



YEARS
11&12

TASMANIAN
ABORIGINAL STUDIES
TEACHING & LEARNING
SUPPLEMENT



Teaching and Learning Supplement

TASMANIAN ABORIGINAL STUDIES (TAS215118)

'Truth telling rejects denial and helps to come clean in order to build and to heal. It is not a mere romantic excursion into our past history; it is a deliberate attempt to come to terms with what happened and to be quite brutally honest about it. Not in order to stop there, but that we can begin to build on that kind of foundation, that healing can come to a very damaged country.'

(Council for Aboriginal Reconciliation 1997:36)

ADVICE TO TEACHERS

This document helps to describe the nature and sequence of teaching and learning necessary for students to demonstrate achievement of course outcomes.

It suggests appropriate learning activities to enable students to develop the knowledge and skills identified in the course outcome statements.

Tasks should provide a variety and the mix of tasks should reflect the fact that different types of tasks suit different knowledge and skills, and different learning styles. Tasks do not have to be lengthy to make a decision about student demonstration of achievement of an outcome.

INTRODUCTION

The Australian Curriculum and Assessment Reporting Authority (ACARA) has acknowledged the importance of reconciliation and has developed the Australian History curriculum; 'to ensure that all young Australians have the opportunity to learn about, acknowledge and respect the history of Aboriginal people and Torres Strait Islanders'. (ACARA 2015) ACARA is also committed to ensuring that its curriculum acknowledges the need for all Australian students to 'understand and acknowledge the value of Indigenous cultures and possess the knowledge, skills and understanding to contribute to, and benefit from, reconciliation between Indigenous and non-Indigenous Australians' (ACARA 2015)

In Tasmania, Aboriginal education in the senior secondary space has been absent since the last course of this type expired in 2004. This new course seeks to provide learners with an overview of the historical experience of Tasmanians, both Indigenous and non-Indigenous, as well as acknowledging and highlighting the resurgence of Tasmanian Aboriginal peoples, their identity, culture and connection to Country in the contemporary period. In this way, this course will become an instrument of reconciliation as well as communicating the idea of a shared history for all Tasmanians, Indigenous and non-Indigenous. It is an explicit step towards *Makarrata*: the coming together after a struggle.

COURSE SPECIFIC ADVICE

This *Tasmanian Aboriginal Studies* Level 2 Teaching and Learning Supplement must be read in conjunction with the *Tasmanian Aboriginal Studies* level 2 course document. The TASC accredited course document is the sole authoritative source for *Tasmanian Aboriginal Studies* level 2 TAS215118.

This supplement contains advice to assist teachers delivering the course and can be modified as required. This Teaching and Learning Supplement is designed to support teachers new to or returning to teaching this course.

This course is important because it allows learners to explore the history, experiences and world view of Tasmanian Aboriginal Peoples. Learners will develop an understanding of Tasmanian Aboriginal traditions, relationship to land the importance of cosmology and world view as well as the impact of European Colonisation. An important element



of the course is the study of the continuance and resurgence of Tasmania Aboriginal culture, its resilience and the impact of contemporary Tasmanians, both Aboriginal and non-Aboriginal to its current manifestations.

A centrally important aspect of this course is experiential learning and the connection of learners to their own understanding and connections to Tasmanian Aboriginal peoples, place and culture. Specific advice on this is provided hereunder and in the course document itself.

Importantly the course is aimed at improving education outcomes for Aboriginal students and in building relationships between Indigenous and Non-Indigenous Tasmanian students as part of a wider approach to building meaningful relationships, cultural wisdom and empathy and in overcoming intolerance and racism.

By undertaking *Tasmanian Aboriginal Studies*, young people, both Indigenous and non-Indigenous, will:

- Better understand the world views, beliefs values and aspirations of Tasmanian Aboriginal Peoples
- Understand the continuance and contemporary manifestations of the world's oldest culture
- Appreciate the importance of the maintenance of Aboriginal traditions, connection to Country, customs and identity
- Develop intercultural understanding as a result of studying and reflecting upon the historical and contemporary relationship between Tasmanian indigenous and non-indigenous peoples
- Reflect on what has been achieved in Tasmania to achieve cultural renewal and reconciliation
- Describe and evaluate some of the current challenges, economic, social, political and cultural facing Tasmanian Aboriginal Peoples and how they can help overcome these challenges
- Engage with the voices and views of contemporary Aboriginal people
- Improve Tasmanian Aboriginal people's educational achievement and participation.

Tasmanian Aboriginal Histories and Cultures Framework

As part of the commitment to introduce a focus on Tasmanian Aboriginal History and Culture into the delivery of the Australian Curriculum. The Department of Education is proposing this Framework as a way of organising content that will be shared in schools and Colleges. This senior secondary course has been written using this framework as its overarching organising structure. The Department of Education has undertaken extensive consultation with the Tasmanian Aboriginal Community in developing the Framework. The Tasmanian Aboriginal Histories and Cultures Framework relates closely to the Australian Curriculum cross curriculum priority of Aboriginal and Torres Strait Islander Histories and Cultures. It is a guide to providing Tasmanian Aboriginal Content, addressing Tasmanian Aboriginal issues and acknowledging our shared histories.



Source: <https://au.pinterest.com/childcenterededucation/australian-aboriginals/>

Culturally responsive practice and pedagogy

The Department of Education is committed to the principles and practice of inclusive schooling and respecting diversity. Being culturally responsive in the Aboriginal education context means providing opportunities for all learners to deepen their knowledge of Australia by engaging with Aboriginal cultures, as well as ensuring cultural safety for Aboriginal and Torres Strait Islander children and their families.

Being culturally responsive should influence teaching and learning and relationship with families.


Culturally responsive practice is demonstrated by teachers when we:

- Know ourselves; we cannot appreciate histories and cultures of others if we don't know and appreciate our own values and world view
- Know our practice, see the AITSL Professional Standards for Teachers 2.4
- Know our children and families, see AITSL Professional Standards for Teachers 1.4
- Have a passion for equity, and
- Practice cultural competence and responsibility through developing relationships, responsiveness and rigour.

Culturally Responsive Teaching is Transformative



- It means respecting the cultures and experiences of various groups and then uses these as resources for teaching and learning.
- It appreciates the existing strengths and accomplishments of all students and develops them further in instruction.



Source: <https://www.slideshare.net/JuicyUniverse.com/culturally-responsive-teaching>

Teaching and Learning of sensitive topics and controversial issues

The practical, contextual and historical aspects of Tasmanian Aboriginal peoples experiences makes this course a sensitive area of study. Teachers need to plan for sensitive topics by being mindful of controversial issues and by establishing ground rules in their classroom practice. It is recommended that teachers and learners co-create a Working Together Agreement for the class.

A guide for doing this can be found at:

British Columbia Planning Guides for Aboriginal Education

<http://www2.gov.bc.ca/gov/content/education-training/ways-to-learn/aboriginal-education>

Tasmanian Aboriginal Elders, where possible, need to be recognised and consulted in the delivery of this course. Elders must be respected and valued at all times. Information regarding the Tasmanian Department of Education's Aboriginal Sharers of Knowledge (ASK) program and the Aboriginal Educators in Schools can be accessed at:

<https://www.education.tas.gov.au/parents-carers/school-colleges/aboriginal-education-services/>

On occasion, a learner may have personal/family/community knowledge and insights associated with parts of the course content. This should be taken account when covering course content and should be respected when covering sensitive topics and controversial issues within the course.

Terminology

Historical and social inquiry does not exist in a vacuum. Accounts, observations and recollections of social and political acts are subject to differing and changing perspectives. The same event or occurrence can be interpreted differently by different observers. This process reflects the background, perspective, bias and personal involvement and motivations of the observer. In addition, meanings of words and concepts vary between people and over time.

Many Aboriginal people interpret the arrival of the First Fleet in 1788, and Lieutenant John Bowen at Risdon Cove in 1803, and the subsequent spread of European settlement, as an invasion. Many non-Indigenous people, including a considerable number of historians agree with application of the term *invasion* to the events associated with the establishment of British colonies from 1788 onwards. Others argue that the term colonisation, non-Indigenous occupation or settlement accurately describe the same events or actions.

Within the classroom, a particular perspective, and use of specific terminology, is valid when it can be supported by historical evidence. The teacher's presentation of a number of perspectives on the past, based on evidence, is central to a learners' introduction to the way historical and social understanding and narratives are constructed. This process further provides an introduction for learners to the techniques of research and inquiry in the social sciences.

Advice regarding Community Consultation

Your work in preparing for and teaching this course should be predicated on building and valuing partnerships with Tasmanian Aboriginal people, as well as their representative and consultative bodies and organisations. Taking the advice of and shaping teaching practice guided by the principles of social and cultural competency has significant merit in the successful implementation of this course and fitting it to meet the needs of your learners.

Members of the Tasmanian Aboriginal community, individually and collectively, bring much to your classroom and to your school. The Tasmanian Aboriginal community is diverse, for example their level of cultural connection and knowledge, their level of family connection, their schooling backgrounds and their partnerships and relationships with each other, however they are tied together in their expectation that schools will provide their children with a great learning environment and that the teaching of Aboriginal history, culture and connection to place will be both theoretical but also reflect Tasmanian Aboriginal cultural knowledge, partnership in learning as well as curriculum perspectives based on lived experience of Tasmanian Aboriginal Peoples. This is why school community partnerships are important.

As Harrison and Sellwood suggest:

“Partnerships provide opportunities for schools to contribute to the social capital of the community and for the community to help build the cultural capital of schools. There are a number of ways that schools and communities benefit through partnerships. Teachers benefit from the cultural learning that occurs when collaborating with Indigenous people and infusing this learning into their teaching. Learners benefit by improving their academic, cultural, leadership, entrepreneurial and sporting potential. Aboriginal and Torres Strait Islander communities benefit by being empowered in contributing to teaching and learning.”
(Harrison and Sellwood 2016: 200)

Harrison and Sellwood suggest a list of eight practices to connect Aboriginal and Torres Strait Islander cultures and perspectives to schools. These are:

1. *Begin from a place of strength*

Starting from a place of strength enables schools and Aboriginal communities to recognise and focus on the potential strengths, interests, abilities, knowledge and capabilities of each person, rather than their limits.

2. *Acknowledge the knowledge*



A genuine and passionate commitment to learn from Aboriginal and Torres Strait Islander cultures is an important quality for the school to value and visualise.

3. *Engage to empower*

Engaging and empowering conversations with Aboriginal and Torres Strait Islander people and communities are imperative when developing successful and sustainable partnerships.

4. *Welcome to Country and Acknowledgement of Country*

Schools should invite Elders to conduct Welcome to Country at significant events, this presents an opportunity for schools to work with Elders to develop units of learning about the importance of Welcome to Country and Acknowledgement of Country.

5. *Employment of Aboriginal and Torres Strait Islander people*

The employment of Aboriginal and Torres Strait Islander people in the school helps the school to connect to Country, culture and identity.

6. *Building cultural resource places*

Have a place for community to gather at school or in the community for cultural knowledge to emerge. Involve the community in creating and naming the space.

7. *Learning from Country on Country*

Aboriginal and Torres Strait Islander communities have many within them who can show and share stories with learners about culturally significant places and artefacts in the community.

8. *Community feeling valued and visible*

It is important that the community feel valued and visible in the whole school environment. Community values and aspirations should be reflected in school policies, the school environment, decision making and the curriculum.

Adapted from: (Harrison and Sellwood 2016: pp.201-204)

In order to develop their understanding of building community connections, teachers are strongly encouraged to read: Chapter 9 Building empowering partnerships between schools and communities from Harrison, N and Sellwood, J 2016 *Learning and Teaching in Aboriginal and Torres Strait Islander Education* Oxford

Context, Continuity and Change in Tasmanian Aboriginal Society and its relationship to effective pedagogy.

Tasmanian Aboriginal peoples have changed with the passage of time, as has culture and community and the ways in which they connect to Country. Like all other Tasmania people Tasmanian Aboriginal people have a living culture. To look for a static unchanging representation of Tasmanian Aboriginal people and aboriginality is erroneous. It is not accurate to say that because there are no strictly 'traditional' Tasmania Aboriginal communities today, that Aboriginal identity, culture and community is diminished or absent. Tasmanian Aboriginal people still maintain their world view, their connection to Country and practice their culture. Aboriginal culture and identity has been resilient in the face of well-known historical challenges and injustices. Accordingly the teaching of this course should acknowledge and pay respect to the assertion of a dynamic Aboriginal people, culture and world view that has evolved and been shaped by external and internal factors over time.

Part of establishing commitment from learners, as well as ensuring topicality and relevance, is to ensure that classroom discussion is influenced by observations of the value and importance of Aboriginal peoples, culture and Country with which learners will initially present with varying levels of understanding and knowledge. Further, teachers should reveal the breath and extent of the lived experiences of Tasmanian Aboriginal people and how the development of knowledge is a practical and active form of reconciliation.

Student understanding of the nature of experiential learning is additionally required. Experiential learning can be broadly characterised as 'learning by doing' or 'applied learning' Experiential learning exists when a learner responds on three levels to the learning process; cognitively, affectively and behaviourally. This is a centrally important component of the course. The development of knowledge, skills and attitudes is positively correlated by learning sequences which are characterised by a high level of active learner involvement.

It has been noted that some of the problems in engaging with indigenous issues is ignorance and assumptions. Not in relation only to content but, more significantly, in terms of pedagogy. Not only do teachers need to be knowledgeable about the subject matter that this course introduces, but importantly about the learning styles and needs of those learners in our classrooms. Teachers must, quite rightly, focus on the required learning outcomes, standards, elements and work requirements of the course. However engaging with learners, in particular Aboriginal learners, must reflect, as far as practicable, Aboriginal ways of knowing and understanding and see classroom practice as an extension of Aboriginal ways of knowing and passing on wisdom. To this end providers should become familiar with the knowledge traditions of Aboriginal peoples, and frame their classroom practice accordingly.

Factors which underpin these learning traditions for Aboriginal learners include:

- an acknowledgement that issues of Aboriginal culture are inseparable from questions of economic and political power
- that a sense and affirmation of Aboriginal place and identity should be infused in every aspect of teaching practice
- that resistance, persistence and adaption are the norm in Aboriginal social, cultural, political and economic life
- education should not take learners away from their culture and identity, but should bring learners into closer contact with it
- education is not isolated from community and community is an integral part of Aboriginal learners educational participation and achievement
- embracing high expectations work if teachers develop and embrace a positive sense of Aboriginal Identity and build partnerships between Aboriginal and Non-Aboriginal students, their families and their communities
- student directed inquiry on culturally related topics which fosters experiential learning, out of the classroom with Aboriginal elders is an example of 'best practice' learning. As Nichol (2011) writes:

"Holistic, integrated and creative learning approaches do not compartmentalise learning according to academic disciplines or subsets of apparently unrelated skills. Areas of learning are concurrent and



integrated so that the learning flows smoothly between content areas, and the interrelationship between knowledge and skills is apparent. Students prefer to observe and discuss a task or topic before working through components and activities. Culminating activities encourage creative expression and outcomes.”
(Nichol 2001: p.114)

- aboriginal community involvement in the organisation of education is highly valued.
- framed within a historical context, many Aboriginal view traditional education as a tool of European colonisation and socialisation

A review of scholarly research allow us to form a clear understanding of what elements constitutes successful ways of learning in Aboriginal studies. These include:

- creating a sense of belonging amongst learners, is a prerequisite for engagement and learning
- traditional Aboriginal education is informal, based in observation and close contact with skilled elders and participation in their activities, this should be reflected in our pedagogy
- relationships are the basis for effective learning as well as the basis for authority
- the knowledge and skills imparted to a learner is valued on the basis of the relationship between the relationship between the teacher and the learner, rather than the value of the information for its own sake.
- isolating or targeting individual learners is not appropriate, learning and assessment should be as collaborative as possible
- there is an emphasis on communal, cooperative shared and group learning. Indigenous cultures often place a higher priority on the group than the individual
- learners who are appreciated and respected, given time for group discussion, interpretation of instructions and interaction are more likely to be successful,
- specificity and relevance; placing content and pedagogy in context are crucial to effective learning
- students learn better when concepts are explained in terms of their personal experience
- teachers need to 'be themselves'
- reorganising the physical classroom environment to allow students to move around freely is encouraged
- indigenous identity and culture should be explicitly affirmed and transmitted to learners at every opportunity
- storytelling is used not only to entertain but also to teach
- ceremony is an integral part of education and development
- connection to Country is an integral part of education and development
- a 'top down' approach to teaching , which is ignorant of students wishes and needs should be avoided
- it is in the 'day to day' activities that learning takes place; knowledge and lived experience are inseparable
- 'busy work' such as the completion of worksheets, or similar, is not valued
- aboriginal students, responding to research questionnaires and interviews, most commonly define a good teacher as, 'Someone who likes us and is fair.'
- integrating traditional knowledge with more formal education and student development is important, as the National Aboriginal and Torres Strait Islander Education Policy states:
• *“Of particular importance to the engagement of Indigenous students is...inclusive teaching practice...pedagogy that helps to make learning more meaningful and important to students. Such pedagogy draws clear connections with students ' prior knowledge and identities, with contexts outside the classroom and with multiple ways of knowing and cultural perspectives* (National Aboriginal and Torres Strait Islander Education Policy 2005-2008).

Finally, teachers must keep in mind that the teaching of the course must not only affirm for Tasmanian Aboriginal peoples, the connection to Country, their culture and both their future and past, but further, it must be taught in a sensitive and empathetic manner so as to involve the education of all Tasmanian learners, irrespective of their background, about a critical part of who we are as a whole community with a shared history.

Participation and attainment for Tasmanian Aboriginal learners will improve when Tasmanian Aboriginal history, culture and contemporary issues are integrated in to the curriculum for all learners in Tasmania

This Teaching and Learning Supplement for Tasmanian Aboriginal Studies level 2 must be read in conjunction with the Tasmanian Aboriginal Studies level 2 course document. It contains advice to assist teachers delivering the course and can be modified as required. This Teaching and Learning Supplement is designed to support teachers new to or returning to teaching this course.

SEQUENCE OF CONTENT

Tasmanian Aboriginal Studies Level 2 is divided into four (4) compulsory Units of study:

Unit 1: Country and Place (30 percent of course content/45 hours)

Unit 2: Culture (30 percent of course content/45 hours)

Unit 3: People (20 percent of course content/30 hours)

Unit 4: Personal Inquiry: (20 percent of course content/30 hours)

TEACHING AND LEARNING

Unit 1

Country and place

Examples of learning activities

Learners:

Key Concepts:

Cosmology

Dreaming

Ethical

perspective

Indigenous

world view

Intercultural

Invasion

Land Rights

Resistance

Terra Nullius

Values

construct a map (include annotations, illustrations diagrams etc.,) which shows your understanding of the settlement patterns of Tasmanian Aboriginal peoples in the period of post-separation from mainland Australia. On your map ensure that you clearly identify the national groups and boundaries and ensure you note down movement patterns across kinship and national boundaries

research Tasmanian Dreaming stories and find an example of a Dreaming which has a connection to (local) Country. Where appropriate, invite a member of the Tasmanian Aboriginal community to be part of this process. Document in multimodal form the story

initiate a class discussion on which term should be used in relation to 1803: 'invasion', 'settlement' or 'colonisation'? Discuss why people have different perspectives and language preferences. Explain and provide a reasoned justification for your own perspective and preference

produce a mind map which provide an overview of the early Colonial government policies which resulted in Tasmanian Aboriginal peoples losing their lands

produce a multimodal presentation and/or written report which answers the inquiry questions: How did Aboriginal and European understandings of land differ?, How did these differences impact on the outcomes for Tasmanian Aboriginal people after European invasion? In your presentation or report you should compare the understating of Tasmanian Aboriginal people and British colonisers about land management and ownership, and evaluate the changes for Tasmanian Aboriginal people resulting from European expansion across Tasmania

develop a poster for display in the classroom which uses both primary and secondary source documents that provides perspectives on Aboriginal and non-Aboriginal attitudes to country and place

undertake a historical inquiry and write a report, exploring the extent to which Tasmanian Aboriginal people adapted to British settlement, in the report provide specific examples from the time

using primary sources and historical interpretations, record a number of statements about the demographic and political consequences of British invasion

write a 500 word response to the question: Assess how the colonial government policy in relation to country and place impacted on the lives of Tasmanian Aboriginal peoples? Think about how government policy impacts on Tasmanian Aboriginal lands today

consider what you would teach your class (or another) about the history of Tasmania. What would be the key learnings?

using the Tasmanian Archives (Tasmanian Archive and Heritage Office TAHO) as well as LINC research maps, illustrations and other primary source materials which demonstrates the European perspective of Country and Place. Provide, in multimodal form, a synopsis of this and contrast the European perspective on country and place with that of Tasmanian Aboriginal peoples

design a monument or commemorative site to commemorate the Black War. Where possible, include members of the Tasmanian Aboriginal community in discussing and designing your commemoration

research, write and deliver an eulogy in memory of the victims of the Black War

survey other learners, members of the school/college community including families and other relevant stakeholders on their views on the proposal to change Australia day to a date other than 26th January. Ask students to consider the perspectives of both Aboriginal and non-Aboriginal peoples in their survey design

undertake research using primary source materials and compare and document the experiences and perspectives of Musquito and Lieutenant Governor George Arthur in relation to the Black War. Have learners critically reflect on what explains the differences in point of view and perspective between these two individuals?

research the impact of warfare on mainland Australia, construct a presentation (Prezi, PowerPoint or similar) and conduct a class discussion which outlines how the Black War in Tasmania contrasts with and shares similarities with the experiences of Frontier Warfare on mainland Australia

visit Tasmanian Aboriginal Country close to your school. Undertake research on both the historical and contemporary connection of Tasmanian Aboriginal Peoples to that place. In journal form, construct a creative response, such as a poem, or a song lyric, which sums up your connection to that place and its history

undertake an inquiry as to how other countries have reached the point of Treaty with their first peoples, such as the Treaty of Waitangi in New Zealand. Outline the reasons for and against the development of a treaty in Tasmania and discuss what could be included in a treaty between Tasmanian Aboriginal Peoples and government in such a treaty. If time permits, prepare a draft of such a treaty. Try to include a member of the Tasmania Aboriginal community in your planning and discussions in preparing the draft Treaty

construct a timeline of palawa (Aboriginal) history using Tasmania using Henry Reynolds' *An Indelible Stain? The question of genocide in Australia's History* as a starting reference. Include the period before European invasion. The date of invasion, the Black War, the Black Line and removal to Wybalenna as a starting point. This timeline could be developed as a large format document and could be displayed around the walls of your classroom or another prominent site in your school or college

draw up a table which, in one column, outlines all the reasons which justified European invasion of Australia, and on the other the reasons why such an invasion was unjustified, taking account of the perspectives of Tasmanian Aboriginal people.

Unit 2 Culture

Examples of learning activities:

Learners:

Key Concepts:



Culture
Cultural
perspective
Ethical
perspective
Ethnocentrism
Ideology
Indigenous
world view
Intercultural
Race
Racism
Reconciliation
Resistance
Self-
determination

experience a guided visit to either the Queen Victoria Museum and Art Gallery (QVMAG) Exhibition The First Tasmanians and/or the Tasmanian Museum and Art Gallery (TMAG) ningina tunapri exhibition. Ensure that your class takes detailed notes on the expression of traditional culture and cultural practices such as bark canoe building, shell stringing, and ochre production and use. Ensure that learners make a reflective journal entry on their visit. Learners could review these exhibitions on line before their visit and produce a worksheet or a series of questions for use by other class members during their visit

produce a series of A4 posters on aspects of Tasmanian Aboriginal Culture, including language, ceremony and dance, the use of tools and social units for display in the classroom

initiate a discussion on whether the Australian national flag and/or the Tasmanian state flag should include symbols of Aboriginal and Torres Strait Islander significance. Working individually or in pairs and then as a class group design such flags

invite Aboriginal community members in to initiate a yarning circle, preferably on a regular basis, to discuss matters of importance and interest to learners in relation to the course. By discussing issues and listening to Tasmanian Aboriginal peoples' stories and experiences, students will be able to reflect on their own experiences and place themselves in the context of the story of Tasmanian Aboriginal peoples

using primary sources and historical investigations create a table that identifies three key government reforms, in Tasmania or nationally which has provided for Aboriginal cultural resurgence, for each government action identify the main aims of the policy as well as evaluating how successful it was in achieving cultural revival for Tasmanian Aboriginal people.

collaborate with teachers to prepare for a visit to Country to experience cultural practices. Who should you contact? What cultural practices are you able to experience? What learning outcomes can be achieved? What cultural sensitives do you need to be aware of and respect? Aim to involve all learners in as much of the detailed work required for such an undertaking

research and document the protocols for both Indigenous and non-Indigenous students in participating in Tasmanian Aboriginal cultural practises with learner involvement , draw up a list of questions you might put to members of the respective Aboriginal community to ensure that cultural protocols and understandings are acknowledged and respected

research and document how Aboriginal cosmology and astronomy are different to and distinct from European concepts. Where, if at all, are their similarities?

prepare a booklet or multimodal response which outlines the key aspects of contemporary Tasmanian Aboriginal cultural revival. Display and explain your brochure or multimodal response to another class within your school

prepare a plan for the incorporation of appropriate Aboriginal cultural practices within your school, for example acknowledgement of country or planned periodic visits by community elders or learner visits to country. Negotiate with the school principal to have these practices formally incorporated into the life of your school

research the international agreements which protect the rights of International peoples across the globe, including the United Nations Declaration on the Rights of Indigenous Peoples (2007) Identify and document what Tasmanian Aboriginal cultural rights should be and/or are protected under International Law and prepare a poster for display in your school to highlight this

using primary source materials from a museum, LINC or Archives, research and document what the European perspective was in relation to Tasmanian Aboriginal cultural practise after invasion. Explain how differing these perspectives have changed over time

undertake research on the relationship between cultural revival and wellbeing of Tasmanian Aboriginal people in the contemporary period. What explains this positive relationship? Invite a member of the Tasmanian Aboriginal Community into your classroom to discuss this topic and complete a journal entry on it based on your understanding and reflections

undertake a class discussion on why supporting the renewal of Tasmanian Aboriginal cultural practices strengthens the whole Tasmanian community; indigenous and non-Indigenous alike

read the second reading spechs for major legislative changes impacting on Tasmanian Aboriginal culture, for example the Stolen Generations of Aboriginal Children Act (Cth) 2006 and/or The Native Title Act (Cth) 1992. Learners should discuss the intention of the legislation with their classmates and compete a journal entry

watch the apology for the stolen generations given by (then) Prime Minster Kevin Rudd on February 13th 2008. Learners should consult with members of the Tasmania Aboriginal community to inform their views on the significance and impact of the apology for Tasmanian Aboriginal people and prepare a journal entry on the topic

research the process by which the Tasmanian Constitution was amended to recognise Tasmanian Aboriginal people in December 2016. What explains the fact that achieving Constitutional recognition at the national level is different from that achieved at the Tasmanian level?

under close teacher guidance and taking account of the sensitivity of the issue, learners should undertake structured research into the Royal Commission into Aboriginal Deaths in Custody (1991). Learners should contrast this Royal Commission with the current Royal Commission into the Child Protection and Youth Detention Systems of the Northern Territory (2016). Student research should highlight the context of the two Royal Commissions, as well as identifying, describing and explaining what has changed and what has remained the largely unchanged in relation to the incarceration of Aboriginal people in Australia, including Tasmania between 1991 and today

undertake research and document arguments both in favour and not in favour of constitutional reform in relation to Aboriginal and Torres Strait Islander recognition, as well as mandated ATSI representation in the Australian parliament. Present your findings to your class

develop a gallery of images of Tasmanian Aboriginal cultural practices and attach them to the classroom walls. Ask learners to walk around the classroom with sticky notes and to write their response to the gallery on a note and to affix it close to the image. Initiate a class discussion on student responses to the gallery.

Unit 3 People

Examples of learning activities:

Learners:

Key Concepts:



Cultural
perspective
Ethical
perspective
Indigenous
people
Indigenous
world view
Intercultural
Race
Racism
Reconciliation
Resistance
Self-
determination

respond to a range of historical, and clearly inflammatory and racist quotes regarding Europeans initial views of Aboriginal peoples. These responses could be as part of a classroom discussion or as the basis for a journal entry. For example, have learners respond to the following:

'They are a filthy disagreeable race of people; nor is it in my opinion that any measures that could be adopted would ever make them otherwise.'

David Mann, Convict, (1811)

'How is it that the object animal state in which the [Aboriginal people] live should place them at the very zero of civilisation, constituting in a measure the connecting link between man and the monkey tribe – for really some of the old women only seen to require a tail to complete the identity.'

Peter Cunningham, Free Settler, (1834)

prepare a list of questions for a guest speaker from the Tasmanian Aboriginal community on the nature and lived experiences of being a contemporary Tasmanian Aboriginal person, ensure that the questions are workshopped within your class prior to undertaking an interview. as a result of class discussion and selection, ensure that a range of those questions are used in whole, or in part, when you invite Aboriginal visitors to the school

In 1969 the anthropologist W.E.H. Stanner termed the absence of Aboriginal and Torres Strait Islander peoples histories and perspectives as the 'Great Australian Silence' in class discuss if this 'silence' continues to exist in Australia, including Tasmania and critique how Tasmanian Aboriginal people have been represented and constructed by the media, public commentators and historians, in the past. Compare this with more recent characterisations; discuss and document what has changed and what has stayed the same?

watch the movie 'The Last Tasmanian' (1978) individually and then in groups examine the reasoning for the title of the movie. Critically evaluate what the title and the movie tells us about what people thought in the 1970's about the nature of aboriginality in Tasmania and document and discuss how these perceptions of Aboriginality and aboriginal identity in Tasmania has changed over the last forty years

in small groups, research the question: What have been the implications of the changes to the Tasmanian Government Aboriginal Eligibility Policy for Aboriginal Tasmanians?

prepare a list of the qualities of Tasmanian Aboriginal people who are prominent in their chosen field of endeavour. Discuss and document individual and as a class what all Tasmanians, indigenous and non-Indigenous, can learn from their strengths and characteristics

conduct a class discussion on the proposition: *That non Indigenous Tasmanian's have a lot to learn from Tasmanian Aboriginal people*

in pairs, prepare case studies on Tasmanian Aboriginal people living at the time of invasion and compare them with the lives of those exiled to Whybalenna. Present the case studies to the wider class group to enable discussion and an understanding of the varied experiences of Tasmanian Aboriginal people during the nineteenth century

using materials from the National Sound and Film Archive, (www.nfsa.gov.au) create a multimodal presentation as to how media representation of Aboriginal peoples have changed over time

the concept of race is a social construct. It depends on who is looking, judging, assuming and has little or nothing to do with biology and more to do with the history and culture of a society that makes assumptions or stereotypes of perceived 'others' to create a social hierarchy that is visible or easily identified. The first important articulation of the race concept came with the 1684 publication of "A New Division of the Earth" by Francois Bernier (1625–1688) <https://plato.stanford.edu/entries/race/> Conduct an informed and critical classroom discussion as to how the socially constructed concept of race has been used to discriminate against Aboriginal people in Tasmania. The following resource will assist your thinking on the topic: <https://anthropology.net/2008/06/30/the-concept-of-rac>

collect 6-8 articles in recent newspapers and news websites dealing with various Tasmanian Aboriginal peoples in the contemporary context. Categorise each in terms of the topic of the article and the Aboriginal person's relationship to it. Provide a brief description of the issues that are the subject of each article and the involvement of the person and present your articles and your comments in the form of a collage to illustrate the role of Tasmanian Aboriginals in contemporary Tasmanian society

prepare a range of questions for a historical Aboriginal Tasmanian to respond to. Undertake class research on how those questions might be answered by the historical person. Conduct an interview with a student or teacher taking the role of the identified aboriginal person. Debrief the class at the end of the process about what was learnt and what knowledge and understandings were incomplete, novel or surprising

prepare a multimodal presentation on the life story of a local Tasmanian Aboriginal person

hold a class debate on the topic: 'Change may have been achieved, but Tasmanian Aboriginal people do not have equality.'

'Relationships and recognition are at the heart of Aboriginal identity'. Discuss this claim in class in the context of determining eligibility for recognition for Aboriginality in Tasmania and collect evidence to support or refute the claim. Prepare a journal entry on the topic of Aboriginality in contemporary Tasmania.

Unit 4 Personal inquiry

The personal inquiry is an integral part of learning within Tasmanian Aboriginal Studies Level 2. Learners should be encouraged early in the course delivery to think about and discuss the potential area of inquiry. Providers must allow sufficient time to allow learner conceptualisation and planning to be undertaken in a manner which will maximise learner engagement with the topic selected.

Learners should be reminded of the importance of meeting the standards as outlined in Criterion 2: Apply Inquiry Skills to Plan and undertake investigations into historical and contemporary Aboriginal Issues. In particular the need to demonstrate inquiry, goals setting and planning skills and attributes. Equally importantly, learners are to be explicitly taught skills in referencing, the construction of an accurate bibliography and the attribution of primary and secondary sources used in the development of their inquiry.

Learners will undertake ONE individual (i.e. not group work) research investigation and present their findings in a written report (of approximately 900 -1200 words in length).

The investigation will take the form of a written report. Learners will negotiate a topic for investigation. The topic may be drawn from the list provided below, or, by negotiation with the provider, another relevant topic. Learners are to identify, describe and assess one aspect of Tasmanian Aboriginal experience. The learner will undertake the investigation regarding the topic in the Tasmanian context, and will refer to, where relevant:

- aspects of historical and contemporary Tasmanian Aboriginal experiences
- the experiences and perspectives of mainland Aboriginal Australians,
- First Peoples in an international context.

Learners may choose from one of the following suggested topics:

- land rights/ land handback
- Aboriginal Heritage and sacred sites
- Tasmanian Aboriginal Identity and personal identification
- personal connections to Tasmanian Aboriginal community, heritage and identity
- oral histories / written histories /contested histories
- media representations of Tasmanian Aboriginal people
- health and education
- The Stolen Generations
- language
- reconciliation
- art and artefacts
- artistic representations of Tasmanian Aboriginal people
- Tasmanian Aboriginal political movement
- Tasmanian Aboriginal people and Australian mainland Aboriginal people
- constitutional recognition (National and Tasmanian)
- treaty
- Tasmanian Aboriginal women's ritual, beliefs and practices
- cultural heritage land management
- contemporary cultural revival
- Tasmanian Aboriginals and development issues such as mining and/or tourism

Learners must negotiate a suitable topic before undertaking substantial work in relation to their selected topic. It is the responsibility of providers to ensure that learners do not engage in detailed research and task construction until such time as they have developed an inquiry question and/or topic which is appropriate to the course and agreed by the teacher. Learner ability to plan and organise to complete this activity (Criterion 2) forms a part of the overall assessment of this task.

Reports must:

- have a title, headings and sub-headings
- use a numbering system for sections/sub-sections
- use dot points and paragraphs where appropriate.

(When dot points are used they must provide clear information, not an over simplistic summary or a single word.)

- have an introduction and a conclusion
- sequence the text to produce a cohesive report
- use the process of planning, drafting and proof reading
- use the process as a tool for identifying issues and generating new ideas
- integrate new ideas and information with existing understanding
- separate fact from opinion
- draw logical conclusions supported by relevant argument and evidence
- reflect on the usefulness of selected text(s) used in the report's development

Diagrams, illustrations, tables and charts may be included within the report or attached as appendices. They must be referred to, and discussed within, the report. Learners may use a graphic organiser to show planning for their report.

The source of the information, images, ideas or words not the learner's own must be explicitly acknowledged using an appropriate referencing/citation method, and a reference list/bibliography must be provided.

WORK REQUIREMENTS

The work requirements outlined in the course document should form the minimum assessment tasks for each of the units. Teachers will need to acknowledge these requirements when designing their scope and sequence however, additional assessment (particularly of a formative nature) may be included to support and enhance the learning program. The learning activities, described in the preceding section, may support, facilitate and enrich learners' understandings in preparation for completion of the following work requirements.

Unit 1: Country and place	Two (2) completed responses, comprising: One (1) written response on Tasmanian Aboriginal Country and Place (600-750 words), or the equivalent in multimodal form (Learners are required to provide a copy, in print or digital form, to their teacher, if they select a multimodal response), (note: if multimodal form is selected for Unit 1, a written response must be done in Unit 2) and; One (1) journal entry in their course reflective journal on aspects of Tasmanian Aboriginal Country and Place (each journal entry is to be 150-200 words)
Unit 2: Culture	Two (2) completed responses, comprising: One (1) written response on Tasmanian Aboriginal Culture (600-750 words), or the equivalent in multimodal form (Learners are required to provide a copy, in print or digital form, to their teacher, if they select a multimodal response), (note: multimodal form cannot be selected if this form has been selected in Unit 1) and; One (1) journal entry in their course reflective journal on aspects of Tasmanian Aboriginal Culture (each journal entry is to be 150-200 words)
Unit 3: People	Two (2) completed responses, comprising: One (1) written response on Tasmanian Aboriginal People (600-750 words), or the equivalent in multimodal form (Learners are required to provide a copy, in print or digital form, to their teacher, if they select a multimodal response), and; One (1) journal entry in their course reflective journal on aspects of Tasmanian People (each journal entry is to be 150-200 words)
Unit 4 Personal Study:	Learners will undertake ONE individual (i.e. not group work) research investigation and present their findings in a written report (900-1 200 words). The investigation will take the form of a written report. Learners will negotiate a topic for investigation. The topic may be drawn from the list provided in this course. Learners are to identify, describe and evaluate one aspect of Tasmanian Aboriginal experience. The learner will undertake the investigation regarding the topic in the Tasmanian context, and will refer to, where relevant, aspects of historical and contemporary Tasmanian Aboriginal experiences as well as, where relevant, in a comparative sense, those of Aboriginal Australians as well as, where relevant, First Peoples in an international context.

PROFESSIONAL LEARNING

The Department of Education's Aboriginal Education Services offers a range of professional learning opportunities to teachers and school leaders to deepen their understanding of culturally responsive practice and provides ongoing support to schools to further embed these practices in the school culture.

Aboriginal Education Services, through the Department of Education professional learning program, supports schools to apply the Australian Curriculum

- Aboriginal and Torres Strait Islander histories and cultures cross curriculum priority
- Relevant general capabilities, and
- The Aboriginal-specific curriculum content

The Tasmanian Museum and Art Gallery (TMAG) and the Queen Victoria Museum and Art Gallery (QVMAG) have worked collaboratively in the development of the course. In addition to their individual collections, TMAG and QVMAG are able to support teachers, individually and collaboratively, in engaging with this course.

RESOURCES

Aboriginal Educators in Schools

The Department of Education employs Aboriginal Education Officers (AEOs) and co-funds schools to employ Aboriginal Education Workers (AEWs). AEOs and AEWs play an important part in education of staff, students and the Tasmanian Aboriginal Community. An understanding of local culture and community ties contribute to the improvement of educational outcomes for Aboriginal and non-Aboriginal students. Additional information in respect to the roles of the AEOs and AEW should be sought from Department of Education Aboriginal Education Services.

Aboriginal Sharers of Knowledge (ASK) Program

The Aboriginal Sharers of Knowledge (ASK) Program provides Tasmanian Government schools with opportunities to involve Aboriginal Cultural Educators to work alongside teachers to deliver learning programs that draw on the rich knowledge and experiences of the Aboriginal Community.

ASK Aboriginal Cultural Educators work with teachers in class and off-campus settings to assist in providing culturally responsive programs and curriculum.

The ASK Program is offered to schools and colleges to increase their awareness and understanding of Aboriginal people and their histories, cultures, and worldviews.

Similar arrangements may be available for independent and Catholic schools through Independent Schools Tasmania and the Tasmanian Catholic Education Office respectively.

Tasmanian Museum and Art Gallery

The Tasmanian Museum and Art Gallery (TMAG) is a rich resource for student learning in Tasmanian Aboriginal Studies. Teachers are encouraged to visit TMAG for guided tours and cultural education programs.

Teachers can book groups into:

- Introductory Tour of *ningina tunapri*
- Introductory Tour of *Our land: Parrawa, Parrawa! Go away!*
- Self-guided tours
- 2016 Tasmanian Aboriginal Culture Education Program –*waranta mulaka yula*
- *We, the Tasmanian Aboriginal Community, hunt muttonbirds.*

More information can be found at: <http://www.tmag.tas.gov.au/>

Queen Victoria Museum and Art Gallery

The Queen Victoria Museum and Art Gallery (QVMAG) has a permanent exhibition which focuses on Tasmanian Aboriginal history and culture. *The First Tasmanians: Our Story*, presents and explores the history and culture of the Tasmanian Aboriginal people. There is a highly useful and engaging app supporting learn engagement with the exhibition.

More information can be found at: <http://www.qvmag.tas.gov.au/qvmag/>



Tasmanian Archives and Heritage Office

The Tasmanian Archives and Heritage Office collections provides comprehensive descriptions of State and local government and private records including files, letters, manuscripts, maps, plans, photographs films and more. It contains information highly relevant to the course and learners should be encouraged to undertake their research using its resources.

More information can be found at: <https://www.linc.tas.gov.au/archive-heritage/Pages/default.aspx>

Australian Institute of Aboriginal and Torres Strait Islander Studies

The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is a world-renowned research, collections and publishing organisation. It promotes knowledge and understanding of Aboriginal and Torres Strait Islander cultures, traditions, languages and stories, past and present.

Its collection, including films, photographs, video and audio recordings as well as the world's largest collection of printed and other resource materials for Aboriginal and Torres Strait Islander studies. Our activities affirm and raise awareness of the richness and diversity of Aboriginal and Torres Strait Islander cultures and histories.

Recommended books

Course Content

- Boyce, J., 2008. Van Dieman's Land, Black Inc. Melbourne
- Clements, N. 2014. The Black War: Fear, Sex and Resistance in Tasmania. Queensland University Press, St Lucia.
- Reynolds, H. 1995. Fate of a Free People Penguin Books Australia, Ringwood Melbourne
- Reynolds, H. 2012. A History of Tasmania Cambridge University Press, Melbourne
- Ryan, L, 2012 Tasmanian Aboriginal people: A History since 1803, Allen & Unwin Sydney.
- Taylor, R. 2017 Into the Heart of Tasmania: A Search for Human Antiquity, Melbourne University Press Melbourne

Course Pedagogy

Teachers should closely read these texts in preparation for teaching this course:

- Craven, R. (Ed) Teaching Aboriginal Studies Allen & Unwin Cross Nest, 1999.
- Harrison, N. and Sellwood, J. 2016. *Learning and Teaching in Aboriginal and Torres Strait Islander Education*. Oxford University Press, Melbourne.
- Jorgensen, R. Sullivan, P and Grootenboer, P. 2013 *Pedagogies to Enhance Learning for Indigenous Students: Evidence-based Practice*. Springer, Singapore.
- Nichol, R. 2011 *Growing up Indigenous: Developing Effective Pedagogy for Education and Development*. Sense Publishers Rotterdam.
- Purdie, N. Milgate, G. & Bell, H. 2011 *Two Way Teaching and Learning: Towards culturally reflective and relevant education*. ACER Press. Camberwell.

Additional books

- Poad, D., West, A., Miller R. Contact: An Australian History. Heinemann Education Australia, Port Melbourne 1990.
- Plomley, B. 1993. The Tasmanian Aboriginal people. The Plomley Foundation Launceston.
- Reynolds, H, 1992 The Law of the Land, Penguin, Melbourne, (2nd ed.),
- Reynolds' H, An Indelible Stain? The question of genocide in Australia's History
- Reynolds, H. 2000 Why weren't we told? Penguin Ringwood Victoria,
- Reynolds, H. 2013. Forgotten War NewSouth Publishing, Sydney



- Turnbull, C. 1948 Black War: The Extermination of the Tasmanian Aboriginal people. Cheshire Landsdowne

Websites

All URLs (website addresses) cited were accessed and checked for accuracy and appropriateness of content on 20 December 2017. However, due to the transient nature of material placed on the web, their continuing accuracy cannot be guaranteed.

- ABC Indigenous news
<http://www.abc.net.au/news/topic/indigenous-aboriginal-and-torres-strait-islander>
- ABC's Message Stick
<http://www.abc.net.au/tv/messagestick/>
- Aboriginal Education Services
http://www.dpac.tas.gov.au/divisions/csr/oaa/aboriginal_education_services
- Aboriginal Housing Services Tasmania
http://www.dhhs.tas.gov.au/service_information/housing_service_providers/aboriginal_housing_service_tasmania_-_statewide
- Australian Institute of Aboriginal and Torres Strait Islander Studies
<http://www.aiatsis.gov.au/>
- Centrelink's Indigenous Services
http://www.humanservices.gov.au/customer/themes/indigenous-australians?utm_id=7
- Child Support Agency Indigenous information
http://www.humanservices.gov.au/customer/themes/indigenous-australians?utm_id=7
- Department of Prime Minister and Cabinet – Indigenous Affairs
<https://www.pmc.gov.au/indigenous-affairs>
- (Tasmanian) Department of Premier and Cabinet – Office of Indigenous Affairs
<http://www.dpac.tas.gov.au/divisions/csr/oaa>
- National Indigenous Times
<http://www.nit.com.au/>
- Office of Aboriginal Affairs (Tas)
<http://www.dpac.tas.gov.au/divisions/csr/oaa>
- Office of the Registrar of Indigenous Corporations (ORIC)
<http://www.oric.gov.au/>
- Riawunna Centre
<http://www.utas.edu.au/riawunna/about-us>
- SBS Living Black
<http://www.sbs.com.au/shows/livingblack>
- TAFE Aboriginal Training Programs
<http://www.tastafe.tas.edu.au/courses/industry/aboriginal-training-programs/>
- The Koori Mail
<http://www.koorimail.com/>
- Tasmanian Museum and Art Gallery
www.tmag.tas.gov.au/
- Tasmanian State Library
www.linc.tas.gov.au/
- NAIDOC
www.naidoc.org.au/
- Register of Cultural Heritage Management Training Providers
<http://www.environment.gov.au/indigenous/workingoncountry/training-providers/>
- Recognise Australia
<http://www.recognise.org.au/>
- Reconciliation Australia
<https://www.reconciliation.org.au/>
- Recognise Australia's First Peoples
<http://www.recogniseaustraliasfirstpeoples.com/>
- National Congress of Australian First Peoples
<http://nationalcongress.com.au/>



- ANTaR: Justice, rights and Respect for Australia's First Peoples
<https://antar.org.au/>
- National Film and Sound Archives - Indigenous collection
<https://aso.gov.au/education/indigenous/>
- Tasmanian Department of Education: Aboriginal Education and Aboriginal videos
http://www.education.tas.gov.au/parents_carers/schools-colleges/Programs-Initiatives/Pages/Aboriginal-Education-Services.aspx
- Tasmanian Archives online
<http://search.archives.tas.gov.au/default.aspx?search=1>
- Tasmanian Museum and Art Gallery
<http://www.tmag.tas.gov.au/>
- Queen Victoria Museum and Art Gallery
<http://www.qvmag.tas.gov.au/qvmag/>



Copyright: Creative Commons Attribution 4.0 International unless otherwise indicated.
State of Tasmania (Department of Education) 2016

