Local Indigenous perspectives and partnerships: Enhancing work-integrated learning

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Work-integrated learning (WIL) is a flourishing, global, educational phenomenon that is changing the field of higher education. Through WIL, relevant, meaningful connections to work are made throughout the curriculum that lead to enhanced graduate employability. While scholarship grows across diverse areas of WIL, one important domain that remains relatively under researched is that of Indigenous work-integrated learning (WIL). This paper launches a Special Issue in IJWIL to cultivate knowledge and practice of Indigenous WIL. It proposes a definition and design principles for those embarking on Indigenous WIL opportunities. The paper introduces twelve studies that offer insight and perspectives of Indigenous community, language and culture in a variety of contexts across Australia, New Zealand and Canada. While not every Indigenous nation, nor peoples have been represented in this Special Issue, this collection of dynamic and diverse locations and perspectives aims to ignite a global conversation. To inaugurate the special issue, the authors share an Acknowledgement of Country and statement of place, inviting others to follow in these footsteps in future research and publications of Indigenous WIL.

Keywords: Indigenous, work-integrated learning, statement of place, country, community

ACKNOWLEDGEMENT OF COUNTRY

The editors of this special issue of IJWIL would like to invite you, the reader, to take a moment before you delve into the pages of these thoughtful contributions to reflect on and acknowledge Country. In Australia, this is an opportunity to acknowledge, and pay respect to the Traditional Custodians of the land, the Aboriginal and Torres Strait Islander people. It has become an appropriate practice to acknowledge the Traditional Custodians of the Country on which we are meeting and pay our respects to the knowledge holders inclusive of Elders and Aboriginal and Torres Strait Islander people present. We encourage you to take a moment to reflect on the Country where you are today and acknowledge those who came before you, who lived and cared for the land and all living things, and who will continue to care for and be connected to Country in the future.

THE NEED FOR INCLUDING LOCAL INDIGENOUS PERSPECTIVES

This Special Issue has brought together Indigenous academics and educators who have a deep concern and care for Country, community, and students. We have collaborated on this issue from Australia, New Zealand, and Canada as a team who believes in the value and importance of work-integrated learning (WIL) experiences for all students. The specific topic of this issue stemmed from the realization that there was a noticeable absence in the literature concerning local Indigenous perspectives and partnerships in WIL. We recognized that a home was a need to provide foundational work to identify

how Indigenous strengths and knowledges can enhance current trends and developments in WIL and how WIL opportunities can support the goals and aspirations of Indigenous students, communities, nations, and organizations.

WIL is a respected pedagogy and important aspect of higher education institutions (HEIs) that supports graduates to enter the workforce (Cooper et al., 2010). As this is an international journal, we want to acknowledge that different institutions globally may refer to WIL in a variety of ways such as cooperative education (co-op), work related opportunities, service learning and work-based learning, for example. HEIs play a key role in ensuring graduate outcomes are met and that their graduates are prepared and capable members of society (Okolie et al., 2019). For each institution represented in this editorial team, WIL provides an opportunity to meet these employability outcomes and benchmarks (Cooper et al., 2010; Gribble & McRae, 2017; Martin et al., 2010) in culturally relevant and appropriate ways.

WIL has become a focal area and strategic endeavor for many governments around the world (Dorasamy & Rampersad, 2018). Since 2015, the Canadian government has dedicated over CAD$1.1 billion to promote WIL experiences for students (Government of Canada, 2019). This strategic pathway is best described, "when young people gain valuable on-the-job experience, they are better equipped to succeed in the workplace, and that is fundamental to growing our economy and strengthening our middle class for years to come" (Government of Canada, 2019, para. 6). Similarly, the New Zealand Tertiary Education Commission: Te Amorangi Mātauranga Matua (2021a) invests around NZ$2.8 billion in tertiary education per year. In their *Plan Guidance for Investment* from 2022, Objective 4, Future of learning and work, Priority 7 states "collaborate with industries and employers to ensure ākonga (learners) have the skills, knowledge and pathways to succeed in work" (2021b, p. 7). In keeping with the nationalities of the Editorial team for this Special Issue, the final example is Australia, where the National Priorities and Industry Linkage Fund (NPILF) created a job-ready graduates package in 2020 allocating block grants (up to AUS $8.75 million) to HEIs to enhance the number of WIL placements across all disciplines and further enhance employability skills for graduates (Department of Education Skills and Employment, (n.d.).

In Canada, New Zealand, and Australia, there are WIL leadership movements. Co-operative Education and Work-Integrated Learning Canada (CEWIL Canada) is the lead organization for WIL in Canada, providing support to post-secondary institutions, community and governments in championing WIL (CEWIL, n.d.). CEWIL was established in 1973 and has approximately 1,289 members across 115 institutions (CEWIL, n.d.). Similarly, Work-Integrated Learning New Zealand (WILNZ) is a not-for-profit WIL organization that supports and facilitates a wide variety of WIL experiences and opportunities (WILNZ, n.d.). Their mission states that WILNZ "provide leadership for the advancement of practice and research in WIL" (WILNZ, n.d., para. 2). In the context of Australia, the leadership organization for WIL is the Australian Collaborative Education Network Limited (ACEN). ACEN aims to provide strategic leadership for WIL in terms of research, practice, and scholarship (ACEN, n.d.) to over 33 institutions nationwide.

While WIL pedagogy is moving forward at a fast pace, in part led and facilitated by these organizations, there are ongoing areas for development and improvement across institutions around the globe, particularly in relation to addressing the needs of students in culturally appropriate ways. Recently, Zegwaard (2019) argued in the Asian context that there is an overreliance on Western models of education/WIL/Co-op. While these models are suited well in Western contexts, Zegwaard found that they simply do not transfer well to Asian contexts due to cultural differences, institutional culture, local

economies etc. In their book, Tanaka and Zegwaard (2019) argued for a need for Asian institutions to develop good practice models of WIL that reflect their own specific cultural context and move away from relying on Western models. This example, while within an Asian context, can be extrapolated to support the argument of overreliance on Western models of education/WIL/Co-op and their unsuitableness within other cultural contexts. The overreliance of the widely accepted, well-tested models of WIL and the convenience of the presence and usability of these models has resulted in a lack of celebration, adaptation and recognition of good practice examples in a variety of other contexts; in the case of this issue, Indigenous ways of knowing and doing.

WIL is a strategy that benefits all students and should be designed in a way that enables participation for all. However, current WIL experiences are largely developed through a Eurocentric, colonized lens and as such best lends itself to a white, able-bodied, self-sufficient, 18 – 24 year old population. Educators need to critically reflect on the philosophies and principles of WIL approaches to ensure it addresses the needs of all students, and this includes examining our WIL practices in relation to supporting Indigenous students and communities. If post-secondary institutions do not begin to explore and address student equity in relation to employability, there will be many risks and ultimately disservices for graduates and community (Harvey et al., 2017). Given the lack of literature in respect to WIL opportunities and experiences that are embedded in Indigenous strengths and knowledges, it appears that we are not adequately preparing, nor supporting all students.

INDIGENOUS WORK-INTEGRATED LEARNING

To begin this Special Issue, the editors called for papers that show how WIL is enhanced through local Indigenous perspectives and partnerships. However, early in the production of this issue the nomenclature of our Call for Papers became clear. Nearly all the authors within the papers of this Special Issue discuss the aforementioned concept as "Indigenous WIL." Therefore, the editorial team would like to suggest that the work in this Special Issue be the first step to defining the term Indigenous WIL as a concept that can be adopted in all countries and nations that are collaborating with Indigenous nations, communities, organizations people, and students. This term is a way to identify these strategies and to reiterate the importance of enhancing the ways we practice culturalism for students participating in such WIL collaborations and opportunities in higher education. It has been noted in the literature that Indigenous perspectives and knowledges are incorporated into the curriculum, pedagogy and classrooms to enhance contributions and culturally sound understandings (Behrendt et al., 2012; Ramji et al., 2021). We believe that the concept of Indigenous WIL as presented in the pages of this issue is a grassroots platform where learning and practicing through WIL is coming from the people, for the people and results in a positive, collaborative and meaningful experience that benefits all stakeholders involved in the process.

This Special Issue is a beam of light that introduces and emphases the concept of Indigenous WIL and adds critical literature to the growing collection of important and ongoing research in WIL. The response to our call out was overwhelming and has resulted in an inspirational issue that provides a place to start the discussion on Indigenous WIL. There is much to be said on how we will ensure the continuous building and sharing of Indigenous WIL experiences in positive, constructive, meaningful, and connecting ways. Each of the authors of the articles in this journal have shared thought-provoking, strategic, and powerful examples of Indigenous WIL from around the world.

DEFINING INDIGENOUS WORK-INTEGRATED LEARNING (INDIGENOUS WIL)

Indigenous Work-Integrated Learning (Indigenous WIL) describes the intentional and respectful planning, processes and activities where Indigenous community, industry and higher education institutions collaborate to provide Indigenous students with opportunities to learn. Built on responsible relationships, these opportunities enable students to navigate work, in educational practice, and community settings relevant to their program of study. Where appropriate, Indigenous WIL can also include activities and programs for non-Indigenous students to be placed in Indigenous community controlled agencies and organizations both in the private and public sector.

Indigenous WIL provides a context for Indigenous students to participate in authentic, experiential and immersive learning. It aims to develop their knowledge, understandings, and self-efficacy through sophisticated and complex Indigenous ways of learning and teaching that respect, promote, support and embrace relevant and contextual Indigenous land, language and culture. Indigenous WIL centers the goals and aspirations of Indigenous community.

Indigenous WIL may occur in person, on Country or in community or remotely, in a physical or simulated workplace, or in the classroom. It includes cooperative placements, internships, practica, service learning, industry projects and experiences, workplace simulations, professional activities and career development learning.

Indigenous WIL activities:

- Centre on Indigenous perspectives;
- Require opportunities for critical reflection and engaged feedback;
- Are designed with a specific purpose;
- Are informed by Indigenous community expectations in partnership with employers and higher educational institutions; and
- Benefit all stakeholders including supporting students' career goals, community vision and highlight community strength and Indigenous knowledge through alignment of activities.

GUIDING PRINCIPLES

Practitioners seeking to increase their competence in Indigenous WIL must ensure that all students, community members, staff, and academics involved are supported and provided with adequate tools and resources to ensure a positive, holistic and meaningful learning experience.

Some guiding principles to achieve this goal may include:

- Prioritizing community voice from the onset of the Indigenous WIL experience;
- Making time for relationships and trust to emerge and evolve;
- Intentionally engaging with one's own biases, assumptions and stereotypes in order to develop cultural safety;
- Understanding stakeholders' needs and expectations;
- Building on existing community strength;
- Providing and recommending professional development for WIL staff and students so they are familiar with Indigenous perspectives;
- Embracing students as partners;

- Sharing higher education expectations with community partners; and
- Elevating the micro- and macro-position of Indigenous people's political, financial, and professional success as defined by the Indigenous student and their community.

EXPLORING INDIGENOUS PERSPECTIVES WITHIN WORK-INTEGRATED LEARNING

The Special Issue begins with Nielsen et al. (2022) from the University of Victoria in Canada who undertook an extensive literature review with interesting outcomes for the reader to consider. Specifically, the authors unveil a number of barriers to Indigenous WIL as well as the unrealized opportunities in our current approaches to WIL. Nielsen et al. (2022) suggest that the work that we do in Indigenous WIL is about more than identifying and removing barriers. We will witness meaningful and accessible placements for all Indigenous students when we take the time to develop and provide appropriate resources that will assist practitioners in the creation, exploration, and growth of Indigenous WIL.

Arney (2022) continues on with advocating for a more holistic approach to WIL. While some data has shown that Indigenous students and non-Indigenous students are consistently achieving the same levels of success in their studies, Arney contests that our focus should not be employment outcomes or grades, but transformative experiences. We need to have a relational understanding of our students and require WIL pedagogies to focus on transformation, in order to make the best experiences for our Indigenous students. Arney also highlights the need to turn to Indigenous philosophies in the decisions that are made about the WIL experiences that is then further developed. He suggests that the relational experiences creating respect, relevance, reciprocity, and responsibility and thinking about students as a whole, will, moving forward, provide opportunities to learn from Indigenous philosophies of ways of doing. This knowledge can be applied in WIL to ultimately create a better experience for students.

While Arney's (2022) paper discusses the need for universities to be aware of student's cultures and bringing relations to those cultures, the third paper by Mukuria (2022) discusses graduates' value of knowing themselves and how their own cultural identity and uniqueness brings advantages to workplaces. Mukuria shares her knowledge and positionality of self when she explains this paper, "is written from the positionality of the 'other' when it comes to association with Indigenous Australian and Indigenous Canadian cultures. And yet, this 'otherness' is beholden to an Indigeneity of African descent, of the lineage of the Gikuyu People of Kenya" (p. 169). The landscape of WIL is changing and adapting so that WIL provides opportunity for personal growth and individuals impacting on WIL as much as there is opportunity for professional learning.

Along with the benefits that have already been identified about WIL, together with our ability to learn more about ourselves and our students holistically, Hill et al. (2022) remind us that WIL opportunities also can be used to help students clarify their career aspirations. As we are coming out of COVID-19 and entering into situations where students are required to adapt to work on placements, it is important for us to find alternative ways that we can provide students with WIL opportunities that help them clarify their career aspirations. Hill et al. (2022) share an Indigenous Pre-Accounting Enabling Program that provides the opportunities for participating Indigenous students to explore a career option in a "culturally safe environment" (p. 191). These environments must be kept genuine and meaningful and if they become tokenistic and therefore "unsafe", those from the cultural background can sense the lack of authenticity and shy away from these experiences. Walking, in two worlds in WIL illuminates the complexities and intricacies of identity, culture, workplace expectations and cultural safety in workplaces – none of which must be taken lightly.

The following papers present case studies and examples of Indigenous WIL in action. Cameron and Rexe (2022) showcase an Indigenous WIL learning experience in Canada and outlines the successes, pitfalls, and struggles when implementing such programs. This paper provides the audience with guidance on how to establish similar WIL experiences that benefit all stakeholders. The authors share how telling stories from the past helps to inform practices that shape our future. Leaning on how we learned and once applied our learning guides us to ensure success through education. Keen and Eady (2022) undertake a mixed-method study in order to identify issues that exist for higher education Aboriginal and Torres Strait Islander students undertaking WIL opportunities at their institution. They provide recommendations arising from both student voices from the Woolyungah Indigenous Centre (WIC) at the HE institution, and experts in the field. They suggest it is the relationships with community partnerships where focus is needed. Once students know where they would prefer to have their WIL placement, an expansion of the relationships and networks of partnerships between industry, community, and HEIs will directly increase the availability of relevant placements for Indigenous students. Yeo et al. (2022) present the collaboration of practitioners and researchers based in Indigenous communities where students are able to co-develop software for the communities where they were completing their WIL experience. The authors advocate for WIL partnerships where both sides can authentically collaborate, where cultural and disciplinary backgrounds, and space, and time are part of the exploration of how partners can complement and challenge each other in the WIL space. Echoing support of this pedagogy, Gajendran et al. (2022) examine ways that WIL can introduce Indigenous, and non-Indigenous pedagogies to strengthen culturally enriched learning experiences. This autoethnographic approach reflects and analyzes two case studies, where carefully designed WIL pedagogies embed Indigenous culture, add value to the mainstream architecture design and work together to co-generate new knowledge and cultural awareness.

Our next installations propose frameworks moving towards ways of understanding Indigenous WIL. Hay and Mafile'o (2022) propose a model for readers to potentially adopt which is used for Pasifika students. The findings emerging from this qualitative piece give insight into how these WIL programs can be strengthened. They reiterate that all WIL programs should be student-centered and celebrate each students' unique identity. Duder et al. (2022) offer the reader reflections and recommendations of how to successfully offer WIL experiences ensuring students and their community expectations are being valued and accounted for. They further posit that our main challenge in creating an Indigenous WIL framework is how we will embrace and keep sacred Indigenous values within the strict confines of higher education institutions' policies and requirements. They suggest a "shift in priorities" (p. 302) by developing strategies and assessments that create frameworks that will value the students', partnering organization's and/or community's values, beliefs, needs, and contributions.

The final two papers in this Special Issue focus on cultural identity and the ability of WIL experiences to breathe reconnection to culture, Country and language. Lucas et al. (2022) investigate ways to change HE and WIL to help students flourish in understanding their own cultural identity and proudly incorporate it holistically into the workplace. The authors acknowledge and support the role cultural identity has for learning, exploring, and developing cultural identity, and consider ways to champion and integrate cultural perspectives in WIL. Reid and Dawes (2022) discuss how work-related experiences can help to develop an Indigenous identity, whether that is Maori or otherwise. They assert that universities need to consider the dual focus of developing both career awareness and identity by providing culturally specific work-related programs.

The editorial board for this Special Issue feels strongly that as we move forward in Indigenous WIL, everyone involved, academics, authors, collaborators, researchers, peer-reviewers, should be

transparent about their positionality to the work that they are advocating. Therefore, at the end of each paper in this issue the reader will find a *statement of place* from each author who is sharing their heartfelt research and experiences with you. Below you will see a similar statement from each of the Editorial Board Members of this Special Issue. As we advance and advocate for Indigenous WIL, let us always state our place and position to the work that we embark on and remember, most importantly, that our students and respect for country remains at the center of everything that we do.

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STATEMENT OF PLACE: QUEST EDITORS

Michelle J. Eady
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I consider myself of mixed Mi'kmaq and European ancestry/heritage. My great grandmother was Clara Jack (whose original Mi'Kmaq surname may have been Sak'ej, which was Anglicized to "Jack"). Her Mi'Kmaq family are part of a much broader Mi'Kmaq community that lived in the area (off-reserve) known today as Sherbrooke. I bring nearly three-decades of experience living with, accepted in, collaborating with, and learning from a variety of Indigenous and First Nations people from Canada and Australia, including Fort Severn Cree Nation, Ontario, Canada; Tulita Dene Nation, Northwest Territories, Canada; Yolŋu Peoples of Ramingining, East Arnhem Land, Australia; Point Pearce Aboriginal Community, South Australia; Wreck Bay Aboriginal community, New South Wales, Australia and others. I also lend my skills as a Doctor of Philosophy whose work fights for the recognition of community strength and knowledge from Country and all First Nation Peoples. I believe in the ownership of Indigenous Knowledge and the necessity to maintain cultural integrity in academic research. Where at all possible, Indigenous research must be facilitated by Indigenous researchers, be inclusive of, and collaborate with Indigenous community, and be reviewed by Indigenous academics, Elders and/or community members of the research in question.

Robert L. A. Hancock
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I am Cree-Metis from Treaty 8 territory on my mother's side, and English Canadian on my father's, although I was born and raised, and am grateful to be living and working, in ləkʷəŋən territory. I am the Associate Director Academic in the Office of Indigenous Academic and Community Engagement at the University of Victoria, where I am also an Assistant Professor in the Department of Anthropology. My teaching responsibilities include co-teaching the LE,NONET Preparation Seminar, which introduces cohorts of Indigenous students to Indigenous research and community engagement methods in preparation for participation in work-integrated learning opportunities, including research apprenticeships on Indigenous topics, community internships with an Indigenous community or

organization, and the Indigenous International Work-Integrated Learning Exchange with three partner institutions in Australia.

Sandra L. Morrison
The University of Waikato, New Zealand sandy.morrison@waikato.ac.nz

Tēnā tātou me ērā āhuatanga katoa. Rātou kua wheturangitia, e moe kei ngā ringaringa o ngā Ātua. Me mihi hoki ki tō tātou Kīngi, Tūheitia Pōtātau Te Tuawhitu rātou ko Te Kāhui Ariki. Pai marire. Tātou te hunga ora, tēnā tātou katoa.

My fathers' people are from Ngāti Whakaue, Te Arawa where the ngāwhā (hot springs) have been a significant part of my upbringing with their healing waters. My mothers' people are from the Maniapoto territory as well as Te Tau Ihu o te Waka a Māui so I claim ancestry to Ngāti Maniapoto, Ngāti Rārua, and Ngāti Tama. I remain active in all my tribal associations as we thankfully still have land in our whānau (family) to which we have a responsibility of guardianship to keep for the generations to come. Such belonging allows me to stay tribally grounded, tribally informed, and globally active. The University of Waikato was built on tribal land that endured a painful history of confiscation. Since the return of the land to Tainui and the Kīngitanga/Māori King, the University defers to this history and is active in its wish to work collaboratively in order to uphold the aspirations of Māori. As a senior Māori woman academic, my colleagues and I from Te Pua Wānanga ki Ao, the Faculty of Māori and Indigenous Studies, are committed to embedding Mātauranga Māori throughout our practices and curriculum.

Jaymee Demos Beveridge
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My diverse and complex bloodlines are a collision of the direct effects of invasion and colonization. Deeply and comfortably grounded in my ancestor's experiences and illuminating with pride my Aboriginality (Bindal) and family ties to the Torres Strait Island, I acknowledge my Black Nova Scotian and Scottish heritage. I am the first generation born on Dharawal Country in/on Yuin nation (Wollongong, NSW, Australia). The complexities of who I am and my identity are enshrined and richer for also being raised in a Greek family environment.

Bonnie Amelia Dean
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My ancestry is from the United Kingdom, with connections to England, Ireland, and Scotland. I grew up on Dharawal Country on the south coast of Australia, on a farm tending to cattle and pulling fire weed from the paddocks with my cousins. I continue to live, work, and learn on this land, where the mountains feel like home. I am humbled and grateful to be part of this generous team and want to acknowledge my deep respect for Country and Indigenous knowledges.

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International Journal of Work-Integrated Learning

Special Issue

Indigenous Perspectives and Partnerships: Enhancing Work-Integrated Learning

About the artist:

Harry Pitt is an Indigenous Australian artist, who resides on Yuin nation. He is a proud Torres Strait Islander and Fijian man from Darnley Island on the Torres Straits. Harry has completed a Bachelor of Creative Arts, majoring in Visual Arts and Design, at the University of Wollongong and is a proud member of the Woolyungah Indigenous Centre community.

Harry shares that the Hawk is a representation of 'connectedness'. The hawk is the proudest and self-ruled animal of the sky. With its eyes looming over all those that move below, he is the master of its own rule. But like all living things, the Hawk recognizes they live in a sophisticated and interconnected relationship with all the elements of County including the sky, the land and the waters.

This artwork has been gifted to represent the Special Issue of the International Journal of Work Integrated Learning 2022 entitled "*Indigenous Perspectives and Partnerships: Enhancing Work Integrated Learning*". The co-editors of this Special Issue envisioned the three entities of community, university, and students on the Hawk, working together to help our students soar.

The International Journal of Work-Integrated Learning gratefully acknowledge the guest editors and the sponsors of this Special Issue

"New Beginnings" – TEMOSEN̵TET (Charles Elliott)

Te Pua Wānanga ki te Ao

Woolyungah Indigenous Centre

UNIVERSITY OF WOLLONGONG AUSTRALIA

About the Journal

The International Journal of Work-Integrated Learning (IJWIL) publishes double-blind peer-reviewed original research and topical issues dealing with Work-Integrated Learning (WIL). IJWIL first published in 2000 under the name of Asia-Pacific Journal of Cooperative Education (APJCE). Since then the readership and authorship has become more international and terminology usage in the literature has favored the broader term of WIL, in 2018 the journal name was changed to the International Journal of Work-Integrated Learning.

In this Journal, WIL is defined as "*an educational approach that uses relevant work-based experiences to allow students to integrate theory with the meaningful practice of work as an intentional component of the curriculum. Defining elements of this educational approach requires that students engage in authentic and meaningful work-related task, and must involve three stakeholders; the student, the university, and the workplace*". Examples of practice include off-campus, workplace immersion activities such as work placements, internships, practicum, service learning, and cooperative education (Co-op), and on-campus activities such as work-related projects/competitions, entrepreneurships, student-led enterprise, etc. WIL is related to, but not the same as, the fields of experiential learning, work-based learning, and vocational education and training.

The Journal's main aim is to enable specialists working in WIL to disseminate research findings and share knowledge to the benefit of institutions, students, co-op/WIL practitioners, and researchers. The Journal desires to encourage quality research and explorative critical discussion that leads to the advancement of effective practices, development of further understanding of WIL, and promote further research.

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Types of Manuscripts Sought by the Journal

Types of manuscripts sought by IJWIL is primarily of two forms: 1) *research publications* describing research into aspects of work-integrated learning and, 2) *topical discussion* articles that review relevant literature and provide critical explorative discussion around a topical issue. The journal will, on occasions, consider good practice submissions.

Research publications should contain; an introduction that describes relevant literature and sets the context of the inquiry. A detailed description and justification for the methodology employed. A description of the research findings - tabulated as appropriate, a discussion of the importance of the findings including their significance to current established literature, implications for practitioners and researchers, whilst remaining mindful of the limitations of the data, and a conclusion preferably including suggestions for further research.

Topical discussion articles should contain a clear statement of the topic or issue under discussion, reference to relevant literature, critical and scholarly discussion on the importance of the issues, critical insights to how to advance the issue further, and implications for other researchers and practitioners.

Good practice and program description papers. On occasions, the Journal also seeks manuscripts describing a practice of WIL as an example of good practice, however, only if it presents a particularly unique or innovative practice or was situated in an unusual context. There must be a clear contribution of new knowledge to the established literature. Manuscripts describing what is essentially 'typical', 'common' or 'known' practices will be encouraged to rewrite the focus of the manuscript to a significant educational issue or will be encouraged to publish their work via another avenue that seeks such content.

By negotiation with the Editor-in-Chief, the Journal also accepts a small number of *Book Reviews* of relevant and recently published books.