me about the main projects or deliveries that you have been involved in, and what your role has been?
3. From your experience, how has the FWB Program been spread to different groups of people, different issues and settings?

4. What has been working well about this process?
5. What has been hard? How could the hard things be overcome?
6. Looking back, what do you think have been important factors in how the FWB Program has been spread to new groups of people?
7. What advice would you give someone who wanted to organise the delivery of FWB for staff or clients at their service?
8. How do you envisage (dream) FWB evolving over the next 5 years? How would you like to be involved?
9. Do you feel that anyone has been missing out on FWB, and why?
10. Is there anything else you think I should know to understand better how FWB is spread to different groups and settings?
11. Is there anything that came up in this interview that surprised you or that you haven't thought about before?
12. Is there anything you would like to ask me?

## **Appendix D: Research Respondent Information Package**

### **Information sheet: Janya McCalman PhD research—The success factors for adapting and transferring the Family Wellbeing Program**

I joined the empowerment research team at the University of Queensland and James Cook University in 2003 and have since been involved in supporting and evaluating the Family Wellbeing Program and other empowerment approaches in many different settings. While working with the social health staff at Gurriny Yealamucka Health Service in Yarrabah, staff members said that one of their strengths was that they had adapted the Family Wellbeing program to different groups in their community and that they had also been involved in spreading the program to other communities. I developed this PhD study to examine how the Family Wellbeing program has been adapted and transferred to different groups and for different issues. This is important for the sustainability of the program, and also to inform ways that we might be able to do things better.

I will conduct the PhD study with supervision from Professor Komla Tsey, Associate Professor Wendy Earles and Dr Roxanne Bainbridge from James Cook University. The study will contribute to my PhD in Indigenous Australian Studies at James Cook University. And I may also use data in research publications and conference presentations.

If you agree to be involved, I will interview you about your involvement with the Family Wellbeing Program. With your consent, the interview will be audio-taped and should take about one hour of your time. It will be conducted at a venue of your choice. You can stop taking part at any time simply by telling me that you wish to withdraw. You can also ask that any information you have provided to that point should not be used. If you agree, I may also ask if I can interview you a second time to follow up on issues that you raise in this first interview. Any information that you provide will be de-identified and your name will not be used for quotes or in any other way identified without your approval.

There may be some risk that participating in this project will stir up negative emotions or memories of past difficult events. If you have any questions or concerns, please tell me or one of my supervisors. I can also provide the contact details of an appropriate counselling service.

If you have any questions about the study, please contact Professor Komla Tsey, Associate Professor Wendy Earles, Dr Roxanne Bainbridge or the JCU Ethics Officer.

#### **Supervisor details:**

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*If you have any concerns regarding the ethical conduct of the study, please contact:  
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## **Informed consent form**

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## Appendix E: Bibliography of Empirical FWB Papers and Reports

<b>Provider node</b>	<b>Place and publication</b> (References are provided within thesis reference list)
<b>TAFE SA</b>	<p><b>Adelaide</b></p> <ol style="list-style-type: none"> <li>1. (Aboriginal Employment Development Branch, 1994a, 1994b, 1998)</li> <li>2. (Verity, 2008)</li> <li>3. (Kowanko &amp; Power, 2008)</li> <li>4. (Kowanko et al., 2009)</li> </ol> <p><b>Whyalla</b></p> <ol style="list-style-type: none"> <li>5. (Verity &amp; Stewart, 2002)</li> </ol> <p><b>Tasmania</b></p> <ol style="list-style-type: none"> <li>6. (Burchill, 2006)</li> </ol>
<b>Tangentyere Council</b>	<p><b>Alice Springs</b></p> <ol style="list-style-type: none"> <li>7. (Tsey, 2000)</li> <li>8. (Tsey &amp; Every, 2000a)</li> <li>9. (Tsey &amp; Every, 2000b)</li> <li>10. (Tsey &amp; Every, 2000c)</li> <li>11. (Every, Williams, &amp; Tsey, 2002)</li> <li>12. (Stearne, 2010)</li> </ol>
<b>JCU ERP</b>	<p><b>Alice Springs</b></p> <ol style="list-style-type: none"> <li>13. (Rees et al., 2004)</li> <li>14. (McCalman, McEwan, Tsey, Blackmore, &amp; Bainbridge, 2011)</li> <li>15. (Tsey, 2010)</li> </ol> <p><b>Douglas Shire, North Queensland</b></p> <ol style="list-style-type: none"> <li>16. (Tsey, Con Goo, &amp; Minniecon, 2002)</li> <li>17. (Con Goo, 2003)</li> </ol> <p><b>Northern Peninsula Area</b></p> <ol style="list-style-type: none"> <li>18. (Wasiu, 2002)</li> <li>19. (Sallee, 2002)</li> <li>20. (Whiteside, Tsey, Crouch, &amp; Fagan, in press)</li> </ol> <p><b>Cape York</b></p> <ol style="list-style-type: none"> <li>21. (Tsey, Deemal, Whiteside, &amp; Gibson, 2003a)</li> <li>22. (Tsey, Deemal, Whiteside, &amp; Gibson, 2003b)</li> <li>23. (T. Gibson, 2004)</li> <li>24. (Travers, Gibson, Tsey, Bambie, &amp; McIvor, 2004)</li> <li>25. (Tsey, Whiteside, et al., 2004)</li> <li>26. (Tsey et al., 2005)</li> <li>27. (Tsey, Gibson, &amp; Pearson, 2006)</li> <li>28. (McEwan, Tsey, McCalman, &amp; Travers, 2010)</li> <li>29. (Haswell et al., 2009)</li> <li>30. (Tsey, Harvey, Gibson, &amp; Pearson, 2009)</li> <li>31. (Tsey, Whiteside, Deemal, &amp; Gibson, 2003)</li> </ol>

**Yarrabah**

32. (Tsey, Patterson, Whiteside, Baird, & Baird, 2002)
33. (Tsey, Patterson, et al., 2003)
34. (Tsey, Patterson, et al., 2004)
35. (Wenitong et al., 2004)
36. (Tsey, Wenitong, et al., 2004)
37. (Daly et al., 2005)
38. (McCalman et al., 2006)
39. (McCalman et al., 2005)
40. (McCalman, Baird, & Tsey, 2007)
41. (McCalman, Tsey, Baird, & Baird, 2007)
42. (McCalman et al., 2008)
43. (McCalman, Tsey, Baird, et al., 2009)
44. (McEwan & Tsey, 2008)
45. (Bainbridge, 2009b)
46. (McEwan & Tsey, 2009)
47. (McCalman, Tsey, Reilly, et al., 2010)

**Cairns - Department of Families**

48. (Tsey & Whiteside, 2003)
49. (Whiteside, Tsey, McCalman, Cadet James, & Wilson, 2006)

**Yarrabah and Hope Vale**

50. (Haswell-Elkins et al., 2009)

**Yarrabah, Hope Vale, Kowanyama and Dalby**

51. (McCalman, McEwan, & Tsey, 2009)
52. (McKay, Kolves, Klieve, & De Leo, 2009)

**Yarrabah, Alice Springs and Cairns**

53. (Whiteside, 2009)
54. (Whiteside, Tsey, & Cadet James, 2009)
55. (Tsey, Whiteside, et al., 2009)

**Alice Springs, Melbourne, Cairns**

56. (Whiteside, Tsey, Cadet James, Haswell, & Wargent, 2009)
57. (Whiteside, Tsey, & Cadet James, 2011)

**Gulf of Carpentaria**

58. (Brown, 2010)
59. (Brown, 2011)

## Appendix F: Overview of Program Implementation and Transfer

No. <sup>8</sup>	Year	Provider	Place	Issue	Participants <sup>9</sup> , 10	Complete d stage 1 or equivalent 11	Complete d stages 2- 4	Complete d Facilitator training	Aboriginality (where available)	Data source
1.	1993	SA AEDB	Murray Bridge	Community lunch Family unity	30					Position paper Aug 93
2.	1993	SA AEDB	Murray Bridge	Community lunch Nurturing the self	20					"
3.	1993- 4	SA AEDB	Pt Pearce	Community lunch	15					Newsletter Oct 94
4.	1993- 4	SA AEDB	Pt McLeay	Community lunch	30					"
5.	1994	SA AEDB	Port Augusta	Community lunch	25	20				
6.	1994	SA AEDB	Ceduna	Community lunch Loss and grief	30	20				"
7.	1994	SA AEDB	Whyalla	Community lunch	15					"
8.	1994	SA AEDB	The Parks Adelaide	Community lunch	30	20		12		"
9.	1994	SA AEDB	Konanda Adelaide	Community lunch	15					"
10.	1994	SA AEDB	Port Adelaide	Community lunch	15					"
11.	1994	SA AEDB	Coober Pedy	Community lunch	30					Newsletter Jan 95
12.	1994	SA AEDB	Pitjantjatjara lands	FWB conference	60					"

<sup>8</sup> These are the deliveries that I found documentation of or was told about during the study. However, the principle of “the more you look, the more you find” seemed to apply to this study. Hence, the total probably underestimates the actual number of deliveries.

<sup>9</sup> Provider nodes reported participation differently e.g. Tangentyere reported only those who enrolled and meaningfully engaged as participants, whereas other providers counted enrolments.

<sup>10</sup> To estimate total participant numbers in each category, where data was missing, I based data on the average numbers participating in courses where participant numbers were known. This was 16 participants enrolled per delivery; 11 completed stage 1; 8 participated in stages 2-4; 5 completed facilitator training.

<sup>11</sup> Providers framed 30-hour courses from the longer 120-hours Certificate II course. From Tangentyere Council, this was known as the Community Wellbeing course. James Cook University delivered stage 1 FWB to community participants and Empowerment and Change to postgraduate students.

13.	1994	SA AEDB	Murray Bridge	Community lunch	15	20					“
14.	1994	SA AEDB	Adelaide	Edith Stauffer workshop	60						“
15.	1994	SA AEDB	Raukkan	Community lunch	15						Interview
16.	1995	SA AEDB	Yalata	Community lunch	30						Interview
17.	1995	TAFE SA	Adelaide	FWB counselling	15	11*	8*				Interview
18.	1995	TAFE SA	Whyalla	Family violence	30	21*					Verity, Stewart, 2002 (est)
19.	1996	TAFE SA	Alice Springs	Pilot FWB counselling	9	9	7*				Rees, Tsey et al., 2004
20.	1996	TAFE SA	Copley near Leigh Creek	FWB counselling	16*	11*	8*	5*			Interview (est)
21.	1997	TAFE SA	Adelaide	FWB counselling	16*	11*	8*	5*			Interview (est)
22.	1997	TAFE SA	Point Pearce	FWB counselling	16*	11*	8*	5*			Interview (est)
23.	1997	TAFE SA	Raukkan	FWB counselling	16*	11*	8*	5*			Interview (est)
24.	1998	TAFE SA	Ceduna	FWB counselling	16*	11*	8*	5*			Interview (est)
25.	1998-9	TAFE SA/ Tangentyere	Alice Springs	Youth suicide	31	21	18*	12	80%		Tsey & Every, 2000
26.	1998-9	TAFE SA	Whyalla	FWB counselling	4	4					Verity, Stewart, 2002 (est)
27.	1999	TAFE SA	Adelaide	FWB counselling	16*	11*	8*	5*			Interview (est)
28.	2000	TAFE SA	Adelaide	FWB counselling	16*	11*	8*				Interview (est)
29.	2000-01	TAFE SA	Whyalla	Family violence Buttlingara community Stage 1-5	10	8	9	2			Verity, Stewart, 2002
30.	2000-01	TAFE SA	Whyalla	Family violence Youth Plaza	40	31					Verity, Stewart, 2002
31.	2000	TAFE SA	Whyalla	Family violence Workers group	18	12					Verity, Stewart, 2002
32.	2000-01	TAFE SA	Berri	FWB counselling	31	11*	8*	5*			Interview (est)
33.	2000-	TAFE SA	Barmera	FWB counselling	16*	11*	8*	5*			Interview (est)

	01								
34.	2000-01	TAFE SA	Loxton	FWB counselling	16*	11*	8*	5*	Interview (est)
35.	2000-01	TAFE SA	Ceduna	FWB counselling	16*	11*	8*	5*	Interview (est)
36.	2001	TAFE SA	Whyalla	Family violence Buttlingara community and youth trainees	20	18			
37.	2001	TAFE SA	Adelaide	FWB counselling	16*	11*	8*	5*	Interview (est)
38.	2001-02	Tangentyere	Alice Springs	FWB counselling	12	10*	7*		Rees, Tsey et al., 2004
39.	2001	JCU ERP	Hope Vale	Family groups	19	7		85%	Tsey, Harvey et al., 2009
40.	2001-02	JCU ERP	Wujal Wujal	Family groups	21	0		91%	Tsey, Harvey et al., 2009
41.	2001	JCU ERP	Cairns	UQ/JCU Staff	9	9		55%	
42.	2001-02	JCU ERP	Yarrabah	Men's group	8	5		5	Daly, Tsey et al., 2005
43.	2002	JCU ERP	Yarrabah	Men's group	8				Daly, Tsey et al., 2005
44.	2002	JCU ERP	Yarrabah	Women's group	8	5		5	Daly, Tsey et al., 2005
45.	2002	JCU ERP	Yarrabah	Parents and grandparents	8				Daly, Tsey et al., 2005
46.	2002	JCU ERP	Yarrabah	Mixed gender group	8				Daly, Tsey et al., 2005
47.	2002	JCU ERP	Mossman	Alcohol, drugs, family violence	12	6			Interview (est)
48.	2002	TAFE SA	Adelaide	TAFE	16*	11*	8*		
49.	2002	JCU ERP	Thursday Island	UQ Bachelor of Health Science students	17	17			Interview
50.	2002	TAFE SA	Port Lincoln		16*	11*	8*	5*	Interview (est)

51.	2003	JCU ERP	Yarrabah	Women's group	8					Daly, Tsey et al., 2005
52.	2003	JCU ERP	Yarrabah	Mixed gender group	7					Daly, Tsey et al., 2005
53.	2003	TAFE SA	Adelaide	SACE	16*	11*	8*			Interview
54.	2003	JCU ERP	Cairns	Department of Families	13	8		69%		Whiteside, Tsey et al., 2005
55.	2003-05	TAFE SA	Mt Gambier	FWB counselling	16*	11*	8*			Interview (est)
56.	2003-05	TAFE SA	Enfield, Adelaide	Young mums	16*	11*	8*	5*		Interview (est)
57.	2003	JCU ERP	Hope Vale	Hope Vale School	50					Tsey, Whiteside et al., 2005
58.	2003	JCU ERP	Wujal Wujal	Bloomfield School students	20					Tsey, Whiteside et al., 2005
59.	2003	JCU ERP	Hope Vale	Child care	17	17				Interview
60.	2004	JCU ERP & Gurriny	Yarrabah	Men's group Dos and Don'ts	34					Tsey, Wenitong et al., 2004
61.	2004	TAFE SA	Adelaide	Women's prison	16*	11*	8*	5*		Interview (est)
62.	2004	TAFE SA	Adelaide	Modified community health program	16*	11*	8*			Interview (est)
63.	2004	TAFE SA	Cadel Training Centre, Adelaide	Juveniles	16*	11*				Interview (est)
64.	2004	JCU ERP	Cairns	Department of Families	15	15		2		Whiteside, Tsey, 2006
65.	2004-5	JCU ERP & Gurriny	Yarrabah	Men's group	17	13				McEwan, Tsey et al., 2008
66.	2004-5	JCU ERP & Gurriny	Yarrabah	Women's group	17	12				McEwan, Tsey et al., 2008
67.	2004-	JCU ERP &	Yarrabah	School	17			100%		McEwan, Tsey

	5	Gurriny								et al., 2008
68.	2004-5	JCU ERP & Gurriny	Yarrabah	Alcohol rehabilitation service	16	12			100%	McEwan, Tsey et al., 2008
69.	2004-05	Institute for Aboriginal Development	Alice Springs	Institute for Aboriginal Development	16*	11*	8*	5*		Interview
70.	2004-05	TAFE SA	Noarlunga	FWB counselling	16*	11*	8*	5*		Interview (est)
71.	2004-05	TAFE SA	Adelaide	FWB counselling	16*	11*	8*	5*		Interview (est)
72.	2005	TAFE SA	Pundulmarra College at Port Hedland	FWB counselling Cert II and III	16*	11*	8*	5*		Interview (est)
73.	2005	Tangentyere Council	Alice Springs	CAAPU alcohol rehab.	16*	11*				Interview (est)
74.	2005	TAFE SA	Hobart	Family violence	14	11*				Burchill, 2006
75.	2005	TAFE SA	Burnie	Family violence	13	11*				Burchill, 2006
76.	2005	TAFE SA	Launceston	Family violence	13	11*				Burchill, 2006
77.	2005	JCU ERP	Hope Vale	Cultural and Arts Centre	4	4				JCU records
78.	2005	JCU ERP	Hope Vale	Aged Care	24	24				JCU records
79.	2005	Central Australian Congress	Alice Springs	FWB counselling	16*	11*	8*	5*		Telephone request
80.	2005	JCU ERP	Wujal Wujal	Jun-05	14	14				JCU records
81.	2005	JCU ERP	Cooktown Workshop	Reflection workshop on FWB	26					Tsey, Gibson, Pearson, 2006
82.	2005	JCU ERP	Cairns	Apunipima staff	2	2		2		McEwan, Tsey et al., 2010
83.	2005-06	JCU ERP	Cairns	Facilitator training	20	20	18*	5	85%	JCU records

84.	2005-06	Tangentyere Council	Alice Springs	Akeluyerre Healing Centre	16*	11*	8*		Interview (est)
85.	2006	Institute for Aboriginal Development	Alice Springs	Correctional Centre	20	18	16*	4	Interview (est)
86.	2006	Tangentyere Council	Alice Springs	Family violence	16*	11*	8*	5*	Interview (est)
87.	2006	Central Australian Congress	Alice Springs	FWB counselling	16*	11*	8*	5*	Telephone request
88.	2006	TAFE SA	Adelaide	FWB counselling	16*	11*	8*	5*	Interview (est)
89.	2006	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
90.	2006	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
91.	2006	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
92.	2006	Institute for Aboriginal Development	Alice Springs	High school	25				Interview (est)
93.	2006	JCU ERP	Rockhampton and Blackwater	Bidgerdi Health Service	16*	11*	10*		McCalman, Tsey et al., 2009
94.	2006-08	TAFE SA	Renmark	Rekindling families	16	11	9	4	Verity, 2008; email
95.	2006-08	TAFE SA	Berri	Rekindling families	17	12	9	5	Verity, 2008; email
96.	2006-08	TAFE SA	Barmera	Rekindling families	16	11	9	4	Verity, 2008; email
97.	2006-08	TAFE SA	Loxton		17	12	9	5	Email
98.	2007	Institute for Aboriginal Development	Alice Springs	Correctional Centre	20	18	16*	4	Email request
99.	2006-08	TAFE SA	Coober Pedy	FWB counselling	16*	6	5		Interview (est)

<b>100.</b>	2007-08	JCU ERP	Rockhampton and Blackwater	Bidgerdi Health Service	16*	11*	10*		Interview (est)
<b>101.</b>	2007	JCU ERP	Kowanyama	Education Queensland Making my way through	16*	11*			Interview (est)
<b>102.</b>	2007	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>103.</b>	2007	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>104.</b>	2007	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>105.</b>	2007	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>106.</b>	2007	TAFE SA	Adelaide	TAFE	16*	11*	8*	5*	Interview (est)
<b>107.</b>	2007	TAFE SA	Adelaide	Jets Cross Girls High	20*				Interview (est)
<b>108.</b>	2007	TAFE SA	Adelaide	Warrapindi High	20*				Interview (est)
<b>109.</b>	2007	TAFE SA	Adelaide	Lefevre High school	20*				Interview (est)
<b>110.</b>	2007	TAFE SA	Adelaide	Aboriginal college in Adelaide for adults	16*	11*	8*	5*	Interview (est)
<b>111.</b>	2007	TAFE SA	Hobart	FWB Cert II	16*	11*	8*		Interview (est)
<b>112.</b>	2007	TAFE SA	Launceston	FWB Cert II	16*	11*	8*		Interview (est)
<b>113.</b>	2007	Tangentyere Council and Batchelor Institute	Alice Springs	Refresher	8	8		98%	Stearne, 2010; Tangentyere Report
<b>114.</b>	2007	Tangentyere Council and Batchelor Institute	Alice Springs	Facilitator			4	98%	Stearne, 2010; Tangentyere Report

115.	2007	Tangentyere Council	Alice Springs	Hidden Valley town camp Community wellbeing	8				98%	Stearne, 2010; Tangentyere Report
116.	2007	JCU ERP	Dalby stage 1	Suicide prevention – men’s group	15	7				McCalman, McEwan et al., 2009
117.	2007	Wontulp Bi Bayan College	Cairns	Community development	16*	11*				Email request
118.	2007-08	JCU ERP	Cairns stages 1-5	Suicide prevention – men’s group	27	22	22	16	81%	McCalman, McEwan et al., 2009
119.	2007-08	Tangentyere Council and Batchelor Institute	Alice Springs	FWB counselling	17	7	7	2	98%	Stearne, 2010, Tangentyere Report
120.	2007-08	Tangentyere Council	Alice Springs	Community wellbeing	20	12			98%	Stearne, 2010; Tangentyere Report
121.	2007-8	JCU ERP	Hope Vale	NSPS stage 1	As above					
122.	2008	Wontulp Bi Bayan College	Cairns	Community development	16*	11*				Email request
123.	2008	JCU ERP	Yarrabah stage 1	Suicide prevention – men’s group	15	5				McCalman, McEwan et al., 2009
124.	2008	JCU ERP	Hope Vale stage 1	Suicide prevention – men’s group	16*	7				McCalman, McEwan et al., 2009
125.	2008	Institute for Aboriginal Development	Alice Springs	Correctional Centre	20	19	16*	3		Interview (est)
126.	2008	Kowanyama men’s group	Kowanyama	Suicide prevention – men’s group	19				100%	McCalman, McEwan et al.,

2009									
127.	2008	JCU ERP	Aurukun, Coen, Mossman, Pormpuraaw, Lockhart River, Kowanyama	Drop the Rock	16	12	8*	3	UQ records
128.	2008	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
129.	2008	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
130.	2008	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
131.	2008	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
132.	2008	Gurriny Yealamucka	Yarrabah	Yarns project - parenting	30				Bainbridge, 2009b
133.	2008	TAFE SA	Adelaide	Aboriginal Family and Community Healing Program	16*	11*	8*		Kowanko et al., 2008
134.	2008-09	Tangentyere Council and Batchelor Institute	Alice Springs	FWB counselling	26	9	9	98%	Stearne, 2010; Tangentyere Report
135.	2008-09	Tangentyere Council	Alice Springs	Larapinta town camp Community wellbeing	7	4		98%	Stearne, 2010; interview
136.	2008-09	Tangentyere Council	Alice Springs	Trucking yard town camp Community wellbeing	9	8		98%	Stearne, 2010, interview

<b>137.</b>	2008-09	Tangentyere Council and Batchelor Institute	Alice Springs	Facilitator training				2	98%	Stearne, 2010
<b>138.</b>	2008	JCU ERP	Kempsey	Durri alcohol rehab	16*	11*				Interview (est)
<b>139.</b>	2008	JCU ERP	Lockhart River	RFDS	16*	11*				Email request
<b>140.</b>	2008	JCU ERP	Cairns	Empowerment and Change	16*	11*				JCU records
<b>141.</b>	2008	TAFE SA	Adelaide	TAFE	16*	11*	8*	5*		Interview (est)
<b>142.</b>	2008	JCU ERP	Cairns	Stage 2	9	6	6			JCU records
<b>143.</b>	2008-09	JCU ERP	Yarrabah	Crime Prevention program	20	2				McCalman, Tsey et al., 2009
<b>144.</b>	2008-09	JCU ERP	Cairns	Nurse Family Partnership program	16*	11*				JCU records
<b>145.</b>	2009-10	Tangentyere Council	Alice Springs	Community wellbeing Youth	9	2			98%	Stearne 2010; Tangentyere Report
<b>146.</b>	2009/10	Tangentyere Council and Batchelor Institute	Alice Springs	Alice Springs Correctional Centre	31	25*	7		98%	Stearne 2010; Tangentyere Report, phone request
<b>147.</b>	2009/10	Tangentyere Council and Batchelor Institute	Alice Springs	CAAPU alcohol rehabilitation centre	19	5*	1		98%	Stearne 2010; Tangentyere Report, phone request
<b>148.</b>	2009	TAFE SA	Adelaide	TAFE	16*	11*	8*	5*		Interview (est)
<b>149.</b>	2009	Wontulp Bi Bayan College	Cairns	Community development	16*	11*				Email request

150.	2009	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
151.	2009	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
152.	2009	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
153.	2009	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
154.	2009	JCU ERP	Pompuraaw	Pompuraaw Council	14	14				McEwan, Tsey et al., 2010
155.	2009	JCU ERP	Pompuraaw	Pompurr Panth	7	7				McEwan, Tsey et al., 2010
156.	2009	JCU ERP	Townsville	Empowerment and Change	7	7				JCU records
157.	2009	JCU ERP	Cairns	Empowerment and Change	7	7				JCU records
158.	2009	JCU ERP	Townsville	Bindall Sharks - Football team and job readiness	10	10				JCU records
159.	2009	JCU ERP	Melbourne	Nurse Family Partnership program	21	21			25%	Email request
160.	2009	JCU ERP	Sunshine Coast	Nurse Family Partnership program	6	6				Email request
161.	2009	JCU ERP	Cairns	RFDS Wellbeing staff	15	11*	8*			UQ records
162.	2009-10	JCU ERP	Normanton Mornington Island, Doomadgee and Burketown	RFDS Gulf stages 1-5	24	15	15	3	67%	Interview
163.	2010	Wontulp Bi Bayan College	Cairns	Community development	16*	11*				Email request
164.	2010	JCU ERP	Pompuraaw	Roworr Alcohol Rehab	6	6				Interview

165.	2010	JCU ERP	Brisbane	Nurse Family Partnership program	14	14				Email request
166.	2010	JCU ERP	Townsville	Empowerment and Change	16*	11*				JCU records
167.	2010	JCU ERP	Mareeba	Lotus Glen	25	19			100%	UQ records
168.	2010	TAFE SA	Port Augusta	Men's prison	16*	11*	8*			Interview (est)
169.	2010	TAFE SA	Adelaide	FWB counselling	16*	11*	8*			Interview (est)
170.	2010	JCU ERP	Thursday Island	NPA Young Sexual health network	16*	11*				Email request
171.	2010	JCU ERP	Ballina	SEWB workers	16*	11*				Interview (est)
172.	2010	JCU ERP	Doomadgee	Health service	16*	11*				Interview (est)
173.	2010	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
174.	2010	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
175.	2010	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
176.	2010	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request
177.	2010	Maningrida State School	Maningrida	Aspirational planning Year 7	25*					Interview
178.	2010	Maningrida State School	Maningrida	Aspirational planning transition to work	20*					Interview
179.	2010-11	Tangentyere Council and Batchelor Institute	Alice Springs	FWB counselling Feb.	18	14	14		98%	Tangentyere report
180.	2010-11	Tangentyere Council and Batchelor Institute	Alice Springs	FWB counselling Cert II and III from July.	13	12	12	7	98%	Tangentyere report
181.	2010	Tangentyere Council	Alice Springs	Community wellbeing	5	4			98%	Tangentyere report
182.	2010	Tangentyere Council	Alice Springs	Community wellbeing	4	3			98%	Tangentyere report

<b>183.</b>	2010	Batchelor Inst.	Alice Springs	FWB counselling	6	6	3			Telephone request
<b>184.</b>	2010	TAFE SA	Mt Gambier	Rekindling Indigenous Relationship Project	11*	8	6			Email
<b>185.</b>	2010	TAFE SA	Port Lincoln	Rekindling Indigenous Relationship Project FW	9*	6	6			Email
<b>186.</b>	2010	TAFE SA	Ceduna	Rekindling Indigenous Relationship Project FW	8*	5	4			Email
<b>187.</b>	2010	TAFE SA	Cooper Pedy	Rekindling Indigenous Relationship Project FW	7*	4	4			Email
<b>188.</b>	2010	TAFE SA	Berri	Rekindling Indigenous Relationship Project FW	8*	5	5			Email
<b>189.</b>	2011	Wontulp Bi Bayan College	Cairns	Community development	16*	11*				Email request
<b>190.</b>	2011	Wontulp Bi Bayan College	Cairns	Alcohol and other drugs	16*	11*				Email request
<b>191.</b>	2011	JCU ERP	Mareeba – Lotus Glen	Lotus Glen inmates	49	12			100%	UQ records
<b>192.</b>	2011	JCU ERP	Mareeba - Mulangu	Mulangu Health workers	10	9	7*	5	90%	UQ records
<b>193.</b>	2011	TAFE SA	Adelaide	FWB counselling	16*	11*	8*	5*		Interview
<b>194.</b>	2011	TAFE SA	Adelaide	Kura Yerlo	16*	11*	8*			Website, est.
<b>195.</b>	2011	JCU ERP	Sydney - UNSW	Masters students	17	17			88%	Email request
<b>196.</b>	2011	Gindaja	Yarrabah	Alcohol rehabilitation	12	12				Email request

<b>197.</b>	2011	Tangentyere Council/ Batchelor Institute	Alice Springs	FWB counselling	11	7	7	98%	Telephone request
<b>198.</b>	2011	Tangentyere Council	Alice Springs	Community wellbeing	9	7		98%	Telephone request
<b>199.</b>	2011	Tangentyere Council	Alice Springs	Community wellbeing	9	7		98%	Telephone request
<b>200.</b>	2011	Batchelor Inst.	Alice Springs	FWB counselling	6	6	3		Telephone request
<b>201.</b>	2011	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>202.</b>	2011	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>203.</b>	2011	Gindaja	Yarrabah	Alcohol rehabilitation	12	12			Email request
<b>204.</b>	2011	TAFE SA	Adelaide	FWB counselling	19	6	6	1	Productivity report
<b>205.</b>	2011a	TAFE SA	Berri	Rekindling Indigenous Relationship Project FW	11*	9	6	2	Email
<b>206.</b>	2011b	TAFE SA	Berri	Rekindling Indigenous Relationship Project FW	5*	3	5		Email
<b>Totals</b>					<b>3299</b>	<b>1918</b>		<b>77.4%</b>	
<b>International Deliveries</b>									
<b>a</b>	2005	JCU ERP	Botoku, Ghana	Leadership	18				Interview (est)
<b>b</b>	2009	JCU ERP	Port Moresby, Papua New Guinea	UPNG public health students	32	32		3	McCalman, Tsey et al., 2011

<b>c</b>	2010	JCU ERP	Port Moresby, Papua New Guinea	Other students	16*		Email request
<b>d</b>	2010	JCU ERP	Port Moresby, Papua New Guinea	UPNG public health students	47	47	Kitau, Tsey et al., 2011
<b>e</b>	2011	JCU ERP	Canada - 3 x communities near Montreal	Meti communities	16*		Email request
				<b>Totals incl. International</b>	<b>3288</b>	<b>1831</b>	<b>185</b>

## **FAMILY WELLBEING**

### **CODE OF ETHICS**

#### **Working Ethics for the FWB Team**

- To work according to the FWB shared vision and concepts and to model these
- Commitment to team work and co-operation
- Open communication and sharing
- Valuing the skills and contribution of each member and acknowledging differences
- For each member to be committed to ongoing personal growth, learning and development
- Confidentiality both in the team and in communities
- Mutual Respect
- Fairness and consistency
- Trust
- Dealing with issues immediately and directly with the person / s concerned
- A willingness to share knowledge and skills for the good of the whole
- Ownership, credit and successful outcomes belong to the communities
- Honouring the efforts and success of individuals
- A willingness to allow and not to control outcomes
- To take a neutral, non political and non aligned stance in communities

(This also involves discretion in forming friendships or compromising associations which could be misconstrued as forming an alliance or taking sides and could place the credibility of FWB in jeopardy).

## **Appendix H: Theoretical Models of Knowledge into Action from the Aboriginal Australian and International Literatures**

### **Introduction**

To establish the significance of my theoretical model, I compared my theoretical model with Aboriginal Australian and international knowledge into action theoretical models. This appendix describes the four theoretical models and the empirical studies of program transfer identified in the Aboriginal Australian literature, and the core theoretical models for six international theoretical traditions of knowledge into action. The references for this appendix are incorporated within the reference list for the thesis.

### **Aboriginal Australian theoretical models and program transfer literature**

I selected Aboriginal Australian literature relevant to the core concern and social process identified in this study and which implicitly dealt with knowledge into action concerns. I selected two grounded theory models of Aboriginal empowerment, two theoretical models of Aboriginal relatedness, and 14 studies that evaluated or described cases of the transfer of Aboriginal health programs and services. These are summarised as follows.

The first model considered was Whiteside's (2009) grounded theory model of Aboriginal empowerment. Whiteside was a former colleague from the Empowerment Research Program, and her theoretical model was derived from the experiences of FWB participants. Her model delineated four interconnected elements of Aboriginal personal empowerment which interrelated through a dynamic and mutually reinforcing process within broader life environments that contained both constraints and opportunities (Figure H1). The elements were beliefs and attitudes, skills and knowledge, agency, and achievements. In a cycle of change, helping others and helping the self were mutually reinforcing. The development of skills for helping self and others reinforced individuals' enabling beliefs and attitudes, and skills and knowledge, and the experience of change, itself, was enabling of further change. Whiteside also found that a belief in God and personal values supported the process of empowerment for Aboriginal participants; these attributes were seen to be equivalent to concepts of Aboriginal spirituality and culture. The empowerment process occurred within a broader structural environment that contained both stresses and opportunities.

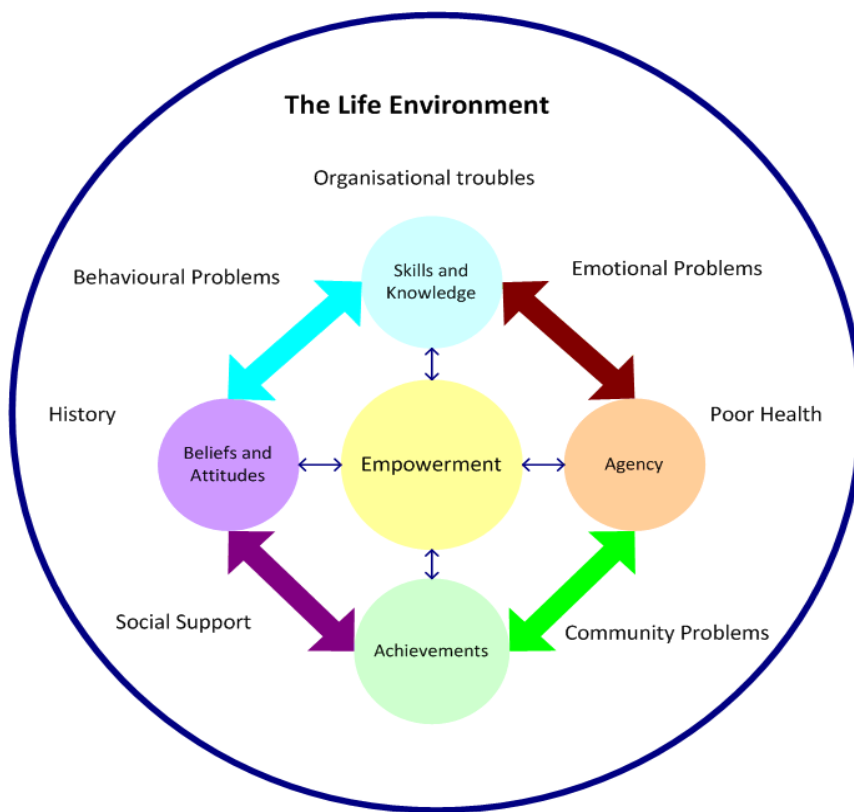


Figure H1. Whiteside's (2009) model of Aboriginal empowerment.

Source: Whiteside, 2009, p. 99. Model reproduced with the permission of the author.

The second model considered was Bainbridge's (2009) grounded theory of the process underlying Aboriginal women's performance of agency. Growing from her personal experience, she sought to understand how urban-dwelling Aboriginal women intervened to influence their environments and achieve agency in contemporary Australian society. Bainbridge was another Empowerment Research Program colleague, but developed her theory unconnected to any program. She interviewed 20 Aboriginal women using a life-history narrative approach and determined the core concern of Aboriginal women for developing a fulfilling life and carrying out their perceived responsibilities as performing Aboriginality. The ecological model of Aboriginal women's empowerment developed was defined as becoming empowered, whereby experiences of becoming empowered emanated from critical junctures at certain points in the lives of the individual women, influencing their constructions of self and reality (Figure H2). The model included four facets. Defining moments initiated the core concern of performing Aboriginality. Seeking authenticity involved self-reflection and knowledge acquisition that enabled the negotiation of a way forward in life. Authoring narratives of self referred to the identification of strategies for taking up perceived roles and responsibilities as Aboriginal women. Capturing autonomy was the process through which

the women exercised individual and relational agency. The analysis confirmed the important role of empowerment and, similar to Whiteside, offered the contributions of a spiritual sensibility, cultural competence and an ethics of care and morality.



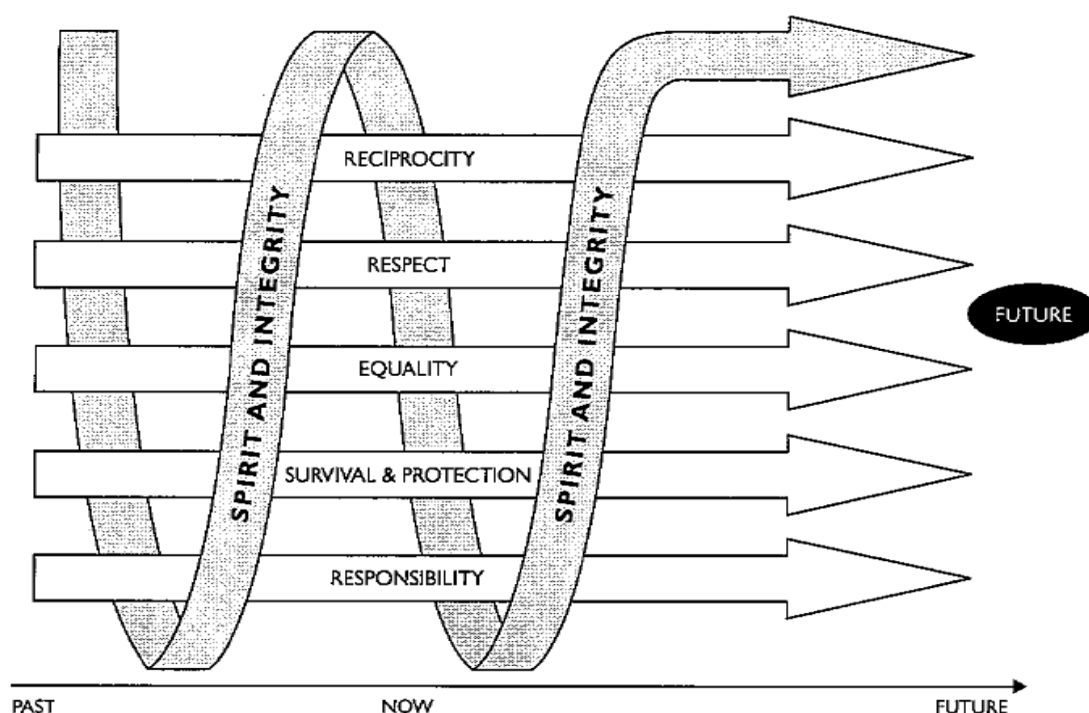
Figure H2. Bainbridge's (2009) model of Aboriginal women's performance of agency.

Source: Bainbridge, 2009a, p. 197. Model reproduced with the permission of the author.

The third Aboriginal Australian model considered was a model of relatedness developed by Karen Martin (2008). Introduced in Chapter 1, this model was developed as a result of considering the way that Aboriginal Australians negotiated their relatedness with outsider researchers. Based on stories of the Burungu, Kuku Yalanji people of north tropical Queensland, Martin (2008, p. 123), theorised that Aboriginal Australians regulated their relatedness with outsider researchers to Aboriginal research situations. From being unknown as a stranger, two strategies of relatedness were used: coming amongst, and then coming alongside. The three conditions used by the Burungu, Kuku Yalanji to regulate relatedness were honesty, cooperation and respect. Martin did not provide a theoretical model, but instead created paintings of the process of relatedness (not reproduced here).

The fourth Aboriginal Australian knowledge into action model considered was also informed by the regulation of ethical research relationships. The National Health and Medical Research

Council's (2003) guide to Aboriginal and Torres Strait Islander people's health research ethics theorised the central importance of spirit and integrity. The value of spirit and integrity worked to bind together five other values: reciprocity, respect, equality, survival and protection, and responsibility (Figure H3). The values were understood to be present through time—past, present and future (NHMRC, 2003b).



*Figure H3. NHMRC's (2003) model of ethical research relationships.*

Source: National Health and Medical Research Council, 2003b, p. 9. Model reproduced with the permission of the NH&MRC.

Finally, in addition to these four models, I identified 14 publications that described or evaluated the transfer of Aboriginal-specific health programs or services. The most common process for transfer was through central development but a decentralised implementation approach involving community-based participation and adaptation of the intervention, often with support from researchers (Brady, Sibthorpe, Bailie, Ball, & Sumnerdodd, 2002; Gardner et al., 2011; Gardner, Dowden, Togni, & Bailie, 2010; Kitchener & Jorm, 2008; Mitchell, 2006; NSW Department of Health, Cancer Institute, & University of Sydney, 2010; Parker et al., 2006; Sheehan, Ridge, & Marshall, 2002). Three studies described cases of hierarchical transfer (Hunter, Brown, & McCulloch, 2004) and one provided a review of dissemination strategies (Clifford, Pulver, Richmond, Shakeshaft, & Ivers, 2009). Only four studies provided accounts of the informal, grassroots transfer of initiatives which paralleled the process of interest in this study (McCalman et al., 2009; McKay, Kolves, Klieve, & De

Leo, 2009; Rowley et al., 2000; Tsey et al., 2004). Services and programs targeted health professionals, health service clients, school students, community groups, and community members (McCalman et al., 2012).

### **The six theoretical models of knowledge into action**

The six theoretical models for knowledge into action that I selected from the international literature were chosen to represent the major theoretical traditions of: transfer; diffusion, dissemination and implementation; scaling; knowledge transfer and utilisation; adoption and implementation; and knowledge translation. Although presented here as discrete theories, there was considerable overlap between them. The six theoretical models are summarised as follows.

The first theoretical model considered was program transfer, which was the central concern of this study. Ovretveit's (2011) theoretical model was derived from his observation of program transfer within development studies. Although he titled the process scaling, his model depicted transfer as a lineal process, whereby an innovation (knowledge, skills, training, technology, programs, policies or practices) was carried by a resource organisation or team to an implementing organisation (Figure H4) (Ovretveit, 2011). However, as described in Chapter 1, Ovretveit's (2011) model incorporated three types of transfer, each with distinct assumptions about how to attain widespread change.

The facilitated evolution approach described by Ovretveit most aligned with my model of *supporting inside-out empowerment by embracing relatedness*. This approach focused on the informal and largely uncontrolled grassroots transfer process, which emphasised the creation of conditions under which organisational leaders were able to define their problems and search for 'packaged solutions' which they could adapt to address local needs. It contrasted with the two other transfer approaches described by Ovretveit (2011). Hierarchical transfer involved a: "directed, controlled approach, led by 'implementers' who identified a practice or theoretical model effective in one place and sought to change others to use this practice or theoretical model" (p. 242). Decentralised transfer involved a centrally developed initiative whereby accountability and a belief in rational planning was retained, but where implementation occurred through decentralised and participatory processes. In decentralised implementation, there was less prescription of the details of the theoretical model, more emphasis to principles and examples, and the provision of support to adapt the theoretical model locally (Ovretveit, 2011). Each of the three models was effective for some changes in some situations.

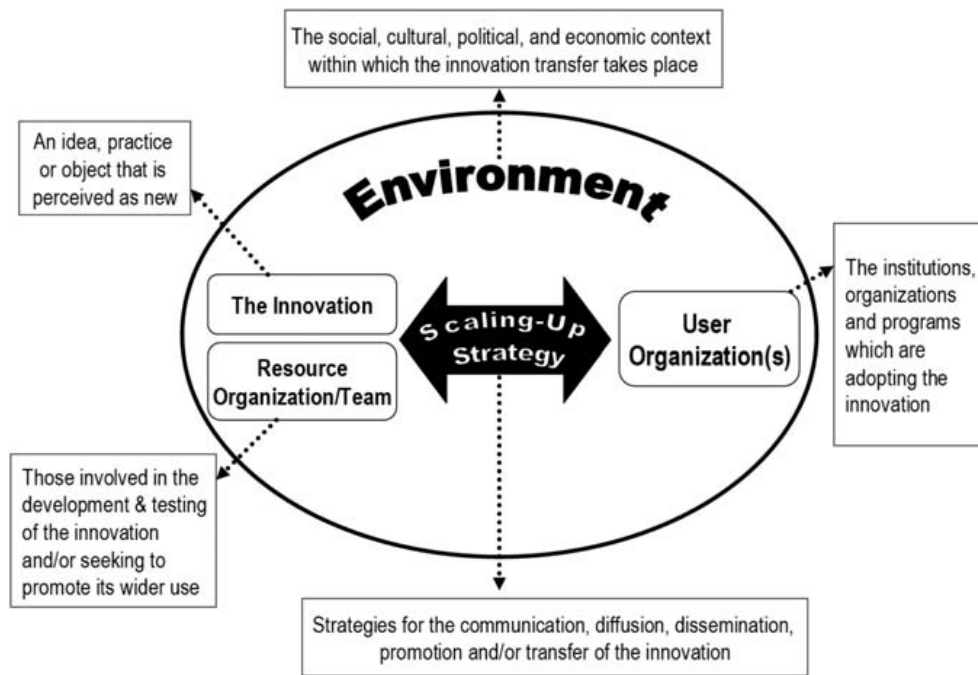


Figure H4. Ovretveit's (2011) model of transfer.

Source: Ovretveit, 2011, p. 242. Model reproduced with the permission of the author.

The second international theoretical model was Greenhalgh et al.'s (2005) theoretical model of diffusion, dissemination and implementation of innovations (Figure H5). This theoretical model evolved from the extensive literature review to improve the delivery and organisation of health services, described in Chapter 4. Diffusion is essentially a passive process that has the key mechanism of imitation. It is defined as the process by which an initiative is communicated through certain channels over time among members of a social system (Rogers, 2003 p. 5). In contrast, dissemination is an active process of deliberate or instrumental knowledge into action efforts used to influence the opinions or actions of others (Greenhalgh, Robert, Bate et al., 2004). Implementation includes dissemination as well as action to adopt and make full use of an initiative as the best course of action available (Greenhalgh, 2005; Rogers, 1995).

Greenhalgh et al.'s (2005) theoretical model of diffusion, dissemination and implementation incorporated a multi-dimensional focus on the characteristics of the implementing organisation (inner context) and change agents, the characteristics of the initiative that determined its likely diffusion, and the broader conditioning influences (outer context and resource system). The model incorporated key principles from early diffusion and dissemination studies that had proven robust and contributed to understanding program transfer (Ovretveit, 2011). These were: the relative advantage of a new idea/program over what people are already doing, compatibility of the initiative with their constraints, simplicity of implementation, trialability on an installment plan, and having observable results (W. Smith, 2004). The model was useful because of its comprehensive nature and depiction of the

linkages between the discrete components of the model which were not linear, but occurred simultaneously or in different sequences.

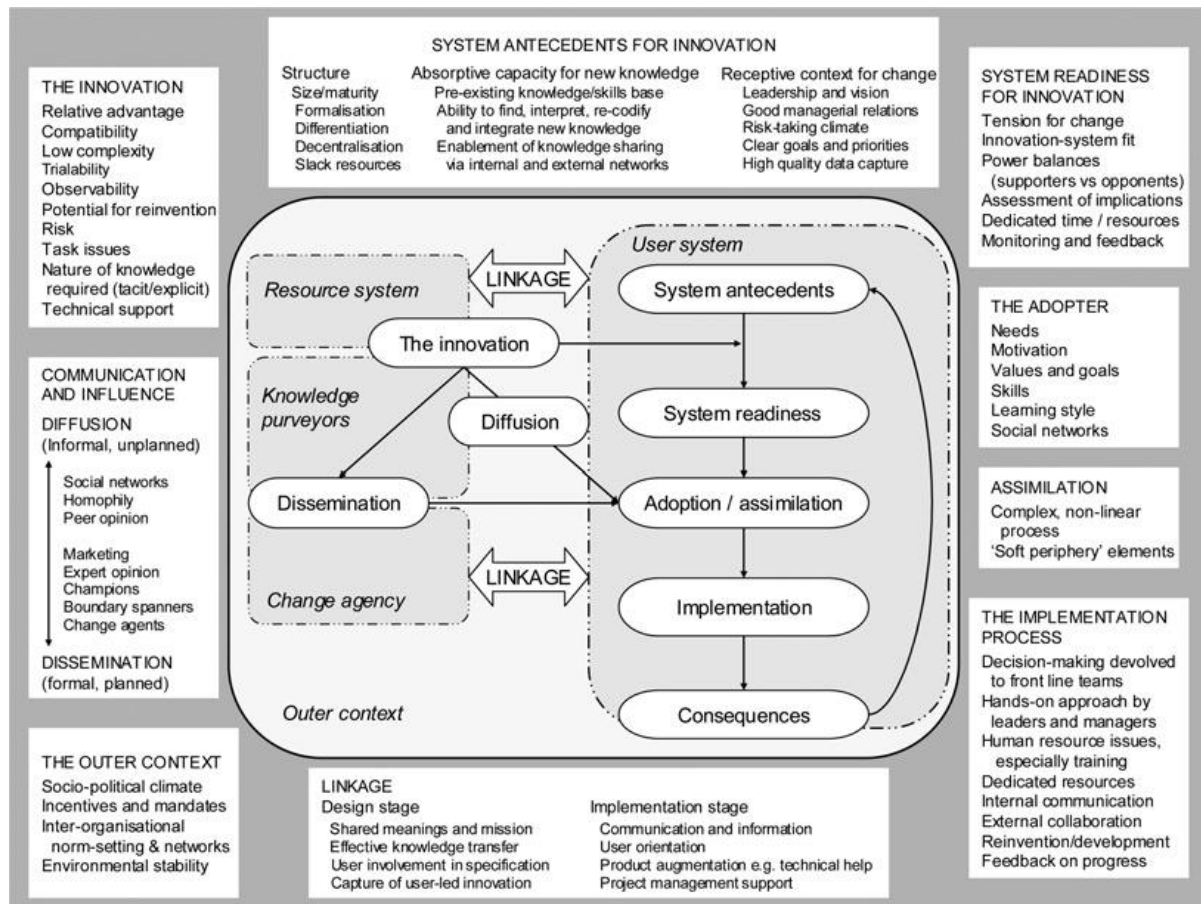
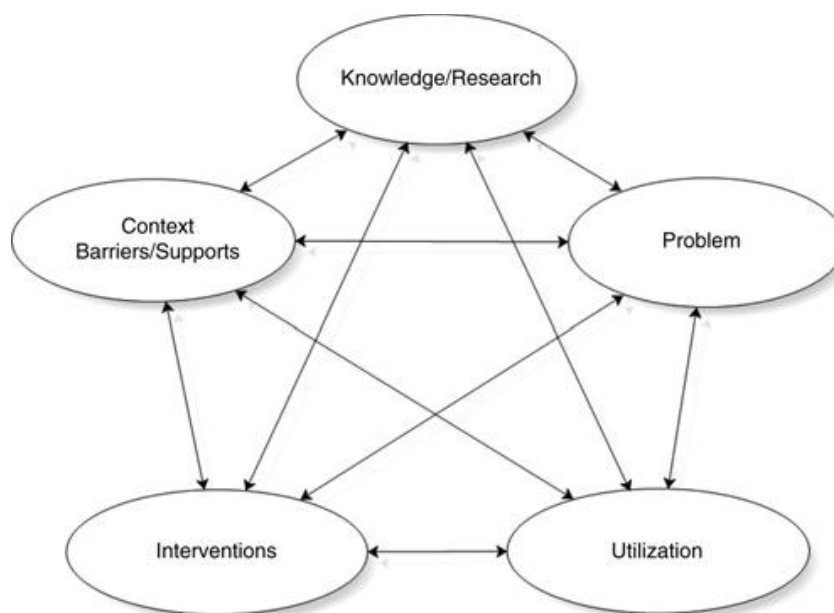


Figure H5. Greenhalgh et al.'s (2005) model of diffusion, dissemination and implementation of innovations.

Source: Greenhalgh et al., 2005, p. 219; Greenhalgh, Robert, MacFarlane, Bate, & Kyriakidou, 2004, p. 595. Reproduced with permission of the author.

The third international theoretical model chosen to represent the theoretical field of knowledge transfer and utilisation was Ward et al.'s (2009) conceptual framework of the knowledge transfer process. Knowledge transfer was defined as the "process of transferring knowledge into action, where knowledge included tacit knowledge, new ideas or innovations as well as research and other evidence" (Ward, 2009, p. 158). Acknowledgement of the transfer of tacit knowledges (such as the experiential, situational, specific and incremental knowledges) was useful to this study because of the largely tacit nature of the knowledge transferred and utilised in the case of FWB. This compared to the explicit knowledge (related to technical skills, functions, structures, systems, equipment, infrastructure and financial resources) which is the focus of transfer by many initiatives (Horton et al., 2003; Hunt, 2005).

Based on a thematic analysis of the knowledge transfer literature, Ward et al. (2009) identified five common components of the types of processes used when transferring knowledge into action (Figure H6). The components identified were: problem identification; knowledge development and selection; analysis of context; knowledge transfer interventions; and knowledge utilisation. The relative importance or applicability of each of the five components was not able to be determined; nor did Ward et al. (2009) provide details about the practical actions which could be associated with each of the components. However, the identification of the five components of an interactive and multidirectional knowledge transfer process derived from a systematic review of the literature, which similarly to FWB included consideration of tacit knowledges, was useful for comparison with the model of program transfer identified in this study.



*Figure H6. Ward et al.'s (2009) theoretical model of knowledge transfer.*

Source: Ward, House, & Hamer, 2009, p. 163. Copyright (2009) The Royal Society of Medicine Press Ltd.

The fourth international theoretical model considered was knowledge translation, a cross-cutting theme in many contemporary research fields. Tugwell et al. (2006) proposed an evidence-based framework for equity-oriented knowledge translation that considered interorganisational and trans-disciplinary processes for facilitating the effective and sustainable dissemination of research findings, practices and policy, particularly to disadvantaged populations (Tugwell et al., 2006) (Figure H7). The theoretical model was based on development research that demonstrated that the uptake and use of interventions in the poorest populations had been consistently at least 50% less than in the richest populations within each country (Tugwell, Robinson, Grimshaw, & Santesso, 2006). The effectiveness of community interventions had also been lower due to a staircase effect of lower

coverage/access, worse diagnostic accuracy, less provider compliance and less consumer adherence (Tugwell et al., 2006). The authors advocated that to promote equity-effectiveness across all countries, knowledge translation should: “be saved for interventions of known efficacy that are documented by systematic reviews” (Tugwell et al., 2006, p. 643).

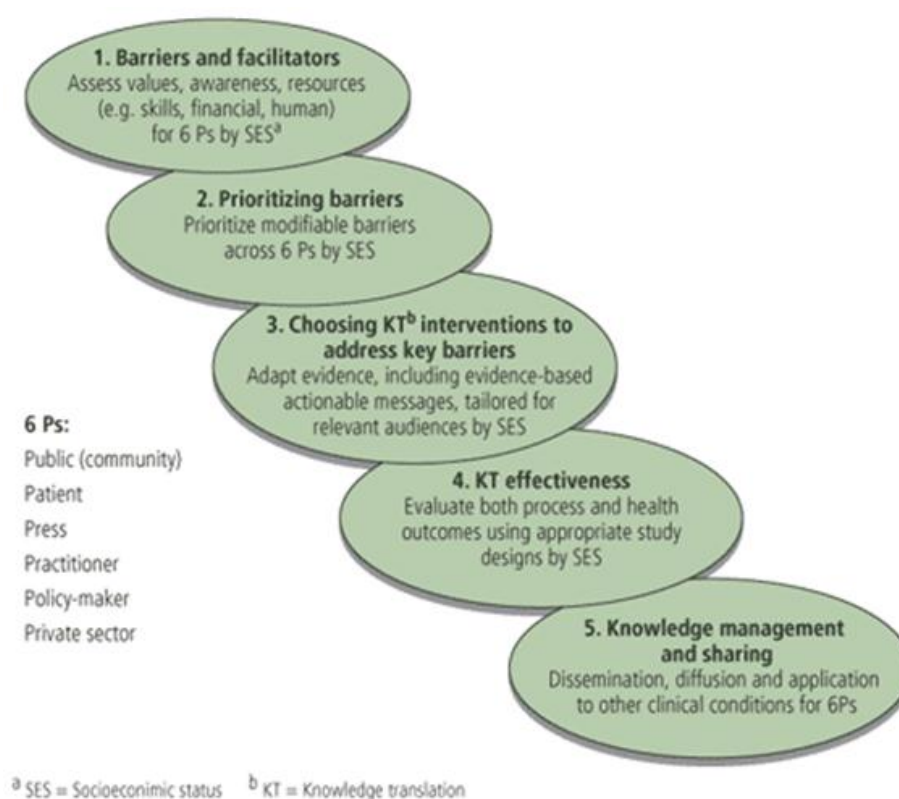


Figure H7. Tugwell et al.'s (2006) cascade model for equity-oriented knowledge translation.

Source: Tugwell et al., 2006, p. 645. Reproduced with permission of the author.

The fifth international theoretical model considered was Wejnert's (2010) threshold model of adoption of initiatives, chosen to represent the adoption and implementation literature (Figure H8). Theoretical models of adoption and implementation were concerned with: “the decision to make full use of the initiative as the best course of action available”, and the sustainability and ownership of the initiative within a new organisation (Rogers, 1995, p. 21).

Wejnert's (2010) theoretical model incorporated the characteristics of the individual adopter, organisations (and organisational networks) and the broader structural and externality variables such as globalisation and spatial factors, political systems, societal culture, and geographical settings (Wejnert, 2010). As well, she incorporated the perceived value of an initiative by the adopter, the characteristics of the initiative, and interactional factors between change agents and organisations. Though seemingly an individual-focused model, Wejnert (2010) claimed that the model could be used

to refer to a population of actors as well as the adoption of an innovation by individuals. For example, managers could utilise the theoretical model to aid understanding of the complexities of initiative adoption within an organisation, including assessment of the factors that should be in place before launching a new initiative. Implementation and adoption were relevant for this study in terms of how the program was adopted in a new site and what happened to it in the new organisation.

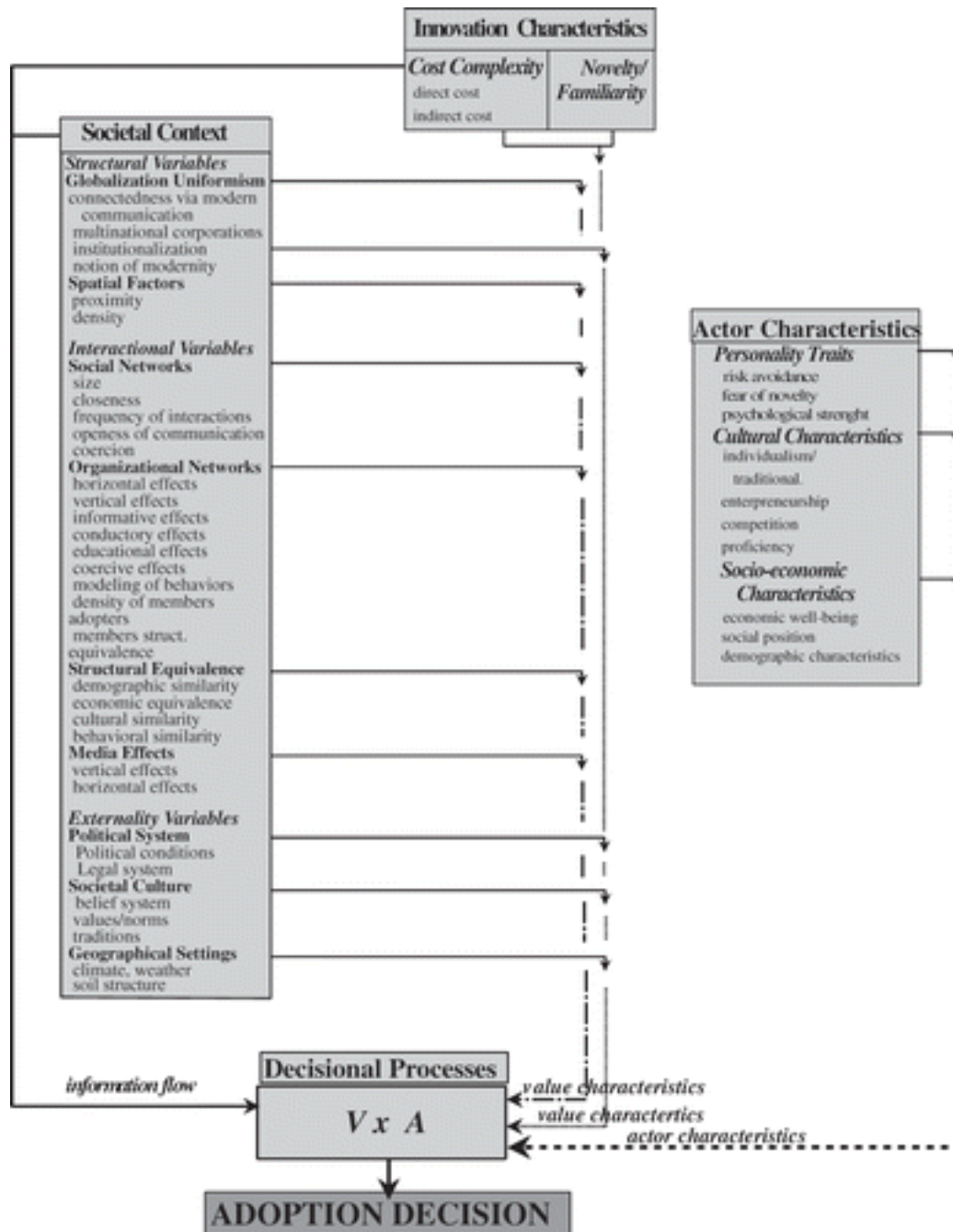


Figure H8. Wejnert's (2010) threshold model of adoption of initiatives.

Source: Wejnert, 2010, p. 199. Reproduced with permission from Taylor and Francis Group, LLC.

The sixth international theoretical tradition chosen was the concept of scaling, as represented by Coburn (2003). Coburn did not supply a visual model, but my interpretation of her theoretical conception of scaling was provided in Chapter 1 and is reproduced here (Figure H9). The concept of scaling was useful to this study because it extended beyond transfer to incorporate the consequential change in the recipient organisation, endurance over time and a shift such that knowledge and authority for the program is transferred from the provider organisation to the recipient organisation (ownership). Drawing on studies of child development projects within the educational field in the United States, Coburn (2003) proposed that scaling an initiative required four interrelated dimensions: 1) depth, 2) sustainability, 3) spread, and 4) shift in reform ownership. Depth referred to the potential of the initiative to not only change superficial organisational structures or procedures but to effect deep and consequential change in beliefs, norms of social interaction, principles and practice. Sustainability referred to whether the initiative was maintained in the original and subsequent sites over time. Spread remained the cornerstone of scaling, involving not only expansion to additional sites but also expansion of the initiative within an organisation—for example, through influencing policies, procedures and professional development. Finally, to be considered at scale, a shift in ownership of the initiative was required so that it became an internal reform within the recipient organisation. Hence, the model enhanced understanding of aspects of my model of *supporting inside-out empowerment by embracing relatedness* related to taking control to make choices and adding value.

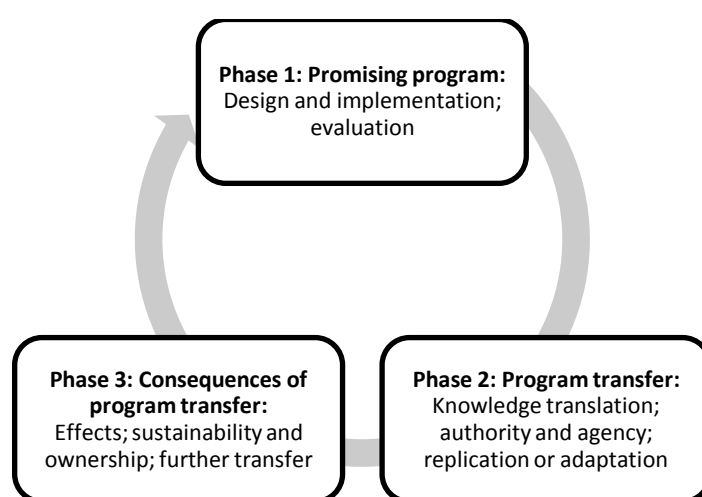


Figure H9. Interpretation of Coburn's (2003) theory of scaling.

These four Aboriginal Australian and six international theoretical models provided a selection of the vast array of models incorporated within the knowledge into action literature, and were chosen to represent recent and relevant models of diverse theoretical traditions and situations. The theoretical

model of *supporting inside-out empowerment by embracing relatedness* and its key characteristics were compared to these theoretical models in Chapter 7 to discern the significance of the model.