

# InSights

## **A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4**

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### **Acknowledgments**

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# Contents

<b>1. A Message to Providers</b>	<b>5</b>
1.1 Rationale	6
1.2 Australian Professional Standards for Teachers Focus Areas 1.4 and 2.4	6
1.3 Focus Area 1.4: Strategies for teaching Aboriginal and Torres Strait Islander students	7
1.4 Focus Area 2.4: Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Aboriginal and Torres Strait Islander and non-Indigenous Australians	8
1.5 Guiding principles for development of the units and modules	9
1.6 Organisation of this Document	10
1.7 Approach to the Work	11
1.8 Recommended Resources	11
1.9 Suggested Teacher Prompts and Activities	12
1.10 Assessment	12
<b>2. Contributors</b>	<b>13</b>
University Partners	13
Indigenous Education Consultative Body Partners	13
Key Stakeholder Partners	14
Critical Friends	14
Project Management	14
Research Assistance	14
<b>3. Teacher Professional Development in Aboriginal and Torres Strait Islander Education</b>	<b>15</b>
3.1 Focus Area 1.4: Strategies for teaching Aboriginal and Torres Strait Islander students	15
3.2 The Modules	15
3.3 Key Themes	16
3.3.1 Partnerships with Parents/Caregivers and Community	16
3.3.2 Critical Discernment	16
3.3.3 Learners and Learning - Language, Literacy and Numeracy	16

3.3.4	The Modules.....	16
3.4	Guiding Notes, Activities and Resources.....	17
	Recommended General Resources.....	17
3.4.1	Books.....	17
3.4.2	Policy Reports and Studies.....	18
3.4.3	Websites.....	18
3.4.4	Journals.....	18
<b>4.</b>	<b>Module 1: Understanding Myself as a Teacher.....</b>	<b>19</b>
4.1	Content Summary.....	19
4.2	Key Teacher Professional Learning Prompts/Reflective Questions.....	19
4.3	Focussed Themes and Activities.....	20
4.3.1	Activity One.....	20
4.3.2	Activity Two.....	20
4.3.3	Activity Three.....	20
4.4	Recommendations for Assessment Activities.....	21
4.5	Useful Resources.....	21
<b>5.</b>	<b>Module 2: Understanding cultural competence in teaching practice.....</b>	<b>23</b>
5.1	Content Summary.....	23
5.2	Key Teacher Professional Learning Prompts/Questions.....	23
5.3	Focused Themes and Activities.....	24
5.3.1	Activity One.....	24
5.3.2	Activity Two.....	24
5.3.3	Activity Three.....	24
5.4	Recommendations for Assessment Activities.....	24
5.5	Useful Resources.....	24
<b>6.</b>	<b>Module 3: Understanding Learners and Learning.....</b>	<b>25</b>
6.1	Content Summary.....	25
6.2	Key Teacher Professional Learning Prompts/Questions.....	25
6.3	Focused Themes and Activities.....	26
6.3.1	Activity One.....	26

6.3.2	Activity Two.....	26
6.3.3	Activity Three .....	26
6.4	Recommendations for Assessment Strategies.....	26
6.5	Useful Resources.....	27
<b>7.</b>	<b>Module 4: Developing culturally responsive curriculum.....</b>	<b>28</b>
7.1	Content Summary.....	28
7.2	Key Teacher Professional Learning Prompts/Questions.....	28
7.3	Focused Themes and Activities.....	29
7.3.1	Activity One.....	29
7.3.2	Activity Two.....	29
7.3.3	Activity Three.....	29
7.4	Recommendations for Assessment Strategies.....	29
7.5	Useful Resources.....	30
<b>8.</b>	<b>Module 5: Creating effective learning experiences.....</b>	<b>31</b>
8.1	Content Summary.....	31
8.2	Key Teacher Professional Learning Prompts/Questions.....	31
8.3	Focused Themes and Activities.....	32
8.3.1	Activity One.....	32
8.3.2	Activity Two.....	32
8.3.3	Activity Three.....	32
8.4	Recommendations for Assessment Strategies.....	32
8.5	Useful Resources.....	33
<b>9.</b>	<b>Module 6: Connecting through the profession to schools and community.....</b>	<b>34</b>
9.1	Content Summary.....	34
9.2	Key Teacher Professional Learning Prompts/Questions.....	34
9.3	Focused Themes and Activities.....	35
9.3.1	Activity One.....	35
9.3.2	Activity Two.....	35
9.3.3	Activity Three.....	35
9.4	Recommendations for Assessment Strategies.....	35

9.5	Useful Resources.....	36
<b>10.</b>	<b>Teacher Professional Development in Aboriginal and Torres Strait Islander Education.....</b>	<b>37</b>
10.1	Focus Area 2.4: Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians.....	37
10.2	The Modules.....	37
10.3	Key Themes.....	37
10.3.1	Rights.....	37
10.3.2	Language.....	38
10.3.3	Celebration.....	38
10.3.4	The Modules.....	38
10.4	Guiding Notes, Activities and Resources.....	39
	Recommended General Resources.....	39
10.4.1	Australian Focus.....	39
10.4.2	International Focus.....	40
10.4.3	General Websites.....	40
10.4.4	Journals.....	41
10.4.5	DVDs/Videos.....	41
<b>11.</b>	<b>Module 1: Protocols for Engagement.....</b>	<b>42</b>
11.1	Content Summary.....	42
11.2	Guiding Principles of this Module.....	42
11.3	Focused Themes and Activities.....	43
11.3.1	Rights.....	43
11.3.2	Language.....	43
11.3.3	Celebration.....	45
11.4	Questions for you to think about (an example).....	45
11.5	Useful Resources.....	45
11.5.1	Readings.....	45
11.5.2	Web Links.....	46
11.5.3	DVDs.....	46

<b>12. Module 2: Culture and Language</b>	<b>47</b>
12.1 Content Summary	47
12.2 Guiding Principles of this Module	47
12.3 Focused Themes and Activities	47
12.3.1 Rights	47
12.3.2 Language	47
12.3.3 Celebration	47
National	47
Local	48
12.4 Questions for you to think about (an example)	48
12.4.1 Developing cultural sensitivity: a model	48
12.5 Useful Resources	51
12.5.1 Readings	51
12.5.2 Readings about Culture and Language	51
12.5.3 DVDs	52
<b>13. Module 3: Identity</b>	<b>53</b>
13.1 Content Summary	53
13.2 Guiding Principles of this Module	53
13.3 Focused Themes and Activities	54
13.3.1 Rights	54
13.3.2 Language	54
13.3.3 Celebration	54
13.4 Questions for you to think about	54
13.5 Useful Resources	54
<b>14. Module 4: History, Policies and Practices</b>	<b>55</b>
14.1 Content Summary	55
14.2 Guiding Principles of this Module	55
14.3 Focused Themes and Activities	56
14.3.1 Rights	56
14.3.2 Language	56

14.3.3	Celebration.....	56
14.4	Questions for you to think about (an example).....	56
14.5	Activity.....	57
14.6	Useful Resources.....	57
14.6.1	Readings.....	57
14.6.2	Specific Readings about the History of Education of Indigenous Peoples.....	57
14.6.3	DVDs.....	58
<b>15.</b>	<b>Module 5: Aboriginal and Torres Strait Islander Societies: Cultural Diversity, Rights, and Socio-Economic Justice.....</b>	<b>59</b>
15.1	Content Summary.....	59
15.2	Focused Themes and Activities.....	60
15.2.1	Rights.....	60
15.2.2	Language.....	60
15.2.3	Celebration.....	60
15.3	Useful Resources.....	60
<b>16.</b>	<b>Module 6: Aboriginal and Torres Strait Islander Societies: Global Citizenship and Celebration.....</b>	<b>61</b>
16.1	Content Summary.....	61
16.2	Guiding Principles of this Module.....	61
16.3	Focused Themes and Activities.....	61
16.3.1	Rights.....	61
16.3.2	Language.....	61
16.3.3	Celebration.....	62
16.4	Useful Resources.....	62
16.4.1	Readings.....	62
<b>17.</b>	<b>Aboriginal and Torres Strait Islander Education Resources for Standard 1 Focus Area 1.4. Strategies for Teaching Aboriginal and Torres Strait Islander Students.....</b>	<b>63</b>
<b>18.</b>	<b>Aboriginal and Torres Strait Islander Studies Resources List for Standard 2 Focus Area 2.4 Understand and Respect Aboriginal and Torres Strait Islander People to Promote Reconciliation between Indigenous and Non-Indigenous Australians.....</b>	<b>80</b>



# 1. A Message to Providers

Australia is a signatory to the Declaration on the Rights of Indigenous Peoples and this work acknowledges that one of the enduring impacts of colonisation is that control of the education of Australia's Aboriginal and Torres Strait Islander Peoples has been wrested from the traditional teachers, parents, grandparents, aunties, and uncles and that attempts were made to assimilate Aboriginal and Torres Strait Islander children through western-styled education. The Australian Professional Standards for teachers require that all teachers will have demonstrable professional expertise in both Aboriginal and Torres Strait Islander Education and Australian Aboriginal and Torres Strait Islander Studies.

This document builds on research conducted in 2012 by Ma Rhea, Anderson and Atkinson that reported a significant need for improved provision of professional development for existing teachers. This document is intended as a guide to the development of professional development and learning options for all Australian teachers, Aboriginal, Torres Strait Islander and non-Indigenous.

To better address the education needs of Aboriginal and Torres Strait Islander citizens, with the leadership and guidance of Aboriginal and Torres Strait Islander education experts in partnership with non-Indigenous educators, this document asks education services providers to develop their teacher professional development using a rights-based approach and with the full engagement of Aboriginal and Torres Strait Islander education experts in the development, delivery and evaluation of this work. In this way, teachers will be supported to develop their professional expertise in the education of Australia's children under the Australian Professional Standards for Teachers (Australian Institute for Teaching and School Leadership [AITSL], 2011) to a proficient standard and beyond. As Buckskin observes (2012, p.177):

"We need to see better engagement of Aboriginal and Torres Strait Islander Peoples in the governance of schools, and to secure active participation of Indigenous Australians in school-based decision making. We need to include cultural competency studies in pre-service and in-service training for teachers and education workers, to ensure the knowledge, skills and attitudes required for building positive relationships with Aboriginal and Torres Strait Islander children and their communities."

## 1.1 Rationale

The Aboriginal and Torres Strait Islander Education Action Plan 2010-2014 (MCEECDYA, Version 2, released 2011) specifies the National Collaborative and System Level Actions that have been agreed by all State and Territory Ministers of Education. Of particular relevance to this study, the commitments made under *Leadership, quality teaching and workforce development* (MCEECDYA, 2011, pp. 22-25) are giving shape to the engagement of the Australian education system with respect to 'closing the gap' between Aboriginal and Torres Strait Islander and non-Indigenous Australian education outcomes.

## 1.2 Australian Professional Standards for Teachers Focus Areas 1.4 and 2.4

The Australian Professional Standards for Teachers specify what teachers should know and be able to do in order to teach Aboriginal and Torres Strait Islander students and to teach all students about Aboriginal and Torres Strait Islander languages, history and culture:

**Focus Area 1.4:** Strategies for teaching Aboriginal and Torres Strait Islander students;

**Focus Area 2.4:** Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians.

### 1.3 Focus Area 1.4: Strategies for teaching Aboriginal and Torres Strait Islander students

Emphasis has been placed in the Standards on teachers being able to account for their skills and knowledge in this area. The first Standard that refers to Aboriginal and Torres Strait Islander matters is Focus Area 1.4. The expectation of this Focus Area is described according to the four identified levels of teacher professional knowledge, namely Graduate, Proficient, Highly Accomplished, and Lead, and is concerned with strategies for teaching Aboriginal and Torres Strait Islander students. The descriptors for each level are (AITSL, 2011b, p.9):

**At Graduate Level that a teacher can:**

- Demonstrate broad knowledge and understanding of the impact of culture, cultural identity, and linguistic background on the education of students from Aboriginal and Torres Strait Islander backgrounds.

**At Proficient Level that a teacher can:**

- Design and implement effective teaching strategies that are responsive to the local community and cultural setting, linguistic background and histories of Aboriginal and Torres Strait Islander students.

**At Highly Accomplished Level that a teacher can:**

- Provide advice and support colleagues in the implementation of effective teaching strategies for Aboriginal and Torres Strait Islander students using knowledge of and support from community representatives.

**At Lead Level that a teacher can:**

- Develop teaching programs that support equitable and ongoing participation of Aboriginal and Torres Strait Islander students by engaging in collaborative relationships with community representatives and parents and caregivers.

## **1.4 Focus Area 2.4: Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Aboriginal and Torres Strait Islander and non-Indigenous Australians**

Focus Area 2.4 is also described according to four levels and focuses on teacher skills and knowledge associated with understanding and respecting Aboriginal and Torres Strait Islander people to promote reconciliation between Aboriginal and Torres Strait Islander and non-Indigenous Australians. This is arguably a more complex Focus Area because it is predicated in the personal understanding of, and respect for, Aboriginal and Torres Strait Islander societies held by each teacher and how this translates into their professional practice in promoting reconciliation. It states (AITSL, 2011b, p. 11) that:

### **At Graduate Level that a teacher can:**

- Demonstrate broad knowledge of, understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.

### **At Proficient Level that a teacher can:**

- Provide opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.

### **At Highly Accomplished Level that a teacher can:**

- Support colleagues with providing opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and Languages.

### **At Lead Level that a teacher can:**

- Lead initiatives to assist colleagues with opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.

The materials in this package have been developed to meet this intention and have been informed by a wide range of experts, scholars, and researchers in the areas of Aboriginal and Torres Strait Islander Studies and Aboriginal and Torres Strait Islander Education across Australia, drawing also from literature internationally, as well as from the field of teacher professional learning.

## 1.5 Guiding principles for development of the units and modules

The development has built on previous research undertaken by Ma Rhea, Anderson and Atkinson (2012) that gave the following analysis of best practice with respect to the work envisaged by Standard 1, Focus Area 1.4 and Standard 2, Focus Area 2.4. They found that the important principles for the development of this work are:

### Focus Area 1.4

- Respecting the rights of Indigenous Peoples to maintain control over their culture.
- Understanding of what it means to be culturally appropriate.
- Taking account of how Indigenous histories have shaped contemporary context and thinking.
- Developing students' cultural awareness and develop their skills and knowledge regarding engaging with Aboriginal and Torres Strait Islander people.
- Considering the complex nature of Indigenous communities.
- Understanding of past and present Government Indigenous policies.
- Connecting students to local communities, and understanding the historical, political and social circumstances that have shaped these communities.
- Understanding Indigenous ways of knowing and learning.
- Understanding how media representations and personal histories and experience shape perceptions of and assumptions about Indigenous community life.
- Understanding of the different ways of thinking and learning can be used to develop teaching and learning strategies.

### Focus Area 2.4

- Promoting intercultural understanding and the development and deepening of students' understanding of Australian and international Indigenous languages, societies, cultures, histories and contemporary experience.
- Considering the similarities and distinctions between the histories and cultural experiences of Indigenous Peoples across the globe.
- Investigating the growing network of cross-Indigenous exchange and efforts to mobilise international bodies (such as the United Nations) to enact positive change on local, national and international levels.
- Understanding histories of resistance and the emergence of contemporary Indigenous movements to reclaim and retain languages, cultural heritage and identities in an increasingly homogenised global environment.
- Investigating policies, programs and projects designed to address issues of disadvantage and social justice for Indigenous People.

## 1.6 Organisation of this Document

Two units of work containing six modules have been developed as a guide to address the teacher professional development and learning needs associated with Focus Areas 1.4 and 2.4. Each unit has a similar outline. There are guiding principles, recommended resources, teacher prompts and sample activities. The sample activities are a guide for the provider to build upon, noting that wherever possible activities should be locally based and involve teachers talking with appropriately knowledgeable Aboriginal and Torres Strait Islander people.

The units have been designed to be offered as a sequential learning program of study but each module can be developed as an independent professional development offering. The unifying aspect of each module is the use of themes. The unit of study for Focus Area 1.4 has the themes of: *Partnership with Parents/Caregivers and Communities; Critical Discernment; and Learners and Learning - Language, Literacy and Numeracy*. Please note in this document, literacy refers to English literacy.

The unit of study for Focus Area 2.4 has the themes of: Rights, Language, and Celebration. A teacher might like to focus on one theme as a depth study throughout their learning journey of a unit, or take a broader approach that examines the topic from the perspective of three themes. In the spirit of being suggestive, rather than prescriptive, these decisions will depend on the approach of the provider to the work and the professional development and learning needs of each teacher.

## 1.7 Approach to the Work

The rights of the world's Indigenous Peoples to control the education of their children are now more fully recognised under international law (see above discussion; see also, for example, discussion of International Labour Organization (ILO) No.169 by Ma Rhea and Anderson, (2011). As discussed above, this work is offered as a way forward in the professional development of Australia's teachers that recognises the need to include Aboriginal and Torres Strait Islander Peoples in the education of their children. In this spirit, and based in a rights approach, it is recommended that the units of work and all modules have a notional balance of 70:30 which would provide opportunity for Aboriginal and Torres Strait people to be centrally involved in the pedagogic and curriculum design, delivery, resource selection, assessment and evaluation of successful teacher learning. Again, this should not be interpreted as a prescriptive measure but one that ensures that within a formal learning program that teachers are expected to engage with Aboriginal and Torres Strait Islander people in the development of their professional skills and knowledge.

## 1.8 Recommended Resources

The recommended resources have been provided to accompany each module. However, it is important to note that these are only a guide and it is strongly advised that providers work in partnership with knowledgeable Aboriginal and Torres Strait Islander people to ensure that the resources and perspectives being taken by a teacher are culturally appropriate.

There is a wide range of internet and other resources available in this area. It is the view of the collaborators in this project that there are sources of information that are reliable and many that are not. Teachers report being confused as to the reliability of resources and this issue is only going to become more pressing as the demand for materials that reflect Aboriginal and Torres Strait Islander perspectives increases with the transition to the Australian Curriculum. It is strongly recommend that teachers are directed towards reliable organisations such as the Australian Institute for Aboriginal and Torres Strait Islander Studies, What Works, Dare to Lead, and the State and Territory Departments of Education websites rather than simply undertaking a general internet search for information.

In addition to recommended resources this document provides an annotated resource list. Providers should note that the annotations are from a range of sources including the resource authors themselves and other commentators. Please note that at the time of writing these links were active.

## 1.9 Suggested Teacher Prompts and Activities

The activities have been designed to acknowledge each teacher's own professional learning journey and that teachers learn best by experiencing and studying; doing and reflecting and by collaborating with other teachers and learning with mentors. The prompts and activities have also been developed to extend teachers networks, mentors and partnerships with State and Territory Indigenous Education Consultative Bodies and enter into partnerships with Aboriginal and Torres Strait Islander people throughout the whole educational process (Evans, 2012).

While there are examples of prompts and questions to assist teachers to critically question, wherever possible teachers should be encouraged to construct their own questions and needs for research that are relevant and valid in their own local contexts and communities (Cochran-Smith and Lytle, 1993, p. 63) and most importantly the students in their class. As research data suggests 'that within the context of Indigenous education access, participation and achievement, most Aboriginal and Torres Strait Island students consider the teacher-student relationship to be the critical issue for them' (Herbert, 2012, p.45).

## 1.10 Assessment

Each module has suggested activities that might assist teachers to demonstrate their proficiency.

Across both units it is suggested for teachers to maintain a professional journal to document their learning throughout their studies.

At the completion of the unit it is suggested a self-assessment survey and a peer- assessment with a community member observation of a lesson could be conducted.

The nature of assessment will relate to the nature of the professional development provided. For example, it will be different for an academic award than for 'just in time professional learning'.



## 2. Contributors

This project involved a collaboration of partners across a range of organisations.

### University Partners

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## 3. Teacher Professional Development in Aboriginal and Torres Strait Islander Education

### 3.1 Focus Area 1.4: Strategies for teaching Aboriginal and Torres Strait Islander students

**At Graduate Level that a teacher can:**

- Demonstrate broad knowledge and understanding of the impact of culture, cultural identity and linguistic background on the education of students from Aboriginal and Torres Strait Islander backgrounds.

**At Proficient Level that a teacher can:**

- Design and implement effective teaching strategies that are responsive to the local community and cultural setting, linguistic background and histories of Aboriginal and Torres Strait Islander students.

### 3.2 The Modules

This series of six modules has been developed to enable all Australian teachers to develop their cultural competence and professional skills and knowledge about strategies for teaching Aboriginal and Torres Strait Islander students to a proficient standard.

The modules have been largely designed as a developmental sequence for professional learning, building from the individual teacher's personal/professional knowledge and awareness of self and their school community through to knowledge and awareness of curriculum and pedagogy within the broader profession and system. Modules can also be taken individually depending on the existing knowledge and experience of individuals and school staffs.

### 3.3 Key Themes

Three key themes underpin the Unit for Focus Area 1.4 curriculum design:

#### 3.3.1 Partnerships with Parents/Caregivers and Community

Forming strong learning partnerships with multiple stakeholders is viewed as central to the work of teachers. Developing supportive relationships between the teacher, parents and caregivers, school and the local Aboriginal and Torres Strait Islander communities are key to improving the educational attainment of all Aboriginal and Torres Strait Islander students. Likewise, building both a broad community of reflective practitioners and developing teaching and learning activities that are responsive to the local community and context are essential to designing effective teaching strategies for learners.

#### 3.3.2 Critical Discernment

Supporting and informing teachers to consider and select culturally appropriate resources and activities for their students' learning as well as engaging with colleagues to transform Indigenous Education is vital. Racism exists within many publications and practices, and teachers need to be skilled and knowledgeable about the ways in which they need to critically read, reflect and select materials and strategies in their classrooms. Critical discernment for teachers implies not just the capacity to select or develop rich, enabling and culturally respectful content and pedagogical skills but also the capacity to develop the resilience needed to break cycles of disadvantage or deficit thinking.

#### 3.3.3 Learners and Learning - Language, Literacy and Numeracy

Literacy and Numeracy are key curriculum areas that often require teachers to create meaningful connections for Aboriginal and Torres Strait Islander students that are based on valuing Indigenous Peoples, languages, knowledges and cultures. Personalised Learning Plans are recommended as an important strategy to address learning needs.

#### 3.3.4 The Modules

The modules are:

- **Module 1:** Understanding myself as a teacher
- **Module 2:** Understanding cultural competence in teaching practice
- **Module 3:** Understanding learners & learning
- **Module 4:** Developing culturally responsive curriculum
- **Module 5:** Creating effective learning experiences
- **Module 6:** Connecting through the profession to schools and community

## 3.4 Guiding Notes, Activities and Resources

### Recommended General Resources

#### 3.4.1 Books

Beresford, Q., Partington, G., & Gower, G. (Eds.). (2012). *Reform & Resistance in Aboriginal Education*. Crawley, WA: UWA Press.

Brock, P. (1993). *Outback Ghettos. Aborigines, Institutionalisation, and Survival*. Melbourne: Cambridge University Press.

Burridge, N., Whalen, F & Vaughan (Eds.). (2012). *Indigenous Education: A learning journey for teachers, Schools and Communities*. Amsterdam: Sense Publications

Chesterman, J., & Galligan, B. (Eds.). (1999). *Defining Australian Citizenship*. Melbourne: Melbourne University Press.

Cowlshaw, G. (2009). *The City's Outback*. Sydney, University of New South Wales Press Ltd.

Eckermann, A, Dowd, T, Chong, E, Nixon, L, Gray, R & Johnson, S. (2010). *Binan Goonj: Bridging Cultures in Aboriginal Health*, (3rd ed.). Melbourne: Elsevier Australia (a division of Reed International Books Australia Pty. Ltd.).

Gale, P. (2005). *The Politics of Fear: Lighting the Wik*. Sydney, Pearson Education Australia.

Gilbert, K. (1973). *Because A White Man'll Never Do it*. Sydney: Angus & Robertson.

Haebich, A. (1992). *For Their Own Good: Aborigines and Government in the South West of Western Australia 1900-1940*. Perth: University of Western Australia

Harrison, N. (2011). *Teaching and Learning in Aboriginal Education*. London: Oxford University Press

Price, K (Ed). (2012). *Aboriginal and Torres Strait Islander Education: An introduction for the teaching profession*. London: Cambridge University Press.

### 3.4.2 Policy Reports and Studies

Aboriginal and Torres Strait Islander Education Action Plan (ATSIEAP) 2010-2014: Leadership, quality teaching and workforce development, Actions 33-44 retrieved from <http://deewr.gov.au/aboriginal-and-torres-strait-islander-education-action-plan-2010-2014>

DEET. (1995). National Review of Education for Aboriginal and Torres Strait Islander Peoples - Final Report. Canberra: AGPS.

National Study on the successful Transition of Indigenous Students to School (2008) retrieved from <http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/SuccessfulTransition.pdf>

The core aspects from The Melbourne Declaration on Educational Goals for Young Australians (MCEECDYA, 2008) related to teaching Indigenous knowledge and perspectives retrieved from [http://www.mceetya.edu.au/mceecdya/melbourne\\_declaration,25979.html](http://www.mceetya.edu.au/mceecdya/melbourne_declaration,25979.html)

United Nations Declaration on the Rights of Indigenous People (March 2008) retrieved from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

### 3.4.3 Websites

What works available at <http://www.whatworks.edu.au>

Dare to Lead available at <http://www.daretolead.edu.au/>

Stronger Smarter Institute available at <http://www.strongersmarter.qut.edu.au/>

Aboriginal and Torres Strait Islander Studies available at <http://www.aiatsis.gov.au/>

### 3.4.4 Journals

The Australian Journal of Indigenous Education available at <http://www.atsis.uq.edu.au/ajie/>

Asia-Pacific Journal of Teacher Education available at <http://www.tandfonline.com/>

## 4. Module 1: Understanding Myself as a Teacher

### 4.1 Content Summary

This module is designed to enable teachers to firstly develop their own personal and professional cultural competence awareness and knowledge through self-reflection and questioning. The activities outlined seek to enable teachers to explore their own culture so they can better respect and appreciate all cultures and develop a better understanding of Aboriginal and Torres Strait Islander Education; extend their own professional learning network so as to develop responsive strategies; and build partnerships to include a broader range of education stakeholders.

- Teachers will identify their own personal/professional knowledge systems and understanding of Aboriginal and Torres Strait Islander education.
- Teachers will identify their own professional learning network and identify new and extended key education stakeholders in their school community.
- Teachers will develop their own professional learning plan to develop their teaching and learning knowledge and pedagogical practice to meet Focus Area 1.4.

### 4.2 Key Teacher Professional Learning Prompts/ Reflective Questions

- What is your own culture and history?
- What do you think a 'knowledge system' is? How and where have you derived your knowledge system and how does it differ from that of other people you know?
- Examine your social environment: how would you describe your family, friends and peers including their beliefs, attitudes and core values?
- What skills do you possess that enable you to connect with others? How do you relate and communicate with others? How do other people relate and communicate to you?
- Explain what resilience, independence, security, safety means to you.
- Have you worked in different school contexts?
- Identify the strengths and weaknesses that are likely to influence what you can offer as a person, and as a teacher, to the students and community in different social contexts.
- How would you evaluate yourself as a teacher (professional person) in light of your personal experiences and knowledge of Aboriginal and Torres Strait Islander education?

- What understanding do you have of Aboriginal and Torres Strait Islander cultures in the community you live in? How can you increase your knowledge of Aboriginal and Torres Strait Islander communities and cultures?
- Who are your current mentors? Where do you generally get advice from or a listening ear? Who do you think could mentor you in your role as a teacher of Aboriginal and Torres Strait Islander children and in your role as a teacher about Aboriginal and Torres Strait Islander perspectives?

## 4.3 Focussed Themes and Activities

### 4.3.1 Activity One

Using the resource “Working with Aboriginal communities – A guide to community consultation” available at <http://ab-ed.boardofstudies.nsw.edu.au/files/working-with-aboriginal-communities.pdf> describe how you might engage with the Aboriginal and Torres Strait Islander community in your school community area to facilitate stronger ties with teaching and learning for Aboriginal and Torres Strait Islander and non-Indigenous students in your selected teaching area.

### 4.3.2 Activity Two

Research - What is a knowledge system? What are the knowledge systems to which you relate? What are the similarities and differences in human knowledge systems? Indonesian, Japanese, Malay, Chinese, Italian, French, German, Aboriginal, Torres Strait Islander knowledge systems?

Construct a model of the key elements of the knowledge systems in which you are embedded. Include core values, beliefs and practices. What knowledge is of most importance in your society, and what ways of learning that knowledge predominate?

Read: *The Cultural Interface* by Martin Nakata

How might Aboriginal and Torres Strait Islander knowledge systems differ from region to region?

Identify the similarities and differences that exist between Western knowledge systems, other knowledge systems to which you have access and Aboriginal and Torres Strait Islander knowledge systems?

Discuss - How will this new knowledge impact on you as a practising teacher?

### 4.3.3 Activity Three

Read: [http://humanrights.gov.au/social\\_justice/nt\\_report/ntreport08/pdf/chap7.pdf](http://humanrights.gov.au/social_justice/nt_report/ntreport08/pdf/chap7.pdf) and discuss this with your colleagues. What comments and questions arise for you as you read and reflect?



## 4.4 Recommendations for Assessment Activities

- Engage in discussion with someone from a different socio-cultural and linguistic background to identify the differences between your values, beliefs, ways of knowing and essential knowledge.
- Develop your own personal/professional learning plan to identify what professional learning you need to develop your knowledge of different knowledge systems and who you will need to work with to develop your proficiency.
- Identify and speak to three Aboriginal and Torres Strait Islander local 'community' as mentors to assist you to extend your knowledge and network of professional learning.

## 4.5 Useful Resources

Arber, R. (2008). *An-Other identity: Race, ethnicity & education in globalised times*. Springer Academic Publishers.

Beresford, Q., Partington, G., & Gower, G. (Eds.). (2012). *Reform & Resistance in Aboriginal Education*. Crawley, WA: UWA Press.

Brown, A., Cervero, R. & Johnson-Bailey, J. (2000). Making the invisible visible: race, gender & teaching in adult education. *Adult Education Quarterly*, 50 (4), 237-288.

Dovidio, J., Kwakami, K. & Gaertner, S. (2002). Implicit and explicit prejudice and interracial interaction. *Journal of Personality and Social Psychology*. 82 (1), 62-68.

Harrison, N. & Greenfield, M. (2011). Relationship to place: positioning Aboriginal knowledge and perspectives in classroom pedagogies. *Critical Studies in Education*, 52(1), 65-76.

Herbert, J. (Ed.). (2002). "Learning Journeys – Indigenous Teachers Sharing their Success Stories." JCU, Townsville.

McGinty, S. (Ed.). (2002). "Sharing Success: An Indigenous Perspective". Melbourne, Common Ground, 2002.

Langton, M. and Ma Rhea, Z. (2009). 'The right to the good life: indigenous education and the ladder to prosperity' in H. Sykes, (Ed) *Perspectives*. Sydney, Australia: Future Leaders, pp. 95–119.

Nakata, M. (2007). *The Cultural Interface*. *The Australian Journal of Indigenous Education*, 36.

National Study on the successful Transition of Indigenous Students to School (2008). Retrieved from <http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/SuccessfulTransition.pdf>

Reid, J. & Santoro, N. (2006). 'Cinders in snow? Aboriginal teacher identities in Australian Schools', *Asia-Pacific Journal of Teacher Education*, 34(2), 7-18

Santoro, N. (2009). Teaching in culturally diverse contexts: what knowledge about 'self' and 'others' do teachers need? *Journal of Education for Teaching*, 35(1), 33-45.

Santoro, N. & Reid, J. (2006). 'All things to all people: Indigenous Teachers in the Australian teaching profession.' *European Journal of Teacher Education*. Special Issue: Diversity in the Teaching Profession and Teacher Education for Diversity. 29(3), 287-303.

## 5. Module 2: Understanding cultural competence in teaching practice

### 5.1 Content Summary

This module is designed to enable teachers to develop as culturally competent education teachers. Teachers need to view themselves as life-long learners. This module will assist teachers to better understand the underpinning knowledge's that contribute to Aboriginal and Torres Strait Islander ways of living and being and, therefore, the implications for teaching and learning.

- Teachers will learn how to involve Aboriginal and Torres Strait Islander community leaders in decisions made in their schools.
- Teachers will be able to critically appraise material presented about Aboriginal and Torres Strait Islander people, determining the perspective being taken on the material.
- Teachers will become sensitive to selecting resources that are appropriate to the immediate Aboriginal and Torres Strait Islander community understanding that some materials are culturally biased.

### 5.2 Key Teacher Professional Learning Prompts/Questions

- What stories exist in relation to your local Aboriginal and Torres Strait Islander traditions, histories, past events, present and future events? How can you relate some of this knowledge to your classroom practices? How does this impact you as a teacher and as a community member?
- What is the local language and how far does it extend? What other language groups exist? What do you need to know about the local language, its usage, appropriateness and key terminologies, so that you can liaise and work with Aboriginal and Torres Strait Islander students, families and community members and students successfully?
- What do you need to know about the local Aboriginal and Torres Strait Islander family structures? How do such structures impact on planning for the classroom, as well as teaching and learning activities?
- What influence does an understanding of the connections between land, families, stories and language have on teaching Aboriginal and Torres Strait Islander students? What significant events have occurred on and around your community over the years? What plans exist for its future? Why is this important for you to know?
- Who are the key Aboriginal and Torres Strait Islander people within this community?
- What roles are undertaken by Elders, men, women, aunts, and uncles? Where do you, as a teacher and as a community member, learn about this information?

## 5.3 Focused Themes and Activities

### 5.3.1 Activity One

Read and discuss with colleagues: A model of More Culturally inclusive and Educationally Effective Schools available at [http://www.mceetya.edu.au/verve/resources/model\\_file.pdf](http://www.mceetya.edu.au/verve/resources/model_file.pdf)

### 5.3.2 Activity Two

Conduct an audit with your local community Aboriginal and Torres Strait Islander Officer or equivalent knowledgeable person of the learning resources in your classroom/school.

### 5.3.3 Activity Three

Read and discuss the Occasional paper by Thelma Perso: 'Cultural Competence' and the Australian Professional Standards for Teachers.

## 5.4 Recommendations for Assessment Activities

Document your own teaching philosophy of what you now understand the term 'cultural competency' to mean and how you will promote inclusiveness and diversity in your teaching practice.

## 5.5 Useful Resources

Beresford, Q., Partington, G., & Gower, G. (Eds.). (2012). Reform & Resistance in Aboriginal Education. Crawley, WA, UWA Press.

DOCS. (2009). Working with Aboriginal people and Communities: A Resource Guide [http://www.community.nsw.gov.au/docswr/\\_assets/main/documents/working\\_with\\_aboriginal.pdf](http://www.community.nsw.gov.au/docswr/_assets/main/documents/working_with_aboriginal.pdf)

He, Y. & Cooper, J. (2009). The ABCs for pre-service teachers Cultural Competency Development. Teaching Education 20 (3): 305-322.

MCEETYA Taskforce on Indigenous Education. (June 2001). Effective Learning Issues for Indigenous Children Aged 0-8 Years – Discussion Paper.

MCEETYA. (2000). A model of More Culturally inclusive and Educationally Effective Schools. [http://www.mceetya.edu.au/verve/\\_resources/model\\_file.pdf](http://www.mceetya.edu.au/verve/_resources/model_file.pdf)

National Curriculum Services. (2009). Conversations>relationships>partnerships: A resource for the community. Melbourne: Commonwealth of Australia. [http://www.whatworks.edu.au/upload/1251420821313\\_file\\_ConversationsSchoolstaff.pdf](http://www.whatworks.edu.au/upload/1251420821313_file_ConversationsSchoolstaff.pdf)

Perso, T. & Centre for Strategic Education (Vic.). (2012). 'Cultural competence' and National Professional Standards for Teachers. East Melbourne, Vic., Centre for Strategic Education.

Russell, E. (2000). A is for Aunty, Sydney: ABC Books.

## 6. Module 3: Understanding Learners and Learning

### 6.1 Content Summary

This module encourages teachers to learn about effective teaching and learning strategies in the context of Aboriginal and Torres Strait Islander educational access, participation and achievement. Teachers will be better prepared to communicate effectively with a range of Education stakeholders. Teachers will be better prepared to build activities that reflect and value Aboriginal and Torres Strait Islander people, languages, knowledge's and cultures.

- Teachers will understand the role of the Aboriginal and Torres Strait Islander community in the success of the school and student achievement levels.
- Teachers will understand the implications for learning of the physical, mental, social and emotional issues that may face Aboriginal and Torres Strait Islander students.
- Teachers will develop Personalised Learning Plans.

### 6.2 Key Teacher Professional Learning Prompts/Questions

- Where do your teaching methods lie on the spectrum between teacher directed and student initiated forms of instruction? How can you facilitate more student initiated instruction in your classroom?
- How do you identify risk factors in individual students and what resources can you use to reduce these risks?
- How do you cater for the individual needs of Aboriginal and Torres Strait Islander students?
- How can you make Aboriginal and Torres Strait Islander students more confident and comfortable in the learning environment you create?
- How can you develop a Personalised Learning Plan for each student?
- How can you make your Literacy and Numeracy strategies more relevant for Aboriginal and Torres Strait Islander students?

## 6.3 Focused Themes and Activities

### 6.3.1 Activity One

Discuss with your colleagues how you can build from students' home languages where Australian English is a second or further language.

### 6.3.2 Activity Two

Develop in partnership with your local community mentor a learning unit/sequence to teach about the cultures of Aboriginal and Torres Strait Islander Peoples. Please note that this does not mean that as a teacher you are teaching Aboriginal and Torres Strait Islander children their culture.

### 6.3.3 Activity Three

Regardless of what grade you are teaching, examine what early strategies are effective in promoting readiness to school.

## 6.4 Recommendations for Assessment Strategies

- Use the Personalised Learning Plan resource available at: <http://www.deewr.gov.au/Indigenous/Schooling/Documents/PersonalisedLearningPlan.pdf>
- Develop a Personalised Learning Plan with your students and, importantly, their families – demonstrating that you are catering to their preferred learning styles, learning strengths and learning needs focus.
- Develop (preferably with a community mentor, Aboriginal and Torres Strait Islander Education Officer or equivalent knowledgeable person) a lesson/learning experience plan in a key learning area that demonstrates how you have incorporated Aboriginal and Torres Strait Islander perspectives.

## 6.5 Useful Resources

Department of Education Western Australia. (n.d). Aboriginal Education. Retrieved from <http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/apac/implementing-apac/teaching-aboriginal-students/?oid=Category-id-9196669>

ACER- (n.d) Indigenous Education. Retrieved December 16, 2012, from [http://research.acer.edu.au/indigenous\\_education/11/](http://research.acer.edu.au/indigenous_education/11/)

Classroom management [http://www.det.nt.gov.au/\\_\\_data/assets/pdf\\_file/0015/5253/strategies\\_for\\_Indig\\_learners.pdf](http://www.det.nt.gov.au/__data/assets/pdf_file/0015/5253/strategies_for_Indig_learners.pdf)

DEEWR (n.d.). Personalised Learning Plans. Retrieved from <http://deewr.gov.au/personalised-learning-plans-aboriginal-and-torres-strait-islander-students>

Queensland Government (n.d.) Embedding Aboriginal and Torres Strait Islander

Perspectives in Schools: A guide for school learning communities. Retrieved from [http://deta.qld.gov.au/indigenous/pdfs/eatsips\\_brochure.pdf](http://deta.qld.gov.au/indigenous/pdfs/eatsips_brochure.pdf)

Keddie, A. (2012). Educating for diversity and social justice. New York: Routledge

Purdie, N., Milgate, G. & Bell, H. (Eds). (2011). In 'Two way teaching and learning: toward culturally reflective and relevant education' pages 3-10. Melbourne: ACER Press.

Boylan, C. & Wallace, A. (2009). Engaging with Learnscapes: Connecting community and school. Retrieved from [http://researchoutput.csu.edu.au/R/?func=dbin-jump-full&object\\_id=11787&local\\_base=GEN01-CSU01](http://researchoutput.csu.edu.au/R/?func=dbin-jump-full&object_id=11787&local_base=GEN01-CSU01)

DEEWR. (2008). A study of best practice in the teaching of Indigenous culture in Australian schools: Final report. Vision Network Pty Ltd. Retrieved from <http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/StudyBestPracticeTeaching.pdf>

Herbert, J. (2000). "Getting to the Heart of the Matter: The Importance of the Aboriginal Community Voice in Education" in Queensland Journal of Educational Research, 16 (2).

Reid, J., Simpson, T. & Zundans, L. (2005). Gathering no moss? Examining discourses of exclusion for remote and Indigenous students, Education in rural Australia, 21-30.

Santoro, N., Reid, J., Crawford, L., Simpson, L. (2011). Teaching Indigenous Children: Listening to and Learning from Indigenous Teachers. Australian Journal of Teacher Education.

MCEETYA Taskforce on Indigenous Education. (2001). Effective Learning Issues for Indigenous Children Aged 0-8 Years – Discussion Paper. June.

MCEETYA Taskforce on Indigenous Education. (2000). A model of more Culturally Inclusive and Educationally Effective Schools. [http://www.mceecdya.edu.au/verve/\\_resources/model\\_file.pdf](http://www.mceecdya.edu.au/verve/_resources/model_file.pdf)

## 7. Module 4: Developing culturally responsive curriculum

### 7.1 Content Summary

This module has been developed to assist teachers with designing and implementing a teaching program that is based on valuing Aboriginal and Torres Strait Islander Peoples' knowledges and cultures. Teachers will be able to explore different ways to teach the curriculum that best utilises Aboriginal and Torres Strait Islander knowledges.

- Teachers will write teaching and learning activities that are relevant to particular Aboriginal and Torres Strait Islander communities. It is suggested that these activities could be developed in cooperation with an Aboriginal and Torres Strait Islander Education Officer, or equivalent knowledgeable person.
- Teachers will be able to identify ways that they can incorporate Aboriginal and Torres Strait Islander perspectives across the curriculum.
- Teachers will develop skills that will enable them to develop an Aboriginal and Torres Strait Islander centric view of the curriculum, which will assist them to address the requirements of the Australian curriculum.

### 7.2 Key Teacher Professional Learning Prompts/Questions

- How can you achieve the targets established in the National Curriculum to suit all students?
- What forms of assessment enable you to be more inclusive of diverse Aboriginal and Torres Strait Islander students' skills and abilities?
- What themes/topics can be developed across the curriculum to enable the presentation of Aboriginal and Torres Strait Islander perspectives?
- What transitional arrangements can you make for Aboriginal and Torres Strait Islander students entering school for the first time so that they encounter the curriculum in familiar and reassuring ways? What activities facilitate such transition?



## 7.3 Focused Themes and Activities

### 7.3.1 Activity One

Identify positive government curriculum policy directions and actions that bridge the educational divide between Aboriginal and Torres Strait Islander people and non-Indigenous people. See for example, [http://www.mceecdya.edu.au/verve/\\_resources/a10-0945\\_ieap\\_web\\_version\\_final2.pdf](http://www.mceecdya.edu.au/verve/_resources/a10-0945_ieap_web_version_final2.pdf)

### 7.3.2 Activity Two

Read: <http://www.curriculumsupport.education.nsw.gov.au/schoollibraries/assets/pdf/aboriginalresourceguide.pdf>

This document provides useful information to guide you when considering the appropriateness of resources and materials and recognising racism in materials.

Investigate and discuss other such criteria and guidelines.

### 7.3.3 Activity Three

Listen to Chris Sarra's response to Aboriginal and Torres Strait Islander perspectives in the Australian Curriculum. His audio interview is available at <http://www.mediafire.com/?yeg53jzm2z>. A hardcopy available at <http://chrissarra.wordpress.com/2010/03/01/response-to-indigenous-perspectives-in-acara-national-curriculum/>.

Discuss with colleagues: What are the key issues raised in this discussion?

## 7.4 Recommendations for Assessment Strategies

- Develop a literature based unit that embeds Aboriginal and Torres Strait Islander studies within your curriculum planning.
- Document in your teaching philosophy what are the appropriate criteria and guidelines for selecting learning resources that better promote inclusiveness and diversity.

## 7.5 Useful Resources

Aboriginal Perspectives across the Curriculum available at <http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/portal/>

Embedding Aboriginal and Torres Strait Islander Perspectives in schools available at [http://deta.qld.gov.au/indigenous/pdfs/eatsips\\_2011.pdf](http://deta.qld.gov.au/indigenous/pdfs/eatsips_2011.pdf)

Dare to Lead available at [http://www.daretolead.edu.au/PR\\_AE\\_PERSP\\_LINKS](http://www.daretolead.edu.au/PR_AE_PERSP_LINKS)

Living knowledge: Indigenous knowledge in science education available at [http://livingknowledge.anu.edu.au/html/educators/02\\_questions.htm](http://livingknowledge.anu.edu.au/html/educators/02_questions.htm)

Make It Count (Maths) available at <http://makeitcount.aamt.edu.au/Resources/Mathematics-Numeracy-education>

Ma Rhea, Z and Russell, L. 2012. 'The Invisible Hand of Pedagogy in Australian Indigenous Studies and Indigenous Education' in *Australian Journal of Indigenous Education*, pp. 18-25.

Purdie, N., Milgate, G. & Bell, H. (eds). (2011). 'Two way teaching and learning: toward culturally reflective and relevant education'. Melbourne: ACER Press, pp. 107-117

Reconciliation Australia available at <http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum---five-fast-facts>

Science available at <http://science.org.au/primaryconnections/indigenous/ip-curriculum.html>

## 8. Module 5: Creating effective learning experiences

### 8.1 Content Summary

This module has been designed to examine teaching techniques that enhance learning opportunities for Aboriginal and Torres Strait Islander students. This module will assist teachers to differentiate their teaching style, the content to meet the requirements of the curriculum, modes of delivery and assessment tasks to make them culturally appropriate for Aboriginal and Torres Strait Islander students. These techniques should also foster good relationships and communication with Aboriginal and Torres Strait Islander students and their families and promote participation in the school. Through professional learning, teachers will be able to access culturally appropriate material that enhances Aboriginal and Torres Strait Islander student achievement levels.

- Teachers will learn strategies that result in positive outcomes for Aboriginal and Torres Strait Islander students.
- Teachers will use positive classroom management strategies that foster an inclusive environment.
- Teachers will develop an array of teaching skills and styles that lead to greater Aboriginal and Torres Strait Islander student success in school.
- Teachers will understand the role of respectful relationships and good communication with Aboriginal and Torres Strait Islander students and their families in developing greater levels of participation in schools.

### 8.2 Key Teacher Professional Learning Prompts/Questions

- How is your classroom structured so that students are able to express differences in opinions, perspectives, experiences and understandings in a fair and non-discriminatory manner?
- What steps can you take to promote anti-racism in your classroom?
- What programs are available: to support students who have learning difficulties; for students who are bilingual learners or have English as a second or third language?
- How can you empower student success in school by ensuring they acquire skills that allow them to operate in multiple learning environments?
- What roles can the Aboriginal and Torres Strait Islander Education Officers have in your classroom? How can they contribute to designing the teaching and learning program, the development of curriculum content, teaching and learning strategies to use, collection and the assessment of resources or the use of community members/resources?

## 8.3 Focused Themes and Activities

### 8.3.1 Activity One

Read AIATSIS Discussion Paper Number 24 available at <http://www.aiatsis.gov.au/research/docs/dp/DP24.pdf>

Use this work to identify factors that can have an impact on teaching Aboriginal and Torres Strait Islander Studies effectively.

### 8.3.2 Activity Two

Choose a text (as appropriate to level and need) written/created by an Aboriginal or Torres Strait Islander author as the focus for a unit of work in your classroom. Beforehand, discuss the appropriateness of this text for your location with an appropriately knowledgeable Aboriginal or Torres Strait Islander person. Also discuss the appropriate ways to use the text within your lessons that will allow you to demonstrate your understanding of the cultures and traditions of your local area.

### 8.3.3 Activity Three

Plan a lesson with your Aboriginal and Torres Strait Islander Education Officer or equivalent knowledgeable person. Compare and contrast teaching approaches. Were there any similarities or differences in teaching styles? Discuss how you can further improve your teaching and create more inclusive learning experiences.

## 8.4 Recommendations for Assessment Strategies

Critically assess your current teaching and learning program. Determine what changes you need to make to your curriculum planning and what professional learning support you require to do so.

## 8.5 Useful Resources

Australian Council for Educational Research: <http://www.acer.edu.au/indigenous/general-indigenous/research-reports-conference-papers-and-resources1/>

Greenfield, M & Harrison, N., (2011). Relationship to Place: Positioning Aboriginal knowledge and perspectives in classroom pedagogies. *Critical Studies in Education*, 52 (1), 65-76. Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/17508487.2011.536513#preview>

Herbert, J. (2006). "Indigenous learners, language and identity: Implications for educators". In Cadman, K. & O'Regan, K. (Eds.). *Tales Out Of School: Identity and English language teaching* (pp. 72-85). Flinders Park SA: Digi-we-doo.

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4 Australian Institute for Teaching and School Leadership (AITSL) 35 of 116

Purdie, N., Milgate, G. & Bell, H. (eds) (2011). 'Two way teaching and learning: toward culturally reflective and relevant education'. Melbourne: ACER Press, pp. 107-117

Reconciliation Australia: <http://www.shareourpride.org.au/topics/respectful-relationships>

Reconciliation Australia: <http://www.shareourpride.org.au/topics/beyond-the-myths>

Simpson, J., Caffrey, J. & McConvell, P. (2009). *Gaps in Australia's Indigenous Language Policy: Dismantling bilingual education in the Northern Territory*.

## 9. Module 6: Connecting through the profession to schools and community

### 9.1 Content Summary

This module is designed to examine the principles and practices of successful community capacity building and what role the teacher can play in building meaningful relationships between parents and caregivers, school-community members, Elders and Aboriginal and Torres Strait Islander Education Officers. A well connected and culturally competent teacher is necessary in addressing the needs of all Aboriginal and Torres Strait Islander students. Teachers also need to critically reflect on their learning and view themselves as life-long learners aspiring to move beyond proficiency to becoming accomplished and lead teachers. This module will explore further the strategies that make successful schools and learning environments for Aboriginal and Torres Strait Islander students.

- Teachers will examine the various strategies that are deemed successful for school-community partnerships.
- Teachers will examine their professional learning journey in relation to how they can better improve their communication skills with a range of community members.
- Teachers will determine what strategies they could use to further enhance Aboriginal and Torres Strait Islander success at school.

### 9.2 Key Teacher Professional Learning Prompts/Questions

- What works in relation to building successful school-community partnerships?
- How can you build partnerships with your local community?
- How can you foster a learning partnership between yourself and the parents and caregivers of Aboriginal and Torres Strait Islander students in the school?
- How can you improve your own communication skills?
- What self-evaluation techniques can you utilise to assess your skills at teaching and working with Aboriginal and Torres Strait Islander students and staff?
- What self-reflective processes can you engage with to understand new experiences?

## 9.3 Focused Themes and Activities

### 9.3.1 Activity One

Go to the resource: Successful classrooms available at [http://www.daretolead.edu.au/STORY\\_Successful\\_Classrooms\\_Conference\\_report](http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_report)

Identify the factors that have contributed to these successful schools. What do you notice in terms of the approaches and strategies the various teachers have used to create these positive learning environments?

### 9.3.2 Activity Two

Investigate what role do Aboriginal and Torres Strait Islander community members currently play in education governance at your local school site. Discuss how you can improve current school engagement with the Aboriginal and Torres Strait Islander community.

### 9.3.3 Activity Three

Meet with the school's Aboriginal and Torres Strait Islander Education Officer or equivalent knowledgeable person and seek advice on strategies to promote greater communication between yourself and parents/caregivers in the community.

## 9.4 Recommendations for Assessment Strategies

- Setting your Professional Learning Goals. What are your immediate and longer term professional learning goals for you as a classroom teacher, and as a member of the broader school and community in order for you to continue to improve your skills and knowledge in the fields of Aboriginal and Torres Strait Islander Studies and Education?
- Prepare an action plan for future engagement with students and community so that you can optimize your positive experiences.

## 9.5 Useful Resources

Dare to Lead (n.d). Successful classrooms. Retrieved from [http://www.daretolead.edu.au/STORY\\_Successful\\_Classrooms\\_Conference\\_report](http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_report)

DOCS (2009). Working with Aboriginal people and communities: A resource guide. Retrieved from [http://www.community.nsw.gov.au/docswr/\\_assets/main/documents/working\\_with\\_aboriginal.pdf](http://www.community.nsw.gov.au/docswr/_assets/main/documents/working_with_aboriginal.pdf)

East Kenwick's Story. Retrieved from [http://www.daretolead.edu.au/STORY\\_East\\_Kenwick\\_PS](http://www.daretolead.edu.au/STORY_East_Kenwick_PS)

Ma Rhea, Z. 2011. Partnership for Improving Outcomes in Indigenous Education: Relationship or Business? *Journal of Education Policy*, 1-22. DOI:10.1080/02680939.2011.621030.

Ma Rhea, Z. and Atkinson, H. 2012 'Growing Understanding: Issues in Mainstream Education in Indigenous and Traditional Communities' in Hattam, R. et al. *Reconciliation and Pedagogy*, Routledge, pp. 155-172.

National Alliance for Remote Indigenous Schools (n.d). Professional Organisations. Retrieved from <http://www.naris.edu.au/>

National Curriculum Services. (2009). Conversations>relationships>partnerships: A resource for the community. Melbourne: Commonwealth of Australia. Retrieved from [http://www.whatworks.edu.au/upload/1251420821313\\_file\\_Conversationsschoolstaff.pdf](http://www.whatworks.edu.au/upload/1251420821313_file_Conversationsschoolstaff.pdf)

Sharing stories of successes. Retrieved from <http://www.shareourpride.org.au/topics/success-stories/indigenous-organisations>



## 10. Teacher Professional Development in Aboriginal and Torres Strait Islander Education

### Thinking about Standard 2 Focus Area 2.4

#### 10.1 Focus Area 2.4: Understand and respect Aboriginal and Torres Strait Islander people to promote reconciliation between Indigenous and non-Indigenous Australians

At Graduate Level that a teacher can:

- Demonstrate broad knowledge of, understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.

• At Proficient Level that a teacher can:

- Provide opportunities for students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.

#### 10.2 The Modules

This series of modules has been developed to enable Australian teachers to develop their professional skills and knowledge about Aboriginal and Torres Strait Islander Peoples in order to enable their students to develop understanding of and respect for Aboriginal and Torres Strait Islander histories, cultures and languages.

The modules have been designed for sequenced learning but would also be able to be offered by education services providers as stand-alone modules.

#### 10.3 Key Themes

Three key themes underpin the Unit for Focus Area 2.4 curriculum design:

##### 10.3.1 Rights

The rights of Aboriginal and Torres Strait Islander Peoples are sui generis rights. They derive from the fact that they are Australia's First Peoples. These rights are now recognised in Australia but this has not always been the case. In each module it is possible to focus the activities and learning on an aspect of Aboriginal and Torres Strait Islander rights that have been denied in the past through education, the impact that has been experienced in the denial of those rights and the approach that might need to be taken by a teacher to ameliorate previous denials of rights.

### **10.3.2 Language**

International and Australian research points to the strong connections between culture and language. Acknowledging the right of Aboriginal and Torres Strait Islander children to be educated in their mother tongue, as well as in Standard Australian English, can have a profound impact on children, families and communities. This theme encourages teachers to contemplate the impact of being allowed to speak ones' languages, or to be educated in ones' languages and to develop an approach to their teaching that might address this situation within their classroom, in their pedagogic practice and in their choice of curriculum materials. This focus would also encourage a teacher to begin to learn the Aboriginal or Torres Strait Islander languages of their location where this is still possible. Equally, it is also important to understand that metropolitan and rural Aboriginal and Torres Strait Islander students, while possibly not still speaking the languages of their grandparents or great grandparents continue to speak Englishes that are influenced by their home cultures. Teachers would need to familiarize themselves with, for example, Koori, Nyoonga, Nunga, Murri and Koorie Englishes and the ways that these are similar to or differ from standard Australian English.

### **10.3.3 Celebration**

Aboriginal and Torres Strait Islander people and communities have made significant contribution to the development of the Australian nation and there is much to celebrate. This theme encourages the teacher to learn about such contributions and to develop ways to celebrate Aboriginal and Torres Strait Islander Peoples' achievements locally, nationally and internationally.

### **10.3.4 The Modules**

The modules are:

- [Module 1](#): Protocols for Engagement
- [Module 2](#): Culture and Language
- [Module 3](#): Identity
- [Module 4](#): History Policies and Practices
- [Module 5](#): Aboriginal and Torres Strait Islander Societies: Cultural Diversity, Rights and Socio-Economic Justice
- [Module 6](#): Aboriginal and Torres Strait Islander Societies: Global Citizenship and Celebration

## 10.4 Guiding Notes, Activities and Resources

### Recommended General Resources

#### 10.4.1 Australian Focus

Aboriginal and Torres Strait Islander Affairs. (1992). Language and Culture – a matter of survival. Report of the Inquiry into Aboriginal and Torres Strait Islander Language Maintenance. Canberra, ACT: AGPS.

Altman, J. (2009). Beyond 'Closing the Gap': Valuing Diversity in Indigenous Australia. Retrieved from [http://www.mccaugheycentre.unimelb.edu.au/\\_\\_data/assets/pdf\\_file/0019/213418/Altman\\_2009.pdf](http://www.mccaugheycentre.unimelb.edu.au/__data/assets/pdf_file/0019/213418/Altman_2009.pdf)

Australian Human Rights Commission (2011) Social Justice and Human Rights for Aboriginal and Torres Strait Islander Peoples. Retrieved from [http://www.hreoc.gov.au/social\\_justice/info\\_sheet.html](http://www.hreoc.gov.au/social_justice/info_sheet.html)

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Bookshop

Gunstone, A. (2009) Unfinished Business: The Australian Formal Reconciliation Process (2nd Ed), Australian Scholarly Publishing, North Melbourne. Excerpt 286-303.

Human Rights and Equal Opportunity Commission. (1997). Bringing Them Home: report of the national inquiry into the separation of Aboriginal and Torres Strait Islander children from their families. Commonwealth of Australia, 26-37 and 71-90.

Keen, I., & Australian Institute of Aboriginal Studies (Eds), (1988). Being Black: Aboriginal cultures in settled Australia. Aboriginal Studies Press for Australian Institute of Aboriginal Studies, Canberra.

Kidd, R. (1997). The Way We Civilise, University of Queensland Press, St Lucia, 228-264.

Magabala Books

May, S. (1998). 'Language and Education Rights for Indigenous Peoples'. Language, Culture and Curriculum, 11(3), 272-96.

NSW AECG. (2011). Aboriginality and Identity – Perspectives, Practices and Policies.

Perkins, R., & Langton, M. (Eds). (2008). First Australians: an illustrated history, Melbourne University Publishing, Carlton, Victoria.

Reynolds, H. (1999) .Why weren't we told? A personal search for the truth about our history, Viking Penguin Books.

Pascoe, B. (2008). The Little Red, Yellow, Black Book: An introduction to Indigenous, Australia, AIATSIS.

Walsh, M., and Yallop, C. (Eds). (1993). Language and Culture in Aboriginal Australia. Aboriginal Studies Press. Retrieved from <http://www.aiatsis.gov.au/asp/aspbooks/languageculture.html>

#### 10.4.2 International Focus

Battiste, M., Henderson, J. (2000). Protecting Indigenous Knowledge and Heritage: A Global Challenge. Purich Publishing Ltd, Saskatchewan, Canada.

Donovan, V. (2008). Early consequences of European occupation. In *The Reality of a Dark History*, Arts Queensland, Brisbane, 95-123.

International Labour Organisation. (1989). Convention (No 169) Concerning Indigenous and Tribal Peoples in Independent Countries. Retrieved from <http://www1.umn.edu/humanrts/instree/r1citp.htm>

Simon, B.S. (2000). 'Global Steps to Local Empowerment in the Next Millennium: An Assessment of UNESCO's 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore'. Retrieved from <http://www.folklife.si.edu/resources/unesco/simon.htm>

UNESCO. 2001. Draft Declaration on Cultural Diversity at the 162nd session of the Executive Board – item 3.5., 2-12 October 2001 (162 EX/15, 162 EX/INF.7 and 162 EX/54). Retrieved from <http://unesdoc.unesco.org/images/0012/001234/123405e.pdf>

United Nations. (2008). Declaration on the Rights of Indigenous Peoples. Retrieved from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

United Nations. (2007). Frequently Asked Questions on the Declaration of the Rights of Indigenous Peoples. Retrieved from <http://www.un.org/esa/socdev/unpfii/documents/FAQsindigenousdeclaration.pdf>

United Nations. (1948). The Universal Declaration of Human Rights. Retrieved from <http://www.un.org/Overview/rights.html>

#### 10.4.3 General Websites

AIATSIS at <http://www.aiatsis.gov.au/>

ANTAR at <http://www.antar.org.au/>

First Australians resources available at <http://www.marcom.com.au>

Reconciliation Australia at <http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum--five-fast-facts>

#### 10.4.4 Journals

Australian Journal of Indigenous Education available at <http://www.atsis.uq.edu.au/ajie/>

Journal of Australian Indigenous Studies - by subscription <http://www.arts.monash.edu.au/jaii/>

Ngoonjook: A journal of Australian Indigenous Issues at <http://batchelorpress.com/catalog/ngoonjook>

#### 10.4.5 DVDs/Videos

Australia's Forgotten War Part 3. (1996) Sydney ABC-TV.

BabaKiueria [Video]

Panckhurst, H., Perkins, R. (2008) First Australians - New South Wales. Film and Television Office, Blackfella Films, Enhance TV, SBS-TV, Screen Australia, Screenwest (Organisation), South Australian Film Corporation.

Pilger, J. (1985). Secret Country [Video/DVD/Online]

Vote Yes for Aborigines. (2007). SBS TV [Video/DVD]

Without Prejudice: a story about Australians confronting Reconciliation. (2001). Bendigo: VEA [Video]

# 11. Module 1: Protocols for Engagement

## 11.1 Content Summary

This module focuses on making sure that teachers understand the protocols of engagement with Aboriginal and Torres Strait Islander Peoples. The most important thing to remember is that as a teacher, they are not teaching Aboriginal and Torres Strait Islander children their culture. Nor will they become an expert in Aboriginal and Torres Strait Islander culture. What they will develop are the skills and knowledge to affirm and celebrate the cultural identities of all of their Aboriginal and Torres Strait Islander students. A number of guiding principles will be introduced as foundational concepts that will be further developed in later modules.

## 11.2 Guiding Principles of this Module

1. Adopt the *Declaration on the Rights of Indigenous People* as the guiding framework for the development of a rights-based approach to teacher professional development in the Australian Professional Standards for Teachers.
2. Develop Partnerships:
  - School-Community Partnership Agreements: The Koorie Parent and Community Engagement Model (VAEAI – soon to be released)
  - Crossing Cultures: Community Partnerships (Education, Qld). Retrieved from <http://www.learningplace.com.au/deliver/content.asp?pid=44283>
  - What Works: The Work Program. Retrieved from <http://www.whatworks.edu.au/dbAction.do?cmd=displaySitePage1&subcmd=select&id=353>
3. Find reliable information about Aboriginal and Torres Strait Islander Peoples:
  - Traditional Owner Groups
  - Registered Aboriginal Parties – for example, in Victoria, see: <http://www.dpced.vic.gov.au/indigenous/aboriginal-heritage-council/registered-aboriginal-parties>
  - State and Local Aboriginal Education Consultative Groups e.g. IECBS, VAEAI, LAECGS
  - Aboriginal Education Workforce (different names in different states and territories)
  - Aboriginal Community Organisations and Co-operatives
4. Know what language to use.
5. Know when to do Acknowledgement of Country, Welcome to Country; and other Ceremonial Activities.

See for example, DEECD. (2010). *Welcome to Country and Acknowledgement of Country: A guide for Victorian Schools*. Retrieved from <http://www.eduweb.vic.gov.au/edulibrary/public/govrel/Policy/wannik/welcome-to-country-guide-lr.pdf>

- Who can perform a Welcome to Country - A Welcome to Country can only be given by an Aboriginal Traditional Owner of the land on which the event or meeting is taking place. The welcome is usually performed by an Elder and can also be made by a nominated person.
- Who can perform an Acknowledgement of Country – An Acknowledgement of Country can be given by any member of the community who wishes to pay their respects to the Aboriginal Traditional Owners of the land on which the event or meeting is taking place. The Acknowledgement of Country does not need to be an elaborate ceremony, simply a few words at the opening of a meeting, event or assembly.
- Examples of an Acknowledgement of Country – “I would like to acknowledge the [xxxx] People, the Traditional Owners of the land on which we are gathered and pay my respects to their Elders both past and present.”

or

- “I would like to acknowledge the Traditional Owners of the land on which we are gathered and pay my respects to their Elders both past and present.”

### 11.3 Focused Themes and Activities

In addition to the questions for you to think about, there will be some activities for you to do around focused themes that are common to all these modules. These themes are: *Rights, Language, and Celebration*. Some will be reviewed in the workshops but you can also do them in your own time at home. We have designed the activities with two pedagogical foci: first, to increase your content knowledge about Aboriginal and Torres Strait Islander issues (along with a film or DVD to view: see *Useful Resources* below) and second, to develop your personal and professional insight and skills into these same issues.

#### 11.3.1 Rights

Many protocols of engagement developed by Aboriginal and Torres Strait Islander communities over millennia that governed boundaries between communities were completely ignored by explorers and colonists. What was the basis for these people to ignore local protocols?

#### 11.3.2 Language

What are the protocols around the ownership of Aboriginal and Torres Strait Islander languages? Who should speak these languages? Who should teach these languages?

VCAA Aboriginal Languages, cultures and reclamation in Victorian schools: standards and protocols p – 10 (VELS). Retrieved from [http://www.vcaa.vic.edu.au/Pages/alcv/aboriginal\\_stds.aspx](http://www.vcaa.vic.edu.au/Pages/alcv/aboriginal_stds.aspx)

FATSIL. (2004). FATSIL Guide to Community Protocols for Indigenous Language Projects. Retrieved from <http://www.fatsilc.org.au/languages/fatsilc-protocols-guide>

<http://www.fatsilc.org.au/languages/fatsilc-protocols-guide/background-to-the-arts-law/protocols-guide>

Kaurna Warra Pintyandi (2003), a language group in South Australia, has developed a two-page document – *Kaurna Information Requests* – which clearly asserts the rights of the language owners and includes advice on protocols for naming e.g. properties and businesses using the Kaurna words.

The Ganai Yirruk-Tinnor Language Program provides all consultants to its program with *Guidelines for the Teaching of the Ganai/Kurnai Language Program in Preschools and Schools* (1995). This is a document introduced from the Ganai Language Reference Group and it helps to ensure that all Language matters are referred back to this group of Elders and community.

Members of Victorian Aboriginal communities have developed protocols and advice for teachers involved in implementing an Aboriginal languages program as part of the school curriculum. These protocols have been published in *Indigenous Languages of Victoria Revival and Reclamation. Victorian Certificate of Education Study* (Victorian Curriculum and Assessment Authority, 2004).

The Ara Irititja Project, a digital archive database, developed by the Pitjantjatjara Council for Pitjantjatjara and Yankunytjatjara people (Anangu) in WA, NT and SA, is developing a set of procedures all non-Anangu researchers must follow to access materials. This will include protocols relating to confidentiality, publication rights, copyright and intellectual property rights. Essentially the principle purpose of the project is to make historical and contemporary multimedia materials, including photos, movies, sound recordings, documents and artworks accessible to community members and to protect those materials for posterity. In addition to requiring approval for their research approach and context, non-Anangu researchers will need to demonstrate how their work will be of direct benefit to Anangu.

The introduction to the *NSW Aboriginal Languages K-10 Syllabus* and support documents (Board of Studies NSW 2003, 2004) clearly outline community consultation requirements in establishing and maintaining effective school language programs, as well as the importance of community control of those programs and cultural ownership of any teaching-learning materials which are produced in the course of implementing the programs.

The South Australian Department of Education and Children's Services (SA DECS) has developed a set of principles for departmental staff working with Aboriginal people to develop language materials.

The Indigenous Intellectual & Cultural Property Rights Position Paper (2003) includes advice about protocols, consultation and negotiation, copyright and contracts, student contributions to publications, considerations when publishing in various printed and electronic formats, use of published language materials. The SA DECS has also included one page of text, at the beginning of each of its Aboriginal Languages syllabus framework documents. This text uses the definition of Indigenous Heritage from *Our Culture: Our Future* (Janke 1998, p11) and it strongly affirms the rights of Aboriginal and Torres Strait Islander people as the owners of their cultural and intellectual heritage.



### 11.3.3 Celebration

What are some of the protocols for celebration in Aboriginal and Torres Strait Islander societies?

## 11.4 Questions for you to think about (an example)

- Do you know where your ancestors come from? The specific place? The general location? Is it information that is freely shared in your family or origin or kept hidden? Why?
- Do you maintain contact with your family? Do you identify with 'family' as an important part of your life? Who is your family?
- How long ago did your family of origin live a traditional or nomadic lifestyle? What do you know about those times? Are there any family members still alive who can remember such times?
- What memories do you have of your family/friends/school talking about Aboriginal and Torres Strait Islander Peoples or traditional people, culture, history?

## 11.5 Useful Resources

### 11.5.1 Readings

Australian Human Rights Commission (2011) Social Justice and Human Rights for Aboriginal and Torres Strait Islander Peoples. Retrieved from [http://www.hreoc.gov.au/social\\_justice/info\\_sheet.html](http://www.hreoc.gov.au/social_justice/info_sheet.html)

Herbert, J. (2000). "Getting to the heart of the matter: The importance of the Aboriginal voice in education". Queensland Journal of Educational Research, 16(2).

Herbert, J. (November 2010). "I can see you are listening to me but I wonder if you are really hearing what I'm saying?" Keynote at CSU Education 2010 Conference, Charles Sturt University. [www.csu.edu.au/](http://www.csu.edu.au/).

Herbert, J. (2008). Indigenous Australians visions of the future. Ngunjook: A Journal of Australian Indigenous Issues, 33.

Herbert, J. (2010). Indigenous studies: Tool for empowerment within the Academe. In L Henderson-Yates & D Oxenham (Eds). Indigenous studies, Indigenous Knowledge: Dialogue or Conflict in the Academy? AJIE, 39s.

Herbert, J. (2007). "The three "ps" – Partnerships, Pathways and Policies: real hope OR mere illusions?" Ngunjook: A journal of Australian Indigenous Issues, 31.

International Labour Organisation. (1989). Convention (No 169) Concerning Indigenous and Tribal Peoples in Independent Countries. Retrieved from <http://www1.umn.edu/humanrts/instreet/r1citp.htm>

McInerney, D.M., Fasoli, L., Stephenson, P., and Herbert, J. (2012). Building the future for remote Indigenous students in Australia: An examination of future goals, motivation, learning and achievement in cultural context. Psychology of Motivation: New Research. NOVA Press, USA.

### 11.5.2 Web Links

Indigenous Education Consultative Bodies

- ACT Aboriginal and Torres Strait Islander Education Consultative Group
- New South Wales: <http://www.aecg.nsw.edu.au/>
- Northern Territory: <http://www.ntiec.gov.au/>
- Queensland Indigenous Education Consultative Committee: <http://130.94.211.125/>
- South Australia: <http://www.saaetcb.org.au/>
- Victoria: <http://www.vaeai.org.au/>
- Western Australia: <http://www.aetcwa.org.au/staff>
- Tasmanian Aboriginal Corporation for Education

### Reconciliation Australia:

<http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum---five-fast-facts>

United Nations. (2008). Declaration on the Rights of Indigenous Peoples. Available from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

United Nations. (2007). Frequently Asked Questions on the Declaration of the Rights of Indigenous Peoples. Retrieved from <http://www.un.org/esa/socdev/unpfii/documents/FAQsindigenousdeclaration.pdf>

United Nations. (1948). The Universal Declaration of Human Rights. Available from: <http://www.un.org/Overview/rights.html>

UNESCO. 2001. Draft Declaration on Cultural Diversity at the 162nd session of the Executive Board – item 3.5., 2-12 October 2001 (162 EX/15, 162 EX/INF.7 and 162 EX/54). Retrieved from <http://unesdoc.unesco.org/images/0012/001234/123405e.pdf>

### 11.5.3 DVDs

Ronin Films at <http://www.roninfilms.com.au/>

## 12. Module 2: Culture and Language

### 12.1 Content Summary

Culture and language are aspects of human behaviour that are inextricably linked in learning to understand any culture. This module encourages teachers to learn about the diversity of cultures and their languages in Aboriginal and Torres Strait Islander Australia.

### 12.2 Guiding Principles of this Module

1. What is Culture?
2. Exploring Cultural Background
3. What is Kinship and why is it important?
4. What are the similarities and differences between Aboriginal cultures? Torres Strait Islander cultures? And between Australian Aboriginal and Torres Strait Islander cultures and non-Indigenous cultures?

### 12.3 Focused Themes and Activities

#### 12.3.1 Rights

What are Cultural Rights? How are they understood by Aboriginal and Torres Strait Islander People? Under Aboriginal law? Under Torres Strait Islander law? Under national and international law?

#### 12.3.2 Language

What is the relationship between Culture and Language?

Parliament (2012) Our Land Our Languages: Language Learning in Indigenous Communities. Retrieved from [http://www.aph.gov.au/Parliamentary\\_Business/Committees/House\\_of\\_Representatives\\_Committees?url=/atsia/languages2/report.htm](http://www.aph.gov.au/Parliamentary_Business/Committees/House_of_Representatives_Committees?url=/atsia/languages2/report.htm)

#### 12.3.3 Celebration

What are some of the cultural celebrations within Aboriginal and Torres Strait Islander communities?

#### National

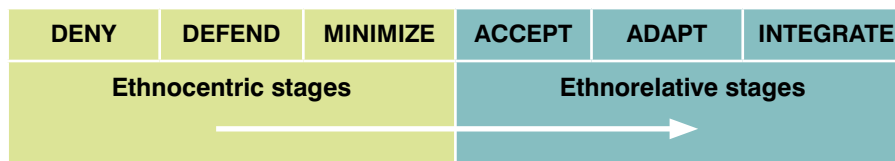
- NAIDOC formally celebrated in early July but at various dates within schools nationally to fit with school calendar
- National Sorry Day – 26th May
- Anniversary of the National Apology – 13th February
- National Reconciliation Week – 27th May-3rd June
- National Aboriginal and Torres Strait Islander Children's Day - 4th August

## Local

Each region and locality however has a variety of additional cultural celebrations. Research local celebrations and seek permission to celebrate in an appropriate way.

## 12.4 Questions for you to think about (an example)

### 12.4.1 Developing cultural sensitivity: a model<sup>1</sup>



**Ethnocentric:** using your own set of standards and customs to judge all people, often unconsciously.

**Ethnorelative:** the opposite of ethnocentric; refers to a person who is comfortable with many standards and customs and who can be effective interpersonally by adapting his/her behaviour and judgements.

These are the stages which Bennett identified. Have a look at some working examples below. Think in particular about yourself professionally. When confronted, how do you react?

#### DENY

*"Aborigines should not get any special treatment – we are all Australians."*

**Characteristics:** Few categories to notice differences. May attribute sub-human qualities to those from different cultures and regard them with extreme prejudice.

**Strategies:** Use non-threatening cultural awareness activities (ethnic luncheons, entertainment, travelogues, talks on history, exhibits). Purpose is to help people begin to recognise differences.

#### DEFEND

*"Traditional people just can't make the leap into the twenty-first century. Their culture will die out eventually – after all isn't that always what has happened through history?"*

**Characteristics:** Feel threatened. Denigrate the differences or create negative stereotypes. Promote one's own cultural superiority.

**Strategies:** Emphasise things that cultures have in common and what is "good" in all cultures. NOT appropriate at this stage to argue that cultures are not good or bad but just different. A few people may reverse and denigrate

<sup>1</sup> Adapted from Milton J. Bennett: "A Developmental Approach to Training for Intercultural Sensitivity," *International Journal of Intercultural Relations*, Vol. 10, pp 179-196, 1986.

members of their own group ("Racist Queenslanders," "The Ugly American"). Since focus on commonalities is the goal, look for examples of the "ugly" in other groups. Some people may want to slip back to Denial because on the surface it feels more comfortable than the 'Defend' stage.

### MINIMIZE

*"The best thing to do when meeting with an Aboriginal and Torres Strait Islander parent/student/colleague is just be yourself."*

**Characteristics:** Belief that cultural differences are just superficial; the basic qualities of being human will suffice. Western values of individuality, openness and honesty contribute to this view. Sometimes people with overseas experience find a haven in this stage – it sounds culturally sensitive and allows them to avoid feeling incompetent in the face of many cultural unknowns.

Moving into the next stage means shifting from an ethnocentric position that relies on simple principles to an ethnorelative stage where answers are not so clear.

**Strategies:** For Westerners, use simulation exercises, personal stories, "representatives" from other cultures (choose carefully) to show how behaviour can be interpreted differently. Acknowledge the normal discomfort people may feel.

### ACCEPT

*"I know my boss, a black woman, and I, a white male, have had different life experiences but we're learning how to work together."*

**Characteristics:** People enjoy recognising and exploring differences. They are fairly tolerant of ambiguity and are comfortable knowing there's no one right answer.

**Strategies:** Learning to respect differences distinguishes this stage from the previous one. Stress recognition and respect of behavioural differences. Focus on verbal and non-verbal intercultural communication styles. Encourage the view that what is different is also appropriate. Caution: moving too quickly to a discussion of values may be threatening and result in a move backward.

### ADAPT

*"Can you explain the differences in status between the Chinese and the Anglo students who were involved in the dispute?"*

**Characteristics:** People can intentionally shift their frame of reference (i.e. consider the question of status, important criteria in some cultures); they can "step into the other person's shoes." People in this stage may be called "multicultural." Note: some people can shift frames of reference but still hold an ethnocentric view.

**Strategies:** Provide opportunities for people to practice their new ability in face-to-face interaction, e.g., a task for partners from two different cultures, or a problem-solving session for a multicultural group. Relate activities to real-life situations.

## INTEGRATE

*"Sometimes I don't feel like I fit in anywhere" or "I found living with tribal people the most satisfying period of my life."*

**Characteristics:** Some people become so aware of the multiplicity of cultural ways they no longer can identify with any, and feel disturbed. At the other extreme, people readily adapt to many situations and are pleased with their identity.

**Strategies:** Key step: establish one's own "cultural core" or personal value system. Some people choose to become "mediators;" to help two cultures understand each other. As with all Ethnorelative Stages, Integration requires thought and effort.

## Debriefing

- Write down your reactions to these stages; relate the characteristics to experiences you have had to various sorts of difference and think about what strategies would help you.
- Then think about where you get your attitudes to difference.
- Do you think your reactions are biological, as some have argued, similar to the fight or flight response?
- Are some of your reactions conditioned by values, attitudes or behaviours of your immediate family members? Your extended family? Your friends? Your social circle? Your school? Your place of work?
- What do you think about some of the strategies suggested? Would they work for you in your classroom? In your place of work? In your private life?
- Write a list of things you want to try to become more aware of in your personal life and professional practice.

## 12.5 Useful Resources

### 12.5.1 Readings

Herbert, J. (2000). "Getting to the heart of the matter: The importance of the Aboriginal voice in education". Queensland Journal of Educational Research, 16(2).

Herbert, J. (2008). Indigenous Australians visions of the future. Ngoonjook: A journal of Australian Indigenous Issues, 33.

Herbert, J. (2006). Indigenous learners, language and identity: implications for educators" In Cadman, K. & O'Regan, K. (Eds), Tales out of school: Identity and English Language teaching (pp 72-85). Flinders Park SA: Digi-we-doo.

McInerney, D.M., Fasoli, L., Stephenson, P., and Herbert, J. (2012). Building the future for remote Indigenous students in Australia: An examination of future goals, motivation, learning and achievement in cultural context. Psychology of Motivation: New Research. NOVA Press, USA.

### 12.5.2 Readings about Culture and Language

Aboriginal and Torres Strait Islander Affairs. (1992). Language and Culture – a matter of survival. Report of the Inquiry into Aboriginal and Torres Strait Islander Language Maintenance. Canberra, ACT: AGPS. Chapter 5.

May, S. (1998). 'Language and Education Rights for Indigenous Peoples' Language, Culture and Curriculum, 11(3), 272-96.

Parliament (2012). Our Land Our Languages: Language Learning in Indigenous Communities. Retrieved from [http://www.aph.gov.au/Parliamentary\\_Business/Committees/House\\_of\\_Representatives\\_Committees?url=/atsia/languages2/report.htm](http://www.aph.gov.au/Parliamentary_Business/Committees/House_of_Representatives_Committees?url=/atsia/languages2/report.htm)

Ontario Ministry of Education (n.d). Curriculum in Native Languages. Retrieved from [www.edu.gov.on.ca/eng/curriculum/elementary/nativelang.html](http://www.edu.gov.on.ca/eng/curriculum/elementary/nativelang.html)

Simon, B.S. (2000). 'Global Steps to Local Empowerment in the Next Millennium: An Assessment of UNESCO's 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore'. Retrieved from <http://www.folklife.si.edu/resources/unesco/simon.htm>

SSABSA. (1996). Australia's Indigenous Languages. Senior Secondary Assessment board of South Australia

Te Reo Maori in English-medium schools community (n.d). Retrieved from <http://tereomaori.tki.org.nz/>

Walsh, M., Yallop, C. (Eds). (1993). Language and Culture in Aboriginal Australia. Aboriginal Studies Press. Retrieved from <http://www.aiatsis.gov.au/asp/aspbooks/languageculture.html>

### **12.5.3 DVDs**

Babakiueria. Available from [www.abcshop.com.au](http://www.abcshop.com.au)

Ten Canoes including The making of Ten Canoes. Retrieved from [http://australianetwork.com/guide/ep\\_00044185.htm](http://australianetwork.com/guide/ep_00044185.htm)

Ten Canoes: a Study Guide by Robert Lewis. Retrieved from <http://svc068.wic021v.server-web.com/tencanoes/makingtencanoes.pdf>



## 13. Module 3: Identity

### 13.1 Content Summary

Morgan (2011, p. 5) writes that 'The issue of Aboriginality and Identity is one of the most critical issues in contemporary Aboriginal affairs. Growing community concern and uncertainty about who is and who is not an Aboriginal and how Aboriginality is defined and determined, usually by non-Aboriginal people to serve non-Aboriginal purposes is a constant source of debate and dialogue in various community settings. He argues that the question of what constitutes Aboriginality and identity, as defined by non-Aboriginal people, is not new. History shows that from the earliest days of invasion and colonisation white people have grappled with the issue and constructed and applied definitions of Aboriginality to primarily serve their own purpose and to marginalize and oppress Aboriginal Peoples.'

### 13.2 Guiding Principles of this Module

#### 1. Examine Aboriginal and Torres Strait Islander understandings of identity

See for example: Bamblett, E. (2010). Gurranyin Borinya Cultural Enrichment Kit.

This kit is designed for all students to learn about Aboriginal Culture and heritage while at the same time completing activities to strengthen their own identity. The kit contains:

- A DVD of a corroboree of the Gurranyin Borinya story
- Teacher's notes and student activities
- The stage play: 'Daisy Chain'
- The children's adventure book: 'The Secret Stone'

#### 2. Examine the current definition of Aboriginality

See for example:

- [http://www.lawlink.nsw.gov.au/lawlink/adb/ll\\_adb.nsf/pages/adb\\_who](http://www.lawlink.nsw.gov.au/lawlink/adb/ll_adb.nsf/pages/adb_who)
- <http://www.alrc.gov.au/publications/36-kinship-and-identity/legal-definitions-aboriginality>
- [http://www.aph.gov.au/About\\_Parliament/Parliamentary\\_Departments/Parliamentary\\_Library/Publications\\_Archive/CIB/cib0203/03Cib10](http://www.aph.gov.au/About_Parliament/Parliamentary_Departments/Parliamentary_Library/Publications_Archive/CIB/cib0203/03Cib10)
- [http://www.workingwithatsi.info/content/gu\\_faq.htm](http://www.workingwithatsi.info/content/gu_faq.htm)

#### 3. Study the development of definitions of Aboriginality from colonisation through the eras of Protectionism, Assimilation, Welfare, Self-Determination and Reconciliation.

## 13.3 Focused Themes and Activities

### 13.3.1 Rights

The right to identify oneself is a foundational human right. Explore this in the local, national and international context.

### 13.3.2 Language

Identity and Language are inextricably bound. What is the consequence to your identity of being denied the right to speak your language?

### 13.3.3 Celebration

How is identity celebrated in Aboriginal and Torres Strait Islander families and communities?

## 13.4 Questions for you to think about

Work through the article by Peggy McIntosh (*White Privilege: Unpacking the Invisible Knapsack* by Peggy McIntosh). Read through her account and reflect on the observations that McIntosh has made. At first, you might feel uncomfortable with what she is talking about. Why is this, do you think? Maybe it makes you angry? Maybe you want to say, 'But I don't do this' or 'But things are different now'. Maybe you are right? Maybe you are wrong? If you are Black, you might be nodding and saying 'yep! This is how it is' or you might think things have changed now and it is not as bad as this in Australia?

We encourage you to at least consider what she discovered and try the activity yourself. See how many of her observations are true in your world. Keep a list of what you notice. Is it different in the USA to how things are in Australia? What have you noticed about these things in Australia? In another country where you have lived? Or visited? Do you think the colour of your skin makes a difference to how people relate to you? What is your identity as a non-Indigenous person living in Australia?

Explore the formation of your identity. What were some of the milestones within your culture? How has your identity shaped, supported, or inhibited your rights?

## 13.5 Useful Resources

McIntosh, P. White Privilege: Unpacking the Invisible Knapsack. Retrieved from <http://www.nymbp.org/reference/WhitePrivilege.pdf>

NSW AECG. (2011). Aboriginality and Identity – Perspectives, Practices and Policies

## 14. Module 4: History, Policies and Practices

### 14.1 Content Summary

Traditionally, teachers have not had good access to accounts by Aboriginal and Torres Strait Islander people of their experiences of schooling and education generally. Very little is kept in the written records. Slowly, resources are becoming available that will be good for your curriculum development as you establish your professional body of knowledge. In this module's work, we connect you with some of the history, policies and practices of education for Aboriginal and Torres Strait Islander children in Australia.

This module focuses on the attempts by colonial and subsequent governments to educate Aboriginal and Torres Strait Islander children, first through the establishment of missionary and private schools and later through the assimilation of Aboriginal and Torres Strait Islander children into mainstream state provided education. Examining the policies and practices associated with these efforts, analysis will be made of the patchy, often contradictory, and ineffective measure used to educate these children. You will be encouraged to develop your understanding of the various approaches that have been used and be able to identify what has worked and what has failed over the years.

### 14.2 Guiding Principles of this Module

1. Explore Aboriginal and Torres Strait Islander views on historical events, policies and practices.
2. Use the lens of education as a focus for studying the impact of historical policies and practices on Aboriginal and Torres Strait Islander children and their families and communities.
3. Trace the development of schooling for Aboriginal and Torres Strait Islander People from the local to the international. Understand the similarities and consequences of the modern education for the world's Indigenous Peoples.

Price, K. (2012). A brief history of Aboriginal and Torres Strait Islander education in Australia. *Aboriginal and Torres Strait Islander Education: An introduction for the Teaching Profession*, Cambridge University Press.

## 14.3 Focused Themes and Activities

### 14.3.1 Rights

The rights of Aboriginal and Torres Strait Islander Peoples and their treatment historically.

Behrendt, L. (2001) 'Indigenous self-determination: Rethinking the relationship between rights and economic development'. *UNSW Law Journal*, 24(3), 850-861.

### 14.3.2 Language

Study language policy in education in Australia as a specific example of the impact of policies and practices on Aboriginal and Torres Strait Islander people.

### 14.3.3 Celebration

Examine the growing international rights-based policy mechanisms for protecting Indigenous Peoples' rights and other forums such as the World Indigenous Peoples Conference on Education in their contribution to celebrating the now recognised sui generis rights of Indigenous Peoples.

## 14.4 Questions for you to think about (an example)

- How similar or different do you think your experience of school was when compared with the experience of other children growing up around you?
- And your parents? What can they tell you about this issue?
- And your grandparents? Do they have any stories to tell?
- If you are non-Indigenous, did your family have any involvement with the education of Aboriginal and Torres Strait Islander children? Were they missionaries? Were they teachers?
- If you are Aboriginal and Torres Strait Islander, how did your family experience schooling? Your parents? Your grandparents? Were they teachers? Missionaries?
- What are the stories your family tells about white man's education?

## 14.5 Activity

This module, the main focus will be to access information about the history of education of Aboriginal and Torres Strait Islander children. Please go to the public records in your town or state and find out what you can. For those based in main cities, there are excellent libraries and Aboriginal and Torres Strait Islander focused collections and organisations with materials about the history of education of Aboriginal and Torres Strait Islander children. You might know of a local history that is relevant. Even better, if you are able to talk with an Aboriginal or Torres Strait Islander person about their family's experiences of mainstream education in your location it would provide invaluable insight into the issues that have historically faced Aboriginal and Torres Strait Islander people, issues that continue to impact the provision of education services to Aboriginal and Torres Strait Islander children.

## 14.6 Useful Resources

### 14.6.1 Readings

Lippmann, L. (1991). *Generation of Resistance: Aborigines demand justice*. Longman Cheshire.

Ma Rhea, Z. and Russell, L. 2012. 'The Invisible Hand of Pedagogy in Australian Indigenous Studies and Indigenous Education' in *Australian Journal of Indigenous Education*, pp. 18-25.

Perkins, R., Langton, M. (Eds), (2008). *First Australians: an illustrated History*. Melbourne University Publishing, Carlton, Victoria

Reynolds, H. (1999). *Why weren't we told? A personal search for the truth about our history*. Viking Penguin Books

Rowley, CD. (1972). *The destruction of Aboriginal society*. Penguin.

Willmot, E. (1987, 2010). *Pemulwuy: The Rainbow Warrior*. Batman Books.

### 14.6.2 Specific Readings about the History of Education of Indigenous Peoples

Bishop, R. and Glynn, T. (1999). *Culture Counts: Changing Power Relations in Education* London and New York, Zed Books.

Hart, M. (1974). 'Traditional Aboriginal Education' Reprinted in B. Menary. (Ed.) 1981. *Aborigines and Schooling*. Adelaide, Australia: ACAE, (pp. 1-8).

Sutton P. (2011). 'The Politics of Suffering: Indigenous Australia and the End of the Liberal Consensus'. Melbourne University Press, Melbourne.

### **14.6.3 DVDs**

Pilger, J. Secret Country [Video/DVD] Available from

First Australians (series can be downloaded at SBS. The film, along with others used in this unit, is distributed through Marcom at [www.marcom.com.au](http://www.marcom.com.au)).

# 15. Module 5: Aboriginal and Torres Strait Islander Societies: Cultural Diversity, Rights, and Socio-Economic Justice

## 15.1 Content Summary

This module examines the cultural diversity across and within Australia's Aboriginal and Torres Strait Islander communities. Many non-Indigenous people do not understand this diversity of rich cultural heritages, languages and complex histories.

This module also examines the impact of poverty and the loss of rights on Aboriginal and Torres Strait Islander cultures. In Australia, we have not yet arrived at the best way for Aboriginal and Torres Strait Islander people in Australia to achieve their cultural rights or economic justice as outlined the International Labour Organisation's Convention No. 169 on *Indigenous and Tribal Peoples* (ILO169).

Guiding Principles of this Module

- 1. Study the diversity of Australia's Aboriginal and Torres Strait Islander Peoples.**
- 2. Examine the international rights mechanisms of relevance to the world's Indigenous Peoples: The Human Rights Declaration, the Declaration on the Rights of Indigenous People, and International Labour Organisation Convention No. 169 in detail.**
- 3. Revisit the concept of cultural and linguistic rights as they apply to Aboriginal and Torres Strait Islander people.**
- 4. Consider the concept of economic justice. What does this have to do with education?**

Pearson N. (2009). 'Up From the Mission: Selected Writings'. Black Inc., 274-322.

See also: Amartya Sen - Capability Approach

## 15.2 Focused Themes and Activities

### 15.2.1 Rights

This module is all about the sui generis rights of Indigenous Peoples. Consider local, national and international examples of the impact of loss of these rights.

### 15.2.2 Language

Examine the linguistic diversity of Aboriginal and Torres Strait Islander Peoples and the crisis facing these languages. What is the role of education in supporting the preservation and maintenance of Australia's diversity of languages?

### 15.2.3 Celebration

Chart the recognition of Aboriginal and Torres Strait Islander rights and the significant political victories won and celebrated.

## 15.3 Useful Resources

Australian Human Rights Commission. (2011). Social Justice and Human Rights for Aboriginal and Torres Strait Islander Peoples. Retrieved from [http://www.hreoc.gov.au/social\\_justice/info\\_sheet.html](http://www.hreoc.gov.au/social_justice/info_sheet.html)

International Labour Organisation. (1989). Convention (No 169) Concerning Indigenous and Tribal Peoples in Independent Countries. Retrieved from <http://www1.umn.edu/humanrts/instree/r1citp.htm>

Ma Rhea, Z. and Anderson, P.J. 2011 Economic Justice and Indigenous Education: Assessing the potential of standards-based and progressive education under ILO169, *Social Alternatives*, 30(4), 25-31.

United Nations. (2008). Declaration on the Rights of Indigenous Peoples. Available from [http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf).

UNESCO. 2001. Draft Declaration on Cultural Diversity at the 162nd session of the Executive Board – item 3.5., 2-12 October 2001 (162 EX/15, 162 EX/INF.7 and 162 EX/54). Retrieved from <http://unesdoc.unesco.org/images/0012/001234/123405e.pdf>

United Nations. (2007). Frequently Asked Questions on the Declaration of the Rights of Indigenous Peoples. Available from <http://www.un.org/esa/socdev/unpfii/documents/FAQsindigenousdeclaration.pdf>

United Nations. (1948). The Universal Declaration of Human Rights. Available from <http://www.un.org/Overview/rights.html>



# 16. Module 6: Aboriginal and Torres Strait Islander Societies: Global Citizenship and Celebration

## 16.1 Content Summary

Aboriginal and Torres Strait Islander Australians have made a significant contribution to their communities, towns, regions, States and Territories, nationally, and internationally. Their achievements have too often gone unrecorded and unrecognised. This module showcases Aboriginal and Torres Strait Islander people as global citizens and celebrates their achievements in the past and present times.

## 16.2 Guiding Principles of this Module

### 1. Recognising Aboriginal and Torres Strait Islander contributions to Australian society and internationally.

### 2. Recognising Aboriginal and Torres Strait Islander leadership.

See for example, the Victorian Indigenous Honour Role. (2011). Retrieved from <http://www.dpcd.vic.gov.au/indigenous/leadership/victorian-indigenous-honour-roll>

### 3. Recognising Aboriginal and Torres Strait Islander Peoples contributions to good governance.

See for example: National Indigenous Governance Awards (2012). Retrieved from <http://www.reconciliation.org.au/home/latest/launching-the-2012-indigenous-governance-awards>

Reconciliation Australia (2006). Celebrating Indigenous Governance: Success Stories of the Indigenous Governance Awards, RA, Canberra. R. Withers and R. Beattie [Eds].

### 4. Recognising individuals, families, and communities and their different ways of contributing positively to Australian society.

## 16.3 Focused Themes and Activities

### 16.3.1 Rights

Rights have been a theme of this series of modules. Develop activities that will make links between achieving recognition of rights and the improved ability for Aboriginal and Torres Strait Islander people to make positive contributions to their families, communities, Australia and internationally.

### 16.3.2 Language

Celebrate language revival and understand its importance to successful education, health, well-being, and global citizenship.

### **16.3.3 Celebration**

Consider opportunities to celebrate the achievements of Aboriginal and Torres Strait Islander people in your work and personal life.

## **16.4 Useful Resources**

### **16.4.1 Readings**

Buckskin, P. (2000). 'Achieving Educational Equality for Indigenous Australians: A pathway of hope'. Paper presented at the 2000 Curriculum Corporation Conference.

## 17. Aboriginal and Torres Strait Islander Education Resources for Standard 1 Focus Area

### 1.4. Strategies for Teaching Aboriginal and Torres Strait Islander Students

ARTICLES/PAPERS/ESSAYS/REPORTS	DESCRIPTION
<p>A story about doing 'The Dreaming'. Verran, H. pp.149 - 164. <i>Postcolonial Studies</i>, 7(2). (2004).</p>	<p>The story I tell here allows me to focus up just such a 'conjunctural moment'. I use an ethnographic fragment from my ongoing work with the Yolngu Aboriginal community in Australia's Northern Territory. The moment highlights alternative ways of managing contradiction. My story shows how managing contradiction in a particular way is culturally embedded, and how attempting to explore that merely plunges an ethnographer into further difficulties. Obliquely pointing at the moment is the most that might be achieved. Focusing on my own unwitting performance of a Western cultural unconscious with respect to managing contradiction, I hope to create a 'flash' that illuminates an 'other' form of management.</p>
<p>A study of best practice in the teaching of Indigenous culture in Australian schools: Final report. DEEWR. Vision Network Pty Ltd. (2008).  <a href="http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/StudyBestPracticeTeaching.pdf">http://www.deewr.gov.au/Indigenous/Resources/Schooling/Documents/StudyBestPracticeTeaching.pdf</a></p>	
<p>'All things to all people: Indigenous Teachers in the Australian teaching profession,' <i>European Journal of Teacher Education</i>, Special Issue: Diversity in the Teaching Profession and Teacher Education for Diversity. Vol 29, No. 3, pp. 287-303 Santoro, N. and Reid, J. (2006).</p>	<p>This paper reports on the findings of a four-year study that seeks to understand the experiences and career pathways of Indigenous teachers in Australia. The paper highlights the expectations of school and wider communities that Indigenous teachers will be 'all things to all people' and will fill a number of complex and sometimes conflicting roles within and beyond classrooms. The paper also raises implications for the recruitment and retention of Indigenous teachers.</p>
<p>Around in circles or expanding spirals? : a retrospective look at education in Torres Strait, 1964-2003. Osborne, B. [online]. <i>Australian Journal of Indigenous Education</i>, v.32 p.61-76. (2003).</p>	<p>From the early 1900s, education in the Torres Strait was dominated by protectionism and segregation. In 1964 on Thursday Island the segregated state school system was abolished: 'coloured children' could attend the high top from 1964 and thus secondary schooling became available to all as far as year 10. Since then there have been considerable changes. This paper describes and analyses some of these within a framework of relational justice and social access. Themes discussed include written texts about the people of Torres Strait and about education in Torres Strait; the growth of Torres Strait Islander voice in educational research; educational governance, facilities and staffing; teaching in Torres Strait classrooms; curriculum and language; preparing teachers to teach in Torres Strait; supporting teachers in Torres Strait; school-community relationships; and some recent initiatives.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Australian Directions in Indigenous Education 2005-2008 - Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). (2006).  <a href="http://www.mceetya.edu.au/verve/_resources/Australian_Directions_in_Indigenous_Education_2005-2008.pdf">http://www.mceetya.edu.au/verve/_resources/Australian_Directions_in_Indigenous_Education_2005-2008.pdf</a></p>	<p>This paper provides recommendations to focus national effort over the 2005–2008 quadrennium. The recommendations seek to accelerate the pace of change by engaging Indigenous children and young people in learning. They are systemic as engagement will not occur, or be sustained, unless Indigenous education is 'built in' to become an integral part of core business.</p>
<p>Cherbourg State School In Historical Context. Sarra, G. The Australian Journal of Indigenous Education, Vol. 37, pp. 108-119. (2008).</p>	<p>In this paper I will discuss the historical context of the school and its impact on the Indigenous people of Cherbourg. My aim here has been to consider the historical, political, social and cultural context around the creation of Cherbourg State School. I critically examine the historical records of the role of the State Government and the white settlers in the setting up and creation of the Aboriginal Reserve and later the primary school. Throughout I address an absence – a voice missing from history – the voice of the Aboriginal people. This exercise in collective memory was designed to provide an opportunity for those who have seldom been given the opportunity to tell their story. Instead of the official view of Cherbourg School it provides a narrative, which restores the victims of history to a place of dignity and indeed humanity.</p>
<p>'Cinders in Snow? Aboriginal teacher identities in Australian Schools',          Asia-Pacific Journal of Teacher Education. Vol. 34, No. 2. pp. 7-18.          Reid, J. and Santoro, N. (2006).</p>	<p>In this article the authors analyse data from interviews with Indigenous teachers, exploring the interplay between culture and identity. They foreground the binary nature of racial assignment in schools, demonstrate how this offers contradictory constructions of identity for Indigenous teachers, and note the effects of history, culture and location in the process of forming a teaching 'self'.</p>
<p>"Contesting the curriculum in the schooling of Indigenous children in Australia &amp; the USA: From eurocentrism to culturally powerful pedagogies." Hickling-Hudson &amp; Ahlquest R. Comparative Education Review 47 (1): 64-89. (2003).</p>	<p>This paper presents comparative research which examines issues in teaching Indigenous primary school students in Australia and the USA. It portrays the dilemmas for teachers and students when the curriculum is dominated by a monoculture, Eurocentric ethos. It then describes schools that have moved towards an alternative curriculum. In discussing postcolonial challenges for teacher educators and education policy makers arising out of these issues, the paper continues the debate about postcolonial approaches to cross-cultural and anti-racist education for Indigenous children in their community contexts. It argues that elements for significant educational change exist in both countries, and discusses how these changes need to be expanded and systematised to achieve a culturally powerful curriculum in Indigenous schools.</p>
<p>Cultural Responsiveness and School Education: With particular focus on Australia's First Peoples: A Review &amp; Synthesis of the Literature. Menzies School of Health Research, Centre for Child Development and Education, Darwin Northern Territory. Perso, T.F. (2012).</p>	<p>The purpose of this paper is to review the literature on CRS. While special focus is given to this issue, for the schooling of Aboriginal and Torres Strait Islander children and young people in Australia the review also draws on literature from around the world, particularly from the large body of evidence in the United States of America on American Indian and Alaskan Native children.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p><a href="http://ccde.menzies.edu.au/sites/default/files/A%20Review%20of%20the%20Literature%20(2).pdf">http://ccde.menzies.edu.au/sites/default/files/A%20Review%20of%20the%20Literature%20(2).pdf</a></p>	<p>Whilst cultural responsiveness is needed in service provision for all non-mainstream cultures, the focus of this review is aimed squarely on Australia's Indigenous population, primarily due to their prominence as Australia's first Peoples.</p>
<p>Dhinthun Wayawu: looking for a pathway to knowledge: towards a vision of Yolngu education in Mililingimbi - F. Tamisari, E. Milimilany, (2003).</p>	<p>This paper presents a brief history of education at the community of Mililingimbi in northeast Arnhem Land, Northern Territory from the mission times to today. In focusing on the emergence and implementation of bicultural curriculum initiatives it explores some of the difficulties and ever present challenges encountered by Yolngu educators, leaders and elders in developing a local vision of education which, in order to meet community needs and aspirations, needs to be grounded in Yolngu stages of learning, cultural values of identity, responsibility and structures of authority.</p>
<p>Disrupting Preconceptions: Postcolonialism and Education, Post Pressed, Flaxton, pp. 39-56. In A Hickling-Hudson, J Matthews &amp; A Woods (eds), (2004).</p>	<p>They argue that the contemporary corporatised policies of education such as international education limit the possibilities of transformative practice. They demonstrate how the local (the national) and the global (the imperial) are interconnected phenomena, acting upon one another to construct indigeneity and racialised identities, and even hybridation, in ways that engender inequalities, restrict human rights, and infringe on the democratic and civil rights of the colonised and the marginalised. At the same time, they point to the possibilities of resistance, conditions that provide pedagogic opportunities for the creation of counter-hegemonic ideas, expressions, practices and structures.</p>
<p>Education and training for Indigenous students: What has worked (and will again): the IESIP strategic results projects. David McRae...[et al.] -- [Canberra] Australian Curriculum Studies Association, (c2000).</p>	<p>This document is a revised and much shortened version of What Works? Explorations in improving outcomes for Indigenous students, a report to the Commonwealth Minister for Education, Training and Youth Affairs, the Hon. David Kemp MP, about the results of the non-capital Strategic Results Projects (SRPs) conducted through the Indigenous Education Strategic Initiatives Programme (IESIP). It has been prepared specifically as food for thought for, and consequent action by, teachers and trainers to improve education and training outcomes for Indigenous students.</p>
<p>"Educational Success: A sustainable outcome for all Indigenous Australian students when teachers understand where the learning journey begins". Herbert, J. Opening keynote at the ACER National Education Research Conference 2011: (Theme: "Indigenous Education: Pathways to success"). Darwin. (August 2011). <a href="http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_JHKeynote">http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_JHKeynote</a></p>	<p>The statistics for educational outcomes for Aboriginal and Torres Strait Islander students continually reinforce the notion of 'failure', of a specific cohort of students who are 'not coping', of the majority of teachers at a loss concerning what to do. Overall, it is a picture of doom and gloom, clearly demonstrating that education in this country has failed to live up to its promise for all students. In this presentation, research outcomes will be used to construct a different picture, a paradigm for a better future built on a strong foundation of sustainable education outcomes for the descendants of this nation's First Peoples. The evidence presented will highlight what can happen when the learning environment is developed, nurtured, maintained and led by teachers who understand and value the importance of their role in providing a range of opportunities that will enable students to evolve into highly motivated, autonomous learners.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Gathering no moss? Examining discourses of exclusion for remote and Indigenous students, <i>Education in Rural Australia</i>, pp. 21-30. Reid, J., Simpson, T. and Zundans, L. (2005).</p>	<p>In this paper the authors provide an account of the research process, context and the initial results of what has begun as an action research project they are undertaking with colleagues across the three Schools in the Faculties of Education and Health a CSU. As well as employing critical theory in attempting to change practices through action research, though, they are using poststructuralist feminist theories of identity formation, which understand the process of becoming a social subject in and through discursive practice as a continuous project of fashioning or piecing together an always incoherent and unfinished self. This enables movement beyond traditional constructivist accounts of learning where a pre-formed student self (in this case it would be 'isolated and inadequate' self) becomes more knowledgeable through engagement in the teaching-learning process.</p>
<p>Getting teachers and parents to work together - Dick Littlebear. In <i>Teaching American Indian students</i>. Reyhner, J.A. (1994).</p>	<p>This article speaks of developing and implementing culturally relevant curricula the attitudinal difference of Indian children and the systematic exclusion of Indian parents in the dominant cultures education of their children. It includes recommendations for teachers working with Indian parents.</p>
<p>"Getting to the heart of the matter: The importance of the Aboriginal voice in education". Herbert, J. <i>Queensland Journal of Educational Research</i>, Vol. 16, No.2 (2000).</p>	<p>This paper provides an opportunity to hear Aboriginal voices - students, their parents and other members of the community - talking about the issues they perceive are important in relation to their participation in the education process. These voices have emerged from a research project conducted in secondary schools in the Northern Territory and New South Wales. The purpose of the research was to explore issues associated with the non-attendance of Aboriginal students in the secondary school. One of the most critical factors revealed through this study is the importance of identity. Such understandings are vital to education systems that still appear to be struggling with the development and implementation of policies and practices which will lead to an improvement in the participation, retention and success of Indigenous students in our secondary schools. Put simply, kids need to feel they belong ... they need to feel they have a place in the school!. This is not happening for many Aboriginal students. What needs to happen in our schools? What can we do about it?</p>
<p>Imagining themselves, imagining their futures: indigenous Australian students completing senior secondary education. Mercurio, A., Clayton, L. (2001).</p>	<p>This publication presents the findings of a research project that was designed to reveal the perceptions and ideas of Indigenous Australian students who successfully completed the South Australian Certificate of Education. (SACE). This study analyses the experiences of those students who succeeded. It asks whether their experiences can help other Indigenous students to complete the SACE.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>"Implicit &amp; explicit prejudice &amp; inter-racial interaction". Davidio, J., Kawakami, K &amp; Gaertner, S. <i>Journal of Personality &amp; Social Psychology</i>. 82(1): 62-88. (2002).</p>	<p>The present research examined how implicit racial associations and explicit racial attitudes of Whites relate to behaviors and impressions in interracial interactions. Specifically, the authors examined how response latency and self-report measures predicted bias and perceptions of bias in verbal and nonverbal behavior exhibited by Whites while they interacted with a Black partner. As predicted, Whites' self-reported racial attitudes significantly predicted bias in their verbal behavior to Black relative to White confederates. Furthermore, these explicit attitudes predicted how much friendlier Whites felt that they behaved toward White than Black partners. In contrast, the response latency measure significantly predicted Whites' nonverbal friendliness and the extent to which the confederates and observers perceived bias in the participants' friendliness.</p>
<p>Improving Teaching in Aboriginal and Torres Strait Islander Education: National Professional Standards for Teachers Standards Focus Areas 1.4 and 2.4. Ma Rhea, Z., Anderson, P.A. and Atkinson, B. Final report to AITSL. (2012). <a href="http://www.aitsl.edu.au/verve/_resources/MONASH_STUDY_FINAL_REPORT_09092012.pdf">http://www.aitsl.edu.au/verve/_resources/MONASH_STUDY_FINAL_REPORT_09092012.pdf</a></p>	
<p>Indigenous Australians visions of the future. Herbert, J. Ngoonjook: A journal of Australian Indigenous issues, Number 33, (2008).</p>	<p>Before beginning this presentation, I would like to create two learning scenarios and I am going to ask all of you, as individuals, to step into each scenario for a few moments and reflect upon your engagement, as a student, with a key player - your teacher. Age does not matter. You may have been a child or an adult - the main thing is that you move back into your memory in a critical listening mode. Keeping your eyes closed while we undertake this activity may help you to capture the memories more clearly. Thirty seconds will be allowed for each recall and one minute for sharing the memories.</p>
<p>Indigenous Education – A learning journey for teachers, schools and communities. Burridge, Whalan &amp; Vaughan. (2012).</p>	<p>A report on a three year based study of action learning in schools that sought to enhance engagement with local Aboriginal communities to promote, quality teaching and improve students learning outcomes.</p>
<p>Indigenous education and the ladder to prosperity. Langton, M. (2009).</p>	<p>This chapter firstly discusses a number of key issues surrounding Indigenous education and argues for a planned organisation level response that focus' on quality educational outcomes with measurable, legally binding undertakings to be made and enacted.</p>
<p>Indigenous education and treaty: building Indigenous management capacity. Rigney, L (2002).</p>	<p>Talks of the possibilities of Indigenous jurisdiction of Indigenous education through formal agreements and what the concept of a treaty could mean in relation to Indigenous education.</p>

<p>"Indigenous learners, language and identity: implications for educators". Herbert, J. Chapter 5 in Cadman, K. &amp; O'Regan, K. (Eds), Tales out of school: Identity and English Language teaching pp 72-85. Flinders Park SA: Digi-we-doo. (2006).</p>	<p>I would like to begin this paper by explaining that I am not an English as a Second Language (ESL) educator. Rather, I am an Aboriginal educator who after 20 years as a classroom teacher from pre-school through to university, moved on to become a P-12 guidance officer, a consultant in Aboriginal and Torres Strait Island education and training, head of an Indigenous unit in a school, and finally Chair of Indigenous Australian Studies within the university sector. During the past 40 years I have also worked across a number of Australian states as well as in Papua New Guinea and Saudi Arabia. The diversity of my experiences has enabled me to acquire deep insights into some of the issues that face those who enter our learning environments without the capacity speak Standard Australian English (SAE). I assume I was invited to participate in this project to provide an Indigenous perspective. I am honoured to have been invited to contribute here to represent Indigenous Australian viewpoints, let me state at the beginning I am extremely aware of the difficulty of such a task. Appreciating the diversity of histories, cultures and life experiences among Aboriginal and Torres Strait Island Peoples, I would point out that no one person can speak for all.</p>
<p>It's a long road that has no ending. Herbert, J. In Sue McGinty (ed), sharing success: an indigenous perspective. Common Ground Publishing, Altona, Vic, Australia, pp.9-31. (2003).</p>	<p>This paper examines the notion of Indigenous "success" in education.</p>
<p>Journal of Australian Indigenous Issues <a href="http://www.arts.monash.edu.au/jaii">http://www.arts.monash.edu.au/jaii</a></p>	<p>The Journal of Australian Indigenous Issues (JAI) is a quality interdisciplinary academic journal publishing refereed articles in all areas of Australian Indigenous Studies. It was formed in 1998.</p>
<p>Rethinking indigenous education: culturalism, colonialism and the politics of knowing. McConaghy, C., Nakata, M.N. (2000).</p>	<p>McConaghy argues that culturalism in relation to Indigenous education can be criticised on moral, conceptual and political grounds and suggests a need for 'postculturalism' within Indigenous education. Topics addressed include scientific culturalism, 'pastoral welfarism' assimilation, cultural relativism and radicalism.</p>
<p>Learning journeys: Indigenous teachers sharing their success stories. Herbert, J. (2002).</p>	<p>The purpose of this publication is to explore Indigenous perceptions of 'success' as related to achievement and also to consider the role of education, especially teacher education, in terms of preparing people to achieve, as a means of contributing to their success. The 'success' may be at a personal level, or it may be professional.</p>
<p>Literacy in Aboriginal contexts: re-examining pedagogy. Walton, C. In Literacy in contexts: Australian perspectives and issues. Allan Luke, A., Gilbert, P. (1993).</p>	<p>This paper examines some current literacy related pedagogical issues in the context of Aboriginal education in the Northern Territory.</p>
<p>"Making the invisible visible: race, gender &amp; teaching in adult education". Brown, A., Cerrero, R &amp; Johnson-Bailey, J. Adult Education Quarterly 50(4): 273-88, (2000).</p>	<p>The purpose of this study was to understand how the societal position of African American women affects their experiences when teaching mathematics to adults in postsecondary institutions.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>Nomads and education for all: education for development or domestication? Dyer, C. (2001).</p>	<p>The article reveals Education For All as an ideological notion, reflecting values that contradict those of nomadic groups, and argues that the value positions underlying this notion need to be articulated and further contextualised if it is not simply to reflect existing, and exclusive, hegemonies.</p>
<p>“Online peer review: an alternative to face to face?” Di Giovanni, E &amp; Nagaswami, G. <i>ELT Journal</i> 55(3): 263-272, (2001).</p>	<p>The question of whether online peer review (OLPR) can be a worthwhile alternative to face-to-face peer review (FFPR) led us to undertake the exploratory study which is presented in this article.</p>
<p>Pathways for Indigenous Education in the Australian Curriculum Framework. Nakata, M. <i>The Australian Journal of Indigenous Education</i>, 40, pp 1-8, (2011).</p>	<p>This article reflects on pathways for Indigenous education in the developing agenda of the Australian Curriculum, the cross-curriculum priorities, the general capability area of intercultural understanding, and the positioning of Indigenous learners within the diversity of learners with English as an additional language or dialect (EALD).</p>
<p>Power-sharing relationships within classrooms - Russell Bishop, R., Glynn, T. <i>In Culture counts: changing power relations in education</i>. Bishop, R., Glynn, T. (2003).</p>	<p>Is a chapter of suggestion that maps ways in which we might address challenges raised in this book. It commences with the need to change power relationships in classrooms and schooling in general, and then moves on to suggesting how we as educationalists might create learning relationships within classrooms wherein learners’ sense-making processes are used and developed in order that they may successfully participate.</p>
<p>Reconciling Indigenous pedagogy and SOSE. Nichol, R.M. (1999).</p>	<p>In this paper the characteristics of Indigenous learners are examined and pedagogical strategies to assist in both students’ learning and teachers’ delivery are explored. The message conveyed in this paper has particular relevance for teaching SOSE and SOSE related subjects to Indigenous learners. It is also of considerable value to teaching SOSE to non-Indigenous students in Australia and elsewhere.</p>
<p>Representations of indigenous knowledge’s in secondary school science textbooks in Australia and Canada. Ninnes, P. (2000).</p>	<p>This paper employs discourse analysis techniques to examine the approach taken to minority group knowledge’s in two recently published sets of junior secondary science texts, one used in Australia and the other in Canada, with a specific focus on the incorporation of indigenous knowledge’s into the texts. An evaluation is provided on the kinds of indigenous knowledge’s incorporated in the texts and the strengths and weaknesses of the approaches used.</p>
<p>Rethinking white supremacy: who counts in ‘White World’ Gillborn, D. (2006).</p>	<p>The article addresses the nature of power relations that sustain and disguise white racial hegemony in contemporary ‘Western’ society. Following the insights offered by critical race theory (CRT), white supremacy is conceived as a comprehensive condition whereby the interests and perceptions of white subjects are continually placed centre stage and assumed as ‘normal’. These processes are analysed through two very different episodes.</p>

<p>Scaffolding reading and writing for Indigenous children in school. Rose, D., Gray, B &amp; Cowey, W. In <i>Double power: English literacy and indigenous education</i>. Wignell, P. National Languages and Literacy Institute of Australia, (1999).</p>	<p>This chapter reports on a literacy teaching approach that is enabling Indigenous learners to successfully read and write texts that are appropriate for their school years across the curriculum</p>
<p>Sharing success: an indigenous perspective: papers from the second national Australian Indigenous Education Conference / edited by Sue McGinty. (2003).</p>	<p>"Sharing success: An Indigenous perspective", reflects the focus of work in recent years by Indigenous educators and researchers.</p>
<p>Some thoughts on literacy issues in Indigenous contexts - Martin Nakata. (2003).</p>	<p>This report looks at the policy priorities and cultural tensions that shape the education of Indigenous Peoples, and how the current cultural framework, which emerged out of Human Rights activities and anthropological research, has many positives but is in danger of overemphasising cultural difference in the learning model.</p>
<p>"Speaking of race &amp; ethnic identities: exploring multicultural curricula". Arber, R (2008).</p>	<p>This study examines the ways that teachers and parents in one urban school speak about race and ethnicity in the midst of these changes. Beneath the ironic relationship between difference and sameness which underpins multicultural debate are different understandings that determine ways some belong and some do not belong within the school community.</p>
<p>Teaching Indigenous Children: Listening to and Learning from Indigenous Teachers. Australian Journal of Teacher Education. 36(10), 65-76. Santoro, N., Reid, J., Crawford, L., Simpson, L. (2011).</p>	<p>This article is based on the findings of a qualitative case study that examined the professional experiences and career pathways of fifty current and former Australian Indigenous teachers. Here, we draw on data obtained from semi-structured interviews with the teachers to highlight their knowledge in three key areas: 'Indigenous ways of knowing', 'Indigenous learners' lives beyond the classroom' and 'Building relationships with Indigenous students and communities'. We suggest that Indigenous teachers can potentially play important roles as teacher educators and as mentors to non-Indigenous teachers and preservice teachers. We argue that it is important for schooling systems and teacher education to create and formalise opportunities for non-Indigenous teachers and preservice teachers to listen to, and learn from their Indigenous colleagues.</p>
<p>The Australian Journal of Indigenous Education (AJIE)</p>	<p>This journal has played a vital role in raising awareness of educational issues for Aboriginal and Torres Strait Islander Peoples; fostering debate among researchers, government representatives and community groups; and sharing stories of success between both Indigenous and non-Indigenous practitioners positioned in the broad area of Aboriginal and Torres Strait Islander education.</p>

<p>The Challenge to Deculturalisation: Discourses of Ethnicity in the schooling of Indigenous children in Australia and the USA. Hickling-Hudson, A &amp; Ahlquist, R (2004).</p>	<p>This paper analyses the competing discourses of ethnicity and culture in school curricula offered to Indigenous children in the USA and Australia. Having observed a variety of schools in the USA and Australia, the authors selected case studies of four schools that serve both rural and urban indigenous populations: a state primary school in an Aboriginal settlement in outback Australia; a state primary school in a small town with a large proportion of native Americans in the USA; an Indigenous community controlled primary school in urban Australia; and, an Indigenous community-controlled primary school in a rural native American settlement in the USA.</p>
<p>The components of Best-Practice Indigenous Education: A comparative review- Andrew Griffiths. In The Australian journal of Indigenous Education, 40 pp 69-80. (2011).</p>	<p>This article draws together the existing international evidence to develop a set of best-practice components for Indigenous education. The author intends for these components to provide practical guidance for program developers who may currently be developing programs without the benefit of an existing evidence base, while also acknowledging the need to expand the evidence base and continue to refine this set of components to maximise their utility.</p>
<p>The 1998 Wentworth Lecture. Raymattja, M. (1999).</p>	<p>“The 1998 Wentworth Lecture” paper presented at the Wentworth Lecture. The task ahead is to convince the Department of Education and the Commonwealth government that Yolngu assessment and evaluation methods can and should be developed.</p>
<p>Treaty: Let's get it right! Rigney, L. (2003).</p>	<p>A collection of essays from ATSIC's treaty think tank and authors commissioned by AIATSIS on treaty issues (Indigenous Education, Languages and Treaty: The Redefinition of a New Relationship with Australia)</p>
<p>Wapar munu Mantaku Nintiringanyi--Learning about the Dreaming and Land. Mona Tur, N., Ulalka Tur, S. In Sharing spaces: indigenous and non-indigenous responses to story, country and rights. Worby, G., Rigney, L. (2006).</p>	<p>A collection of conversations and essays by Elders, indigenous and non-indigenous scholars addresses a range of contemporary issues including the politics of space sharing derived from a colonial history of non-sharing, the relationship between the stories Australians tell themselves about their place as a nation.</p>
<p>What a great time to be a teacher. Pascoe, B. (2012). <a href="http://easternstateslanguages.org.au/what-a-great-time-to-be-a-teacher/">http://easternstateslanguages.org.au/what-a-great-time-to-be-a-teacher/</a></p>	
<p>White Privilege: Unpacking the Invisible Knapsack. McIntosh, P. (1989) <a href="http://www.nympb.org/reference/WhitePrivilege.pdf">http://www.nympb.org/reference/WhitePrivilege.pdf</a></p>	

<p>Woolaning: an Experiment in Indigenous Education. Wardell, M. (2006).</p>	<p>This paper is based on recent ethnographic fieldwork at a remote regional boarding school for Aboriginal students of the Daly River region of the Northern Territory. This school shoulders the complex and seemingly contradictory identity of a community managed, independent Christian school, funded by the Federal government.</p>
<p><b>BOOKS</b></p> <p><b>DESCRIPTION</b></p>	
<p>A is for Aunty, Russell, E. Sydney: ABC Books. (2000).</p>	<p>This book was inspired by aboriginal artist Elaine Russell's childhood memories of her family and their life on the mission at Murrin Bridge. Each letter of the alphabet takes the reader on a different journey through the daily events of Elaine's childhood - being chased by emus, billycart racing, looking after her pet possum, picking quandongs.</p>
<p>Aboriginal and Torres Strait Islander Education: An introduction for the teaching profession. Price, K. (2012).</p>	<p>Aboriginal and Torres Strait Islander Education: An Introduction for the Teaching Profession prepares students for the classroom and community environments they will encounter when teaching Aboriginal and Torres Strait Islander children in urban, rural and remote schools at early childhood, primary and secondary levels. The book addresses many issues and challenges faced by teacher education students and assists them to understand the deeper social, cultural and historical context of aboriginal and Torres Strait Islander Education.</p>
<p>"An other identity: Race, ethnicity &amp; education in globalised times". Arber, R Springer. Academic Publishers. (2008).</p>	<p>This book provides a research narrative of the way an urban school community speaks about race and ethnic relationships in times of change. It analyses the history of multicultural policy and practice in Australia. Coverage also discusses the struggle to understand identity and race and cultural difference and presents a comprehensive methodological framework to explore the complex interactions that shape race and ethnic relationships.</p>
<p>Being Aboriginal. Richard Broome. (1st ed) Allen &amp; Unwin Crows Nest, N.S.W. (2005).</p>	<p>Richard Broome tells the story of the impact of European ideas, guns, killer microbes and a pastoral economy on the networks of kinship, trade and cultures that various Aboriginal Peoples of Victoria had developed over millennia. From first settlement to the present, he shows how Aboriginal families have coped with ongoing disruption and displacement, and how individuals and groups have challenged the system.</p>
<p>Being black Aboriginal cultures in 'settled' Australia. Keen, I &amp; Australian Institute of Aboriginal Studies. Aboriginal Studies Press for Australian Institute of Aboriginal Studies, Canberra, (1988).</p>	<p>This volume brings together results of research by anthropologists on the social life of people who used to be labelled 'part-Aborigines' or 'urban Aborigines'. Issues discussed include bases of identity, ties of family, structure of community, ways of speaking, beliefs and feelings about country, and attitudes to the past.</p>
<p>'Cultural competence' and National Professional Standards for Teachers. Perso, T. &amp; Centre for Strategic Education (Vic.). East Melbourne, Vic. (2012).</p>	<p>Thelma Perso discusses how some of the standards' focus areas refer specifically to the teaching and learning of Aboriginal and Torres Strait Islander students, in recognition of the concomitant urgency around 'closing the gap' between the achievement of Indigenous and non-Indigenous students. She comments on the significance of 'cultural competency' and outlines some of her concerns regarding the potential of the standards to raise the quality of teaching to the extent that the 'gap' will be addressed.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>Disciplining the Savages, <i>Savaging the Disciplines</i>. Nakata, M. (2007).</p>	<p>Disciplining the Savages: <i>Savaging the Disciplines</i> provides an alternative reading for those struggling at the contradictory and ambiguous intersections of academia and Indigenous experience. In doing so, it moves beyond the usual criticisms of the disciplines which construct the way we have come to know and understand Indigenous Peoples.</p>
<p>Decolonizing cognitive imperialism in education - Marie Battiste, James Henderson. In <i>Protecting Indigenous knowledge and heritage: a global challenge</i>. (2000).</p>	<p>The authors illustrate why current legal regimes are inadequate to protect Indigenous knowledge and put forward ideas for reform. The book looks at the issues from an international perspective and explores developments in various countries including Canada, the United States, Australia, New Zealand, the work of the United Nations, and relevant international agreements.</p>
<p>Educating for diversity and social justice. Keddie, A. New York: Routledge. (2012).</p>	<p>The personal stories of educators who are engaging the space of schooling as a site of possibility for realizing the goals of social justice. It is a book inspired by a vision of education as a practice of freedom where young people – especially those who are marginalized – can learn that they have a voice and the power to change their world for the better.</p>
<p>Engaging with Learnscapes: Connecting community and school. Boyle, C. &amp; Wallace, A. (2009). Retrieved from <a href="http://researchoutput.csu.edu.au/R/?func=dbin-jump-full&amp;object_id=11787&amp;local_base=GEN01-CSU01">http://researchoutput.csu.edu.au/R/?func=dbin-jump-full&amp;object_id=11787&amp;local_base=GEN01-CSU01</a></p>	<p>A small rural primary school has creatively adopted a Learnscape as a significant focus to engage with its community. Within the school the Learnscapes Program works from the classroom to the playground and from there to the broader community to create a new place for learning. The Learnscapes Program allows cross curriculum boundaries to emerge and in the case of this school facilitates active participation with the school community, in ways that reengage culture, the community and curriculum. The experiences of this rural school as it promotes learning across the whole community through the exploration of Indigenous culture using Learnscapes are documented.</p>
<p>First Peoples: Indigenous Cultures And Their Futures. Sissons, J. Reaktion Books, (2005).</p>	<p>First Peoples explores how, instead of being absorbed into a homogeneous modernity, indigenous cultures are actively shaping alternative futures for themselves and appropriating global resources for their own culturally specific needs. From the Inuit and Saami in the north to the Maori and Aboriginal Australians in the south to the American Indians in the west, Sissons shows that for indigenous Peoples, culture is more than simply heritage-it is a continuous project of preservation and revival.</p>
<p>Gaps in Australia's Indigenous Language Policy: Dismantling bilingual education in the Northern Territory. Simpson, J., Caffrey, J. &amp; McConwell, P. (2009).</p>	<p>Through national and international evidence this discussion paper outlines the cognitive, societal and education benefits of bilingual education for children whose first language is not English. It is anticipated that this paper will stimulate political discussion on using evidence-based research to improve education for Australia's Indigenous children.</p>

<p>Honey Ant Readers. James, M. Honey Ant Education (2011).</p>	<p>The Honey Ant Readers is an exciting new literacy program that Indigenous learners can relate to, succeed with, and feel proud of. The program includes a set of 20 books that gradually build the reader's vocabulary, decoding skills and confidence towards reading success. Themes, stories, illustrations and words are consistent with Indigenous knowledge, language and culture. The books are complemented by learning materials such as letter, word and picture cards, activity books, board games and a song and rhyme book.</p> <p>The teacher resources are easy to use and relevant to the Australian curriculum, making learning to read fun for all ages!</p>
<p>Improving Aboriginal Numeracy. Perso, T. Australian Association of Mathematics Teachers Inc. (2003).</p>	<p>Intended for those interested in multicultural mathematics education, this book is designed to help Australian teachers meet the needs of Aboriginal students. It provides not only a thorough discussion of background and issues but also explicit identification of their implications in the classroom</p>
<p>Learning and teaching in the cross-cultural classroom. Harrison, N. (1997).</p>	<p>The author simultaneously analyses his own experiences in Indigenous education over the last 25 years to produce a personal narrative that runs parallel to a scientific discourse throughout the book.</p>
<p>On the fringe of curriculum: silent apartheid as an impediment in the path of reconciliation. Rose, M J. Centre for Strategic Education (Vic.), (2007).</p>	<p>This paper presents the key points and challenges addressed by Dr Mark Rose in his keynote presentation at the Yapaneyepuk Indigenous Education Conference, held on 27-28 May 2007. The author explores the concept of cultural genocide as the progeny of colonialism and how this has impacted on the education of indigenous Australians. Specifically, he investigates how indigenous knowledge, culture and tradition have been relegated to the fringe of the curriculum in most streams of the educational supply chain.</p>
<p>Perspectives on Aboriginal and Torres Strait Islander Education. Partington, G. (ed), (1983).</p>	<p>Provides guidance to teachers and student teachers in bringing about change in regards to Indigenous students and their educational outcomes. It examines the foundations of Indigenous education and provides understanding and information to enable teachers to work more effectively with Indigenous students.</p>
<p>Reform &amp; Resistance in Aboriginal Education (fully revised edition). Beresford, Q., Partington, G. &amp; Gower, G. (eds), (2012).</p>	<p>This fully revised edition of Reform &amp; Resistance brings together a range of experts from across Australia who draw on their research to examine and reflect on the progress and the challenges in Indigenous education. In setting out the issues, a balance has been struck between research/theory based perspectives and practitioner – based ones. The combination of the two approaches will best serve the diverse audiences for whom this book is aimed; pre-service teachers, educational administrators and policy makers.</p>
<p>Strong and Smart – Towards a pedagogy for emancipation: Education for First Peoples. Saira, C. (2012). <a href="http://www.aiatsis.gov.au/asp/welcome.html">http://www.aiatsis.gov.au/asp/welcome.html</a></p>	<p>Dr Chris Saira tells us how he overcame low expectations for his future to become an educator who has sought to change the tide of low expectations for other Indigenous students.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Teaching and Learning in Aboriginal Education. Harrison, N. (2nd ed). (2011).</p>	<p>This book balances the practical, the personal and the theoretical to convey the richness of diversity that is found within Australian classrooms. It is for pre-service and beginning teachers working in urban, rural and remote contexts. It includes working with Aboriginal students, as well as teaching Aboriginal perspectives to non-Aboriginal students with an overall aim of the text to encourage teachers to make Aboriginal Australia a significant and ongoing reference point for all students.</p>
<p>UNESCO and Indigenous People: Partnership to Promote Cultural Diversity. UNESCO. (2006).</p>	<p>This booklet has three main objectives. First and foremost, it was conceived as a tool for all concerned parties who wish to contribute to the implementation of the Organization's programme relevant to the rights and interests of indigenous Peoples. Secondly, it serves to present UNESCO's involvement in the implementation of the First International Decade of the World's Indigenous People and the various activities undertaken by UNESCO in its fields of competence: education, social and natural science, culture and communication. Moreover, this publication bears witness to UNESCO's commitment to take into account the proposals of indigenous Peoples with a view to elaborating specific working action programmes to enhance their cultural identity and to encourage inter-cultural dialogue, which is increasingly recognized as the indispensable basis for any sustainable development policy. This third objective will be addressed within the frame- work of the Second International Decade.</p>
<p>Two way Aboriginal schooling: education and cultural survival. Harris, S. (1990).</p>	<p>Stephen Harris explores the theoretical concept of bicultural schooling and its practical implications in the classroom. He points out limitations of current models of bilingual education in dealing with the fundamental dilemma of aboriginal schooling – the academic success in the Western school system could seriously undermine Aboriginal identity.</p>
<p>WEBPAGES/ WEBSITES</p>	
<p>Aboriginal Perspectives Across the Curriculum, Western Australian Department for Education  <a href="http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/apac/?oid=MultiPartArticle-id-9193776">http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/apac/?oid= MultiPartArticle-id-9193776</a></p>	<p>Is a project that aims to broaden and deepen students' and teachers' understanding of Aboriginal cultures and ways of being.</p>
<p>Australian Council for Educational Research <a href="http://www.acer.edu.au/indigenous/general-indigenous/research-reports-conference-papers-and-resources1">http://www.acer.edu.au/indigenous/general-indigenous/research-reports-conference-papers-and-resources1</a></p>	
<p>AIATSIS  <a href="http://www.aiatsis.gov.au/asp/welcome.html">http://www.aiatsis.gov.au/asp/welcome.html</a></p>	<p>The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is the world's premier institution for information and research about the cultures and lifestyles of Aboriginal and Torres Strait Islander Peoples, past and present.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>AIATSIS Discussion Paper Number 24.  <a href="http://www.aiatsis.gov.au/research/docs/dp/DP24.pdf">http://www.aiatsis.gov.au/research/docs/dp/DP24.pdf</a></p>	<p>An investigation of some factors in the education of Indigenous Australians. Fleming, R. (2005).  <a href="http://www.aare.edu.au/05pap/fl05489.pdf">http://www.aare.edu.au/05pap/fl05489.pdf</a></p>	<p>The paper argues that the history of the colonial education system in Australia has led to an intense distrust for the education system amongst Aboriginal people. The paper further argues that the education system still largely reproduces only the dominant culture in its curriculum, and a major factor in the high levels of Aboriginal students leaving school early can be linked to the cultural irrelevance of the curriculum. The paper argues that the most successful programs implemented in schools to alleviate these problems are programs, which involve the parents and Aboriginal communities.</p>
<p>ATSIEAP(Aboriginal &amp; Torres Strait Islander Education Action Plan)  <a href="http://www.mceecdya.edu.au/verve/_resources/A10-0945_IEAP_web_version_final2.pdf">http://www.mceecdya.edu.au/verve/_resources/A10-0945_IEAP_web_version_final2.pdf</a></p>	<p>Leadership, quality teaching &amp; workforce development – Actions 33-44</p>	<p>The Indigenous Education Research unit at ACER has been involved in a number of projects which involve research that focuses on numeracy learning experiences of Indigenous students. This link has lesson plans and resources relating to numeracy for Indigenous students.</p>
<p>Australian Council of Education  <a href="http://www.acer.edu.au/indigenous/numeracy-and-indigenous-students/lesson-plans-and-resources1/">http://www.acer.edu.au/indigenous/numeracy-and-indigenous-students/lesson-plans-and-resources1/</a></p> <p>Bound for success: Scope and Sequence Statements Years 1-10  <a href="http://www.learningplace.com.au/deliver/content.asp?pid=33625">http://www.learningplace.com.au/deliver/content.asp?pid=33625</a>  <a href="http://www.learningplace.com.au/defaulteqa2.asp?orgid=89&amp;suborgid=580">http://www.learningplace.com.au/defaulteqa2.asp?orgid=89&amp;suborgid=580</a></p>	<p>The Learning Place is the Queensland Education Department's comprehensive eLearning environment providing secure access to an innovative range of digital tools, resources and eSpaces for teaching and learning, collaboration and networking.</p>	<p>The Learning Place is the Queensland Education Department's comprehensive eLearning environment providing secure access to an innovative range of digital tools, resources and eSpaces for teaching and learning, collaboration and networking.</p>
<p>Classroom management <a href="http://www.det.nt.gov.au/_data/assets/pdf_file/0015/5253/strategies_for_indig_learners.pdf">http://www.det.nt.gov.au/_data/assets/pdf_file/0015/5253/strategies_for_indig_learners.pdf</a></p> <p>Comparing Seasons – lesson plan  <a href="http://www.dec.wa.gov.au">http://www.dec.wa.gov.au</a>  <a href="http://www.environment.org.au/learn/index.html">http://www.environment.org.au/learn/index.html</a>  <a href="http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/lesson-plans/">http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/lesson-plans/</a></p>	<p>Produced by DUJIT Multimedia for the Aboriginal Perspectives across the curriculum program.          Exploring woodlands with Noongars          Aboriginal Literacy Resource Kit: Source – Narrogin District Education Resource Centre          Bush Food : Source – Narrogin District Education Resource Centre</p>	<p>Produced by DUJIT Multimedia for the Aboriginal Perspectives across the curriculum program.          Exploring woodlands with Noongars          Aboriginal Literacy Resource Kit: Source – Narrogin District Education Resource Centre          Bush Food : Source – Narrogin District Education Resource Centre</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>Curriculum Support – Aboriginal Resources – New South Wales Government  <a href="http://www.curriculum.support.education.nsw.gov.au/schoollibraries/assets/pdf/aboriginalresourceguide.pdf">http://www.curriculum.support.education.nsw.gov.au/schoollibraries/assets/pdf/aboriginalresourceguide.pdf</a></p>	<p>This document provides useful information to guide you when considering the appropriateness of resources and materials and recognising racism in materials.</p>
<p>Dare to Lead  <a href="http://www.daretolead.edu.au/">http://www.daretolead.edu.au/</a>  <a href="http://www.daretolead.edu.au/PR_AE_PERSP_LINKS">http://www.daretolead.edu.au/PR_AE_PERSP_LINKS</a></p>	
<p>DEEWR – Personalised Learning Plans <a href="http://www.deewr.gov.au/Indigenous/Schooling/Documents/PersonalisedLearningPlan.pdf">http://www.deewr.gov.au/Indigenous/Schooling/Documents/PersonalisedLearningPlan.pdf</a></p>	
<p>Department of Education Western Australia <a href="http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/apac/implementing-apac/teaching-aboriginal-students/?oid=Category-id-9196669">http://www.det.wa.edu.au/aboriginaleducation/apac/detcms/navigation/apac/implementing-apac/teaching-aboriginal-students/?oid=Category-id-9196669</a></p>	
<p>Department of Employment, Education and Workplace Relations  <a href="http://deewr.gov.au/indigenous">http://deewr.gov.au/indigenous</a>  <a href="http://deewr.gov.au/aboriginal-and-torres-strait-islander-education-action-plan-2010-2014">http://deewr.gov.au/aboriginal-and-torres-strait-islander-education-action-plan-2010-2014</a></p>	
<p><a href="http://deta.qld.gov.au/indigenous/pdfs/eatsips_2011.pdf">http://deta.qld.gov.au/indigenous/pdfs/eatsips_2011.pdf</a></p>	
<p>East Kenwick's Story <a href="http://www.daretolead.edu.au/STORY_East_Kenwick_PS">http://www.daretolead.edu.au/STORY_East_Kenwick_PS</a></p>	

<p>English as an Additional Language or Dialect – Course of Study – Resource List</p> <p><a href="http://www.eddept.wa.edu.au/cm/eval/curriculum/courses/ealid">www.eddept.wa.edu.au/cm/eval/curriculum/courses/ealid</a></p> <p>Living knowledge: Indigenous knowledge in science education</p> <p><a href="http://livingknowledge.anu.edu.au/html/educators/02_question_s.htm">http://livingknowledge.anu.edu.au/html/educators/02_question_s.htm</a></p> <p>Maths <a href="http://makeitcount.aamt.edu.au/Resources/Mathematics-Numeracy-education">http://makeitcount.aamt.edu.au/Resources/Mathematics-Numeracy-education</a></p>	<p>Prepared for the curriculum council. Is a list of resources prepared by the curriculum standards directorate in the Department of Education and Training, Western Australia.</p>
<p>MCEETYA taskforce on Indigenous Education. (2000)</p> <p><a href="http://www.mceecdy.edu.au/veve/_resources/reportm_file.pdf">http://www.mceecdy.edu.au/veve/_resources/reportm_file.pdf</a></p>	<p>In the last decade, Australian governments have introduced a number of measures to achieve educational equality for Indigenous Australians. Two important and identifiable phases of work were undertaken to support the achievement of educational equality for Indigenous students. The first phase was the establishment of national commitment to a raft of policy in Indigenous education. In the second phase, Indigenous education led the way in establishing an outcomes-based approach in Australian education.</p>
<p>MCEECDYA - Resources</p> <p><a href="http://www.mceecdy.edu.au/veve/_resources/A100945_IEAP_web_version_final2.pdf">http://www.mceecdy.edu.au/veve/_resources/A100945_IEAP_web_version_final2.pdf</a></p> <p>National Aboriginal and Torres Strait Islander Education Policy - Department of Education, Employment and Workplace Relations Australian Government, (2011).</p> <p><a href="http://www.deewr.gov.au/Indigenous/Schooling/PolicyGuidelines/Pages/aep.aspx">http://www.deewr.gov.au/Indigenous/Schooling/PolicyGuidelines/Pages/aep.aspx</a></p>	
<p>National Alliance for Remote Indigenous Schools: <a href="http://www.naris.edu.au/">http://www.naris.edu.au/</a></p>	

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>National Curriculum Services. Conversations&gt;relationships&gt;partnerships: A resource for the community. Melbourne: Commonwealth of Australia. 2009. <a href="http://www.whatworks.com.au/upload/1251420821313_file_Conversationschoolsstaff.pdf">http://www.whatworks.com.au/upload/1251420821313_file_Conversationschoolsstaff.pdf</a></p> <p>Queensland Government: Embedding Aboriginal and Torres Strait Islander. <a href="http://deta.qld.gov.au/indigenous/pdfs/eatsips_brochure.pdf">http://deta.qld.gov.au/indigenous/pdfs/eatsips_brochure.pdf</a></p> <p>Reconciliation Australia <a href="http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum---five-fast-facts">http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum---five-fast-facts</a></p> <p>Reconciliation Australia <a href="http://www.shareourpride.org.au/topics/beyond-the-myths">http://www.shareourpride.org.au/topics/beyond-the-myths</a></p> <p>Reconciliation Australia <a href="http://www.shareourpride.org.au/topics/respectful-relationships">http://www.shareourpride.org.au/topics/respectful-relationships</a></p> <p>Science <a href="http://science.org.au/primaryconnections/indigenous/ip-curriculum.html">http://science.org.au/primaryconnections/indigenous/ip-curriculum.html</a></p> <p>Sharing stories of successes <a href="http://www.shareourpride.org.au/topics/success-stories/indigenous-organisations">http://www.shareourpride.org.au/topics/success-stories/indigenous-organisations</a></p> <p>Stronger Smarter Institute <a href="http://www.strongersmarter.qut.edu.au/">www.strongersmarter.qut.edu.au/</a></p>	<p>Perspectives in schools. A guide for school learning communities.</p>
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## 18. Aboriginal and Torres Strait Islander Studies Resources List for Standard 2 Focus Area 2.4 Understand and Respect Aboriginal and Torres Strait Islander People to Promote Reconciliation between Indigenous and Non-Indigenous Australians

ARTICLES/PAPERS/ESSAYS/REPORTS	DESCRIPTION
<p>Aboriginality and Identity – Perspectives, Practices and Policies. NSW AECG (2011).</p>	
<p>Australian Indigenous Studies: A Question of Discipline. Nakata, Martin. The Australian Journal of Anthropology, Vol.17 (3), pp.265-275 (2006).</p>	<p>This paper is an early discussion of the ways we are approaching Indigenous Studies in Australian Universities. The focus is on how disciplinary and scholarly issues within Indigenous Studies can be interrogated and yet retains the necessary cohesion and solidarity so important to the Indigenous struggle. The paper contrasts Indigenous Studies pursued by Indigenous scholars to other disciplinary perspectives in the academy. Categories such as the Indigenous community and Indigenous knowledge are problematised, not to dissolve them, but to explore productive avenues.</p>
<p>‘Achieving Educational Equality for Indigenous Australians: A pathway of hope’. Buckskin, P. Paper presented at the 2000 Curriculum Corporation Conference. (2000).</p>	<p>Professor Buckskin discusses the continuing level of Indigenous disadvantage and progress made to date, national work to accelerate this progress, and the National Indigenous English Literacy and Numeracy Strategy.</p>
<p>Beyond ‘Closing the Gap’: Valuing Diversity in Indigenous Australia. Altman, J (2009). <a href="http://www.publicpolicy.unimelb.edu.au/conference09/Altman.pdf">http://www.publicpolicy.unimelb.edu.au/conference09/Altman.pdf</a> (4 MB)</p>	<p>This paper argues that when operationalised, CTG only means socioeconomic equality. At best this top-down approach will provide only a partial solution to the Indigenous ‘problem’ in Australia, and at worst, it could exacerbate the problem for some if not all Indigenous Australians.</p>
<p>Blacklines. Contemporary critical writing by Indigenous Australians. Grossman, M (ed.) (2003).</p>	<p>Aboriginal and Torres Strait Islander perspectives on contemporary cultural issues are presented in this collection of critical essays by indigenous Australians. Discussions of identity politics, the concept of Aboriginality, and aesthetic representations of indigenous people are rich with insight about the evolution of indigenous culture, with its shift from marginalization to cultural prominence in modern scholarship."</p>
<p>Bringing Them Home: report of the national inquiry into the separation of Aboriginal and Torres Strait Islander children from their families. Commonwealth of Australia, pp.26-37 and 71-90. Human Rights and Equal Opportunity Commission. (1997).</p>	<p>The Human Rights and Equal Opportunity Commission conducted an inquiry into the forcible removal of Aboriginal and Torres Strait Islander Children from their families.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Building the future for remote Indigenous students in Australia: An examination of future goals, motivation, learning and achievement in cultural context. McInerney, D.M., Fasoli, L., Stephenson, P. and Herbert, J. In Jason N. Franco and Alexander E. Svensgaard (eds) <i>Psychology of Motivation</i>: New Research. NOVA Press, USA. (2012).</p>	<p>This book presents topical research in the study of the psychology of motivation. Topics discussed include motivation in the field of tourism; new perspectives in the psychology and economics of donating; commercial weight-loss programs and motivation; motivation for creativity in design and architecture; cognitive and motivational factors for reading; motivation to learn, self-regulation and academic achievement and the implicit theories of intelligence, effort beliefs, and achievement goals as antecedents of learning motivation and engagement.</p>
<p>CAEPR Working Paper No. 54. Canberra, Centre for Aboriginal Policy Research, Australian National University. Excerpt pp.1-7 and 12-14. (2009). <a href="http://www.mccaugheycentre.unimelb.edu.au/__data/assets/pdf_file/0019/213418/Altman_2009.pdf">http://www.mccaugheycentre.unimelb.edu.au/__data/assets/pdf_file/0019/213418/Altman_2009.pdf</a></p>	<p>This working paper examines the notion of Closing the Gap in socioeconomic disadvantage as the new overarching framework in Indigenous affairs promulgated by the Rudd government in 2008. It is shown that such an approach, seeking statistical equality between Indigenous and other Australians, has had a long policy history and so is not new.</p>
<p>Ceaselessly circling the centre: Historical contextualization of indigenous education within Australia. Herbert, J. <i>History of Education Review</i>, Vol.41 (2), p.91-103 Emerald Group Publishing Limited. (2012).</p>	<p>The purpose of this paper is to explore the educational journey of indigenous Australians since the time of the 1788 invasion through into the modern Australian university. This exploration is intended to clarify the way in which education delivery in this country has been used to position the nations "first Peoples" within a context of centre/periphery thinking.</p>
<p>Cherbourg State School In Historical Context. Sarra, G. <i>The Australian Journal of Indigenous Education</i>, Vol. 37, pp. 108-119. (2008).</p>	<p>My aim here has been to consider the historical, political, social and cultural context around the creation of Cherbourg State School. I critically examine the historical records of the role of the State Government and the white settlers in the setting up and creation of the Aboriginal Reserve and later the primary school. Throughout I address an absence – a voice missing from history – the voice of the Aboriginal people.</p>
<p>Constitutional reform and Aboriginal and Torres Strait Islander people: why do we want it now? Davis, M. <i>Indigenous Law Bulletin</i>, Vol.7 (25), pp. 8-11. (2011).</p>	<p>It is no secret to the Indigenous Peoples of this world that the relationship between Aboriginal people and the state waxes and wanes; often in accordance with the colour of the political party that governs at any one point in time. Australia is no different. The relationship between Aboriginal Peoples and Torres Strait Islander Peoples and the Australian state has been difficult and also, at times, progressive. In recent history Australia has made great strides in relation to recognising the devastating impact of historical and contemporary discriminatory laws and policies upon Aboriginal communities. This is why no words can do justice to the way many Aboriginal people felt when Prime Minister Kevin Rudd delivered an Apology to the Stolen Generations on behalf of Parliament. It delivered a lot of hope and optimism to the Aboriginal and Torres Strait Islander community in Australia. However, there are many untold stories of other ways the Australian state controlled the lives of Aboriginal people including the devastating protection era legislation that placed Aboriginal people on missions and reserves and limited their freedoms.</p>

<p>Culture Counts: Changing Power Relations in Education. Bishop, R. and Glynn, T. Chapter 5. London and New York, Zed Books. (1999).</p>	<p>The model for addressing cultural diversity presented in this book is based on an indigenous Kaupapa Maori response to the dominant discourse within New Zealand. It promotes self-determination as guaranteed in the Treaty of Waitangi as a metaphor for power sharing and has as its goal the advancement of educational outcomes and life opportunities for Maori children and those from other cultures. In this model the classroom is a place where young people's cultures are incorporated and enhanced, and where the teacher interacts with students in such a way that new knowledge is co-created and not seen as something that the teacher alone possesses. This analysis will resonate with educators who are attempting to develop culturally relevant pedagogies.</p>
<p>Cultural Responsiveness and School Education: With particular focus on Australia's First Peoples; A Review &amp; Synthesis of the Literature. Perso, T.F. Menzies School of Health Research, Centre for Child Development and Education, Darwin Northern Territory. (2012). <a href="http://ccde.menzies.edu.au/sites/default/files/A%20Review%20Synthesis%20of%20the%20Literature%20(2).pdf">http://ccde.menzies.edu.au/sites/default/files/A%20Review%20Synthesis%20of%20the%20Literature%20(2).pdf</a></p>	<p>The purpose of this paper is to review the literature on CRS. While special focus is given to this issue, for the schooling of Aboriginal and Torres Strait Islander children and young people in Australia the review also draws on literature from around the world, particularly from the large body of evidence in the United States of America on American Indian and Alaskan Native children.</p>
<p>Deported ... at the sweet will of the government: the removal of Aborigines to reserves 1897-1939. Blake, T. Aboriginal History, Vol. 22, pp. 51-61. (1998).</p>	<p>When introducing the Aboriginals Protection and Restriction of the Sale of Opium Bill to the Queensland Parliament in 1897, Home Secretary Tozer remarked that section 9 was 'one of the most important in the Bill'. The clause gave the Minister authority to remove Aborigines to reserves and was included on the recommendation of Archibald Meston. Meston was the principal architect of the legislation and the removals clause. It was part of the package of 'stem measures' he believed were necessary for the effective protection of Aborigines. Despite Tozer's assertion about the importance of section 9, it provoked little comment or debate. Yet 40 years later when new legislation was implemented, the removals program had become the cornerstone of the reserve system.</p>
<p>Disrupting Preconceptions: Postcolonialism and Education, in A Hickling-Hudson, J Matthews &amp; A Woods (eds) Post Pressed, Flaxton, pp. 39-56. (2004).</p>	<p>They argue that the contemporary corporatised policies of education such as international education limit the possibilities of transformative practice. At the same time, they point to the possibilities of resistance, conditions that provide pedagogic opportunities for the creation of counter-hegemonic ideas, expressions, practices and structures.</p>
<p>Early consequences of European occupation, Donovan, V. In The Reality of a Dark History, Arts Queensland, Brisbane, pp. 95-123. (2008).</p>	<p>The Reality of a Dark History - from contact and conflict to cultural recognition by Val Donovan is an account of Queensland's Aboriginal and Torres Strait Islander history</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>"Educational Success: A sustainable outcome for all Indigenous Australian students when teachers understand where the learning journey begins". Herbert, J. Opening keynote at the ACER National Education Research Conference 2011: (Theme: "Indigenous Education: Pathways to success"). Darwin, (2011). <a href="http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_JHKeynote">http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_JHKeynote</a></p>	<p>The statistics for educational outcomes for Aboriginal and Torres Strait Islander students continually reinforce the notion of 'failure', of a specific cohort of students who are 'not coping', of the majority of teachers at a loss concerning what to do. Overall, it is a picture of doom and gloom, clearly demonstrating that education in this country has failed to live up to its promise for all students. In this presentation, research outcomes will be used to construct a different picture, a paradigm for a better future built on a strong foundation of sustainable education outcomes for the descendants of this nation's First Peoples.</p>
<p>"Effective Education Transitions are built upon Firm Foundations." Herbert, J. Keynote at the National Principals Australia Inc. Dare to Lead annual Conference: (Theme: "Levelling the Playing Field. Successful Practice in the Transition Points for Aboriginal and Torres Strait Islander Students."), Canberra, (2011) <a href="http://www.daretolead.edu.au/STORY_Successful_Classroom_s_Conference_JHKeynote">http://www.daretolead.edu.au/STORY_Successful_Classroom_s_Conference_JHKeynote</a></p>	<p>Why do so many teachers achieve great success with many of their students yet fail to achieve the same results with their Aboriginal or Torres Strait Island students? I would argue that the answer to that question lies deeply embedded in our educational history. Without individual teachers developing a deep insight into the impact of that history, and a willingness to accept the reality of what that has meant for many Aboriginal and Torres Strait Island students, teachers will remain constricted by their own ignorance, constricted in their own ability to deliver interesting, challenging and fulfilling educational programs to a growing number of Indigenous Australian students. The result will be a society that remains impotent, unable to overcome the past, unable to move forward. How do we address such an issue in our schools, in our classrooms?</p> <p>Acknowledging that all schools are different and that there will be different needs in different places/classrooms, I have identified what I consider to be some of the critical challenges that many of us face in striving to create "Successful Classrooms for Indigenous Students" Curriculum, Pedagogy, Ways of Learning, Relationships, Culture, Identity and Community - What is the right mix?"</p>
<p>Epidemic incarceration and justice reinvestment: it's time for change. Solonec, T and Young, W. Indigenous Law Bulletin, Vol. 7(26) pp.15-21. (2011).</p>	<p>Australia has epidemic and internationally alarming levels of incarceration of Indigenous Peoples. The disturbing statistics outlined in this article show that the problem has not been adequately addressed by state and territory governments, who seem intent on a 'tough on crime' approach to justice, which disproportionately impacts Indigenous Peoples.</p>
<p>"Getting to the heart of the matter: The importance of the Aboriginal voice in education", Herbert, J. Queensland Journal of Educational Research, Vol. 16(2), (2000).</p>	<p>This paper provides an opportunity to hear Aboriginal voices - students, their parents and other members of the community - talking about the issues they perceive are important in relation to their participation in the education process. The purpose of the research was to explore issues associated with the non-attendance of Aboriginal students in the secondary school. One of the most critical factors revealed through this study is the importance of identity. Put simply, 'kids need to feel they belong ... they need to feel they have a place in the school'. This is not happening for many Aboriginal students. What needs to happen in our schools? What can we do about it?</p>

<p>Hidden agendas: the rhetoric of benevolence in Aboriginal policy in Queensland, 1900-1950, Wilson, E. Journal of Australian Studies, No. 85, pp. 49-56 and 202-205. (2005).</p> <p>"I can see you are listening to me but I wonder if you are really hearing what I'm saying?" Herbert, J. Keynote at CSU Education 2010 Conference, Charles Sturt University, (2010). <a href="http://www.csu.edu.au/">www.csu.edu.au/</a></p>	<p>1. Aboriginal Protection policies and practices between 1900 and 1950 in Queensland are analysed demonstrating that because these policies were grounded in the supposition of the superiority of white society and white people, benevolent attempts to protect and assist Indigenous Peoples were in fact profoundly racist paternalistic and damaging. It is argued that despite the rhetoric of benevolence, the language used by many participants in these debates revealed other motives.</p> <p>There is a major hurdle standing in the way of the attempt to change the Australian Constitution to recognise Indigenous Peoples: the change can only be made by way of a referendum. The process as set out in s 128 of the Constitution requires that an amendment to the Constitution be:</p> <ol style="list-style-type: none"> <li>2. Passed by an absolute majority of both Houses of the Federal Parliament, or by one House twice.</li> <li>3. at a referendum passed by a majority of the people as a whole, and by a majority of the people in a majority of the states.</li> </ol>
<p>Improving Teaching in Aboriginal and Torres Strait Islander Education: National Professional Standards for Teachers Standards Focus Areas 1.4 and 2.4. Ma Rhea, Z., Anderson, P.A. and Atkinson, B. Final report to AITSL. (2012). <a href="http://www.aitsl.edu.au/verve/_resources/MONASH_STUDY_FINAL_REPORT_09092012.pdf">http://www.aitsl.edu.au/verve/_resources/MONASH_STUDY_FINAL_REPORT_09092012.pdf</a></p>	
<p>Indigenous Australians visions of the future. Herbert, J. In Ngoonjook: A journal of Australian Indigenous issues, Number 33, (2008).</p>	<p>The author explores what literacy means to her in the context of her own upbringing and what literacy means to other Aboriginal people, particularly children. The author asserts that the literacies of Aboriginal and Torres Strait Islander languages tend at best to be overlooked, but more often than not simply ignored, as if they don't exist. The role of the Batchelor Institute of Indigenous Tertiary Education in providing a tertiary education to Indigenous students is discussed.</p>
<p>"Indigenous Education: Tool for a Better future": Herbert, J. Professorial lecture presented at Wagga Wagga City Council Hall during Charles Sturt University research and Graduate Studies Forum, (2010). <a href="http://www.csu.edu.au/">www.csu.edu.au/</a></p>	

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>"Indigenous learners, language and identity: implications for educators". Herbert, J. Chapter 5 in Cadman, K. &amp; O'Regan, K. (Eds), Tales out of school: Identity and English Language teaching pp 72-85. Flinders Park SA: Digi-we-doo. (2006).</p>	<p>The diversity of my experiences has enabled me to acquire deep insights into some of the issues that face those who enter our learning environments without the capacity speak Standard Australian English (SAE). Appreciating the diversity of histories, cultures and life experiences among Aboriginal and Torres Strait Island Peoples, I would point out that no one person can speak for all.</p>
<p>Indigenous studies: Tool for empowerment within the Academe. Herbert, J. In L Henderson-Yates &amp; D Oxenham (eds). Indigenous studies. Indigenous Knowledge: Dialogue or Conflict in the Academy? AJIE, Vol.39s. (2010).</p>	<p>In this paper, I consider the importance of Indigenous studies programs, at both undergraduate and postgraduate levels, as critical elements in enabling Indigenous Australian students to engage in the academe in ways that not only allow them to empower themselves, but, ultimately, to become effective change agents within both their own and the wider Australian community.</p>
<p>It's a long road that has no ending. Herbert, J. In Sue McGinty (ed), sharing success: an indigenous perspective. Common Ground Publishing, Altona, Vic, Australia, pp.9-31, (2003).</p>	<p>This paper examines the notion of Indigenous "success" in education, as this is the focus of my research.</p>
<p>'It's all migloo crap to me': Identity politics in contemporary indigenous writing in Queensland, Nolan, M. Queensland Review, Vol. 12, (1), pp. 37-46. (2005).</p>	<p>This article provides a brief literary history of Indigenous writing in Queensland. The literature covered here is informed by the experiences of the personal, the family and the communal, and enlarges the meanings of both the literary and the political because Indigenous writing is part of, not separate from, the daily lives and struggles of its authors.</p>
<p>Language and Culture – a matter of survival. Report of the Inquiry into Aboriginal and Torres Strait Islander Language Maintenance. Canberra, ACT: AGPS. Chapter 5. Aboriginal and Torres Strait Islander Affairs. (1992).</p>	
<p>'Language and Education Rights for Indigenous Peoples'. May, S. Language, Culture and Curriculum, 11(3): 272-96. (1998).</p>	
<p>"National Policy: Indigenous Education". Herbert, J. Keynote address at the Teacher Education Annual Conference, Charles Sturt University (June 2010). <a href="http://www.csu.edu.au/">www.csu.edu.au/</a></p>	

<p>Overcoming Indigenous Disadvantage: Key Indicators 2011. Canberra, Productivity Commission. Overview. Excerpt pp. 2-7. Australian Productivity Commission SCRGSP (Steering Committee for the Review of Government Service Provision) (2011).</p>	<p>Overcoming Indigenous Disadvantage: Key Indicators 2011 is the fifth in a series of regular reports commissioned by heads of governments in 2002. The reports help governments monitor and address the disadvantage that limits the opportunities and choices of many Indigenous people. While a number of dimensions of disadvantage increase with geographic remoteness, Indigenous people in urban settings can also face significant disadvantage compared with non-Indigenous people in those areas.</p>
<p>Promoting economic and social development through Native title. Land, right, Laws: Issues of Native title, vol 2(28), (2004).</p>	<p>This paper considers how the native title system might operate more effectively to assist traditional owner groups in realising their goals for economic and social development. It relies on human rights principles to build a framework for economic and social development. This framework integrates ethical principles, such as equality and respect for Indigenous culture, with the economic and social factors that determine how well Indigenous people live in their communities. Applying this framework to native title negotiations and agreement-making, the paper proposes principles to redirect the focus of the parties towards the economic and social development goals of the traditional owner group. The paper is based on consultation, research and analysis contained in the Native Title Report 2003.</p>
<p>Race &amp; Ethnic Relations. Fozdar, F, Wilding, R &amp; Hawkins, M. Oxford University Press, South Melbourne. Chapter 7 Indigenous Peoples, pp. 108-126. (2008).</p>	<p>Race and Ethnic Relations provides clear, systematic and detailed coverage of the issues surrounding ethnic and race relations in Australia. Using an accessible and engaging style, the text stimulates students, and encourages debate through the use of examples and case studies.</p>
<p>"The power of Imagining: Time to go there to discover Indigenous educational success". Herbert, J. Keynote address at the National Principals Australia Inc. Dare to Lead Annual conference, (2010). <a href="http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_JHKeynote">http://www.daretolead.edu.au/STORY_Successful_Classrooms_Conference_JHKeynote</a></p>	
<p>"The three "ps" – Partnerships, Pathways and Policies: real hope OR mere illusions?" Herbert, J. In Ngoonjook: A journal of Australian Indigenous Issues, Number 31, (2007).</p>	
<p>The Unfinished Business of Apology- Senate Rejects Stolen Generations Compensation bill 2008 (Cth). Burns, M. Indigenous Law Bulletin, Vol. 7(7), pp. 10-14. (2008).</p>	<p>This article examines the Senate inquiry into the Stolen Generations Compensation Bill and questions the Federal Government's commitment to delivering justice for the Stolen Generations.</p>
<p>'Traditional Aboriginal Education' Hart, M. Reprinted in B. Menary. Ed. 1981. Aborigines and Schooling. Adelaide, Australia: ACAE, pp. 18. (1974).</p>	

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Treaty, Yeh? The utility of a treaty in advancing reconciliation. Davis, M. Australia, <i>Alternative Law Journal</i>, Vol. 31(3), pp. 127-136. (2006).</p>	<p>This article considers the prospect of a treaty between Indigenous Australians and the state and examines whether a treaty would contribute to reconciliation between black and white Australia.</p>
<p>Unfinished business: Indigenous self-determination, Behrendt, L, <i>Arena Magazine</i>, No. 58, April-May, pp. 24-27. (2002). <a href="http://www.arena.org.au/2002/04/unfinished-journey-indigenous-self-determination/">http://www.arena.org.au/2002/04/unfinished-journey-indigenous-self-determination/</a></p>	<p>Larissa Behrendt: Setbacks and political reaction have led many to turn away from the difficult project of extending indigenous rights. But it is only through completing the journey to full self-determination that true indigenous liberation can be achieved.</p>
<p>Unfinished Business: The Australian Formal Reconciliation Process (2nd edn), Gunstone, A. Australian Scholarly Publishing, North Melbourne. Excerpt pp. 286-303. (2009).</p>	<p>The Australian Formal Reconciliation Process: Unfinished Business' explores the political history of the 1991-2000 Australian reconciliation process.</p>
<p>White Privilege: Unpacking the Invisible Knapsack. McIntosh, P. (1989). <a href="http://www.nymbp.org/reference/WhitePrivilege.pdf">http://www.nymbp.org/reference/WhitePrivilege.pdf</a></p>	
<p><b>BOOKS</b></p>	
<p>A concise history of Australia. Macintyre, S. (1999).</p>	<p>This revised edition of a comprehensive single-volume Australian history reference incorporates the most recent historical research and contemporary debate on relevant issues. In addition to frontier violence between European settlers and Aborigines and the Stolen Generations, the volume covers the Sydney Olympics, the refugee crisis and the "Pacific solution."</p>
<p>Aboriginal Australians. Black responses to White dominance 1788-2001, (3rd ed). Broome, R. (2002).</p>	<p>Aboriginal Australians is a powerful, comprehensive history of black-white encounters in Australia since colonisation, tracing the continuing Aboriginal struggle to move from the margins of colonial society to a more central place in modern Australia. Fully updated, it remains the only concise and up-to-date survey of Aboriginal history since 1788.</p>
<p>Aboriginal and Torres Strait Islander Education: An Introduction for the teaching profession. Kaye Price (ed.), (2012).</p>	<p>This publication deals with a number of issues relevant to Indigenous education. All who have contributed chapters are Aboriginal and/or Torres Strait Islander people with a long involvement in education.</p>
<p>Am I Black Enough For you? Heiss, A. Random House, North Sydney. (2011).</p>	<p>The story of an urban-based high achieving Aboriginal woman working to break down stereotypes and build bridges between black and white Australia. What does it mean to be Aboriginal? Why is Australia so obsessed with notions of identity? Read her story and ask: what does it take for someone to be black enough for you?</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Ask First: A guide to respecting Indigenous heritage places and values. Australian Heritage Commission, (2002).</p> <p>Australia's Indigenous languages, Senior Secondary Assessment Board of South Australia. (1996).</p> <p>Being black Aboriginal cultures in 'settled' Australia. Keen, I &amp; Australian Institute of Aboriginal Studies. Aboriginal Studies Press for Australian Institute of Aboriginal Studies, Canberra (1988).</p> <p>Blackbooks  <a href="http://community2.webtv.net/marmack/BLACKBOOKSHOMEPAGE/">http://community2.webtv.net/marmack/BLACKBOOKSHOMEPAGE/</a></p> <p>Broken Circles: Fragmenting Indigenous families 1800-2000. Haebich, A. Fremantle Arts Centre Press, pp. 131-150; 168-179; 288-312; 527-533. (2000).</p> <p>Convincing Ground: learning to fall in love with your country. Pascoe, B. (2007).</p> <p>Disciplining the savages, Savaging the disciplines. Nakata, M. (2007).</p> <p>For their own good: Aborigines and Government in the south West of Western Australia, 1900-1940. Haebich, A. (1992).</p>	<p>Ask First: A guide to respecting Indigenous heritage places and values provides a practical guide for land developers, land users and managers, cultural heritage professionals and many others who may have an impact on Indigenous heritage.</p> <p>There are more than 250 Australian Indigenous languages. This Book and accompanying CD introduces you to them.</p> <p>Issues discussed include bases of identity, ties of family, structure of community, ways of speaking, beliefs and feelings about country, and attitudes to the past.</p> <p>There was no single Stolen Generation, there were many and Broken Circles is their story. This major work reveals the dark heart of this history. It shows that, from the earliest times of European colonisation, Aboriginal Australians experienced the trauma of loss and separation, as their children were abducted, enslaved, institutionalised and culturally remodelled.</p> <p>Convincing Ground is a wide-ranging, personal and powerful work, which resonates with historical and contemporary Australian debates about identity, dispossession, memory and community. Pascoe ranges across the national contemporary political stage, critiquing the great Australian silence when it comes to dealing respectfully with the construction of the nation's Indigenous past. He proposes a way forward, beyond shady intellectual argument and immature nationalism: strengths intact; weaknesses acknowledged and addressed.</p> <p>The book provides an alternative reading for those struggling at the contradictor and, ambiguous intersections of academia and Indigenous experience. In doing so it moves beyond the usual, criticisms of the disciplines which construct the way we have come to know and understand Indigenous Peoples.</p> <p>This book is a powerful and moving history of Aboriginal people in the south west of Western Australia covering a time when they experienced profound changes in their way of life and status in the community. Their independent life in the bush, on stations and on their own small farms was progressively eroded by discriminatory laws, bureaucratic interference and overt racism. The Aborigines' dignity and strength as they battled to maintain their independence and pride offer lessons for all people.</p>
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A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

<p>Introductory Indigenous Studies in Education. Phillips, J &amp; Lampert, J (eds) Pearson Education, French's Forest, pp. 60-79. (2005).</p>	<p>This book intends to add to the conversations about the place of Indigenous Peoples in Australian society as a means of exploring Australian society itself. The issues being considered here about the representations of Indigenous Peoples, our knowledge and the multi-dimensionality of our intersected history are relevant to a much broader societal context.</p>
<p>Language and culture in Aboriginal Australia. Walsh, M &amp; Yallop, C (eds), (2005).</p>	<p>What are the Australian Aboriginal languages like? How many are there? Where are they spoken? How are they learned by children? Are there dictionaries of Aboriginal languages? What kinds of new language have emerged in the last two hundred years? What is the connection between land, people and language in Aboriginal Australia? How does the use of English disadvantage Aboriginal people?</p>
<p>Liberating Culture: Cross-Cultural Perspectives on Museums, Curation and Heritage Preservation. Kreps, C. F. (2003).</p>	<p>Using international examples, the author shows that most societies preserve objects of special value and meaning, though they may not be easily recognisable as "museums" to an outsider. Christina Kreps advocates the liberation of culture from the management regimes of Eurocentric museology, and the restoration of people's rights to the control and management of their own cultural heritage.</p>
<p>Magabala Books <a href="http://www.magabala.com/catalog_new/index.php">http://www.magabala.com/catalog_new/index.php</a></p>	<p>The oldest independent Australian Aboriginal and Torres Strait Islander publishing house. It is a non-for-profit organisation and works to develop and promote Australian Aboriginal and Torres Strait Islander Cultures.</p>
<p>Many Voices: reflections on experiences of Indigenous child separation. Mellor, D &amp; Haebich, A (eds) National Library of Australia, Canberra, pp. 84-85 and 108-9. (2002).</p>	<p>This book 'brings together testimonies from all sides of the history of Indigenous child separation in Australia. The book includes the voices of children who were taken from their families, adults who cared for them in institutions and Missions, families who took them into their homes and government officers who enacted official policies. In their generosity and courage, its contributors have created an invaluable gift to all Australians.'</p>
<p>Macquarie Aboriginal words: A dictionary of words from Australian Aboriginal and Torres Strait Islander languages. Thieberger, T &amp; McGregor, W (eds). The Macquarie library Pty Ltd, Sydney, NSW. (1994).</p>	<p>Describes characteristics of 17 Australian languages and relationship to kinship systems.</p>
<p>Nourishing Terrains: Australian Aboriginal views of landscape and wilderness. Rose, D.B (1996).</p>	<p>This book 'is a study of indigenous Peoples' relationships to their homelands. Drawing on song and poetry as well as on explanation and analysis, this book shows how Aboriginal 'countries' are known and loved, sung and recounted, owned and cared for to promote life. Today, although fragmented and damaged, the nourishing terrains of Aboriginal Australia offer a unique possibility for human and ecological reconciliation.'</p>
<p>Officially assumed without Request. In Trustees on Trial: Recovering the Stolen Wages. Kidd, R. Aboriginal Studies Press, Canberra, pp. 52-70. (2006).</p>	<p>In Trustees on Trial: Recovering the Stolen Wages, Rosalind Kidd uses official correspondence to reveal the extraordinary extent of government controls over Aboriginal wages, savings, endowments and pensions in twentieth century Queensland. Casting the evidence in terms of national and international litigation, particularly cases relating to government accountability for Indigenous interests, Kidd makes a powerful case that the Queensland government should be held to the same standards of accountability and redress as any major financial institution.</p>



<p>Protecting Indigenous knowledge and heritage: A global challenge. Battiste, M., Henderson, J. Purich Publishing Ltd, Saskatchewan, Canada, (2000).</p>	<p>This book illustrates why current legal regimes are inadequate to protect Indigenous knowledge and puts forward ideas for reform. It also examines issues from an international perspective and explores developments in various countries including Canada, the United States, Australia and New Zealand. It examines the work of the United Nations and relevant national and international agreements to Indigenous knowledge and offers protective solutions for Indigenous peoples, and guidance for those seeking to understand and explore Indigenous knowledge further.</p>
<p>Race and Racism in Australia, (3rd edn). Hollinsworth, D. Thomson/Social Science Press, South Melbourne, pp. 105-145. (2006).</p>	<p>Race and Racism in Australia provides a comprehensive and multidisciplinary analysis of Australian racism. This third edition examines complex questions of cultural diversity, social justice, discrimination, human rights and community relations that remain critical and contested issues in Australia today and raises concerns about racism in its many forms. This book is essential reading for health professionals, educators and community workers and will be of particular interest to those enrolled in social science and humanities programs.</p>
<p>Settling with Indigenous people: Modern treaty and agreement making. Langton, M Federation Press, Annandale, NSW. (2006).</p>	<p>Settling with Indigenous People describes the making of ten contemporary, mostly Australian, local and regional agreements and details the avenues through which such agreements can be implemented and sustained. The Australian regional agreements concern South West Australia, the Murray-Darling Basin, and Cape York. The discussion addresses: governance and leadership negotiation strategies, including the role of formal negotiating frameworks the importance of process and outcome the crucial impact of politics and timing the significance of private sector engagement implementation mechanisms.</p>
<p>Sort of a place like home. Mausart, S. (1993).</p>	<p>First published in 1993, Sort of a Place Like Home is the award-winning study of life within the Moore River Native Settlement. Making extensive and imaginative use of oral sources and official documents, Sort of a Place Like Home creates a vivid and intimate picture of the life experience of Moore River inmates, while documenting the appalling bureaucratic incompetence, official indifference and occasional brutality that made Moore River notorious.</p>
<p>The little Red, Yellow, Black Book: An introduction to Indigenous Australia. (2005). <a href="http://www.aiatsis.gov.au/lyb/resources.html">http://www.aiatsis.gov.au/lyb/resources.html</a></p>	<p>If you want to read stories the media don't tell you, mini-essays on famous as well as everyday individuals and organisations will provide insights into a range of Australian Indigenous experiences. The Little Red Yellow Black Book contains some rarely seen photographs, as well as information on travelling respectfully, and festivals and tours. A free website with extra material (some free downloads), and educational resources supplement the book.</p>
<p>The Mardudjara Aborigines. Tionkinson, R. (1978).</p>	<p>Case studies in cultural anthropology</p>
<p>The Tiwi of North Australia. Hart, C.W.M. &amp; Pilling, A.R. (1965)</p>	<p>This book is a study of social interaction. But it is also a study of culture change.</p>
<p>The Way We Civilise. Kidd, R. University of Queensland Press. St Lucia, pp. 228-264. (1997).</p>	<p>Kidd describes how they wielded enormous influence over every aspect of the lives of Queensland's Aboriginal population. She reveals the bitter conflicts between state and federal politicians, and examines why governments failed to turn the rhetoric of reform into reality. Timely and significant, this disturbing account is essential to an understanding of Aboriginal grievances today.</p>

<p>Why warriors lie down and die: Towards an understanding of why the Aboriginal people of Arnhem Land face the greatest crisis in health and education since European contact. Trudgen, R. (2000).</p> <p>Why weren't we told? a personal search for the truth about our history. Reynolds, H. (1999).</p>	<p>Why Warriors Lie Down and Die is essential reading for anyone interested in indigenous Peoples. It also offers insight for those who want a greater understanding of the issues involved in achieving true reconciliation.</p> <p>The acclaimed Why Weren't We Told? Is a frank account of his personal journal towards the realisation that he, like generations of Australians, grew up with a distorted and idealised version of the past. Why Weren't We Told? Is crucial reading on the most important debate in Australia as we enter the twenty-first century.</p>
<p>World of relationships: Itineraries, Dreams, and events in the Australian Western Desert Poirier, S.A (2005).</p>	<p>A World of Relationships is an ethnographical account and anthropological study of the cultural use and social potential of dreams among Aboriginal groups of the Australian Western Desert. The outcome of fieldwork conducted in the area in the 1980s and 90s, it was originally published in French as Les jardins du nomades: Cosmologie, territoire et personne dans le désert occidental australien.</p>
<p><b>WEBPAGES/WEBSITES</b></p>	
<p>Social Justice and Human Rights for Aboriginal and Torres Strait Islander Peoples. Australian Human Rights Commission (2011) <a href="http://www.hreoc.gov.au/social_justice/info_sheet.html">http://www.hreoc.gov.au/social_justice/info_sheet.html</a></p>	<p><b>DESCRIPTION</b></p>
<p>'Global Steps to Local Empowerment in the Next Millennium: An Assessment of UNESCO's 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore'. Simon, B.S. (2000). <a href="http://www.folklife.si.edu/unesco/">http://www.folklife.si.edu/unesco/</a></p>	<p>The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is the world's premier institution for information and research about the cultures and lifestyles of Aboriginal and Torres Strait Islander Peoples, past and present. Its activities affirm and raise awareness among all Australians, and people of other nations, of the richness and diversity of Australian Indigenous cultures and histories.</p>
<p><a href="http://www.aiatsis.gov.au/">http://www.aiatsis.gov.au/</a></p> <p><a href="http://www.saaetcb.org.au/">http://www.saaetcb.org.au/</a></p>	<p>The South Australian Aboriginal Education and Training Consultative Body (SAAETCB) is an Aboriginal community based committee that is responsible for providing high quality advice to the Chief Executive, Department of Education and Children's Services (DECS), Chief Executive, Department of Further Education, Employment, Science and Technology (DFEEST), their Ministers and the Directors of the Independent Schools Association (SA) and Catholic Education Office (SA).</p>

<a href="http://www.ntieec.gov.au/">http://www.ntieec.gov.au/</a>	<p>The Northern Territory Indigenous Education Council (NTIEC) is an Indigenous representative advisory body appointed by the Minister for Education and Training to provide advice and make recommendations to the NT Government and Australian Government Ministers on education for Indigenous students in the Northern Territory. The Council provides a vital link between parents, local schools, communities and governments to ensure Indigenous students get the best possible outcomes. The council consists of representatives from Alice Springs, Darwin, Daly River, Katherine, Lajamanu, Maningrida, Mililingimbi, Numbulwar, Tiwi Islands and Yirrkala regions. A key role of the council is to consult directly with Indigenous people across the Territory on a regular basis and reflect Indigenous people's views, aspirations and concerns on education services and outcomes for Indigenous students.</p>
<a href="http://www.aetowa.org.au/staff">http://www.aetowa.org.au/staff</a>	<p>The role of the AETC is to facilitate the delivery of more effective educational and training services to Aboriginal people in Western Australia through:</p> <ul style="list-style-type: none"> <li>• advising the relevant Western Australian Ministers on policies relating to education and training and to coordinate the development and monitoring of the Strategic Plan for Aboriginal Education and Training in Western Australia;</li> <li>• to ensure that the Government has access to independent Aboriginal advice by developing effective consultative and advisory mechanisms which will provide an effective and direct opportunity for Aboriginal people to work at the highest level in setting policy for education and training of Aboriginal people; and</li> <li>• to establish funding agreements with the Commonwealth Department of Education, Employment and Work Relations (DEEWR) that enable the Council to undertake projects relevant to its terms of reference.</li> </ul>
<a href="http://www.aecg.nsw.edu.au/">http://www.aecg.nsw.edu.au/</a>	<p>The NSW AECG is an Aboriginal Community Controlled, Independent, Not for Profit Advocacy Group. The AECG promotes respect, empowerment and self-determination and believes the process of collaborative consultation is integral to achieving equity in education &amp; is fundamental to the achievement of equality.</p> <p>The AECG advocates cultural affirmation, integrity &amp; the pursuit of equality to ensure that the unique and diverse identity of Aboriginal people &amp; students is recognised and valued.</p>
<a href="http://vaeai.org.au/index.cfm">http://vaeai.org.au/index.cfm</a>	<p>The Victorian Aboriginal Education Association Incorporated is the peak Koorie community organisation for education and training in Victoria. We work for our community to build success in education and training. VAEAI advises education systems of ways to improve the outcomes and education experience of Koorie students. We maintain longstanding working relationships with State and Commonwealth departments of education and training. We provide representation to committees and forums at local, regional, state and national levels.</p>
<a href="http://www.actatsiecg.org/">http://www.actatsiecg.org/</a>	
<a href="http://www.roninfilms.com.au/">http://www.roninfilms.com.au/</a>	

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4



<p>Convention (No 169) Concerning Indigenous and Tribal Peoples in Independent Countries. International Labour Organisation. (1989). <a href="http://www1.umn.edu/humanrts/instreet/r1ctip.htm">http://www1.umn.edu/humanrts/instreet/r1ctip.htm</a></p>	
<p>Reconciliation Australia <a href="http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum---five-fast-facts">http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives-in-the-national-curriculum---five-fast-facts</a></p>	
<p>Declaration on the Rights of Indigenous Peoples. United Nations. (2008). <a href="http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf">http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf</a></p>	
<p>Draft Declaration on Cultural Diversity at the 162nd session of the Executive Board – item 3.5., 2-12 October 2001 (162 EX/15, 162 EX/INF.7 and 162 EX/54). UNESCO. (2001). <a href="http://unesdoc.unesco.org/images/0012/001234/123405e.pdf">http://unesdoc.unesco.org/images/0012/001234/123405e.pdf</a></p>	
<p>Frequently Asked Questions on the Declaration of the Rights of Indigenous Peoples. United Nations. (2007). <a href="http://www.un.org/esa/socdev/unpfii/documents/FAQsIndigenousdeclaration.pdf">http://www.un.org/esa/socdev/unpfii/documents/FAQsIndigenousdeclaration.pdf</a>.</p>	
<p>The Universal Declaration of Human Rights. United Nations. (1948). <a href="http://www.un.org/Overview/rights.html">http://www.un.org/Overview/rights.html</a></p>	
<b>DVD/VIDEO/AUDIO-VISUAL RESOURCES</b>	
<p>Australia's Indigenous languages (CD-ROM), Senior Secondary Assessment Board of South Australia, (1996).</p>	<p>DESCRIPTION</p> <p>There are more than 250 Australian Indigenous languages. This CD and accompanying book introduces you to them.</p>

<p>Babakueria, (1986).</p>	<p>This satirical examination of black-white relations in Australia first screened on ABC TV in 1986 to widespread acclaim with both critics and audiences alike.</p> <p>This 'reverse angle' probe into racial inequality in Australia has developed a considerable cult following. It approaches its subject with humour but is no less effective for that, perhaps more so. Many valid points are posed for the viewer concerning racial/ethnic assumptions and relations as well as the incongruities of contemporary Australian society. The white Australia lifestyle is seen through (patronising) Aboriginal eyes within a pseudo-documentary format.</p>
<p>First Australians. Panckhurst, H., Perkins, R. New South Wales. Film and Television Office, Blackfella Films, Enhance TV, SBS-TV, Screen Australia, Screenwest (Organisation), South Australian Film Corporation, (2008).</p>	<p>First Australians chronicles the birth of contemporary Australia as never told before, from the perspective of its first people. First Australians explores what unfolds when the oldest living culture in the world is overrun by the world's greatest empire. First Australians chronicles the collision of two worlds and the genesis of a new nation.</p>
<p>Frontier: stories from white Australia's forgotten war. (Part 3) Sydney ABC-TV, (1996).</p>	<p>This is an account of the historical events in Australia's land war begun after the landing of Captain Cook. The events provide the context for the debate on national reconciliation.</p>
<p>Lousy Little Sixpence. Civic Square, ACT, Ronin, (1990).</p>	<p>Lousy Little Sixpence highlights the injustice of withheld wages, and the fight for rightful payment to be made to Indigenous Peoples.</p>
<p>Missions, Settlements and Reserves. O'Casey, A. Bendigo: VEA (1999).</p>	<p>This program presents an account of government policies of protection, which resulted in Indigenous people being removed to missions, reserves and settlements. The program presents the experience of Indigenous people living and working on these missions, reserves and settlements in the nineteenth and twentieth centuries. The program includes interviews with those who themselves experienced this life, or whose families did.</p>

A unit outline and content for professional learning units to support teachers in meeting Focus Areas 1.4 and 2.4

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