



Aboriginal Studies

Stage 6

(Preliminary Course)

Support Document

1999

The Board of Studies owns the copyright on all support documents. Schools may reproduce this support document in part or in full for bona fide study or classroom purposes only.

Acknowledgement of the Board of Studies copyright must be included on any reproductions. Students may copy reasonable portions of the support document for the purpose of research or study. Any other use of this support document must be referred to the Copyright Officer.

The Board of Studies has made all reasonable attempts to locate owners of third party copyright material and invites anyone from whom permission has not been sought to contact the Copyright Officer, Board of Studies NSW, 117 Clarence St, Sydney NSW 2000, Tel:(02) 9367 8111; fax: (02) 9279 1482.

© Board of Studies NSW 2000

Published by
Board of Studies NSW
GPO Box 5300
Sydney NSW 2001
Australia

Tel: (02) 9367 8111

Internet: <http://www.boardofstudies.nsw.edu.au>

ISBN 0 7313 4496 0

20007

Contents

1	Introduction	4
2	The New Syllabus	5
	2.1 Outcomes	5
	2.2 The Structure of the Preliminary Course.....	5
	2.3 Content	6
	2.4 Assessment.....	7
3	Programming the Syllabus	8
	3.1 The Programming Model	8
	3.2 Sample Program and Assessment Overview.....	10
	3.3 Sample Unit of Work and Sample Assessment Task.....	13
4	Research and Inquiry Methods	28
	4.1 Comparative community case study	28
	4.2 Acquiring the knowledge and skills for research and inquiry.....	28
	4.3 Community-based field work.....	30
	4.4 Intellectual and cultural property rights	30
5	Community Consultation	31
	5.1 Community Consultation and the Aboriginal Studies Syllabus.....	31
	5.2 How to Start Community Consultation	32
	5.3 Advice and Strategies to Consider When Working with Your Community.....	35
	5.4 Advice to Consider When Inviting Guest Speakers	36
	5.5 Respecting Aboriginal Protocols	36
	5.6 Sharing of Material and/or Intellectual Property	37
6	Further Advice	39
	6.1 Teaching About the Concept of Spirituality	39
	6.2 Taking Learning Differences Into Account	39

1 Introduction

This support document builds on information in *An Introduction to Aboriginal Studies Stage 6 in the New HSC* which was distributed with the syllabus and which provided a general overview of the structure, content and key aspects of the new syllabus.

The advice in this document will assist teachers to develop teaching and learning programs for the Preliminary course. The advice is intended to complement other activities supporting the implementation of the new syllabus, such as those conducted by school sectors, professional associations and organisations.

Section 2 of this document contains general advice about key aspects of the new syllabus: the emphasis on outcomes, the structure and content of the Preliminary course, and changes to the assessment procedures.

Section 3 provides advice on, and examples of, planning programs based on the syllabus.

Section 4 focuses on Part IV of the Preliminary course syllabus, Research and Inquiry Methods, and makes suggestions about which research skills could be integrated into other topics and which will probably need an explicit focus.

Section 5 provides advice about protocols and ethical practices in community consultation and participation.

Section 6 discusses the sensitive issues of teaching about the concept of spirituality and taking learning differences into account.

2 The New Syllabus

While aspects of the 1993 syllabus continue with the new syllabus, there are some key differences of which teachers need to be aware when developing programs. This section highlights these key differences.

2.1 Outcomes (see pages 11–12 of the syllabus)

The new syllabus has a greater emphasis on specific outcomes which express the intended results of the teaching of the syllabus. Outcomes are derived from the syllabus content and provide clear statements of the knowledge, understanding, skills, values and attitudes expected to be gained by students at the conclusion of Stage 6.

In the syllabus the outcomes are:

- organised in relation to the objectives
- differentiated between Preliminary and HSC
- linked explicitly to the syllabus content
- intended to cater for the full range of students.

2.2 The structure of the Preliminary course (see p 9 of the syllabus)

The Stage 6 Preliminary course covers the time frame from pre-contact to the 1960s and provides the foundation for the HSC course.

The Preliminary course is divided into four parts:

Part I	Aboriginality and the Land
Part II	Heritage and Identity
Part III	Colonialism, Racism and Prejudice
Part IV	Research and Inquiry Methods.

Students must study all parts of the syllabus.

Part I of the course includes a comparative case study of the local Aboriginal community/ies *and* a national Indigenous Australian community. The term 'community/ies' acknowledges the diversity present within some Aboriginal communities. The term Indigenous is used in the National Community Case Study to include Torres Strait Islander peoples.

Part II and Part III require a case study of *only* the local Aboriginal community/ies and this must be the same community/ies as for Parts I and IV.

Part IV covers the content for teaching the methods and skills relating to culturally appropriate research and inquiry methods.

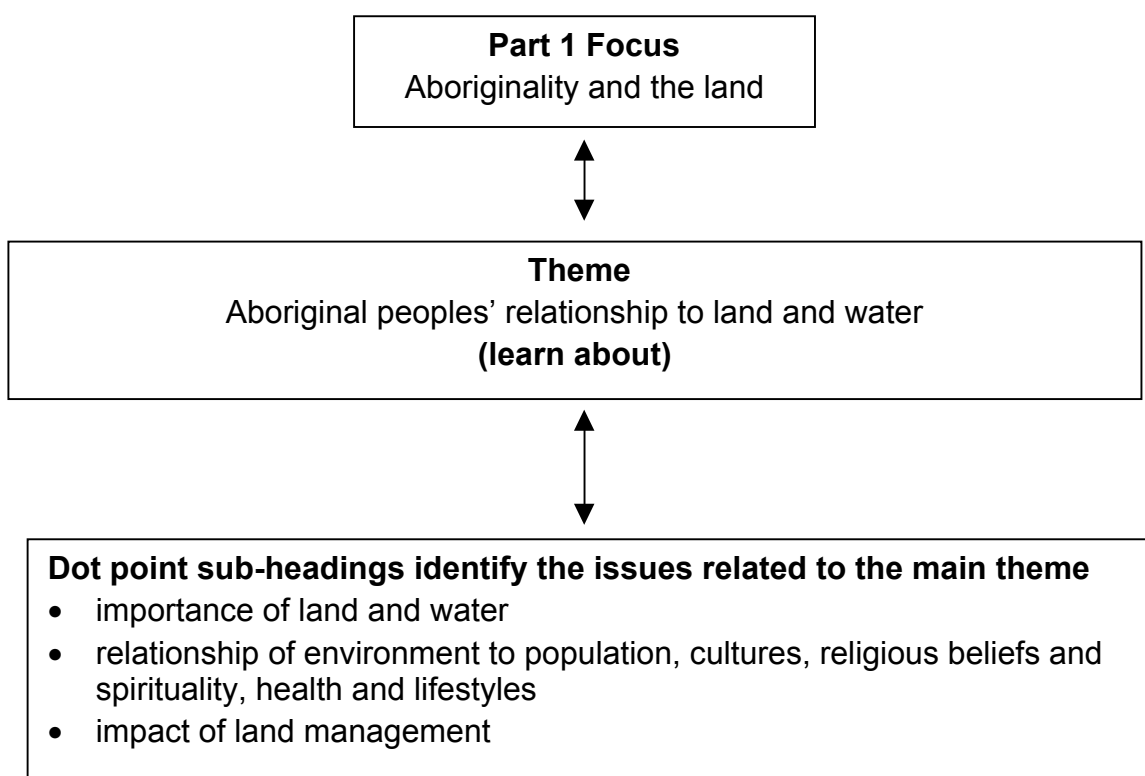
2.3 Content

The content that students will learn in order to achieve the course outcomes is arranged in the same way in all sections of the Preliminary and HSC courses. It is organised under the headings of *students learn to* and *students learn about*.

The **learn to** statements unpack the outcomes of the course through the development and application of a range of skills. These include skills such as gathering information, making deductions and conclusions, interpreting points of view, presenting oral and written arguments and conducting case studies.

The **learn about** statements for Parts I–III are organised under three thematic headings, with dot points identifying key content to be taught. These **learn about** statements provide the primary focus of study by highlighting the major themes for study. The dot points provide the issues to be studied within the context of these main themes. Teachers use them to select specific subject matter and so provide the vehicle by which the content within the **themes** may be unpacked and developed through classroom strategies and activities.

Integration between the focus area, the **learn about** statements and the dot points for Parts I–III are demonstrated in the example below (compare with p 16 of the syllabus).



Each issue would not be studied in isolation but would be linked to the broad framework provided by the *learn about* statements. However, the depth and breadth of each study would be determined by the teacher.

2.4 Assessment

Information on assessment in the Preliminary course is on page 42 of the syllabus. This information replaces that previously provided in the *HSIE KLA Handbook*. The main changes to be noted are:

- all parts of the Preliminary course are to be assessed with regard to the course components and weightings on page 42 of the syllabus
- teachers should ensure that assessment programs provide a balance between the assessment of knowledge and understanding and skills outcomes and the course content. (The HSC task lists on page 43 of the syllabus could be used as guidelines.)

3 Programming the Syllabus

3.1 The programming model

The sample material in this support document is provided to illustrate an approach to programming that uses the syllabus outcomes.

The outcomes in the *Aboriginal Studies Stage 6 Syllabus* are designed to:

- provide clear expectations of student achievement in both the Preliminary and HSC courses
- identify the progress that is expected in student achievement from Preliminary to HSC
- assist the development of teaching and learning programs
- provide a focus for assessment
- allow clear reporting of achievement.

When programming the course, planning units of work and developing an assessment program, it is important that teachers ensure that the **outcomes of the course are being comprehensively and appropriately addressed**. The following pages provide an example of an approach that teachers might find useful when developing teaching and learning programs that address all syllabus outcomes.

The sample program overview on page 10 is presented as a matrix which reflects the total planning for the course. It allows teachers to plan:

- the outcomes to be addressed in each section of the course (this enables teachers to determine at which stages of the course they will choose to develop or reinforce each outcome)
- the units of work to be taught and the time allocated to each one
- the relationship of the assessment program to the teaching and learning program.

When developing the sample program overview the following steps were used.

Step 1 Determining syllabus requirements, selection of topics and time allocation

The syllabus requires that Parts I–IV of the Preliminary course are all to be studied. The content is taught using the local Aboriginal community/ies in a case study approach. Part I includes a comparative case study between the local Aboriginal community/ies and the choice of one other national Indigenous Australian community. This is reflected in the allocation of time for Part I in the sample program overview. The time allocation within the sample program also takes into account when research and inquiry methods have been integrated within Parts I–III and when they may best be taught separately. (Refer to the explanation in the section on Research and Inquiry methods on page 28 of this material.)

Step 2 Identifying targeted outcomes for each topic

When programming teaching and learning experiences to ensure that all outcomes are addressed, teachers should be clear about where and when each of the outcomes is being explicitly targeted. The program overview on page 10 demonstrates this process by mapping the way in which all outcomes will be addressed throughout the course. Targeted outcomes are indicated on the matrix with a **T** while those being worked towards or reinforced are indicated by a tick (✓).

This approach allows teachers to make a clear link between the syllabus outcomes, the content and the assessment program. The sample provided is offered as a template that teachers might find useful when planning their own programs.

Step 3 Linking the targeted outcomes and the assessment program

A sample assessment program is provided on page 12. This assessment program has been developed using the following criteria:

- it follows the suggested components and weightings for the Preliminary course as given on page 42 of the syllabus
- the program provides a range of tasks
- it identifies the outcomes to be assessed through each task.

3.2 Sample programs

3.2.1 Sample program overview — Aboriginal Studies Preliminary course

Indicative Hours — 120 Hours

In this sample overview content has been targeted across Terms 1 to 3, but it is not all explicitly assessed until the Preliminary course yearly examination.

Topics	Course Time 100 % Core Study			
	Part I Aboriginality and Land	Part II Heritage and Identity	Part III Colonialism, Racism and Prejudice	Part IV Research and Inquiry Methods (discrete study)
Time: weeks (approx) Terms 1, 2, 3	11	7	7	5
Outcomes A student: Tasks and Weightings	Comparative case study report 20%	Community-based fieldwork 15%	Stimulus-based questions 15%	Oral presentation of research assignment (including process undertaken) 10%
	final examination response 10%	final examination response 10%	final examination response 10%	final examination response 10%
P1.1 identifies different viewpoints about invasion and colonisation including the concept of shared histories between Aboriginal and non-Aboriginal peoples	T	√	T	
P1.2 explains the concepts of social justice and human rights in terms of the consequences of invasion and colonisation for Aboriginal peoples	T	√	T	
P1.3 explains a variety of responses to social justice and human rights issues including bias and stereotyping of Aboriginal peoples and cultures	√	T	T	
P2.1 demonstrates an understanding of what the Dreaming means to Aboriginal peoples		T		T
P2.2 explains the importance of land and the interrelationship between land and culture for Aboriginal peoples	√	T		T
P2.3 describes Aboriginal social systems and explains the impact of invasion and colonisation on Aboriginal cultural, social and economic life	√	√	T	√

P3.1 describes government policies, legislation and judicial processes in relation to racism and discrimination		√	T	
P3.2 explains the impact of key government policies, legislation and judicial processes in relation to land and water rights	T		√	
P3.3 explains the impact of key government policies, legislation and judicial processes in relation to heritage and identity		T	√	
P4.1 investigates and organises relevant information from a variety of sources including the use of information technologies	T	√	√	T
P4.2 undertakes community consultation and fieldwork	T	T	√	T
P4.3 presents information clearly from Aboriginal perspectives using a variety of media	T	T	T	T
P4.4 demonstrates an understanding of ethical research practices	√	T	√	T
P4.5 compares the histories and cultures of Indigenous Australian peoples	T			

3.2.2 Sample assesment program for Preliminary course Part III

	Task 1	Task 2	Task 3	Task 4	Task 5
Date of Task	Week 1 Term 2	Week 8 Term 2	Week 4 Term 3	Week 7 Term 3	Week 10 Term 3
Task	Comparative case study report	Community-based fieldwork	Stimulus-based essay question	Oral presentation of research assignment (mini-project)	Yearly examination
Outcomes	P1.1, P1.2, P3.2,P4.1, P4.2, P4.3, P4.5	P2.1, P2.2, P3.3, P4.2, P4.3, P4.4	P1.2, P1.3, P2.3, P3.1, P4.3	P2.1, P2.2, P4.1, P4.2, P4.3, P4.4	P1.1, P1.2, P1.3, P2.1, P2.2, P2.3, P3.1, P3.2, P3.3, P4.3, P4.4
Assessment Task Weighting	20	15	15	10	40
Topic Focus (Pre-contact to 1960s)	Aboriginal peoples' relationship to land and water and the impact of dispossession and dislocation on Aboriginal peoples and their land	Aboriginal social systems, the impact of invasion and colonisation on Aboriginal culture and family, and the diversity of Aboriginal cultural and social life	Aboriginal political and legal systems and the impact and consequences of the dispossession and dislocation of Aboriginal peoples	The investigation and development of ethical and culturally appropriate communication skills	Overview of the course
Syllabus Component and Weighting	Part I Aboriginality and the Land 30	Part II Heritage and Identity 25	Part III Colonialism, Racism and Prejudice 25	Part IV Research and Inquiry methods 20	Part I 10 Part II 10 Part III 10 Part IV 10 40

3.3 Sample unit of work and sample assessment task

The following section provides an approach to the next stage of programming the Preliminary course. This entails the detailed planning of the teaching, learning and assessment activities for each part of the Preliminary course.

The sample unit provided in this document is for Part III *Colonialism, Racism and Prejudice*.

The steps involved in planning this unit of work include the following:

- Step 1:** Identify from the program overview the outcomes to be targeted for the unit of work.
- Step 2:** Determine the content to be taught within the unit of work. The content is to be found in the syllabus through the *learn about* and *learn to* statements. The *learn to* statements (see page 20 of the syllabus) are linked to the targeted outcomes and the *learn about* statements.
- Step 3:** Design and select teaching and learning strategies and activities as well as identify key resources and how they will be used in order to allow students to engage with the content and to provide opportunities for each student to achieve the targeted outcomes.
- Step 4:** Design an assessment task (as outlined in the assessment program) in order to facilitate the measurement of student performance in relation to the targeted outcomes.

3.3.1 Sample unit of work: Part III – *Colonialism, Racism and Prejudice*

Notes about the design and teaching of this sample unit:

This sample unit for Part III — *Colonialism, Racism and Prejudice* — has been designed to highlight the *learn about* and *learn to* statements within the teaching strategies. It provides a ‘big picture’ approach to teaching the content.

Each *learn about* and *learn to* statement has been numbered, with sub-points alphabetised for cross-referencing to the teaching strategies (eg LA1a is *Learn about 1: Aboriginal political and legal systems*, first sub-point: *pre-contact customary law*, LT2 is *Learn to 2: make deductions and draw conclusions about Aboriginal and non-Aboriginal interpretations of contact history including the concept of ‘shared history’*).

Each *learn about* has been unpacked to detail the sample content appropriate to each. The study of *Aboriginal political and legal systems* in *Learn about 1* will complement knowledge and understanding that students gained in Parts I and II. In *Learn about 2*, the origins of racism, colonialism and prejudice *within Australia* have been examined rather than the origins of global racism and prejudice.

The completion of this sample unit would be followed by the local community/ies case study in which teachers would apply the content of the *learn about* items as experienced by the local Aboriginal peoples in their area. Depending upon the location and the local community/ies, teachers may prefer to make the connection between the big picture and the local community/ies case study (*Learn to 8*) concurrent or a discrete unit after the big picture overview. For example, for this part of the course, schools within the Sydney area may find it appropriate to integrate the local community/ies case study within the big picture overview because the historical experiences largely reflect their local Aboriginal community/ies’ experiences for a significant amount of the content (eg the arrival of the First Fleet,

resistance in the Sydney region, the spread of the colony and the results of dispossession). Note that this might not apply for the way in which teachers choose to teach Part I *Aboriginality and the Land* or Part II *Heritage and Identity*.

Preliminary course Part III Colonialism, Racism and Prejudice — Pre-contact to 1960s

This sample unit focuses on an examination of Aboriginal political and legal systems and the impact and consequences of the dispossession and dislocation of Aboriginal peoples using a case study of your local Aboriginal community/ies. Specific research and inquiry content from Part IV has been integrated into this sample unit.

<p>Part III Outcomes:</p> <p>P1.1 identifies different viewpoints about invasion and colonisation including the concept of shared histories between Aboriginal and non-Aboriginal peoples</p> <p>P1.2 explains the concepts of social justice and human rights in terms of the consequences of invasion and colonisation for Aboriginal peoples</p> <p>P1.3 explains a variety of responses to social justice and human rights issues including bias and stereotyping of Aboriginal peoples and cultures</p> <p>P2.3 describes Aboriginal social systems and explains the impact of invasion and colonisation on Aboriginal cultural, social and economic life</p> <p>P3.1 describes government policies, legislation and judicial processes in relation to racism and discrimination.</p>	<p>Part III Students learn about (LA):</p> <p>LA1 Aboriginal political and legal systems</p> <ol style="list-style-type: none"> a. pre-contact customary law b. pre-contact political systems <p>LA2 Aboriginal and non-Aboriginal responses to British colonisation</p> <ol style="list-style-type: none"> a. definitions of key terms: racism, prejudice, ethnocentrism, stereotyping, invasion, colonialism, types of genocide, institutionalisation, resistance, protest, shared histories b. examining the construction and origins of racism, colonialism and prejudice c. examining the nature of occupation and terms such as invasion, colonisation, settlement, dispossession, dislocation and genocide d. the policies related to protection, assimilation, integration e. Aboriginal and non-Aboriginal interpretations of contact history <p>LA3 Impact and consequences of dispossession and dislocation of Aboriginal peoples</p> <ol style="list-style-type: none"> a. government strategies, policies and legislation relating to Aboriginal peoples, and judicial processes in addressing racism and discrimination b. Aboriginal initiatives to counteract the impact of dispossession and dislocation, including organised resistance and protest by Aboriginal peoples c. responses to social justice and human rights issues including bias and stereotyping of Aboriginal peoples and cultures 	<p>Part III Students learn to (LT):</p> <p>LT1 gather, select and organise information on Aboriginal peoples' legal and political systems before the impact of British colonisation</p> <p>LT2 make deductions and draw conclusions about Aboriginal and non-Aboriginal interpretations of contact history including the concept of 'shared history'.</p> <p>LT3 construct coherent oral and written texts to explain Aboriginal peoples' resistance and protest</p> <p>LT4 present balanced oral and written arguments about the impact and consequences of dispossession and dislocation on Aboriginal peoples</p> <p>LT5 argue points of view or interpretations of the concept of invasion in relation to colonisation and Aboriginal peoples</p> <p>LT6 weigh up the relative reliability of sources in relation to bias and stereotyping of Aboriginal peoples and cultures</p> <p>LT7 assess a range of views and interpretations with regard to the effectiveness of government policies, legislation and judicial processes in addressing racism</p> <p>LT8 conduct a case study of the local Aboriginal community/ies using the focus of <i>Colonialism, Racism and Prejudice</i></p>
<p>Part IV Research and Inquiry Methods Outcomes</p> <p>P4.1 investigates and organises relevant information from a variety of sources including the use of information technologies</p> <p>P4.2 undertakes community consultation and fieldwork</p> <p>P4.3 presents information clearly from Aboriginal perspectives using a variety of media</p> <p>P4.4 demonstrates an understanding of ethical research practices</p>	<p>Part IV Research and Inquiry Methods – Students Learn About (LA)</p> <p>LA1 Acquiring Information</p> <ol style="list-style-type: none"> c. collecting data from primary sources g. secondary research including reading texts, reports, bibliographies, accessing opinion polls, government statistics, print media, CD-ROM, Internet and other appropriate technologies <p>LA2 Processing information</p> <ol style="list-style-type: none"> a. analysing statistical data to interpret meaning and make generalisations c. analysing information from a variety of sources e. identifying propaganda and bias 	<p>Part IV Research and Inquiry Methods – Students Learn to (LT)</p> <p>LT2 examine data to interpret meaning and differentiate between fact and opinion</p> <p>LT3 synthesise information from a variety of appropriate sources and perspectives</p> <p>LT4 acknowledge the history of the local area and be sensitive to the impact this may have had on the local Aboriginal community/ies</p> <p>LT8 consult with members of the local Aboriginal community/ies in a culturally appropriate and ethical way</p> <p>LT9 respond to and incorporate feedback from community members.</p>

This sample unit has integrated specific research and inquiry *learn about* and *learn to* statements as appropriate to the Part III content and the sample teaching/learning activities. Each *learn about* and *learn to* has been numbered with sub-points alphabetised (eg RIM LA1c is Research and Inquiry Methods *Learn about* 1; *Acquiring Information*, third sub-point: *collecting data from primary sources*, LT3 is Research and Inquiry Methods *Learn to* 3; *synthesises information from a variety of appropriate sources and perspectives*). The local community case study (*Learn to* 8) would follow the completion of this sample unit – see page 13 for explanation.

Students learn about:	Teaching strategies/resources:
<p>1. Pre-Contact. Customary law. The Dreaming. Relationship with the land. The role of Elders</p> <p>(LA1a, LA1b) (RIM LA1g, LA3a)</p>	<ul style="list-style-type: none"> • Research information on pre-contact material from a variety of sources. (Law Report transcript 31.10.95, Cunneen & Libesman, Horton, Parbury, Edwards and Goodall). • View video ‘Exile and the Kingdom’ – segment 1 <i>When the Earth was Soft</i>. After viewing students work in groups to discuss video and make additions to their notes. • Using knowledge gained in steps 1 and 2, students write an <i>explanation</i> on the role of law in pre-contact Aboriginal societies. <p>(LT1) (RIM LT2, LT3)</p>
<p>2. Definitions of key terms</p> <p>(LA2a)</p>	<ul style="list-style-type: none"> • Examine and discuss definitions (Cunneen & Libesman, McConnochie, Human Rights Equal Opportunity Commission (HREOC) publications/website, Pettman, Chambers, syllabus glossary). <p>(LT4)</p>
<p>3. Cook and the myth of terra nullius</p> <p>(LA2 a) (RIM LA1c, LA2c, LA2e)</p>	<ul style="list-style-type: none"> • Examine and discuss primary resources relating to Cook’s voyage and his orders regarding ‘undiscovered’ lands and the treatment of Indigenous peoples (Parbury, Butler et al). • Explanation and discussion of terra nullius (Bourke, Butler et al)). <p>(LT2, LT5) (RIM LT2, LT3, LT4, LT8, LT9)</p>

<p>4. Arrival of the First Fleet</p> <p>(LA2a) (RIM LA1c, LA2e)</p>	<ul style="list-style-type: none">• Using primary sources including First Fleet diaries, illustrations, cartoons and letters, examine Aboriginal and non-Aboriginal representations of contact history, making deductions and drawing conclusions on the roles of stereotyping, bias, racism and ethnocentrism (Swain, Flannery, Craven, Butler et al, McGrath). <p>(LT2, LT5, LT6) (RIM LT2, LT3, LT10)</p>
--	---

Students learn about:	Teaching strategies/resources:
<p>5. British beliefs and viewpoints – Phillip’s orders – Governors’ proclamations regarding the status and treatment of Aboriginal people under British law</p> <p>(LA2b) (RIM LA1c, LA1g, LA2c, LA2e, LA3a, LA3b)</p>	<ul style="list-style-type: none"> • View video ‘Frontier – Episode 1’ first 20 mins. Students to complete question sheet for comprehension. Give note-making task based on extracts from diaries, letters etc of the First Fleet. (Teacher reference <i>Law of the Land</i> and <i>Frontier</i>, Reynolds). • Debate on viewpoints of invasion and settlement. <p>(LT5, LT6) (RIM LT2, LT3)</p>
<p>6. The nature of early contact between the British and Aboriginal peoples – introduction of diseases</p> <p>(LA3) (RIM LA3a, LA3c)</p>	<ul style="list-style-type: none"> • Student’s role-play Aboriginal and British viewpoints of occupation. • Short-answer test on glossary of terms – mix and match. <p>(LT2, LT5) (RIM LT2, LT3)</p>
<p>7. Pemulwuy and resistance in the Sydney region</p> <p>(LA2b, LA2e, LA3b, (RIM LA1c,</p>	<ul style="list-style-type: none"> • Discussion and note-making from primary sources relating to the early occupation of the Sydney region and Pemulwuy’s response (Kohen, Lowe, Parbury, Butler et al, Newbury). <p>(LT2, LT3, LT5) (RIM LT2, LT3)</p>

<p>8. The spread of the colony – squatters – exploration – movement of the frontier</p> <p>(LA2b, LA2e, LA3b) (RIM LA1c, LA1g, LA2c, LA2e, LA3a, LA3c)</p>	<ul style="list-style-type: none"> • Research the spread of the frontier and its impact on Aboriginal peoples (<i>Frontier</i> CD-Rom, Horton, Elder, Newbury). • Video discussion/analysis (<i>Women of the Sun</i> Episode 1, <i>Alinta the Flame</i>, <i>Frontier</i> series of videos ABC, Rainbow Serpent series – <i>Warriors</i>). <p>(LT2, LT3) (RIM LT2, LT3, LT4, LT8, LT9)</p>
<p>9. Results of dispossession. Loss of land – economic, spiritual, social and political effects on Aboriginal society. Attitudes of settlers towards Aboriginal people.</p> <p>(LA2c, LA2e) (RIM LA1c, LA3a, LA3c)</p>	<ul style="list-style-type: none"> • Students discuss the impact of dispossession in pairs (based on earlier work) and feedback to class as a whole on various issues relating to dispossession. • Primary source analysis of attitudes of settlers based on editorials, letters, newspaper reports etc (Parbury, Poad, West & Miller, Reynolds, 1990). • Students research the contributions made by Aboriginal peoples to the economic development of Australia (Reynolds, 1990). <p>(LT2, LT4, LT5, LT6) (RIM LT2, LT3, LT4, LT8, LT9)</p>
<p>10. Missions. Beliefs and values of missionary societies. Mission life for Aboriginal people.</p> <p>(LA2c, LA2d) (RIM LA1c, LA1g, LA2c, LA2e, LA4b)</p>	<ul style="list-style-type: none"> • Video interpretation and analysis – <i>Women of the Sun</i>, Episode 2 <i>Maydina the Shadow</i>. • Evaluation of beliefs and values of missionary organisations (Simon, Ward, Harris). <p>(LT4) (RIM LT2, LT3, LT4, LT8, LT9)</p>

<p>11. Reserves. Establishment of reserves by Aboriginal initiative – the second dispossession – the protection acts and government reserves – reserve life – powers of managers – case study of reserve, eg Palm Island.</p> <p>(LA2d, LA3a, LA3b) (RIM LA1c, LA1g, LA2c, LA3a, LA3d)</p>	<ul style="list-style-type: none"> • Research case study (<i>Horton, Videos: Protected, Frontier Episode 3</i>). • Empathy activity based on knowledge of reserve life (<i>Women of the Sun, Episode 3, Nerida The Waterlily, Ministry Aboriginal Affairs Occasional Paper No.4, Goodall, Parbury</i>). <p>(LT4, LT8) (RIM LT2, LT3, LT4, LT8, LT9)</p>
<p>11. Reserves. Establishment of reserves by Aboriginal initiative – the second dispossession – the protection acts and government reserves – reserve life – powers of managers – case study of reserve, eg Palm Island.</p> <p>(LA2d, LA3a, LA3b) (RIM LA1c, LA1g, LA2c, LA3a, LA3d)</p>	<ul style="list-style-type: none"> • Research case study (<i>Horton, Videos Protected, Frontier Episode 3</i>). • Empathy activity based on knowledge of reserve life (<i>Women of the Sun, Episode 3, Nerida The Waterlily, Ministry Aboriginal Affairs Occasional Paper No.4 Goodall, Parbury</i>). <p>(LT4, LT8) (RIM LT2, LT3, LT4, LT8, LT9)</p>
<p>12. Federation. Exclusion of Aboriginal people from the Australian constitution. Status of Aboriginal people during the first half of 20th century.</p> <p>(LA2d, LA3a) (RIM LA1c, LA1g, LA2a, LA2c, LA3a)</p>	<ul style="list-style-type: none"> • Research and note-making on the White Australia Policy (Darlington, McConnochie et al, <i>Issues for the Nineties</i> Vol 28). • Analysis of what the constitution meant for Aboriginal people. • Compare and contrast then and now at the centenary of Federation (Video, <i>Federation</i>, plus associated website Film Australia, Evans, Irving). <p>(LT4) (RIM LT2, LT3, LT4, LT8, LT9)</p>

Students learn about:	Teaching strategies/resources:
<p>13. Removal. Motives of government in removing Aboriginal children. Impact of these policies on Aboriginal people. Threat of removal as a means of control. (LA2d, LA3a) (RIM LA1c, LA1g, LA2c, LA2e, LA3a,LA4b)</p>	<ul style="list-style-type: none"> • Research conditions at Kinchela, Cootamundra and Bomaderry Home (Parbury, Darlington, Video <i>Lousy Little Sixpence</i>). • Analysis/discussion of song lyrics (Archie Roach <i>Took the Children Away</i>, Bob Randall <i>Brown Skin Baby</i>). <p>(LT4) (RIM LT2, LT3, LT4, LT8, LT9)</p>
<p>14. Effects of Reserves. Institutionalisation. Lack of confidence and self-esteem. Ingrained fear of white authority. Poverty. Lack of training/skills. Loss of language. Effects on physical/mental health. Types of genocide. (LA2d, LA3a) (RIM LA1c, LA1g, LA2c, LA2e, LA3a, LA4b)</p>	<ul style="list-style-type: none"> • Class discussion/analysis of effectiveness of government policies of removal/assimilation. • Discussion with local Aboriginal community/ies where possible or appropriate • Students work in pairs to consider ways in which the poverty cycle can be broken (McConnochie et al). <p>(LT4) (RIM LT2, LT3, LT4, LT8, LT9)</p>
<p>15. Day of Mourning. Context of the sesqui-centenary. The roles of Patten, Ferguson, Cooper, Gibbs and Street. Beginnings of Aboriginal political activism. What the protest was about/what they wanted. Demands for citizenship rights. (LA3b, LA3c) (RIM LA1c, LA1g,LA2c, LA2e,LA3a, LA3c)</p>	<ul style="list-style-type: none"> • Note-making task based on the proclamation that resulted from the Day of Mourning rally (Parbury, Horton, Video – <i>Lousy Little Sixpence</i>). • Research the roles played by Patten, Ferguson and Cooper (Parbury, <i>Encyclopedia of Aboriginal Australia</i>, Video – <i>Lousy Little Sixpence</i>, Newbury). • Structured essay response to evaluate the effectiveness of the Day of Mourning protest. • Identify the demands made by activists such as Pearl Gibbs, Margaret Tucker and Jessie Street for citizenship rights (Attwood). • Students construct and present a speech in which they role-play the demands of the Day of Mourning Protestors (eg Oral Task). <p>(LT3) (RIM LT2, LT3)</p>

<p>16. Profile of Australia in the 1950s. The state of Aboriginal peoples' rights and freedoms. Attitudes of governments towards Aboriginal peoples.</p> <p>(LA3b, LA3c) (RIM LA1c, LA1g, LA2c, LA2e, LA3a)</p>	<ul style="list-style-type: none"> • Working in groups, students research to compare and contrast the rights and freedoms of Aboriginal peoples in different states and territories in the 1950s (Tudball, Jones et al, McGuigan, Horton, Attwood and Markus). • Research the contributions made by prominent individuals in the 1950s such as Albert Namatjira, Harold Blair, Doug Nicholls (Horton, Attwood). • Determine the extent to which government policies and legislation either addressed or perpetuated racism. <p>(LT4) (RIM LT2, LT3, LT7)</p>
<p>17. Changes in the 60s (NB this section will overlap with the HSC course)</p> <p>(LA3b, LA3c) (RIM LA1c, LA1g, LA2c, LA2e, LA3a)</p>	<ul style="list-style-type: none"> • Group research some of the initiatives pursued by Aboriginal and non-Aboriginal peoples to challenge the injustice and discrimination of the early 1960s such as the 1965 Freedom Rides, 1966 Gurindji walk-off from Wave Hill Station, movement for the 'yes' vote for the 1967 Referendum (Videos <i>Freedom Ride</i>, <i>Blood Brothers Series</i>, <i>Charles Perkins</i>, <i>Five Australians Series</i>, <i>Australian Museum Exhibition</i>, <i>Indigenous Australians</i>, audio <i>From Little Things Big Things Grow</i>). <p>(LT2,LT3) (RIM LT2, LT3, LT4, LT8, LT9)</p>

Resources used in sample unit of work — Part III — Colonialism, Racism and Prejudice

- Anderson, M and Ashton, P, *Focus on Australian History*, Macmillan Education, South Melbourne, 1993.
- Attwood, B and Markus, A, *The Struggle for Aboriginal Rights – a documentary history*, Allen & Unwin, St Leonards, NSW, 1999.
- Attwood, B and Markus, A, *The 1967 Referendum or when Aborigines didn't get the vote*, Aboriginal Studies Press, Canberra, 1997.
- Australian War Memorial, Museum in a Box, *Too Dark for the Light Horse*, 1996.
- Bandler, F, *Turning the Tide: a personal history of the Federal Council for the Advancement of Aborigines and Torres Strait Islanders*, Aboriginal Studies Press, Canberra, 1989.
- Bourke, C, Bourke, E and Edwards, B, *Aboriginal Australia: an introductory reader in Aboriginal Studies*, 2nd edn, University of Queensland Press, St Lucia, 1998.
- Butler, K, Cameron, K and Percival, B, *The myth of terra nullius – invasion and resistance – the early years*, Board of Studies NSW, 1995.
- Craven, R (ed) *Teaching Aboriginal Studies*, Allen & Unwin, St Leonards, NSW, 1999.
- Cunneen, C, & Libesman, T, *Indigenous People and the Law in Australia*, Butterworths Press, 1995.
- Edwards, WH, *An Introduction to Aboriginal Societies*, Social Science Press, Wentworth Falls, reprinted 1994.
- Elder, B, *Blood on the Wattle: Massacres and Maltreatment of Australian Aborigines Since 1788*, Child & Associates, Frenchs Forest, NSW, 1988.
- Evans, R (et al) *1901 – our future's past: documenting Australia's federation*, Pan Macmillan, Sydney, 1997.
- Flannery, T (ed) *1788: Comprising A Narrative of the Expedition to Botany Bay and A Complete Account of the Settlement at Port Jackson by Watkin Tench*, Text Publishing, Melbourne, VIC, 1996.
- Goodall, H, *Invasion to Embassy: land in Aboriginal politics in New South Wales 1770–1972*, Allen and Unwin, Sydney, 1996.
- Harris, J, *One Blood: 200 years of aboriginal encounters with Christianity: a story of hope*, Albatross Books, Sutherland, NSW 1990.
- Healey, K (ed), *Issues for the Nineties, Racism and Reconciliation*, Vol 28, Spinney Press, Balmain, 1994.
- Horton, D (ed), *The Encyclopedia of Aboriginal Australia: Aboriginal and Torres Strait Islander history, society and culture*, Aboriginal Studies Press, Canberra, 1994 (2 vol. set and CD ROM version)
- Human Rights and Equal Opportunity Commission, *Act Against Racism – A guide for Advocates*, HREOC, Canberra.
- Irving, H, *To constitute a nation: a cultural history of Australia's constitution*, Cambridge University Press, 1999.
- O'Brien, T, Jones, K and Ingster, S, *From the Source*, Book 2, Nelson, Melbourne, 1984.
- Kohen, J, *The Darug and their neighbours: the traditional Aboriginal owners of the Sydney region*, Darug Link and Blacktown District Historical Society, Blacktown, NSW, 1993.
- Lowe, D, *Forgotten rebels: black Australians who fought back*, Permanent Press, Melbourne, 1994.
- McConnochie, K, *Race and Racism in Australia*, Social Science Press, Wentworth Falls, NSW, 1988.

- McGrath, A, *Contested ground: Australian Aborigines under the British crown*, Allen and Unwin, St Leonards, NSW, 1995.
- McGuigan, A (ed), *Aboriginal Reserves of NSW: - A land rights research aid*, Occasional Paper No 4, NSW Ministry of Aboriginal Affairs, Sydney, 1983.
- Newbury, P W (ed), *Aboriginal Heroes of the Resistance: from Pemulwuy to Mabo*, Action for World Dvelopment, Surry Hills 1999.
- Parbury, N, *Survival: A History of Aboriginal Life in NSW*, Ministry of Aboriginal Affairs (NSW), Sydney, 1986.
- Pettman, J and Chambers, B, *Anti-Racism: a handbook for adult educators*, Australian Government Publishing Service, 1986.
- Poad, D, West, A and Miller, R, *Contact: an Australian history*, Heinemann Educational Australia, 1990.
- Reynolds, H, *The Other Side of the Frontier: Aboriginal resistance to the European invasion of Australia*, (revised edition) Penguin, Melbourne 1990.
- Reynolds, H, *With the White People*, Penguin, Ringwood, VIC, 1990.
- Reynolds, H, *The Law of the Land*, Penguin, Melbourne, 1992.
- Simon, E, *Through My Eyes*, Collins Dove, Blackburn, Blackburn, Victoria, 1987.
- Stevens, F S (ed), *Racism: the Australian experience: a study of race prejudice in Australia*, Volumes 1,2 and 3, Australian and New Zealand Book Company, Sydney, 1977.
- Swain, D, *200 in the Shade – an historical selection of cartoons about Aborigines*, Collins, Sydney, 1988.
- Tudball, L (ed), *Australia – Our Lives Through Time*, Rigby, Melbourne, 1988.
- Ward, G, *Unna Yu Fullas*, Magabala Books, Broome, 1991.

Videos:

- Exile and the Kingdom* series, *When the earth was soft* segment, Film Australia, 1993.
- Women of the Sun* series, Episode 1, *Alinta the sun*, Episode 2, *Maydina the shadow*, Australian Film Institute, 1982.
- Protected*, Australian Film Institute, 1976.
- Frontier*, Australian Broadcasting Corporation, 1996. Also available on CD-ROM.
- Rainbow Serpent* Series, Episode 3, *Warriors*, SBS, 1985.
- Lousy Little Sixpence*, Sixpence Productions, Ronin Films, 1982.
- Five Australians* series, *Charles Perkins*, Australian Broadcasting Corporation, 1967.
- Blood Brothers* Series, Episode 3, *Freedom Ride*, Australian Broadcasting Corporation, 1993.
- Federation – The People*, Film Australia, 1999.

CD Audio Recordings:

- Kelly, P and Carmody, K, *From Little Things Big Things Grow*, on Paul Kelly's *Songs from the South*, Mushroom, 1997.
- Roach, A, *Took the Children Away*, from Charcoal Lane, Mushroom records, 1990.
- Randall, B, *Brown Skin Baby* in ABC *Sing* audio cassette and book, 1999.

Websites:

- ABC Radio National Law Report Transcript 31st October 1995, *Traditional Law*,
<http://www.abc.net.au/m/talk/8.30/lawrpt/lstories/lr311001.htm>
- Frontier: <http://www.abc.net.au/frontier>
- Human Rights and Equal Opportunity Commission: <http://www.hreoc.gov.au>
- Australian War Memorial: http://www.awm.gov.au/aboutus/collections_link.htm
- Lyrics of Paul Kelly: <http://www.amws.com.au/pk/lyrics/from-little-things.html>

3.3.2 Sample Preliminary assesment task

The sample assessment program (p 12) and task (pp 26–27) have been developed using advice provided in the Board of Studies publication *The New Higher School Certificate Assessment Support Document*. This document was sent to schools in Term 3, 1999 and will assist teachers to incorporate the key features of standards-referenced assessment into their assessment planning. Teachers are strongly advised to consult this document when developing assessment programs and designing individual tasks.

The task provided on the following pages has been developed from the sample unit *Colonialism, Racism and Prejudice* and has been designed using the steps outlined on pp 14–15 of the assessment support document. The task provides:

- a clear indication of outcomes to be assessed
- clear instructions to students
- explicit advice to the students about the criteria to be used for assessing their performance
- a marking scheme related to the criteria.

The type of task reflects the outcomes being assessed

This task involves:

- presenting information clearly from an Aboriginal perspective
- explaining the impact of invasion and colonisation and its relationship to social justice and human rights.

The task is linked to outcomes and course content

The marking scheme uses words from the outcomes, eg impact on Aboriginal cultural, social and economic life.

Students know what is expected by:

- providing clear descriptions of the task
- developing their understanding of the outcomes
- explaining the marking scheme

Feedback to students

As well as giving students their marks, meaningful feedback on performance in the task can be provided by using, where appropriate, the wording from the outcomes and the marking scheme to explain what they were able to do and how they could improve their performance.

Sample Preliminary Assessment Task 3 for Part III – Colonialism, Racism and Prejudice

Outcomes to be assessed

- Outcome P1.2 explains the concepts of social justice and human rights in terms of the consequences of invasion and colonisation for Aboriginal peoples
- Outcome P1.3 explains a variety of responses to social justice and human rights issues including bias and stereotyping of Aboriginal peoples and cultures
- Outcome P2.3 describes Aboriginal social systems and explains the impact of invasion and colonisation on Aboriginal cultural, social and economic life
- Outcome P3.1 describes government policies, legislation and judicial processes in relation to racism and discrimination
- Outcome P4.3 presents information clearly from Aboriginal perspectives using a variety of media

Course components and weightings selected

Component	Weighting
Colonialism, Racism, Prejudice	15%

Sample assessment task

Stimulus-based essay question

(The teacher may set this task to be completed in class time as an unseen, open-book task or at home, with a word limit of 500–750 words.)

After considering the *1938 Day of Mourning and Protest* flyer, use your own knowledge to prepare a logical and well structured essay in response to the following question:

Describe the types of Aboriginal resistance to colonisation during the period from invasion to the 1938 protest. Explain the reasons for this resistance.

In your essay you should refer to:

- the link between Aboriginal resistance and social justice and human rights
- the impact of colonisation on Aboriginal cultural, social and economic life
- relevant government policies, legislation and judicial processes in relation to racism and discrimination

relevant examples from your local community or region.

Sample Preliminary Assessment Task

Marking Scheme Guidelines

Marking Scheme	Mark
<p>The student:</p> <ul style="list-style-type: none"> • provides a clear and detailed outline of different types of resistance • makes clear links between Aboriginal resistance and social justice and human rights • effectively refers to policies and laws that impacted on Aboriginal peoples during the period • explains clearly the impact and influences of invasion on Aboriginal cultural, social and economic life • provides detailed relevant examples related to the local community or region • presents information in a coherent and well-structured way 	<p>13–15</p>
<ul style="list-style-type: none"> • provides a sound outline of different types of examples of resistance but may be lacking in detail • makes basic links to Aboriginal resistance and social justice and human rights • makes some references to laws and policies that impacted on Aboriginal peoples during the period • demonstrates knowledge of the impact and influence of invasion on Aboriginal cultural, social and economic life • provides some detailed examples related to the local community or region • presents information in a well-structured way 	<p>Mark 9–12</p>
<ul style="list-style-type: none"> • provides a brief outline on different types of examples of resistance • makes vague links between Aboriginal resistance and social justice and human rights issues • make isolated references to laws and policies that impacted on Aboriginal peoples during the period • notes briefly, but accurately, influences and impacts of invasion on Aboriginal cultural, social and economic life • provides brief examples related to the local community or region • presents information with some structure 	<p>Mark 5–8</p>
<ul style="list-style-type: none"> • provides a brief outline of one or two types of resistance • may make reference to one type of resistance • unable to link invasion with human rights and social justice issues • makes reference to one government law or policy • limited and perhaps irrelevant reference to the influence and impact of the invasion on Aboriginal cultural, social and economic life • examples may be non-existent or irrelevant • presents information with limited structure 	<p>Mark 1–4</p>

4 Research and Inquiry Methods

Students are required to learn about specific research and inquiry methods in both the Preliminary and the HSC courses. The HSC research and inquiry content will be examined in the HSC examination.

4.1 Comparative community case study

In the Preliminary course, Part I *Aboriginality and the Land* requires a comparative community case study for the local Aboriginal community/ies and a national Indigenous Australian community. The wall map *Aboriginal Australia*, which is part of the *Encyclopedia of Aboriginal Australia* D R Horton (ed), Aboriginal Studies Press, 1994, published by the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), Canberra, is a useful resource in helping to identify a national Indigenous Australian community for this study.

4.2 Acquiring the knowledge and skills for research and inquiry

Teacher consultation with the local Aboriginal community/ies, which is initiated early in the course, will help students to begin establishing local community rapport ready for the completion of their major project, if it is appropriate to their topic.

A whole-class mini-project based around a local theme or issue in the local Aboriginal community/ies could be undertaken in the Preliminary course to help students to learn the content of, and acquire the skills in, Part IV *Research and Inquiry Methods*. Initial steps could include the students, teachers and community members deciding on a common topic. Students could then work in small groups and as a class to carry out the mini-project from the project proposal stage and development of the project log, through to the completed product.

Students should be made aware in the Preliminary course that they will be required to complete a major project in the HSC course by early Term 2 in the HSC year and they should commence planning their project as soon as they commence the HSC course.

Generally the teaching of the research and inquiry methods (Part IV) would best be achieved through integration across Parts I–III. However, some of the specific skills and knowledge in Part IV may be better presented as discrete areas of study (eg LA1 b, community consultation protocols and fieldwork methodologies).

The suggested application (whether discrete or integrated) of the research and inquiry methods on the following page can be adapted by teachers where appropriate.

Part IV content best integrated into topics	Part IV content that would need explicit focus
<p><i>LA1 Acquiring information</i> c: collecting data from primary sources</p> <p>g: secondary research including reading texts, reports, bibliographies, accessing opinion polls, government statistics, print media, CD ROM, Internet and other appropriate technologies</p> <p><i>LA2 Processing information</i> a: analysing statistical data to interpret meaning and make generalisations</p> <p>b: converting raw data to a useful format</p> <p>c: analysing information from a variety of sources</p> <p>d: judging usefulness and reliability of data</p> <p>e: identifying propaganda and bias</p> <p><i>LA3 Communicating information</i> a: reflecting Aboriginal viewpoints in submitted work</p> <p>b: using a variety of media to express ideas</p> <p>c: speaking to groups and individuals about their research</p> <p>d: communicating using letters, phone calls, sending emails, and accessing the Internet and other appropriate technologies for information exchange</p> <p><i>LA4 Participating in community consultation</i> b: examining data to interpret meaning and differentiate between fact and opinion</p>	<p><i>LA1 Acquiring information</i> a: outlining methods of investigation and identifying potential resources</p> <p>b: developing a project proposal, including defining project parameters</p> <p>d: community consultation protocols and fieldwork methodologies</p> <p>e: quantitative methodologies such as use of surveys, structured interviews, observation, statistical analysis, focus groups</p> <p>f: maintaining a log book, including the recording of all fieldwork, correspondence and reading</p> <p><i>LA4 Participating in community consultation</i> a: planning an investigation of an issue related to their local community</p> <p>c: protocols and methods for effective and genuine community consultation</p> <p>d: the importance of ongoing community consultation</p> <p>e: cultural differences and sensitivities</p> <p>f: issues of copyright, ownership and ethical practices</p>

<p><i>Learn To</i></p> <p>2: examine data to interpret meaning and differentiate between fact and opinion</p> <p>3: synthesise information from a variety of appropriate sources and perspectives</p> <p>4: acknowledge the history of the local area and be sensitive to the impact this may have had on the local Aboriginal community/ies</p> <p>7: consider the most appropriate media for presenting information</p> <p>8: consult with members of the local Aboriginal community/ies in a culturally appropriate and ethical way</p> <p>9: respond to and incorporate feedback from community members</p> <p>10: use information technologies appropriate to their research</p>	<p><i>Learn To</i></p> <p>5: maintain accurate and thorough records of all aspects of the project</p> <p>6: construct a survey which will enable the collection of useful information</p> <p>11: acknowledge ownership and copyright in the final presentation of project work</p>
---	--

4.3 Community-based fieldwork

Community-based fieldwork is included in both the Preliminary and HSC course outcomes. Community-based fieldwork is integral in developing the understanding and knowledge of the culture and history of the local Aboriginal community/ies for the completion of the case studies within the Preliminary course.

The number and location of field visits will be determined by the accessibility of Aboriginal community members or organisations and the knowledge, understanding and skills being developed.

4.4 Intellectual and cultural property rights

Knowledge about the intellectual and cultural property rights of Aboriginal peoples is to be taught in Part IV of the Preliminary course (page 22 of the syllabus). Legislation and policy in this area is continually developing. A comprehensive resource for teaching about Australian Indigenous cultural and intellectual property rights is *Our Culture: Our Future – Report on Australian Indigenous Cultural and Intellectual Property Rights* – ISBN 0 646 38084 2. An executive summary of the report can be downloaded from the website <http://www.icip.lawnet.com.au>

Section 5 of this support material (pp 31-38) includes detailed advice for teachers and students about appropriate protocols and ethical research practices.

5 Community Consultation

5.1 Community consultation and the Aboriginal Studies Syllabus

Aboriginal Studies Stage 6 aims to be a study **in partnership with** Aboriginal peoples rather than **of** Aboriginal peoples. It is important to understand that Aboriginal people are the custodians of their own cultures and as such have the unique knowledge, skills and experiences necessary to give authenticity to Aboriginal Studies within schools. Written accounts of Aboriginal peoples' histories and experiences can only ever complement the first-hand knowledge, skills and experiences provided through oral accounts related by Aboriginal community members.

Successful implementation depends upon **negotiation** with Aboriginal peoples in all aspects of the course, including planning, programming, resourcing and evaluating. This will involve outlining the syllabus to community members when the course is introduced and at appropriate times throughout each year, for example, by presenting the criteria for assessment to Aboriginal community members involved in marking the project. This could be organised at the individual school level or with the assistance of the District Consultant in Aboriginal Education or Aboriginal Community Liaison Officer on a school district level if appropriate. Principals could negotiate with their Aboriginal Student Support and Parent Awareness (ASSPA) Committee to assist in funding such information workshops.

Community consultation is a process requiring both students and teachers to be aware of community views and sensitivities. This will involve teachers getting to know members of the local Aboriginal community/ies before beginning to teach the course, and making people aware of what is happening in the school. This can be achieved through informal get-togethers within the community.

Students will need to learn the protocols of consultation before they can undertake community fieldwork, and in the initial stages teachers might lead such consultation.

Teachers need to be aware of the subtleties of Aboriginal relationships and communication styles. Family, kin and extended family are very important to Aboriginal people. An event affecting one member of the community may have repercussions for other families or even the community as a whole, and this may be for an extended period of time. This must be accepted and understood, as it might prevent people from being able to provide knowledge and assistance. Be prepared to be flexible in consulting with the community/ies.

It is also important to be sensitive to the history of the area and to consider the impact it has had on Aboriginal peoples including the ongoing effects of invasion and colonisation.

The key to all consultation is establishing respectful and mutual relationships.

Consultation must be ongoing — the sharing of knowledge is a two-way process, and therefore the members of the Aboriginal community/ies must be shown respect and be acknowledged for their time and assistance.

5.2 How to start community consultation

In NSW there are around 70 different Aboriginal language groups. As a result of past government legislation, practices and policies, many Aboriginal people were dispossessed from their land and forced to resettle in different designated areas, often on the promise of a better quality of life with access to jobs, housing, education and health services. Such forced relocation of individuals and family groups has contributed to the current diversity within many communities. In some cities and towns, Aboriginal peoples who lived either within the urban area or on missions, reserves or as fringe dwellers, identify themselves as distinct Aboriginal communities. Many Aboriginal people identify with more than one community.

To determine your local Aboriginal community/ies for the community case study you will need to identify people who can advise you.

Some schools have large and accessible Aboriginal communities where communication between the school and the community has been well established, or they have Aboriginal students and their families, an Aboriginal Education Assistant (AEA) or other Aboriginal staff. These schools will find it easier to initiate community consultation than schools that do not have an identifiable community nearby or Aboriginal students or experience of working with Aboriginal communities or peoples.

Teachers in government schools should contact their district office. Each district has a base district office for:

- the Aboriginal Community Liaison Officer (ACLO)
- the Consultant in Aboriginal Education
- the Aboriginal Education Officer.

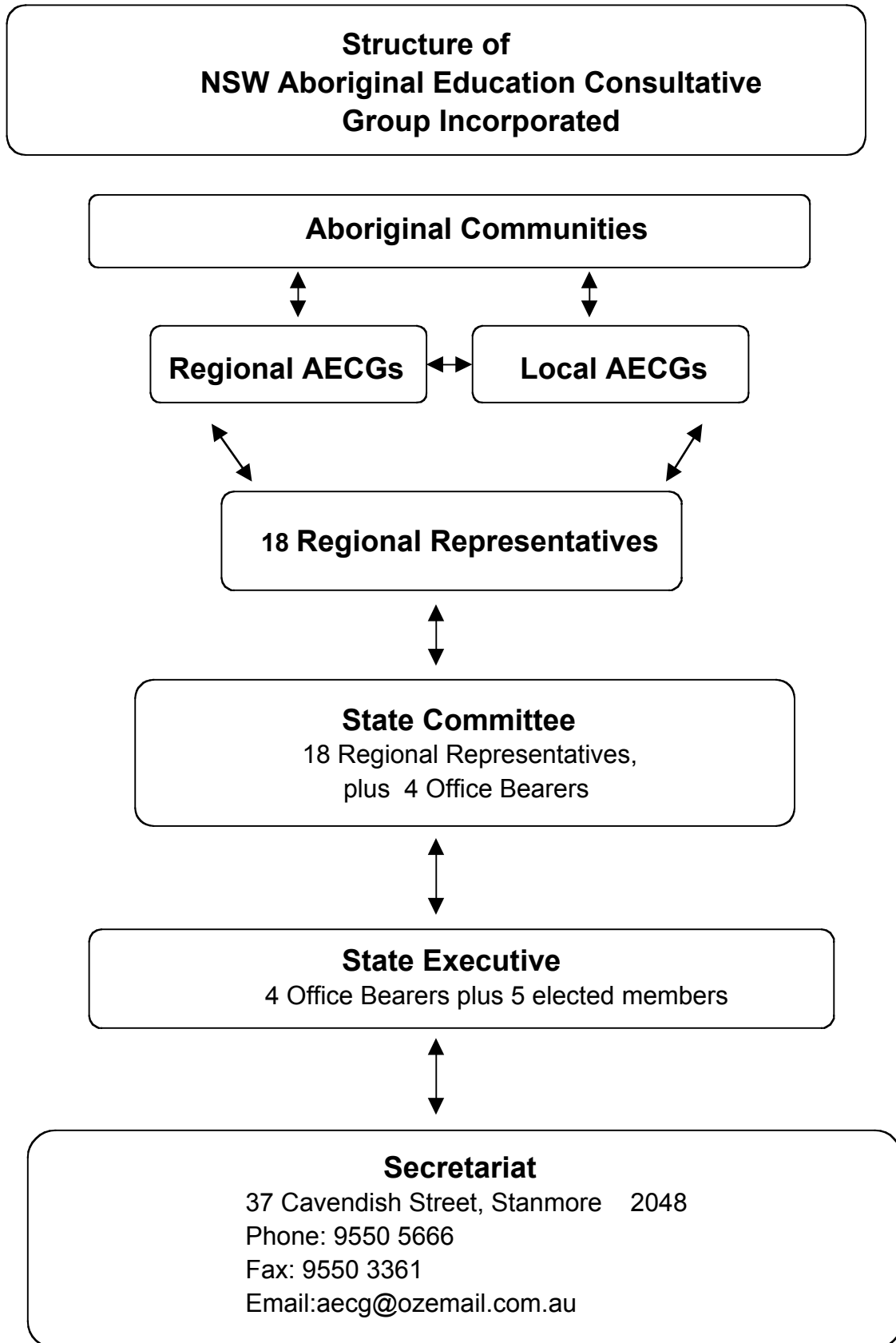
The Catholic Education sector also has a network of Aboriginal personnel including:

- Aboriginal Education Officers
- Aboriginal Education Workers.

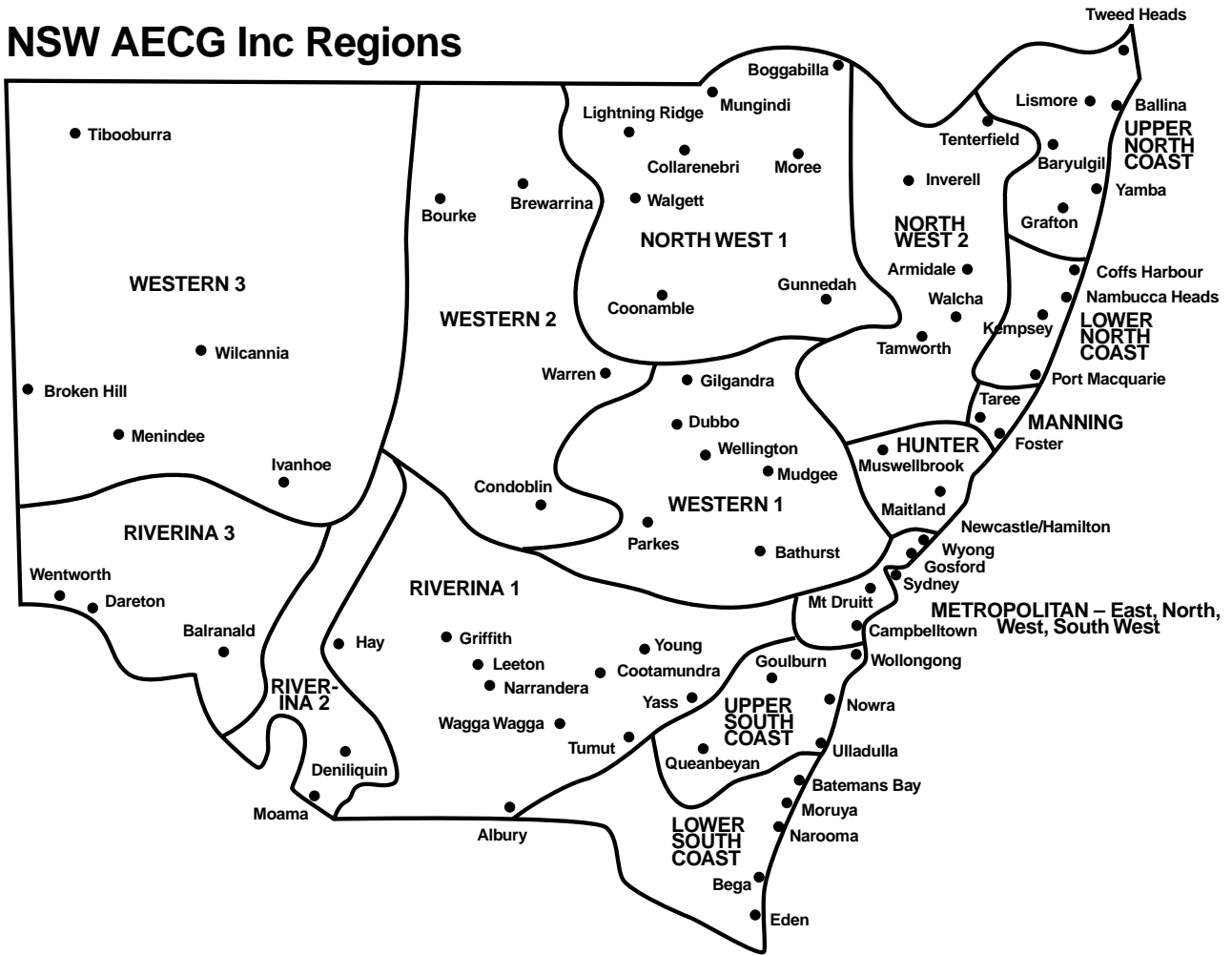
These officers can be accessed through the Catholic Education Commission and the Diocesan Directors of Schools.

These personnel can provide advice about making contact with a range of appropriate local and regional Aboriginal people and organisations including the Aboriginal Education Consultative Group (AECG), Aboriginal Land Councils, Aboriginal Medical Services, Aboriginal Health Workers within the Department of Health, Aboriginal Corporations, Police Liaison Officers, Juvenile Justice Centres, Department of Community Services, Aboriginal units within universities and TAFE colleges, Aboriginal Liaison Officers in various government departments and other relevant organisations.

As community-based organisations, the NSW AECGs are able to provide advice and guidance for teachers in the delivery of Aboriginal Studies in government and non-government schools. While not all schools will have a local AECG, the district contacts listed above will be able to provide details of the school's nearest AECG.



NSW AECG Inc Regions



In determining your community/ies case study you will need to consider:

- the original people who occupy/occupied the area — traditional connections to the area
- the Aboriginal people who are members of the local community/ies — they may have historical connections (from any time from pre-contact to the present) to the local area
- Aboriginal students at the school and their families — they may have traditional or historical connections to the local area
- the Aboriginal organisations which are present in your local area (eg AECG, Aboriginal Land Council, Aboriginal Medical Service, Aboriginal Legal Service — see page 32).

Note: There are different ways of spelling Aboriginal language-group names because Aboriginal languages were not written; consequently words were spelt phonetically by Europeans. It is appropriate to check the spelling and pronunciation preferred by your community. Some examples of differences in spelling are: Gamilaroi/Kamilaroi, Murawari/Morowari, Barindji/Baarkinji, Wiradjuri/Yuadjuri.

5.3 Advice and strategies to consider when working with your community

- Schools will need to approach consultation with their community/ies in the way that works best for their own circumstances.
- You will need to establish a rapport with members of your Aboriginal community/ies. Be aware that people might not offer their knowledge at first. The process might take time and must be based on mutual respect.
- This rapport can be achieved a number of ways, such as school staff members attending local AECG meetings, and organising informal get-togethers with community members.
- Decide on an appropriate place to meet. It should be non-threatening and not necessarily at the school.
- Alternate the venue for get-togethers. Have several in the community before you organise a meeting within the school.
- Have a clear understanding of the purpose of the consultation and who the people are you need to consult.
- Do not make liaising with the community the responsibility solely of the AEA, an Aboriginal teacher or other Aboriginal personnel in the school. On the other hand, it is advisable for an Aboriginal person to facilitate the initial meeting.
- Appropriate payment should be made to Aboriginal community members or representatives of Aboriginal organisations who contribute as speakers, storytellers, dancers etc.
- Once community links have been well established, you could consider the idea of asking individual community members to act as mentors for students as they undertake research activities within their course work.
- Ask speakers coming to the school if assistance is needed with transport.
- Introduce guest speakers to the principal and other relevant staff members.
- Provide refreshments for guest speakers.
- Consider setting up a network with other local teachers of the subject to avoid placing too great a strain on community people and organisations involved in your consultation.
- Acknowledge the contribution made by members of the community (eg through a thank you letter, in the school newsletter or at the school assembly). In the case of ongoing

voluntary participation, the means of acknowledging community members should be negotiated to include monetary payment. This will affirm respect for the community members' knowledge.

5.4 Advice to consider when inviting guest speakers

- Some people may feel more comfortable in a group. Consider a seminar approach involving several speakers.
- Make the purpose of the visit clear to guest speakers and discuss the most suitable site for the visit. The guest speaker may prefer the class to come to him/her.
- Consult with community members or Aboriginal staff about the development of a register of guest speakers.
- Discuss the questions to be asked beforehand — make sure speakers know before the visit about any changes to what was initially planned.
- If possible, meet with guest speakers before the day of the visit.
- Confirm the visit close to the actual day.
- Consider the possibility of inviting the faculties of other subjects to share the speaker/s and the cost.

5.5 Respecting Aboriginal protocols

5.5.1 What are protocols?

Protocols are appropriate ways of behaving, communicating, consulting and showing respect for diversity of history and culture. Protocols may vary from community to community.

As the most effective teaching of Aboriginal Studies occurs when there is a partnership between the school, teachers, students and the Aboriginal community, it is vital that cultural protocols are acknowledged and respected.

Students will need to be given the opportunity to practise and develop their expertise in using locally determined protocols.

The people in the local community will be able to guide you in finding out about specific protocols that will need to be incorporated into your teaching program. However, the following are generally agreed.

- Introductory protocols are important. Be prepared to spend some time sharing personal background information about yourself and the purpose of your visit.
- Be patient when asking questions. Look, listen and learn as it may take time for some community people to discuss a point. Some people might work towards it by talking about other issues or stories first.
- Do not expect every Aboriginal person (including Aboriginal students in the school) to know about, or want to talk publicly about, Aboriginal culture, history or issues.
- Some Aboriginal people might not openly express an opinion. Some people may choose to talk indirectly about, an issue if they do not agree with a previous speaker.
- There are different types of knowledge — for example, spiritual knowledge and scientific knowledge — and these may conflict. One should be sensitive to these differences when talking to an Aboriginal person about issues and experiences.

- Do not force a point of view which may offend the individual or group with whom you are meeting.
- Use language that avoids jargon but that respects the integrity of the person or group with whom you are meeting.
- Be prepared to accept that some questions may remain unanswered (eg sacred/secret knowledge or knowledge from people who have not grown up with their cultural ties).

5.5.2. Non-verbal communication

The use of non-verbal communication is practised throughout many Aboriginal communities in NSW.

Be aware of non-verbal language and the messages that can unintentionally be relayed.

The use of silence should not be misunderstood. It may mean people do not want to express an opinion at that point in time, or they are listening and thinking about what has been said.

In some communities, direct eye contact may be expected and accepted because of your teaching role; in others, however, it may be considered offensive. The use of direct eye contact differs from community to community and individual to individual. Protocols will need to be determined for specific cases.

5.6. Sharing of material and intellectual property

5.6.1. Ethical practices when recording people's knowledge or stories

- Bear in mind that
- knowledge may be community knowledge or personal knowledge
- individuals may be custodians of aspects of culture
- permission needs to be gained from the community/ies before knowledge is passed on.
- When writing up someone's story always ask the speaker how they want their story written and ask if the person wants to have time to review the draft before the next visit.
- Invite the person being interviewed to have a family member present during the interview.
- There should be a **minimum** of two visits to the interviewee — the first to note the information and the second to have it verified as being accurately recorded.
- Negotiate how the speaker wants the story edited; for example, do they want the notes to be left as spoken or written with standard spelling? Who will do the editing — the speaker or interviewer or both together?
- Make the purpose of any interview very clear so the interviewee knows how their knowledge or material will be used.
- If an interviewee moves to another location or becomes ill or dies before the project has been completed, permission to continue should be sought from the person's family.

5.6.2. Strategies for collecting oral histories

Oral histories may be collected by teachers for course work or by students for the major project.

- Students should consider taking a community person, an Aboriginal member of staff or their parent/s with them on at least the first meeting.
- The venue and dates should be negotiated with the person being interviewed. The person's own home might be the most suitable location and the most comfortable for them.
- Students need to understand that issues of sensitivity could arise when interviewing community members. Students should be encouraged to discuss the questions they want to ask of community members with their teacher, the Aboriginal Education Assistant or class peers before the interview. The support document for the HSC course provides further advice about the major project. Should a teacher feel that they or the class need further assistance with the design of the questions, they should refer to the contact list of resource people on page 32.
- The interviewer should ask open-ended questions that require a detailed response or description; for example, 'What was it like?' or 'Why did you do that?' rather than closed questions that can be answered with yes or no.
- The interviewee should know the content of the questions before the interview takes place.
- Seek permission if you want to record the interview on audio or video tape — this should be done at the time of making initial contact, before the interview takes place.
- If an agreement is made to record the interview, make the purpose clear (eg it is necessary so that it can be replayed to record the details, or it is needed as part of the final presentation for the submission to the teacher). It is important to make your intention clear because of issues of ownership and the issue of what will happen to the recording when the person passes away.
- Introductory protocols are important so be prepared to spend some time sharing personal background information when you make a visit.
- Having negotiated the list of questions beforehand, be flexible and allow the person to talk on new topics if they so desire during the interview.
- Offer the opportunity for the person to read, view or listen to the material when it is completed and to recommend any necessary changes.

6 Further Advice on Teaching and Learning in Aboriginal Studies

6.1 Teaching about the concept of spirituality

- Teachers are strongly encouraged to invite Aboriginal people to work with them as support in the classroom when dealing with Aboriginal spirituality, belief systems and the Dreaming.
- The Dreaming has different meanings for different Aboriginal peoples. The Dreaming can be seen as the embodiment of Aboriginal creation, which gives meaning to everything: the essence of Aboriginal beliefs about creation and spiritual and physical existence. It establishes the rules governing the relationships between the people, the land and all things for Aboriginal peoples. The Dreaming differs significantly from Western religion. The Dreaming is centred in the holistic relationship between land, water, air and all living things and has oral and artistic traditions that link the past to the present and the future.
- Where appropriate refer to local Aboriginal names for the Dreaming.
- Elders are respected as the custodians of knowledge and pass knowledge on to appropriate people at appropriate times.
- The Dreaming is expressed through songs, stories, dances and art. These expressions of the Dreaming belong to the country rather than to individual people.
- The diversity of contemporary spiritual beliefs among Aboriginal peoples is due in part to the interaction between traditional beliefs and the influence of Christianity and other religious beliefs.
- The structure of the syllabus topics is such that it is difficult to separate Aboriginal spirituality into a separate category as it is interrelated within an holistic understanding of life, the land and existence. Therefore it is inappropriate to ask a guest speaker to come into a school to *talk about their spirituality*; rather, you should ask them to speak about their life and experiences and their views about spirituality will most likely emerge. Let speakers know what you have been discussing in class so they can get an idea about the context in which they will be speaking.
- It is important to acknowledge the existence of women's business and men's business within Aboriginal communities: particular knowledge is known only by certain people. It is not appropriate to discuss the nature or content of men's or women's business within this course.

6.2 Taking learning differences into account

- Include learning experiences which are practical and holistic rather than theoretical and compartmentalised, ie begin a topic through a community event or from an external stimulus such as a guest speaker.

- Try to offer alternatives to the competitive nature of some learning: for example, have students work collaboratively in groups.
- Use different ways of presenting information to students: aural, tactile or visual, with mind mapping, diagrammatic linking, cartoons, artworks, graphs, tables, videos, CD-ROMs, the Internet etc.
- Do not assume that Aboriginal students have knowledge in all areas of Aboriginal affairs, issues or culture.
- Be sensitive to the fact that some Aboriginal students may feel uncomfortable about being singled out for praise in class, especially those students who have family or community members in the class.
- Some students may not wish to talk about their family or community and this should be respected.
- Teach by example — demonstrate and practise a variety of research and consultative methods.