



# FIRST NATIONS STUDIES LEVEL 3

## TEACHING & LEARNING SUPPLEMENT



---

# First Nations Studies (TAS315119)

## Teaching and Learning Supplement

---

### TABLE OF CONTENTS

FIRST NATIONS STUDIES OVERVIEW .....	2
ADVICE TO TEACHERS .....	2
INTRODUCTION.....	2
COURSE SPECIFIC ADVICE .....	3
Recommended Texts.....	4
Methodological Considerations .....	6
Terminology.....	6
Teaching and Learning of sensitive topics and controversial issues.....	7
Context, Continuity and Change in First Nations Societies and its relationship to effective pedagogy.....	7
Four Pedagogies Applicable to First Nations Studies.....	10
SEQUENCE OF CONTENT .....	16
COURSE REQUIREMENTS .....	16
TEACHING AND LEARNING .....	17
Unit 1 Introduction to First Nations Study.....	17
Unit 2 Connection to Land, Spirituality and Collective Life Culture.....	20
Unit 3 Contact, First Nations Resistance and Settler Colonialism.....	23
Unit 4 First Nations Political Advocacy, Self-Determination and Global First Nations Politics .....	28
Unit 5 Contemporary First Nations Identity, Community, Connection to Place and Cultural Resurgence.....	35
Unit 6 Extended Research Inquiry (Work Requirement) .....	43
WORK REQUIREMENTS.....	46
PROFESSIONAL LEARNING.....	47
RESOURCES .....	47
General Reading List.....	48
First Nations Feature Length Visual Texts.....	51
Key Digital Resources .....	53



# FIRST NATIONS STUDIES OVERVIEW

"The time has come for you, your Tribe, and all First Peoples. Together, you must learn, remember, and teach the languages, songs, and stories of your ancestors so you may rise once again as true Shepherds of Earth. Teach your quiet light and wisdom to all that they may know, love, and honour all Spirits and the circle of life."

Source: Frederic M. Perrin, Rella Two Trees - The Money Chiefs

"The time for pitting white against black, shame against pride, and one people's history against another's, has had its day. After nearly fifty years of deeply divisive debates over the country's foundation and its legacy for Indigenous Australians, Australia stands at a crossroads – we must either make the commonwealth stronger and more complete through an honest reckoning with the past, or we must unmake the nation by clinging to triumphant narratives in which the violence inherent in the nation's foundation is trivialised."

Source: Mark McKenna, Professor of History University of Sydney, Moment of Truth Quarterly Essay Issue 69. 2018.

Across the globe there are more than 5 000 different First Nations, comprising over 370 million people in 70 countries. Their peoples speak more than 4 000 languages.

While First Nations have different customs and cultures they do share some historical commonalities including removal of their lands, denial of their culture, assimilation into settler state cultures and the historical experience of persistent violence and dispossession. This course considers the historical narrative and contemporary realities of First Nations in an internationally comparative context. The course provides opportunities for learners to critically evaluate the impacts of settler state contact, the revival of political, territorial and economic rights at the domestic and global level and the resurgence of First Nations community, culture and connection to place in the contemporary period.

## 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. Importantly, learners should be actively supported to develop inquiry skills and attributes which are necessary in order to complete Unit 6, the Inquiry.

## 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)

Up until the accreditation of *First Nations Studies* Level 3 there has been no Australian senior secondary course which is explicitly and centrally focused on the experiences, histories and cultures of Aboriginal and



Torres Strait Islander Peoples in an internationally comparative contest. Given the challenges facing Australia in reconciling itself to its past, the ongoing changes of truth-telling, treaty making and Indigenous self-determination, as well as the importance of cultural revival and constitutional recognition, it is considered important for learners to develop an understanding of the commonalities and uncommonalities of the experiences of Australian First Nations compared to the experiences, successes and challenges of First Nations across the globe. This course seeks to provide learners with an overview of the historical experience of First Nations, both Australian and internationally, as well as acknowledging and highlighting the resurgence of First Nations peoples, their identity, culture and connection to each other in the international sphere. In this way, and having allowed learners to draw valid conclusions from the experiences of first nations globally, it is hoped that this course will become an instrument of active reconciliation. It is an explicit step towards *Makarrata*: the coming together after a struggle.

## COURSE SPECIFIC ADVICE

This *First Nations Studies* Level 3 Teaching and Learning Supplement must be read in conjunction with the *First Nations Studies* Level 3 course document. The TASC accredited course document is the sole authoritative source for *First Nations Studies* Level 3 TAS315119.

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 teaching this course.

This course is important because it allows learners to explore the history, experiences and world view of Australian First Nations and their peoples in an internationally comparative context. Learners will develop an understanding of Australian Aboriginal traditions, relationship to place and the importance of cosmology and world view as well as the impact of European colonisation and the multifaceted process of decolonisation. An important element of the course is the study of the continuance of First Nations culture, the resilience of First Nations peoples and the impact of International Law in the recognition and resurgence of First Nations culture, community and connection to place in the contemporary period. .

A centrally important aspect of this course is introducing learners to a range of key ideas and concepts, particularly in the first unit. Learners will need to develop an understanding of a range of analytical concepts including nation, state, cultural and national identity as well as a number of terms which will be new to them, such as decolonisation and otherness. Robust engagement with these ideas and concepts will be necessary if learners are to successfully make the appropriate connections between the differing units within the course and in order to develop an appropriate and sufficiently robust conceptual framework from which to undertake their final unit, which is a largely self-directed inquiry.

Importantly the course is aimed as part of a wider approach to building meaningful relationships, cultural wisdom and empathy.

By undertaking *First Nations Studies*, learners will:

- better understand the world views, beliefs, values and aspirations of Australian First Nations peoples, as well as those of other First Nations in a number of international settings
- understand the significance of language to individual and group identity
- appreciate the importance placed by First Nations in the maintenance of traditions, connection to place and customs
- develop intercultural understanding as a result of studying and reflecting upon the historical and contemporary experiences of First Nations in a comparative manner
- reflect on what has been achieved internationally to achieve cultural renewal and reconciliation by First Nations



- engage with the voices, views, aspirations and forms of artistic expression of First Nations across the globe
- develop an understanding of the importance of collective action and advocacy by First Nations within International Law
- improve their research, critical thinking, evaluative and analytical skills, particularly in the conduct of their inquiry in the final unit of the course.

## Recommended Texts

It is strongly recommended that learners have ready access to the following key texts to support their engagement with this course:

- Barkan, E. (2001). *The Guilt of Nations: Restitution and Negotiating Historical Injustices*, Johns Hopkins University Press
- Coates, K. (2004). *A Global History of Indigenous Peoples*. Palgrave Macmillan
- Hall, S. and du Gay, P. (1996). *Questions of Cultural Identity*. Sage Publications
- Lightfoot, S. (2017). *Global Indigenous Politics: A Subtle Revolution*. Routledge

In the study of *specific* First Nations, it is highly recommended that learners have access to the following texts:

### AUSTRALIAN FIRST NATIONS

- Broome, R. (2010). *Aboriginal Australians: A History Since 1788*. Allen & Unwin
- Gammage B. (2012). *The Biggest Estate on Earth, How Aborigines Made Australia*. Crows Nest, Allen & Unwin
- Maynard, J. (2007). *Fight for Liberty and Freedom*. Aboriginal Studies Press
- Pascoe, B. (2014). *Dark Emu*. Magabala Books
- Reynolds H. (1987). *Frontier, Aborigines, Settlers and Land*. St Leonards, Allen & Unwin
- Reynolds H. (1999). *Why Weren't We Told?* Viking Books
- Reynolds, H.(2018). *This Whispering in our Hearts: Revisited*. New South Wales Publishing
- Rowse, T. (2018). *Indigenous and Other Australians since 1901*. University of New South Wales Press
- Ward, C. (2016). *A Handful of Sand: The Gurindji Struggle, After the Walk-off*. Monash University Publishing

### CANADIAN FIRST NATIONS

- Coulthard, G. (2014). *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*, University of Minnesota Press
- Dickson, O. (2006). *A Concise History of Canada's First Nations*. Oxford University Press
- Dickson, O. and McNab D (2009). *Canada's First Nations: A History of Founding Peoples from Earliest Times 4th Edition*. Oxford University Press
- Dickson, O. & Long, D. (2011). *Visions of the Heart: Canadian Aboriginal Issues*. Thomson-Nelson
- Frideres, J. (2011). *First Nations in the Twenty-First Century*. Oxford University Press
- King, T. (2013). *The Inconvenient Indian: A Curious Account of Native People in North America*
- McMillan, A. (2004). *First Peoples in Canada*. 3rd edition. Douglas and McIntyre



## NEW ZEALAND FIRST NATIONS

- King, M. (1997). *Nga Iwi O Te Motu - One Thousand Years of Maori History*. Reed Publishing
- King, M (2003). *The Penguin History of New Zealand*. Penguin Books
- Mein Smith, P. (2011) *A Concise History of New Zealand, 2nd Edition*. Cambridge University Press
- Orange, C. (1989) *Treaty of Waitangi*. Bridget Williams Books
- Phillips, J (Ed.) (2006) *Maori Peoples of New Zealand =: Nga Iwi O Aotearoa (Te Ara – The Encyclopaedia of New Zealand*. David Bateman Ltd

## UNITED STATES FIRST NATIONS

- Brandon, W.P. (2013) *The Rise and Fall of North American Indians: From Prehistory Through Geronimo*. Robert Rinehart Publishers
- Dunbar-Ortiz, R. (2014). *An Indigenous Peoples' History of the United States*. Beacon Press
- Dunbar-Ortiz, R. (2016). *"All the Real Indians Died Off": And 20 Other Myths About Native Americans*. Beacon Press
- Townsend, K. and Nicholas, M. (2016) *First Americans: A History of Native Peoples*. Combined Volume 1st Edition, Routledge

## SCANDINAVIAN FIRST NATIONS

- Kent, N. (2014). *The Sami Peoples of the North: A Social and Cultural History*. C. Hurst & Co Publishers Ltd
- Veil-Pekka Lehtola. (2005). *The Sami People: Traditions in Transitions*. University of Alaska Press

## FIRST NATIONS PEDAGOGY

- Craven, R. (Ed) (1999). *Teaching Aboriginal Studies*. Allen & Unwin Cross Nest
- 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



## Methodological Considerations

This course is comparative. This means learners are required to compare the different cultural, historical, and political experiences of and between different First Nations over time and in different places, for example:

- learners are required to develop and display an understanding of the culture and cultural practices of Australian First Nations in addition to demonstrating how they vary from those of other First Nations in different places; and
- learners are required to compare, assess and evaluate the comparative experiences of contact and colonisation from amongst three First Nations, including Australian First Nations.

This comparative approach is important as learners engage with topical and contemporary experiences such as self-determination and treaty-making. Additionally learners need to develop an appreciation of the comparative patterns, structures, trajectories and issues of First Nations over time and place. From a comparative context, planning and course delivery must reflect both the common and uncommon experiences of the different First Nations under consideration and seek to explain what gives rise to these differing experiences. Providers and learners are advised to become familiar with relevant theoretical approaches in First Nations cross-cultural analysis. Suggested readings in this area are:

- Andersen, C & O'Brien, J. (eds) (2017). *Sources and Methods in Indigenous Studies*. Routledge, Oxford.
- Chilisa, B. (2012). *Indigenous Research Methodologies*. Sage Publications.
- Ember, C. R., & Ember, M. (2009). *Cross-cultural Research Methods*. Lanham: Altamira Press.
- Mertens, D, Cram, F and Chilisa, B (eds) (2013). *Indigenous Pathways into Social Research - Voices of a New Generation*. Routledge.
- Morton-Robinson, A. (2016). *Critical Indigenous Studies: Engagements in First World Locations* (Critical Issues in Indigenous Studies). University of Arizona Press.
- Tuhiwai Smith, L. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples 2nd Edition*. Zed.
- Walter, M, Andersen C, (2013). *Indigenous Statistics: A Quantitative Research Methodology*. Routledge.

## 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 at different times. 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; further, meanings of words and concepts vary between people and over time.

For example, in the Australian context, many Australian First Nations people interpret the arrival of the First Fleet in 1788 and the subsequent spread of European settlement as an invasion. Many non-First Nations people, including a considerable number of historians, agree with application of the term "invasion" to the events associated with the establishment of British colonies in Australia from 1788 onwards. Others argue that the terms "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 learner's introduction to the way historical and social understanding and narratives are constructed, and the ways in which in different historical, social and political settings, applicable to differing First Nations, different terms are used. This process further provides an introduction for learners to the techniques of research and inquiry in the social sciences.



## Teaching and Learning of sensitive topics and controversial issues

The practical, contextual and historical aspects of First Nations people's 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.

On occasion, a learner may have personal/family/community knowledge and insights associated with parts of the course content, particularly associated with an Australian First Nation, such as Tasmanian First Nations. This should be taken account when covering course content and should be respected when covering sensitive topics and controversial issues within the course.

## Context, Continuity and Change in First Nations Societies and its relationship to effective pedagogy.

As educators know, developing curriculum is only one part of supporting students' engagement with new learning. The central importance of instructional design and delivery, the 'how' of teaching, not just the 'what' (i.e. content) is at the heart of excellence in teaching. This is particularly the case in the context of First Nations Studies given the contested, sensitive and interdisciplinary nature of the content, as well as student engagement with it and with each other. In this process teachers must make meaning for themselves and their students of the context of the study, including developing an understanding of the underpinning terms listed in Unit 1, before engaging with core content of Units 2 to 5. In this way building rapport and confidence with learners is dependent upon teachers encouraging intellectual engagement and deep learning based on common understandings about the unique nature of First Nations Studies. In the classroom it is not sensible to talk with certainty about the commonality of experience, narrative or aspirations of First Peoples across the globe. Indigenous peoples have changed with the passage of time, as has culture and community and the ways in which they connect to land, air and waterways. All First Nations, whether Inuit, Sámi, Chinook or Māori have living cultures. To look for a static unchanging representation of First Peoples is erroneous. It is not accurate to suggest that because there are no strictly 'traditional' First Nations communities today, that Indigenous identity, culture and community is diminished or absent. First Nations peoples in different settings and in various ways maintain their world view, their strong connection to country and practise their culture. First Nations culture and identity has been resilient in the face of well-known and persistent historical challenges and injustices. Accordingly First Nations teaching practice should reflect, acknowledge and pay respect to the assertion of dynamic First Nations peoples, culture and world views which have 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 practice, discussion and activities are influenced by observations of the value and importance of First Nations peoples, culture and connection to place with which learners will initially present with varying levels of understanding and knowledge. Further, teachers should reveal the breath and extent of the contemporary lived experiences of First Nations peoples and how the development of knowledge is a practical and active form of reconciliation. In this way pedagogy is central to successful learner engagement and insight.

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. 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 observed that some of the problems in engaging with First Nations topics in the classroom are ignorance and assumptions, not only in relation 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 First Nations learners, must reflect, as far as practicable, First Nations ways of knowing and understanding and see classroom practice as an extension of Indigenous ways of being, knowing and passing on wisdom. To this end teachers must become familiar with the knowledge traditions of First Nations peoples, and frame their classroom practice accordingly.

Factors which underpin the learning traditions for First Nations learners include:

- an acknowledgement that issues of First Nations culture are inseparable from questions of economic and political power
- a sense and affirmation of First Nations place and identity infused into every aspect of teaching practice
- resistance, persistence and adaption are the norm in First Nations 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 First Nations learner's educational participation and achievement
- embracing high expectations works if teachers develop and embrace a positive sense of Identity and build partnerships between Indigenous and Non-Indigenous students, their families and their communities.

Student-directed inquiry on culturally related topics which fosters experiential learning out of the classroom with First Nations 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."<sup>1</sup>

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

- creating a sense of belonging amongst learners is a prerequisite for engagement and learning
- traditional First Nation education which is less formal, based on observation and close contact with skilled elders and participation in their activities and 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 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.

In Indigenous pedagogy, there is an emphasis on communal, cooperative, shared and group learning. First Nations 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. Other factors at work include:

- 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

---

<sup>1</sup> Nichol, R. 2011. Growing Up Indigenous: Developing Effective Pedagogy for Education and Development Sense Publishers, p.114.



- 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/yarning is used not only to entertain but also to teach
- the creative and performing arts are an integral mode of teaching and learning
- 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 student's wishes and needs, should be avoided
- it is in the 'day to day' activities that learning takes place; knowledge and lived experience are inseparable
- First Nation 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.'<sup>2</sup>

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

---

<sup>2</sup> National Aboriginal and Torres Strait Islander Education Policy 2005-2008.



## Four Pedagogies Applicable to First Nations Studies

### PEDAGOGY 1: INQUIRY-BASED LEARNING<sup>3</sup>

- Guiding questions or 'big ideas' lie at the heart of an inquiry-based model of teaching and learning. The aim of the inquiry model is to take students beyond the simple mastery of facts to being able to use a set of thinking skills to pose questions, gather evidence, analyse, reflect and communicate ideas thereby deepening their understanding of concepts and guiding questions. This is entirely consistent with Indigenous episteme as well as with the construction and rationale of First Nations Studies.
- Inquiry-based learning is a particularly valid form of student engagement for *First Nations Studies*. This is because the nature of the course invites the critical construction of salient interdisciplinary issues, questions which might take account of historical, anthropological sociological and political aspects, which may not be readily accessible or intelligible to students within a single academic discipline unless an interdisciplinary inquiry is undertaken. Further the course, taught well, invites a high level of student engagement in forming questions as well as framing and articulating structured but highly differentiated responses.
- It's important to remember that inquiry-based learning is not simply a technique or practice, but a process, or pedagogical habit that has the potential to increase the intellectual engagement and deep understanding of learners, urging them to:
  - » develop their questioning, research and communication skills
  - » collaborate outside the classroom
  - » solve problems, create solutions, and tackle real-life questions and issues
  - » participate in the creation and amelioration of ideas and knowledge.
- Steps of inquiry-based learning focus on:
  1. Asking questions
  2. Probing into various situations
  3. Conducting analyses and provide descriptions
  4. Communicating findings, verbally or in writing
  5. Thinking about the information and knowledge obtained

#### The principles of inquiry-based learning

There are certain principles that govern inquiry-based learning and can be summarised as follows:

- Principle 1 - Learners are in the centre of the entire process, while teachers, resources and technology are adequately organised to support them.
- Principle 2 - all learning activities revolve around information-processing skills.
- Principle 3 - Teachers facilitate the learning process, but also seek to learn more about their students and the process of inquiry-based learning.
- Principle 4 - Emphasis should be placed on evaluating the development of information-processing skills and conceptual understanding, and not on the actual content of the field.

---

<sup>3</sup> There are a wide range of resources available online, two useful videos supporting understanding of Inquiry-Based Learning are : What is Inquiry-Based Learning?: <https://www.youtube.com/watch?v=u84ZsS6niPc> and Inquiry-Based Learning: Developing Student-Driven Questions: <https://www.youtube.com/watch?v=OdYev6MXTOA>



## The 4 forms of inquiry

There are four forms of inquiry that are commonly used in inquiry-based pedagogy:

- Confirmation inquiry - Learners are given a question, as well as a method, to which the end result is already known. The goal is to confirm the results. This enables learners to reinforce already established ideas, and to practise their investigative skills.
- Structured inquiry - Learners are given the question and the method of achieving the result, but the goal is to provide an explanation that is already supported by the evidence gathered during and through the investigative process.
- Guided inquiry - Learners are only given a question. The main goal is to design the method of investigation and then test the question itself. This type of inquiry is not typically as structured as the previously mentioned forms.
- Open inquiry - Learners must form their own questions, design investigative methods, and then carry out the inquiry itself. They must present their results at the end of the process.

In an instructional setting, inquiry-based learning can give teachers the opportunity to allow students to fully explore problems and scenarios relevant to First Nations and their peoples, so that they can learn from not only the results, but also the process itself. They are encouraged to ask questions, explore their environments and obtain evidence that support claims and results, and design a convincing argument regarding the way they reached the end result.<sup>4</sup> Inquiry around the basis of First Nations Identity, contact with settler states or contemporary cultural expression are particularly suited to an inquiry approach within the teaching and learning process. Further, in the context of the study of First Nations, the open inquiry model is best suited especially in dealing with issues which are difficult to quantify, summarise or draw simple one-dimensional conclusions from.<sup>5</sup>

### Illustrative Example: (Guided) Inquiry Questions applied to First Nations Studies.

*What explains successful Treaty making in Canada, New Zealand and the United States but not Australia?  
Critically examine what has been done and remains to be done in order to achieve a treaty between First and Second Nations in Australia?*

## PEDAGOGY 2: UNDERSTANDING BY DESIGN (UBD) / BACKWARDS DESIGN<sup>6</sup>

The Understanding by Design (UbD) framework is a way of thinking purposefully about curricular planning and is particularly useful in an Indigenous context. It follows a three stage process: the identification of learning outcomes, the identification of evidence required to determine level of student understanding and skill development, and the design of learning and assessment opportunities to facilitate student learning and success in meeting desired outcomes.

Given the high level of critical thinking and the interdisciplinary nature of much of Indigenous learning, and the way that this is reflected in the First Nations Studies course standards, criteria and elements, it is strongly recommended that a backward design methodology be employed in First Nations Studies. Such an approach has a number of benefits. Firstly, it provides teachers with a clearer understanding of what their learners

---

<sup>4</sup> The Tasmanian Government Teaching for Understanding framework is a useful resource for inquiry based learning: <http://www.pz.harvard.edu/projects/teaching-for-understanding>

<sup>5</sup> Adapted from Christopher Pappas -Instructional Design Models and Theories: Inquiry-based Learning Model: <https://elearningindustry.com/inquiry-based-learning-model>

<sup>6</sup> Applicable video resources in Backward Design are: Educational Innovation at UW-Madison: The "Backward Design" Framework: <https://www.youtube.com/watch?v=cveylXCpUmw> and for Understanding by Design, The Understanding by Design Guide to Creating High-Quality Units - Jay McTighe: [https://www.youtube.com/watch?v=XShVw\\_afetQ](https://www.youtube.com/watch?v=XShVw_afetQ). A very good introductory video is: The power of student-driven learning: Shelley Wright at TEDxWestVancouverED: <https://www.youtube.com/watch?v=3fMC-z7K0r4>



should focus on in the delivery of the course and how best to assess their performance consistent with the standards. Secondly, it allows learners to have a clearer set of pedagogical and planning 'guideposts' to inform their thinking and to provide context to their assessment pieces. For these reasons it is recommended in the context of First Nations pedagogy.

Backward design also called "backward planning" or "backward mapping", is a process that educators use to design learning experiences and instructional techniques to achieve specific learning goals. Backward design begins with the objectives of a unit or course—what students are expected to learn and be able to do – and then proceeds "backward" to create lessons that achieve those desired goals.

The basic rationale motivating backward design is that starting with the end goal, rather than a starting with the first lesson chronologically delivered during a unit or course, helps teachers design a sequence of lessons, problems, projects, presentations, assignments, and assessments that result in students achieving the academic goals of a course or unit—that is, actually learning what they are expected to learn.

Backward design helps teachers create courses and units that are focused on the goal (learning) rather than the process (teaching). Because "beginning with the end" is often a counterintuitive process, backward design gives teachers a structure they can follow when creating a curriculum and planning their instructional process. While approaches may vary widely from school to school or teacher to teacher, a basic backward-design process might take the following form:

1. A teacher begins by reviewing the learning outcomes that students are expected to meet by the end of a course or grade level.
2. The teacher creates a list of the essential knowledge, skills, and concepts that students need to learn during a specific unit. In some cases, these academic expectations will be called learning objectives, among other terms.
3. The teacher then designs a final assessment, or demonstration of learning that students will complete to show that they have learned what they were expected to learn. The final assessment will measure whether, and to what degree, students have achieved the unit goals.
4. The teacher then creates a series of lessons, projects, and supporting instructional strategies intended to progressively move student understanding and skill acquisition closer to the desired goals of the unit.
5. The teacher then determines the formative-assessment strategies that will be used to check for understanding and progress over the duration of the unit (the term "formative assessment" refers to a wide variety of methods—from questioning techniques to quizzes—that teachers use to conduct in-process evaluations of student comprehension, learning needs, and academic progress during a lesson, unit, or course, often for the purposes of modifying lessons and teaching techniques to make them more effective). Advocates typically argue that formative assessment is integral to effective backward design because teachers need to know what students are or are not learning if they are going to help them achieve the goals of a unit.
6. The teacher may then review and reflect on the prospective unit plan to determine if the design is likely to achieve the desired learning goals.<sup>7</sup>

---

<sup>7</sup> See: <https://www.edglossary.org/backward-design/>

Further information relating to Understanding by Design can be found at <http://www.ascd.org/research-a-topic/understanding-by-design-resources.aspx> or <https://www.jaymctighe.com/>

A highly useful additional chapter reading on Backward Design can be found at: <http://www.asbmb.org/uploadedFiles/Backward%20design.pdf>



### Illustrative Example: Backwards Design applied to First Nations Studies:

*Learning Goal: Students demonstrate an understanding of contemporary expression of First Nations culture.*

*Instructional Design: Students co-develop a rubric which provides clear guidance on what they are required to do and understand using the course standards. This is mediated and agreed with the teacher. Timelines and the nature of the presentation are co-constructed and agreed to between teacher and students.*

*Following an introduction by the teacher of the general nature of contemporary First Nations cultural expression, learners, working in pairs, undertake their own research and develop their understanding of contemporary cultural expression and shape their presentation to best exhibit and demonstrate their understanding, consistent with the requirements established by the task rubric.*

*Assessment: Students present their findings, teacher grades against the rubric, including level of student engagement, organisational and team skills and project management skills. In addition to the teacher grades, students are given an opportunity for self-assessment and reflection as part of the formative process of 'feeding-forward' into the next task.*

### PEDAGOGY 3: TRANSFORMATIVE TEACHING<sup>8</sup>

Transformative teaching pedagogy is highly applicable to First Nations Studies. It involves highly active, discursive and engaged learning. It is fundamentally democratic learning. Within this paradigm, a relevant education is not limited to a classroom, but seeks to contextualise the issues by reference to lived experience of people as parts of the community and the classroom. A problem-posing approach to education involves listening, dialogue, action and reflection. Transformative teaching demands active and engaged students, asking critical questions, and the search for additional information at other sources as well as those given in a curriculum. This is exactly what we want to see amongst students engaged in critical inquiry about First Nations, particularly in an historical context. Students are supported in developing their information literacy: searching and critically assessing the information obtained. The assessed information should then be placed in a context and used for example to solve a problem.

The students must collaborate and negotiate meaning with peers and in intergroup relations. This is usually an efficient way to avoid superficial learning and to develop deeper understanding. In transformative education, an important concept is the "Communities of practice" and "Knowledge building communities". With the consolidation of information communication technologies (ICT) and online education, there is a considerable potential for increase and a transformation from a simple classroom to complex virtual classrooms with participants collaborating irrespective of time and place.<sup>9</sup>

The value of transformative teaching is summed up in the following student comments:

"I learn best when the teacher is hands on and doesn't just talk at me. They need to be interested in what they're teaching and encourage class discussions. Not only does this encourage us to use what we learned, it also helps us see the information in a different way."<sup>10</sup>

---

The Tasmanian Department of Education's Good Teaching: Quality Assessment Practices, Guiding Learning guide also provides useful information that links curriculum design and assessment, using a backwards design. The guide can be found at:

<https://www.education.tas.gov.au/students/school-and-colleges/curriculum/good-teaching-guides/>

<sup>8</sup> See YouTube video: Bring on the learning revolution! Sir Ken Robinson:

[https://www.youtube.com/watch?v=r9LeIXa3U\\_I&list=PLDIEYA9TS0r\\_nNsTe50Pjnex4t-q2bqmp](https://www.youtube.com/watch?v=r9LeIXa3U_I&list=PLDIEYA9TS0r_nNsTe50Pjnex4t-q2bqmp) and Transformative Teaching:

David Scott: <https://www.youtube.com/watch?v=bTAI8naWlqo>

<sup>9</sup> Modified from source: <https://ufbutv.com/e-learning/transformative-pedagogy/>

See: Education for Sustainable Development – Transformative Pedagogy: <https://ufbutv.com/e-learning/transformative-pedagogy/>

<sup>10</sup> See: Todd Finley - 4 Things Transformational Teachers Do: <https://www.edutopia.org/blog/big-things-transformational-teachers-do-todd-finley>



### Illustrative Example: Transformative Teaching applied to First Nations Studies:

*Teacher poses the (big) question: 'What does Justice mean for First Nations peoples?'*

*Teacher and students discuss and collaborate to develop as many understandings as to the nature of justice as they can. They start to draw out distinctions and similarities between First and Second nation's concepts and practice of justice.*

*Students working in small groups, find evidence of the application of justice in different settings, in particular in the context of contact and ongoing relationships between First and Second Nations, using examples taken from the criminal justice system and disputes over land and natural resource management, historically and in the contemporary period, as primers.*

*Students, using a variety of media, demonstrate their understanding of the implications of differing forms and expressions of justice between First and Second Nations in the context of achieving reconciliation in Australia.*

### PEDAGOGY 4: EIGHT ABORIGINAL WAYS OF LEARNING

A key pedagogy which cements the Indigenous at the heart of teaching and learning is the Eight Aboriginal Ways of Learning. The eight-way framework of Aboriginal pedagogy brings indigenous ways of knowing and being 'out of the dusty corners of anthropology and linguistics' and into the Australian classroom<sup>11</sup>. It comprises eight interconnected pedagogies that see teaching and learning as fundamentally holistic, non-linear, visual, kinaesthetic, social and contextualised. Teaching through Aboriginal processes and protocols, not just Aboriginal content, validates and teaches through Aboriginal culture and may enhance the learning for all students. The key elements of this approach include the following elements:

- learning through narrative
- planning and visualising explicit processes
- working non-verbally with self-reflective, hands-on methods
- learning through images, symbols and metaphors
- learning through place-responsive, environmental practice
- using indirect, innovative and interdisciplinary approaches
- modelling and scaffolding by working from wholes to parts
- connecting learning to local values, needs and knowledge.<sup>12</sup>

---

<sup>11</sup> Yunkaporta, T., & Kirby, M. (2011). Yarning up Aboriginal pedagogies: A dialogue about eight Aboriginal ways of learning. In N. Purdie, G. Milgate & H. R. Bell (Eds.), Two way teaching and learning: Toward culturally reflective and relevant education (pp. 205-213). Victoria, Australia: ACER Press. P.206

<sup>12</sup> See: 8 Aboriginal Ways of Learning Factsheet: <http://www.painaustralia.org.au/static/uploads/files/8-aboriginal-ways-of-learning-factsheet2-wfklwmnrub.pdf>



## Illustrative Example: Eight Aboriginal Ways of Learning applied to First Nations Studies:

Students are given the task of researching a key Indigenous activist from the nineteenth century from within their regional community.

Having undertaken initial research, students collaboratively arrange for a visit to the place(s) where the leader came from and where the activist's major life experiences took place. The teacher works with relevant Indigenous community members to have a First Nations elder share knowledge and context about the life and times and significance of the person under study. Students additionally research both Indigenous and Non-Indigenous artistic representations and cultural artefacts associated with the individual to create a holistic understanding of their links to community, motivations and achievements.

Students prior to and post site visit participate in guided yarning circles to deconstruct and reconstruct meaning, perspective and narrative to do with the selected historical figure. Students make entries in their course Reflective Journals in response to the stimuli and discussions.

Students, working in small groups of three or four, prepare a multimodal response including student-created artistic and non-verbal expression with references to place cultural expression non-verbal symbols and historical experience to explain the leader's story and present this back to members of the relevant First Nations Community on Country.

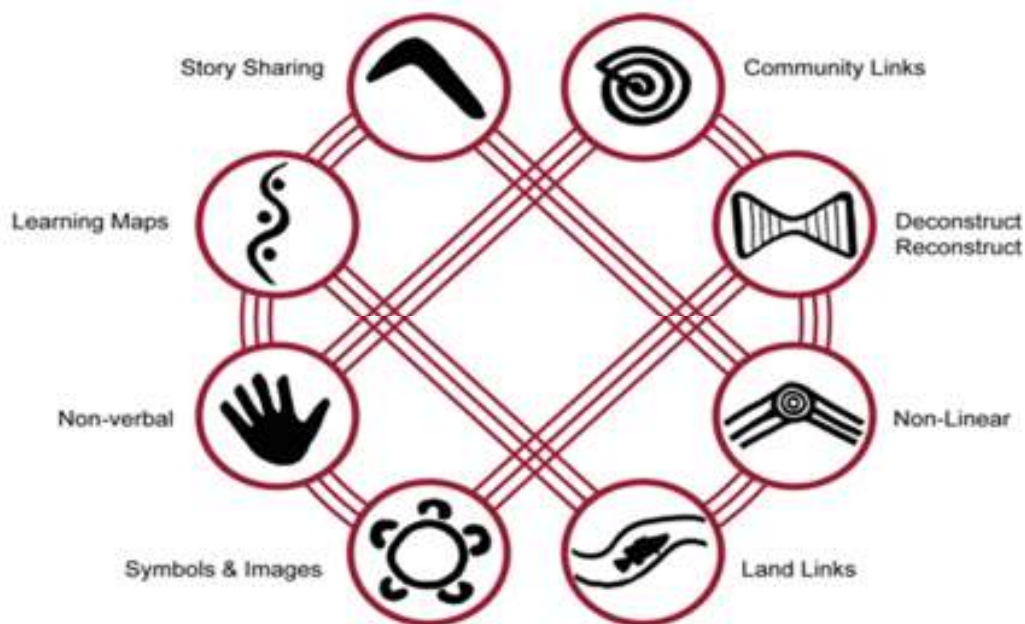


Image source: [http://newlearningonline.com/\\_uploads/aboriginal\\_ways.png](http://newlearningonline.com/_uploads/aboriginal_ways.png)<sup>13</sup>

---

<sup>13</sup> A valuable video resource on the eight Aboriginal ways of teaching is available at the Australian Institute for Teaching and School Leadership (AITSL) website: <https://www.aitsl.edu.au/tools-resources/resource/eight-ways-of-learning-illustration-of-practice> additionally the Queensland Studies Authority has some valuable resources associated with Indigenous ways of learning and Indigenous inquiry skills on their website: [www.qsa.qld.edu.au/8848.html#teaching](http://www.qsa.qld.edu.au/8848.html#teaching) and [www.qsa.qld.edu.au/12798.html](http://www.qsa.qld.edu.au/12798.html)





## SEQUENCE OF CONTENT

*First Nations Studies* Level 3 is divided into six (6) compulsory Units of study:

- Unit 1: Introduction to First Nations Study (5 percent of course content/7.5 hours)
- Unit 2: Traditional First Nations Culture (15 percent of course content/22.5 hours)
- Unit 3: Contact, First Nations Resistance and Settler Colonisation (20 percent of course content/30 hours)
- Unit 4: First Nations Advocacy, Self-Determination and Global First Nations Politics (20 percent of course content/30 hours)
- Unit 5 Contemporary First Nations Identity, Community, Connection to Place and Cultural Resurgence (20 percent of course content/30 hours)
- Unit 6 Extended Research Inquiry (20 percent of course content/30 hours)

## COURSE REQUIREMENTS

Beyond Unit 1 as denoted in this course, learners will study the same three selected First Nations in each of Units 2-5, noting that Australian First Nations must be one of the three nations studied in those units. It is a course requirement that one of the First Nations studied in Unit 6 is Tasmanian First Nations, in addition to any other First Nations, previously studied in Units 2-5. These course requirements are shown below:

Table 1: First Nations Studies – Course Requirements

Unit number	Course Requirements
Unit 1	Introduction
Units 2-5	The study of three First Nations: comprising Australian First Nations and any other two First Nations from the list in the course document. (Noting that the <i>same</i> three First Nations are to be studied throughout Units 2-5.)
Unit 6	The study of three First Nations: comprising Tasmanian First Nations and any other two First Nations previously studied in Units 2-5 (Noting that one of these may be Australian First Nations).



# TEACHING AND LEARNING

## Unit 1 Introduction to First Nations Study

### KEY CONCEPTS:

- First Nations
- First Peoples
- Nations
- (Sovereign) States
- Culture
- Cultural identity
- National identity
- Otherness

### UNIT 1 EXAMPLES OF LEARNING ACTIVITIES

#### Learners:

- Carefully read the 2017 Uluru Statement from the Heart. Document what the statement seeks to affirm about Australian First Nations and prepare a 3-5 minute class multimodal presentation which explains what the statement tells us about Australian First Nations calls for recognition, reconciliation and political representation. As a starting point watch: Uluru Statement from the Heart at: <https://www.youtube.com/watch?v=zREKuT6GUqU> as well as reading: The Monthly: The Uluru Statement from the Heart - In the words of Indigenous Australians at: <https://www.themonthly.com.au/today/sean-kelly/2017/29/2017/1496039300/uluru-statement-heart>
- Read the ABC News article: 'Prime Minister accused of 'humiliating' Aboriginal leaders with rejection of referendum' (make sure you additionally watch and listen to Tasmania Author Richard Flanagan's comments on the Australian Government's rejection of the Uluru Statement which is embedded in the ABC News article) <http://www.abc.net.au/news/2018-08-05/prime-minister-accused-of-humiliating-aboriginal-leaders/10075834>

And then undertake a class discussion on what the basis of a referendum on Australian First Peoples might contain, as well as what arguments have been established to both support and reflect a change to our Constitution.

- Construct a map (include annotations, illustrations diagrams etc.,) which shows your understanding of the settlement patterns of First Nations across the globe. On your map ensure that you clearly identify the similarities and differences between the distribution patterns of First Nations in relation to the boundaries of the sovereign states in which they live. Examine how this spatial relationship has changed over time and seek to explain these changes over the last 200 years.
- Develop a glossary of the key concepts introduced in Unit One. These include all those in the list to the left in this supplement.
- Research the concept of the 'Other/Otherness'. How should an understanding of the historically excluded 'Otherness' influence and inform our studies of First Nations? (to assist read: <https://othersociologist.com/otherness-resources/> )
- Discuss with your classmates: What is cultural identity? How, if at all, does cultural identity relate to our affiliation to sovereign states? What are the implications when a group or person's cultural identity is



different to that of the collective identity of the state of which it is a part? What are the implications for First Nations of Cultural Identity in states where that Identity is not valued or recognised? As a primer watch: What is Cultural Identity?

<https://www.bing.com/videos/search?q=culturalideneity&&view=detail&mid=7DE98DDEC652B86ADA1C7DE98DDEC652B86ADA1C&&FORM=VRDGAR> and ;

- The modern Maze of Cultural Identity  
<https://www.bing.com/videos/search?q=culturalideneity&&view=detail&mid=BD803244367DB9D0CB68BD803244367DB9D0CB68&&FORM=VDRVRV>
- And What is Cultural Identity Theory? <https://www.youtube.com/watch?v=6BhSldEukWMI>
- With a classmate read the article: Four 'invisible countries' that could redraw the world map' at <https://www.abc.net.au/news/2018-11-03/countries-changing-what-it-means-to-be-a-nation-state/10435028> Discuss with your partner the difference between a 'nation' and a 'state' then participate in a whole class discussion on the implications (in particular political implications) of these differences for First Nations and their peoples.
- Discuss with your classmates and teacher what is meant by the 19<sup>th</sup> century term 'Doomed Race'. Read the journal article: The Doomed Race: A Scientific Axiom of the Late Nineteenth Century written by Russell McGregor. Available at: [https://researchonline.jcu.edu.au/10653/1/doomed\\_race\\_axiom.pdf](https://researchonline.jcu.edu.au/10653/1/doomed_race_axiom.pdf) Provide a 500-600 word written response to question: Discuss the ways the concept of 'Doomed Race' was used to degrade and undermine the status and Identity of First Nations peoples in the 19<sup>th</sup> and 20<sup>th</sup> centuries.
- Read the journal article; *Treacherous Savages & Merciless Barbarians: Knowledge, Discourse and Violence during the Cape Frontier Wars, 1834 -1853* by Jochen S. Arndt, at: [http://www.academia.edu/8885482/Treacherous\\_Savages\\_and\\_Merciless\\_Barbarians\\_Knowledge\\_Discourse\\_and\\_Violence\\_during\\_the\\_Cape\\_Frontier\\_Wars\\_1834\\_-\\_1853\\_The\\_Journal\\_of\\_Military\\_History\\_74\\_3\\_July\\_2010\\_709-735](http://www.academia.edu/8885482/Treacherous_Savages_and_Merciless_Barbarians_Knowledge_Discourse_and_Violence_during_the_Cape_Frontier_Wars_1834_-_1853_The_Journal_of_Military_History_74_3_July_2010_709-735)
- Working in pairs produce a multimodal presentation which examines the way the term 'Treacherous Savage' was used by settler states during the nineteenth century to justify First Nations warfare, dispossession and subjugation.
- Watch the YouTube video: The White Man's Burden by Rudyard Kipling read by Farnham Town Crier at: [https://www.youtube.com/watch?v=cS\\_4F8QSNUI](https://www.youtube.com/watch?v=cS_4F8QSNUI) critically analyse how both 'white' and 'black' are positioned and characterised by the language in the poem. Discuss with your class mates the historical and social context in which this poem was written by Rudyard Kipling.
- Working in pairs research the meaning of the terms 'nation' and 'state' produce an A3 poster for display in your classroom which demonstrates your understanding of the concepts including similarities and differences between 'nation' and 'state'.
- Undertake some research and then in your notes, draw up a page in two columns: in one write down your understanding of the term "colonisation" and in the other your understating of, and examples of, "decolonisation". Discuss with your class mates how these two processes have historically impacted on First Nations and if they continue to impact on First Nations, particular in Australia.
- Watch the following YouTube videos and then answer the questions which follow in discussion with your classmates.
  - » Hybridity: an exploration of identity | Amara Pope | TEDxKitchenerED  
<https://www.youtube.com/watch?v=DeApJCos6I>
  - » Opinion: What is cultural appropriation? <https://www.youtube.com/watch?v=PO0tUpVNvMo>
  - » Toronto gallery displays work by artist accused of cultural appropriation  
[https://www.youtube.com/watch?v=W2l\\_HHOyxjc](https://www.youtube.com/watch?v=W2l_HHOyxjc)



- What is Cultural Hybridity? What application does this have to the study of First Nations? In what ways do we need to acknowledge the importance of culture as being subject to change and adoption over time? Does Cultural hybridity and cultural appropriation pose a threat to First Nations Identity? Carefully explain how.
- Prepare a 5-7 minute classroom presentation which demonstrates your understanding of the nature of cultural and national identity in the 21<sup>st</sup> century, in particular for First Nations peoples. In preparing and undertaking your presentation make sure you explain the re-emergence of First Nations cultural and national identity in the contemporary period. As a starting point watch: What is Cultural Identity Theory? What does Cultural Identity Theory mean? At: <https://www.youtube.com/watch?v=6BhSldEUKWM> How Nations Make Up National Identities | NYT - The Interpreter at: <https://www.youtube.com/watch?v=F9qF6FvwrHlz>
- Towards the end of your engagement with Unit 1 undertake a class discussion which considers the question: *What are some of the limitations of comparative social inquiry when applied to the study of First Nations?* Discuss in what ways is it possible to validly compare different social and cultural phenomena and historical narratives between First Nations? Are the qualities and experiences of settle-state contact universal or do they vary? What are the indicators which denote the variability (if it does exist at all)? Is the expression of culture, kinship and religious belief common? Do they vary? And what does this variety (and unity) actually mean for the study of First Nations globally? How important is it to use commonly accepted analytical concepts and methods of studying and comparing First Nations?



## Unit 2 Connection to Land, Spirituality and Collective Life Culture

### KEY CONCEPTS:

- Cosmology
- Ethical perspective
- Indigenous world view
- Intercultural
- Invasion
- Land Rights
- Values
- Culture
- Cultural Practices
- Cultural Artefacts
- Ritual
- Afterlife
- Origin story
- Narratives
- Cultural perspective
- Ethical perspective
- Ethnocentrism
- Ideology
- Indigenous world view
- Intercultural
- Race

### EXAMPLES OF LEARNING ACTIVITIES:

#### Learners:

- Research origin/dreaming stories connected to the ideas of the original First Peoples and to the dominant spirits which exist for the three First Nations they are focussing on. What are the similarities and differences in these origin stores between the First Nations? What explains these differences? As a starting point review:
  - » Australian Aboriginals - Creation Myth:  
<https://www.ancient-origins.net/human-origins-folklore-myths-legends-australia/australian-aboriginals-creation-myth-00229>
  - » Creation Myth of the Maori – New Zealand  
<https://www.ancient-origins.net/human-origins-folklore/creation-myth-maori-new-zealand-00305>
  - » Sami Creation Myths:  
<http://saivu.com/web/index.php?sladja=76&vuolitsladja=81&giella|=eng>



- » Canadian First Peoples Creation Stories:  
<https://www.historymuseum.ca/cmce/exhibitions/aborig/fp/fpz2f22e.shtml>
- 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 compare these exhibits with similar exhibits available on line such as the Canadian Museum of History: <https://www.historymuseum.ca/exhibitions/> and the United States National Museum of the American Indian: <https://americanindian.si.edu/> Learners should critically reflect on the differing perspectives, world views and approaches taken by the three exhibits viewed and how each of them portrays traditional First Nations culture and cultural practice.
- Working in pairs, produce a series of A3 posters on aspects of the three focus First Nations culture, including language, ceremony and dance, the use of tools and social life for display in the classroom.
- Research and document how Australian Aboriginal cosmology and astronomy are different to and distinct from that of any other two First Nations concepts. Where, if at all, are their similarities?
- Develop a gallery of images of the three focus First Nations traditional 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.
- Working in pairs, find a range of primary and secondary sources which identify and describe the relative power, status and influence of women in the three focus First Nations, and how this has changed over time. In multimodal form, present your findings to the class.
- Using the Maori website <http://www.themaori.com/maori-culture-beliefs> as a starting point, prepare an infographic which outlines early Maori social structure and beliefs. How did they differ from other Polynesian First Nations?
- Create an annotated chronology/timeframe of key events and changes relating to the three focus First Nations in the two-hundred year period prior to contact.
- Working in pairs, construct a glossary, in poster format, of the key terms used to describe traditional culture, cultural practices and artefacts of the three focus First Nations.
- Initiate a class discussion on the concept of the nature and forms of First Nations 'traditional culture'. Critically examine the concept in light of the impact of colonisation on the lived experiences and cultural manifestation for First Nations across the globe.
- Working individually or in pairs, use resources from the internet or library to research one key individual and one event, respectively, that impacted on the three focus First Nations lived experience prior to contact. Prepare a multimodal presentation to demonstrate your understanding to the class.
- Watch: *America's First Nations Documentary HD* at: <https://www.youtube.com/watch?v=PLJu50qz5bM> take note of First Nations social hierarchy and system of government Examine in what ways were these systems reflected in everyday life for the Iroquois? Draw up a table which demonstrates your understanding of communal life and authority of the Iroquois First Nation.
- Watch: *America's Great Indian Nations - Full Length Documentary – 3689* at: <https://www.youtube.com/watch?v=Mazl9dFA6ME> what aspects of North American traditional culture and social life are shown in the documentary. By reviewing other primary and secondary sources, critically analyse the extent to which the documentary provide a balanced view on the traditional lives of the North American Indians.



- Watch: *The Maori People: History, Culture & Spirituality* at: <https://www.youtube.com/watch?v=kNYZg0YwC8> Discuss with your classmates the key qualities of traditional Maori culture and cultural life demonstrated in the video.
- Explain in what ways did Australian First Nations culture and cultural practices differ from those of other First Nations in particular the Maori? Watch: *The men of the Fifth World* (full documentary) <https://www.youtube.com/watch?v=QRBmdS4t36c> as a starting point for your investigation.
- Prepare a multimodal presentation which documents the importance and role of songlines in traditional Australian First Nations culture. Examine if there exists a similar process of connection to place and communal solidarity in other Traditional First Nations cultures?
- Watch: *Canada: A People's History Episode 1: When the World Began* at: <https://www.youtube.com/watch?v=nxIz5oIWL2A>. Describe and explain the beliefs associated with the origin stories of North American First Nations.
- Research the historical experience of First Nations with settler states in Australia, New Zealand and the United States of America. Initiate a class discussion on which term or terms should be used in relation to three examples of newcomer contact with First Nations, for example, 'invasion', 'settlement' or 'colonisation'. Discuss why people in different historical, cultural and political settings have different perspectives and language preferences. Explain and provide a reasoned justification for your own perspective and preference in the case of contact in Australia in 1788.
- Invite Tasmanian First Nations community members in to initiate a yarnning 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 people's stories and experiences, students will be able to reflect on their own experiences and place the narrative of Tasmanian Aboriginal peoples in an international context.
- In groups of two or three, research and prepare a presentation on an origin story for each of the three First Nations under consideration. What do they tell us about the episteme of those peoples?



## Unit 3 Contact, First Nations Resistance and Settler Colonialism

### KEY CONCEPTS:

- Ethical perspective
- Indigenous world view
- Intercultural
- Invasion
- Land Rights
- Resistance
- Protection
- Vanished
- Discovery
- Intervention removal
- reorganisation integration
- Protection
- Assimilation
- Colonial privilege
- Paternalism
- Warfare
- Massacre
- Frontier
- Spiritual contest
- Terra Nullius
- Values
- Ethnocentrism
- Ideology
- Indigenous world view
- Racism
- Reconciliation
- Resistance
- Self-determination
- Diaspora
- Otherness

### EXAMPLES OF LEARNING ACTIVITIES:

#### Learners:

- How did First and Second Nations understandings of connection to and ownership of place differ in Australia, New Zealand and Canada? How did these differences impact on the outcomes for First Nations people after European invasion? In your presentation or report you should compare the understanding of First Nations peoples and colonisers about land management and ownership, and evaluate the changes for Indigenous peoples resulting from European expansion across Australia, New Zealand and Canada.
- Design and produce a poster for display in the classroom which uses both primary and secondary source documents that provides counter-perspectives on First and Second Nations attitudes to and relationship with country and place.
- Using primary and secondary sources, undertake an historical inquiry and write a 500-600 word report, exploring the extent to which two different First Nations peoples adapted to colonisation. In the report provide specific examples from the time which look at land tenure, hunting and fishing practices, ceremony and social reactions as a starting point.
- Using primary sources and historical interpretations, document 8-10 historical statements about the demographic, social and political consequences of British invasion of Australia and the United States experience of westward expansion
- Write a 500-600 word response to the question: *Assess how the Finnish, Norwegian and Russian governments' policies of the nineteenth and twentieth century in relation to country and place impacted on the lives of Sami peoples?*





- Working in small groups of 2 or 3, prepare a plan of what you would teach your class (or another) about the historical narrative of the first 50 years of First and Second Nations contact in Australia. What would be the key learnings, and how best would you present your materials to another class unfamiliar with the topic?
- Produce a mind map which provides an overview of the early Colonial government policies which resulted in Australian, Canadian and North American peoples losing their lands.
- Using the Australian and Tasmanian Archives as well as your local library, research maps, illustrations and other primary source materials which demonstrate 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 Australian Aboriginal peoples.
- Design a monument or commemorative site to commemorate the Maori Wars which took place in the decades following the Treaty of Waitangi in New Zealand.
- Research, write and deliver an eulogy in memory of the victims of Colonial warfare, in either Australia, North America or New Zealand.
- New Zealand marks its national day on the 6<sup>th</sup> of February. This is the date that Maori and Europeans signed the Treaty of Waitangi in 1840. 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.
- Research the impact of colonial warfare in Tasmania. Working in pairs, construct a digital presentation and conduct a class discussion which outlines how the Black War in Tasmania contrasts with and shares similarities with the experiences of Frontier Warfare in North America and Canada.
- Using primary source materials from a museum, library or Archives, research and document what the European perspective was in relation to Australian Aboriginal cultural practice after invasion. Explain how these perspectives have changed over time.
- Construct a parallel timeline of First Nations genocide in Australia and the United States. 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.
- Learners should read Bruce Pascoe's essay 'The Imperial Mind: How Europeans stole the World' in Griffith Review 60 (2018). Having read and discussed the essay in class, learners should write a written response which critically examines why Europeans believed they were at the apex of a hierarchy of civilisation and what impact this premise had for First Nations peoples in Australia and elsewhere.
- Students watch the visual text 'Sweet Country' and critically examine the ways in which Australian First Nations peoples are portrayed. Examine in what ways First Nations peoples are given voice, agency and power in the visual text. Note down specific examples of scenes where this occurs and conduct a discussion with your classmates on the topic, as well as the intentions of the Director in positioning Australian First Nations in this particular manner.
- Learners should watch *Australian Aboriginal Documentary - First Australians They Have Come To Stay Episode 1* at: <https://www.youtube.com/watch?v=IV0vjkLjQ&list=PLDjWpy2IMUcAIAxNdMB-hwOTKIG4su7qw> and *Canada anniversary 150: The Story of Us FULL EPISODE 1 - Worlds Collide* at: <https://www.youtube.com/watch?v=NeRRCSNULg> and document the initial impact of settlers on Australian and Canadian First Nations.
- Critically read and reflect on a range of historical, and clearly inflammatory and racist quotes (such as the ones listed below) regarding colonists' views of First Nations peoples. These responses could be as part of a classroom discussion or form the basis for an essay. For example, have learners respond to the following comments:



- » *“When the school is on the reserve, the child lives with its parents, who are savages, and though he may learn to read and write, his habits and training mode of thought are Indian. He is simply a savage who can read and write. It has been strongly impressed upon myself, as head of the department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men”* Canadian Sir John A. Macdonald 1879
- » *“This unfortunate race, whom we had been taking so much pains to save and to civilize, have by their unexpected desertion and ferocious barbarities justified extermination and now await our decision on their fate.”* United States President Thomas Jefferson, *The Papers of Thomas Jefferson*, December 29, 1813
- » *‘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, *English Convict to the Colony of New South Wales*, (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 seem to require a tail to complete the identity.’* Peter Cunningham, *Free Settler*, (1834)
- Watch the video *Genocide Conference: “Settler Colonial Genocide in Canada”* then in groups examine the term ‘genocide’ and establish arguments which demonstrate the differing perspectives on the occurrence of historical genocide in Canada as well as if such a genocide is continuing:  
<https://www.bing.com/videos/search?q=coloniasim+canada&&view=detail&mid=C30823AABBA6FB4A0ECDC30823AABBA6FB4A0ECD&&FORM=VRDGAR>
- Watch the following three YouTube videos then research the actions taken in other settler states, in addition to Canada, to ‘vanish’ First Nations culture, identity and community
  - » Canada's cultural genocide of Indigenous Peoples: <https://www.youtube.com/watch?v=w5Gi0ycmekE>
  - » Australian Aboriginal Genocide: <https://www.youtube.com/watch?v=Z7eubc-Yk3M>
  - » The Last Generation? – Sami Reindeer Herders in Swedish Lapland, Documentary: <https://www.youtube.com/watch?v=hr8uiyDgy7w>
- Research and document what is meant by the term “genocide”. In discussion with your classmates, critically review the evidence and determine if you think the term genocide can be used with accuracy to characterise settler state contact with First Nations in three locations, one of which must be Australia. Prepare a PowerPoint to be used in a school assembly, which explains the experiences of cultural genocide in three colonised states. As a starting point watch: *Aboriginal Documentary – The True Holocaust and Genocide of the Australian Aborigines Part 2* at: <https://www.youtube.com/watch?v=07-QLqogpPE> and *Canada's cultural genocide of Indigenous Peoples*: <https://www.youtube.com/watch?v=w5Gi0ycmekE&t=6s>
- Watch the YouTube video: *The Stories of Ruapekapeka* at: <https://www.youtube.com/watch?v=Jc39k2FdvFc>. Critically examine the ways conflict was a defining element of European colonisation in New Zealand? Critically examine with what justification Maori resisted European incursion? In what ways were Maori forms of armed resistance different to those of Australian and Canadian First Nations?
- Critically evaluate the experiences and results of forced removal of Canadian First Nations children into residential schools. Watch
  - » Namwayut: we are all one. Truth and reconciliation in Canada: <https://www.youtube.com/watch?v=2zuRQmwaREY>
  - » Canada's Dark Secret - Featured Documentaries: [https://www.youtube.com/watch?v=peLd\\_jtMdrC](https://www.youtube.com/watch?v=peLd_jtMdrC)



- Discuss with your classmates the impact of children being removed from their families and placed in residential schools in Canada. Research and prepare a 500 -800 word response on how this process is similar to or different from the experience of the Stolen Generations in Australia.
- Discuss in small groups the differences between the concepts of colonisation and settler colonisation. Consider how past and present settler societies are conceptually and causally connected. It is suggested that to inform your discussion students read *Cavanagh, Edward. History, time and the indigenous critique* [available online]. *Arena Journal*, No. 37/38, 2012: 16-39. Prepare a 500-600 word written response to the question: *Examine the relationship between settler societies in the past and in the present. In what ways does settler marginalisation of First Nations continue in the contemporary period?*
- Research and document how First Nations cosmology and astronomy are different to and distinct from settler state concepts. Where, if at all, are their similarities?
- Produce a poster which details the context to and experiences of North American First nations peoples associated with the 'Trail of Tears' Make sure your poster addresses the following questions: What led to this occurring, what impacts were there for those involved? Did similar events take place in Australia, Canada and/or New Zealand?
- Research the Dakota War of 1862. In researching the topic answer the following questions:
  - » What justifications were given by the Settlers for the acts of violence against the Dakota people?
  - » How were the Dakota people treated during the war by the Government and settlers?
  - » Examine the avenues of redress available to the Dakota people for reclaiming lands taken by the settlers.
  - » At the end of the War how were the Dakota people treated by the settlers?
  - » What are the similarities of this war to conflicts in Canada, other parts of North American or in Australia? Justify your answer with historical evidence, using both primary and secondary sources.

Note: as a starting point watch the series of eight videos on the war beginning with:

U.S.-Dakota War – Introduction at:

[https://www.youtube.com/watch?v=tm5BnUTtRwg&list=PLRrmlN6cO7LtD52Rg3O8ne02ZCpz\\_yiD](https://www.youtube.com/watch?v=tm5BnUTtRwg&list=PLRrmlN6cO7LtD52Rg3O8ne02ZCpz_yiD)

- In late 2018 it was announced that the Australian Government intends to spend \$48.7 million over four years to commemorate the 250th anniversary of Cook's voyages to the South Pacific and Australia in 1770. Critically examine to what extent is such a move a continuation of colonialism? For background read: <http://www.abc.net.au/news/2018-05-11/captain-james-cook-who-discovered-australia-indigenous-ownership/9750772>
- Research if any other post-colonial state commemorates invasion in a similar way.
- In pairs, research primary and secondary sources and answer the question: *What was the impact of the New Zealand 1865 Native Land Act on Maori?* What parallels are there in land acquisition by settlers on other First Nations across the globe?
- Working in groups of 2 or 3 produce a poster which details the strategies and techniques used by settler colonists to eliminate Native North Americans. In what ways were the strategies similar to those used in Canada, New Zealand and Australia? In order to complete the task read: Kathleen Brown-Perez, 'By Whatever Means Necessary: The US government's ongoing attempts to remove Indigenous Peoples in an era of Self-(De)termination', *New Diversities*, 19/2, 2017: 7-23 and watch *American Holocaust: The Destruction of America's Native Peoples* at: <https://www.youtube.com/watch?v=Qra6pcn4AOE> and 'America is a stolen country' at: <https://www.youtube.com/watch?v=SM8WZ0ztMuc>
- 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). Conduct an informed and critical classroom discussion as to how the socially constructed concept of race has been used to discriminate against First Nations peoples in Australia and elsewhere. The following resource will assist your thinking on the topic: <https://anthropology.net/2008/06/30/the-concept-of-race>

- Watch the visual text 'Little Big Man' (1970) starring Dustin Hoffman. Critically examine how the differing perspectives of the Battle of Little Big Horn / Battle of Greasy Grass compare with more traditional explanations of Native American experience of warfare and dispossession, for example, that given by The US National Parks Service: <https://www.nps.gov/libi/learn/historyculture/battle-of-the-little-bighorn.htm>.
- Examine the range of extinction of flora and fauna arising from colonisation in the land and waterways of three First Nations. What does this experience of extinction tell us about the lesser known aspects of colonisation?
- Prepare a map depicting conflict between settler states and First Nations in three different sovereign states. Ensure your map shows the specific locations of the conflict as well as making note of where major battles took place in each of the three states. Critically examine and document the similarities (and differences) which gave rise to warfare in each of the three state settings.
- Working in pairs, prepare a range of questions for an historical First Nations person who had lived experience of settler state contact. Undertake class research on how those questions might be answered by the historical person. After undertaking thorough research, 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 an Australian First Nations person who lived through initial Settler state contact.



## Unit 4 First Nations Political Advocacy, Self-Determination and Global First Nations Politics.

### KEY CONCEPTS:

- Political activism
- Non-government organisation
- Cultural appropriation
- Cultural autonomy
- Cultural artefact
- International law International organisation
- International institution
- International instrument of law
- Affirm
- Protect
- Represent
- Truth telling
- Truth and reconciliation commission
- Atonement

### UNIT 4 EXAMPLES OF LEARNING ACTIVITIES:

- Research the organisation, structure, role and influence of the World Council of Indigenous Peoples. Write a 300 word explanation on its role in influencing the status and efficacy of First Nations at the International level. What explains its disbandment?
- Working in pairs, produce a poster that outlines the chief characteristics of grass-roots First Nations political movements in at least two settler-states. In support of your work read: Ken Coates & Terry Mitchell, 'The Rise of the Fourth World', Centre for International Governance Innovation, September 18, 2012 at: <https://www.cigionline.org/articles/rise-fourth-world> and review the text: Manulal L Picq (ed), 'Indigenous Politics of Resistance: From Erasure to Recognition', New Diversities, Vol 19/2, 2017.
- Using the international institution the United Nations Permanent Forum on Indigenous Rights as a case study, produce a multimodal presentation which examines how International Institutions, such as the United Nations, and international instruments of law, such as United Nations Declaration on the Rights of Indigenous Peoples, article 27 of the International Covenant on Civil and Political Rights and International Labour Organization Convention No. 169 uphold and protect First Nations rights. As a starting point read: Permanent Forum on Indigenous Issues, 9th session, April 2010, '*Report on indigenous fishing rights in the seas with case studies from Australia and Norway*' at: <https://www.un.org/development/desa/indigenouspeoples/unpfii-sessions-2/ninth-session.html>
- In what ways is land handback to First Nations unfinished business in Canada? To support your examination, read 'The First Nations, Native Title and Politics in Canada' at: <https://www.dss.gov.au/our-responsibilities/settlement-services/programs-policy/a-multicultural-australia/programs-and-publications/1995-global-cultural-diversity-conference-proceedings-sydney/political-aspects-of-diversity/the-first-nations-native-title-and>
- Undertake an inquiry as to how other countries have reached the point of Treaty with their First Nations. As a starting point consider the Treaty of Waitangi in New Zealand, and the Numbered Treaties in



Canada. Outline the reasons for and against the development of a treaty in Australia and discuss what could be included in a treaty between Australian First Nations peoples and government in such a treaty. If time permits, prepare a draft of such a treaty. Try to include a member of the Tasmanian Aboriginal community in your planning and discussions in preparing the draft Treaty

- 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 your findings.
- In the 1969 Boyer Lectures, 'After the Dreaming', the Australian anthropologist W.E.H. Stanner termed the absence of Aboriginal and Torres Strait Islander people's histories and perspectives in Australian public life as the: 'Great Australian Silence.' In class discuss if this 'Silence' continues to exist in Australia, and compare this silence with that of First Nations and their Peoples internationally. Suggest specific strategies to address and overcome this 'silence' in Australia, based upon the experience of First Nations internationally. As a precursor watch: John Pilger - Breaking the Great Australian Silence at: <https://www.youtube.com/watch?v=N36fWMkv2Gw>
- Complete a case study of Australian Aboriginal and Torres Strait Islander activism such as the 1972 Tent Embassy in Canberra. Identify the individuals involved, who or what they represented, the methods of protest they employed and the arguments put forward. Prepare a written response on how the Australian Government and the public responded to the demands.
- Complete a case study on the Australian First Nations activist Eddie Mabo. Research the life of Eddie Mabo, concentrating on his ten-year court battle for native title for the Mer Islanders; identify the methods of protest he employed and the arguments he put forward. How did the government, interest groups and the Australian public respond to Mabo's claim and the Mabo decision in 1992?
- Create a comparative table that summaries three settle-state governments' responses to land rights activism. Identify the respective relevant legislation, explain the changes that the respective government's legislation was and evaluate, in a comparative perspective, the significance of those changes in the three states selected.
- Evaluate the role and effectiveness of the (former) Aboriginal and Torres Strait Islander Commission (ATSIC). Evaluate the effectiveness of the organisation as a voice for Australian First Nations peoples in influencing Australian government Indigenous policy. Discuss why the Australian Government disbanded AITSIC and steps taken by Australian First Nations peoples to put in place institutions to take its place.
- In pairs, prepare a poster which outlines the role of two peak First Nations advocacy organisations such as the Canadian Assembly of First Nations, the Sami Council, The National Congress of American Indians or the National Congress of Australia's First Peoples. In preparing your poster make sure you outline the origins, composition, purpose and main areas of advocacy and policy for the two organisations selected. Present your poster to your classmates and then display it, with the others prepared by your classmates, in a prominent position in your school, such as the library.
- Conduct a class discussion about the most important changes to Australian First Nations land rights and evaluate what has been achieved and what is yet to be achieved in Australian by contrast with that which has been achieved in any other two settler states.
- Collect and analyse speeches of First Nations leaders, in three different states, who advocate and articulates the demands and expectations of First Nations peoples in relation to treaty and/or self-determination. Analyse the similarities and differences in the calls for treaty and self-determination.
- Read the second reading speeches for major legislative changes impacting on Australian 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



complete a 500 word written response comparing it with the work of the Waitangi tribunal in New Zealand or the Canadian Truth and Reconciliation Commission.

- Watch the Australian Apology to the Stolen Generations given by (then) Prime Minister 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. 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?
- Watch the video featuring the Canadian Prime Minister's criticisms of Canada's colonial experience at: <https://globalnews.ca/video/3761391/trudeau-blasts-legacy-of-colonialism-inherent-in-canadas-history>
- What are the Canadian Prime Minister's grounds for his criticism? Research if a similar sovereign state leader has given a similar address to an international organisation such as the United Nations General Assembly, and if so compare similarities and differences in their presentations and arguments.
- Compare and contrast the responses of three sovereign-state governments to the demands for treaty/self-determination from First Nations. Organise the information in table format and synthesise these findings into an extended written response and critically evaluate the extent to which individual government actions and legislation have met these respective demands.
- Form small groups and discuss the historical experience of land repatriation in Canada and compare it to the experience of Australia and for at least one other First Nation. What are the similarities and differences between the experiences of the three different First Nations under consideration? Draw up a table to demonstrate your findings.
- Read: <https://www.theguardian.com/environment/true-north/2014/oct/21/the-indigenous-land-rights-ruling-that-could-transform-canada>. How has the Canadian system of comprehensive land claims differed to the process of land return to First Nations peoples in other places- such as Australia or New Zealand?
- Read: 'One Way to help native Americans: Property Rights' at: <https://www.theatlantic.com/politics/archive/2016/07/native-americans-property-rights/492941/>. Having read the article, conduct a class discussion on the proposition that 'Land rights are Human rights'.
- Having read Karen Eagle's article 'On Fragile Architecture: The UN Declaration on the Rights of Indigenous Peoples in the Context of Human Rights' (The European Journal of International Law Vol.22 no.1 2011). Write a 500-800 word response which describes the development of First Nations rights in the 1980's and 1990's and which analyses the emergence of these rights as forms of practical Indigenous self-determination and individual civil and political rights for First Nations peoples.
- Research the various way(s) Sovereign States, including Australia, are attempting to 'close the gap' between their First and Second Nation's peoples. What can Australia learn from the experiences of other states in tackling these issues? Prepare a 5-7 minute multimodal presentation on the issue, comparing the Australian experience with at least two other First Nations in an internationally comparative context.
- Read Ciaran O'Faircheallaigh's essay: 'Lost Opportunities: Prospects for a Treaty' in Griffith Review 60 (2018) What national and international models are available for pursuing self-determination for Australian First Nations? What political and institutional changes would need to come about in Australia for a treaty or treaties to be agreed to?
- Read Patrick Dodson's essay: 'Challenge of negotiation – Learning the Hard way' in Griffith Review 60. Discuss with your classmates the steps taken in Australia to achieving Treaty with our First Nations.
- Working in pairs, draw up an annotated time line from The Barunga Statement to today which shows steps taken by both Indigenous and non-Indigenous Australians to achieve Treaty. (For information on the Barunga Statement see: <https://aiatsis.gov.au/barunga-statement> )



- Read June Oscar's essay: '*Resilience and Reconstruction: Women's agency in rebuilding strong communities*' in Griffith Review 60. Prepare a multimodal presentation the role of contemporary First Nations women in building community in Australian First Nations. Ensure your presentation compares and highlights the role of First Nations women internationally in building and sustaining community.
- Construct a photo essay of what a treaty looks like for First Nations peoples in either New Zealand or Canada. Present it in class or at a school assembly.
- Working in groups of two or three produce a poster that identifies and describes the main international institutions and instruments of international law which uphold the rights of First Nations peoples. As a minimum you should include the following:
  - » **International Institutions**
    - United Nations General Assembly
    - United Nations Permanent Forum on Indigenous Affairs
    - The European Court of Human Rights
  - » **Instruments of International Law**
    - United Nations Declaration on the Rights of Indigenous Peoples,
    - International Covenant on Economic, Social and Cultural Rights,
    - International Labour Organisation Convention No. 169 on the Rights of Indigenous Peoples and Tribal Populations.
- There has been a proposal that Australians engage in a conversation to identify a day, separate from Australia Day, to acknowledge and celebrate Australian First Nations. Undertake research to understand how other settler states acknowledge their First Nations in their national calendar. Discuss the advantages and disadvantages of establishing such a day, separate from Australia day, in the case of Australia, to denote the history, culture and ongoing role of Indigenous Australians. Write a 5-8 minute speech, to be given at an assembly or in another class, which draws on the comparative experience of other nations, in favour or against the establishment of a day of acknowledgment of Australian First Nations peoples. Read for background: 'PM's plan for new inclusive national day' at: <https://www.sunshinecoastdaily.com.au/news/pm-scott-morrison-suggests-a-second-special-day-to/3533107/>
- Read the Guardian Article: *The treaty process is well under way. Here's what will happen next* by the Victorian Treaty Advancement Commissioner, Jill Gallagher, available at <https://www.theguardian.com/commentisfree/2018/sep/24/the-treaty-process-is-well-under-way-heres-what-will-happen-next> Critically evaluate the consultative processes undertaken by the Victorian Government to negotiate Australia's first Treaty with First Nations peoples. Prepare a 500 word written response which clearly outlines the Victorian process of treaty making and proposes specific recommendations for a similar process at the national level.
- Prepare a multimodal presentation which critically evaluates the role and purpose of the Canadian Truth and Reconciliation Commission in Canada. What efforts were made in its resultant Calls to Action to achieve meaningful reconciliation between both Indigenous and non-Indigenous Canadians? What lessons can other settler states, such as Australia, learn from the Canadian experience?
- Rear the article: The Apology of Nations at: <https://perryjgreenbaum.blogspot.com/2011/09/apology-of-nations.html> then, with your classmates, discuss the context and forms of apology given by settler states to First Nations. Discuss what these apologies have in common, what historical narrative they reflect and the impact of the apologies on reconciliation between First and Second Nations.
- Compare Australian Prime Minister Kevin Rudd's 2008 apology to the Stolen Generations with the apology offered by Canadian Prime Minister Stephen Harper apology on behalf of Canadians for the Indian Residential Schools system, also in 2008. Critically evaluate the context in which the apologies were





made, the form of words and expression used, and the impact and response from both Australian and Canadian First Nations peoples to the respective apologies. The transcript of the Australian apology can be found at: 'Sorry' apology to Stolen Generations' at:

<https://www.creativespirits.info/aboriginalculture/politics/sorry-apology-to-stolen-generations#toc0> and

the Canadian, at: Statement of apology to former students of Indian Residential Schools

<https://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649>

- Read Paul Havemann's, *'Reconciliatory Justice for Indigenous Peoples in the Anglo-Commonwealth?'* Yearbook of New Zealand Jurisprudence, Vol 4, 2000: 1-19. Discuss with your classmates what Havemann mean by the concept of 'doing reconciliatory justice'. Produce a digital presentation which demonstrates examples of developments in different places of the quest for reconciliatory justice. In your presentation carefully analyse the examples in terms of their contribution towards overcoming historical injustice, truth telling and restitution.
- Undertake a book review of Elazar Barkan, *Guilt of Nations*, (2001). In your review focus on the emergence of the politics of recognition and the process of restitution based upon the experience of First Nations in the United States, Canada, Australia and New Zealand.
- Using primary and secondary sources for research purposes, undertake a whole class discussion on the joint questions: In what ways do Truth Commissions help or hinder reconciliation between First and Second Nations? Do the commissions simply create binary opposition between 'victims' and 'perpetrators'? As a starting point read: Cheryl Lawther (2018) *'The Cast of the Past': Truth Commissions and the Making and Marginalization of Identity*, *Ethnopolitics*, 17/2, 113-129.
- Construct a timeline for the negotiation and settlement of the Canadian Modern Treaties. In what ways were the treaties in Canada a start to the reconciliation process or an end to the process?
- Research the concept and forms of 'justice' both in Indigenous and non-Indigenous contexts. Critically examine the comparative experience of First Nations self-determination and sovereignty in the context of representations of justice.
- One of the main Indigenous Non-Government organisations in Australia advocating First Nations rights is Aboriginal and Torres Strait Islander Rights - ANTaR (<https://antar.org.au/>) It describes itself as: 'an independent, national network of organisations and individuals working in support of Justice, Rights and Respect for Aboriginal and Torres Strait Islander peoples in Australia.' Research and document the work and effectiveness fo ANTaR and compare its work with similar organisations in two other settler states. r
- Research the work of The International Tribunal for the Rights of Nature, which was formally established by a people's convention on 4th December in Paris as a case study of transnational First Nations political activism. Critically examine how First Nations have established their ability to successfully influence international decision making and to demonstrate collective solidarity and influence using this as a case study. By way of introduction on this topic read: COP21: Call for international recognition of rights of nature and communities at: <http://www.yestolifenotomining.org/cop21-call-for-international-recognition-of-rights-of-nature-and-communities/>
- What was the significance of the Canadian Constitution Act of 1984? In what ways does it protect the rights and identity of Canadian First Peoples? Consider what constitutional reforms would be required in Australia and one other settled country to provide for the same level of protection.
- Contemporary Australian First Nations leader Noel Pearson has suggested as an interim measure that a 'declaration' be made by the Australian Parliament, on behalf of all Australians, regarding the place and role of Australian First Nations in Australia. It has been argued that he Commonwealth would enact a declaration outside of the Constitution "expressing what our values are", that could be recited by school children in the spirit of the American Declaration of Independence.



- Read for additional information. ABC News: Noel Pearson calls for a 'declaration' celebrating all Australians, one year on from Uluru statement <http://www.abc.net.au/news/2018-05-28/noel-pearson-calls-for-a-declaration-celebrating-all-australian/9805288>
- Critically examine and document the advantages and disadvantages of such a declaration as a tool of reconciliation and decolonisation. Consider if such a statement would have standing in the Australian community in the absence of Commonwealth constitutional change to recognise prior custodianship and stewardship of Australia by its First Nations.
- Working in pairs, examine the context, submissions and recommendations arising from the Canadian Royal Commission on Aboriginal Peoples. Consider the similarities and differences between the Canadian commission and the Australian Royal Commission's Royal Commission into Aboriginal Deaths in Custody (RCIADIC), Royal Commission into Institutional Responses to Child Sexual Abuse and the Royal Commission into the Protection and Detention of Children in the Northern Territory. Prepare a multimodal response on these commissions and draw a conclusion on the extent to which you believe these processes assist reconciliation and truth-telling.
- The original source document for the elaboration of Human Rights is the United Nations Universal Declaration of Human Rights. Critically review the document available at <http://www.un.org/en/universal-declaration-human-rights/index.html> or watch it at <https://www.youtube.com/watch?v=hyVJHpiHO8I&t=42s>. Working in pairs highlight the articles within it which have a particular reference to, or applicability to, First Nations and their Peoples. Discuss your findings with your classmates.
- Watch *Introduction to Human Rights | Lesson 22: "Indigenous Peoples Rights"* at [https://www.youtube.com/watch?v=d7Ir6S\\_SsUk](https://www.youtube.com/watch?v=d7Ir6S_SsUk) Discuss the question: What is the relationship in international law between human rights and the rights of First Nations and their peoples?
- Watch *Current International Legal Standards on Indigenous Peoples* at <https://www.youtube.com/watch?v=bTVsSIkwKns>. Provide a summary of the key international law which exists to protect First Nations and their peoples which arise from the YouTube video.
- Working in pairs, conduct a timeline on A3 paper (or larger) which provides a chronology of the major events, declarations and conventions and agreement in International Law which has affirmed and protected the identity and rights of First Nations and their peoples since the end of the Second World War to the present day. Display this in your classroom or in a prominent place in your school (such as the library).
- Prepare a multimodal presentation on the ways that International Law protects the economic, social and cultural rights of First Nations and their peoples. As a starting point critically watch and review the video *Introduction to Human Rights | Lesson 11: "Economic, Social and Cultural Rights"* at: <https://www.youtube.com/watch?v=4EUtPKF-J28>
- In pairs, research which international treaty obligations is Australia subject to in the protection of the rights of Australian First Nations. Research how these treaty obligations are different from the obligations as applied and incorporated into domestic law in Canada, New Zealand and the United States. What explains the similarities in these obligations across sovereign states? What, if anything, explains their differences?
- Prepare a comprehensive list of Indigenous and non-Indigenous Non-Government Organisations which support First Nations in an international setting. For three of the organisations prepare a one page fact sheet of their origins, influence and success in advocating for the interests of First Nations in specific international settings
- Discuss in small groups the importance of using language such as "massacre", "war" and "conflict", in truth telling, healing and reconciliation. To assist your thinking in what is happening currently in Australia read: *'Waterloo Bay monument to historic massacre allows community to reflect on reconciliation since*



opening' at: <http://www.abc.net.au/news/2018-10-15/waterloo-bay-monument-to-massacre-allows-reflection/10375292>

- Watch *The Colonial Legacy Conference - Elazar Barkan* at: <https://www.youtube.com/watch?v=pHP-NZ4nRdk>. Critically examine: What sort of 'History' is best suited to meaningful reconciliation and in overcoming colonial legacies for First Nations peoples?



## Unit 5 Contemporary First Nations Identity, Community, Connection to Place and Cultural Resurgence

### KEY CONCEPTS:

- Identity: individual, social and cultural
- Indigeneity
- Media
- Cultural tourism
- Reaffirmation
- Reclamation
- Country
- Place
- Colonisation
- Decolonisation
- Non-government organisation

### EXAMPLES OF LEARNING ACTIVITIES:

- Having watched the YouTube video: *The Empire Files: Native American Genocide with Roxanne Dunbar-Ortiz* at: <https://www.youtube.com/watch?v=-R2iYDWFjwU> Answer the following questions. What is a myth? In what ways is the American celebration Thanksgiving a myth perpetuated about European contact with Native North American First Nations peoples? Why is this myth perpetuated?
- Prepare a poster or digital presentation which demonstrates the ways in which contemporary American popular culture still seeks to 'vanish' First Nations?
- With your teacher and classmates discuss what is meant by the term "ethnocentrism". As a starting point, watch the Khan academy video which explains the concept: '*Ethnocentrism and cultural relativism in group and out group*' at: <https://www.youtube.com/watch?v=HIXAeOnU520> and '*Cultural Hegemony*' at: <https://www.youtube.com/watch?v=6cHThwyA8RE>. Ask the following question of your classmates: 'In what ways does ethnocentrism continue to prevent settler states from fully understanding and appropriately valuing First Nations culture and cultural practices and artefacts?'
- Undertake a class discussion on why supporting the renewal of Australian First Nations cultural practices strengthens the whole Australian community, indigenous and non-Indigenous alike
- Undertake research on the relationship between cultural revival and wellbeing of First Nations peoples in Australia and internationally in the contemporary period. What explains this positive relationship? Invite a member of the Australian Aboriginal community into your classroom to discuss this topic and complete a 300-500 word response based on your understanding.
- Read extracts of Henry Reynolds text: '*The Whispering in Our Hearts*' (make sure you use the revisited 2018 edition). Undertake a class discussion and then write a 300-500 word reflection which distinguishes between the legal imperative to achieve Treaty with Australian First Nations as well as the moral one, as suggested by Henry Reynolds in his book.
- Every year August 9 is commemorated as the International Day of the World's Indigenous Peoples in recognition of the first meeting of the United Nations Working Group on Indigenous Populations in Geneva in 1982. Undertake some research and then write a speech which outlines the importance of this



day for First Nations peoples. In your speech make a reasoned recommendation as to how Australia and Australians should commemorate this day.

- Recognition is a key starting point in achieving legal and economic rights for First Nations. Read: Melinda Hinkson, '*Beyond assimilation and refusal: a Warlpiri perspective on the politics of recognition*', *Postcolonial Studies*, 20/1, 2017: 86-100 and then produce a 300 word explanation which documents how the Australian Warlpiri people have used recognition as a transformative force to achieve legal rights in land and Native Title.
- Research and write a 1 000 – 1 200 word essay on the question: 'Critically evaluate the extent to which the practical decolonisation of First Nations and their peoples is unfinished business.' Make sure you include at least three relevant First Nations examples in your work.

For background reading see:

- » Kathleen Brown-Perez, '*By Whatever Means Necessary: The US government's ongoing attempts to remove Indigenous Peoples in an era of Self-(De)termination*', *New Diversities*, 19/2, 2017: 7-23
- » Paul Havemann, '*Denial, modernity and exclusion: Indigenous Placelessness in Australia*', *Macquarie Law Journal*, Vol 5, 2005: 57-80
- » Jalene Tayler Anderson & Damian Collins, '*Prevalence and Causes of Urban Homelessness Among Indigenous Peoples: A Three-Country Scoping Review*', *Housing Studies*, 29/7, 2014: 959-976

And watch:

- » 'America is a stolen country' at: <https://www.youtube.com/watch?v=SM8WZ0ztMuc>
- » 11 facts about the gap between First Nations and the rest of Canada at: <https://www.youtube.com/watch?v=pWK6ChJw8hs>
- » 'Condescending' PM Malcolm Turnbull cops it on Q&A [First Nations Voice] Dec 11 2017' at: <https://www.youtube.com/watch?v=XreolKCIMx8>
- Where possible, divide the class into three groups. Each group is to develop a gallery of images of one set of contemporary First Nations 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.
- Prepare a booklet or multimodal response which outlines the key aspects of contemporary New Zealand Maori cultural revival including the arts, language, foods and other cultural practices, such as artefact production. Display and explain your brochure or multimodal response to another class within your school.
- Review the website: Intercontinental Cry at: <https://intercontinentalcry.org> In groups of two or three prepare a report which demonstrates contemporary efforts of First Nations peoples in at least two different settings to connect to community, culture and /or place.
- Watch: The Indigenous world view vs. Western world view at: <https://www.youtube.com/watch?v=hsh-NcZyuil&list=PLiVF4Ce6dMMO5tnKNVtrSSmheZy4DF81a&index=2>. Then describe and discuss the differences between First and Second Nations world views. What are the impacts of these different world views on the respective Nations economic, ecological and social life?
- Read The 2008 Swedish Ombudsman report on the discrimination of the Sami, available at: [http://www.2.ohchr.org/english/issues/indigenous/ExpertMechanism/3rd/docs/contributions/SwedishEqualityOmbudsman\\_2.pdfthe 2008](http://www.2.ohchr.org/english/issues/indigenous/ExpertMechanism/3rd/docs/contributions/SwedishEqualityOmbudsman_2.pdfthe%202008). Critically analyse what are the continuing challenges for the Sami people in achieving practical decolonisation in modern-day Scandinavia?
- Working in groups of two or three, produce a series of A3 posters on aspects of no fewer than three First Nations culture and cultural expression, both historically and in the contemporary period including language, ceremony and dance, artefacts social segmentation and acts of cultural revival in the modern period. Display your posters in the classroom.



- Initiate a discussion on whether the respective national flags of sovereign states of Canada, Australia, the United States and New Zealand should include symbols of their respective First Nations. Working individually or in pairs and then as a class group design such a flag for one state listed above.
- Prepare a table which documents the qualities and attributes of contemporary First Nations peoples across three settings who are prominent in their chosen field of endeavour, such as the arts, politics, community advocacy or business. Discuss and document individually and as a class what we can learn from their strengths, characteristics and achievements.
- Conduct a class discussion on the proposition: *That non-Indigenous Australians have a lot to learn from Australian First Nations peoples.*
- Using materials from the Australian National Sound and Film Archive, ([www.nfsa.gov.au](http://www.nfsa.gov.au)) create a multimodal presentation showing how media representation of Australian Aboriginal peoples have changed over time.
- Using primary sources and historical investigations create a table that identifies three key government reforms, in Australia and internationally which have provided for First Nations 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 First Nations and their peoples.
- Collect 6-8 articles in recent newspapers and news websites dealing with various Canadian or Maori or Sami First Nations peoples in the contemporary context. Categorise each in terms of the topic of the article and the Indigenous person's relationship to it. Provide a brief description of the issues that are the subject of each article and present your articles and your comments in the form of a collage to illustrate the role of First Nations peoples in contemporary society.
- Hold a class debate on the topic: *'Change may have been achieved, but Australian First Nations peoples do not have equality with settler state newcomers.'*
- 'Relationships and recognition are at the heart of First Nations identity'. Discuss this claim in class in the context of determining eligibility for recognition for Aboriginality in Australia.
- Education is a key part of the decolonisation processes. Undertake a class discussion on this proposition having read Chapter 30 *'Plotting colonisation and recentering Indigenous actors: Approaches to and sources for studying the history of Indigenous education'* in Andersen, C. & O'Brien, J. (eds) 2017. *Sources and Methods in Indigenous Studies* (Routledge). With your classmates discuss the question: 'To what extent does education form an important part of the process of decolonisation for First Nations peoples?'
- Conduct research and then discuss the proposition that ongoing and contemporary racism towards First Nations peoples drive inequalities in areas of health, homelessness, poverty, education employment and incarceration. To what extent do these, in turn, deny First Nations peoples meaningful decolonisation?
- Utilising the materials available from the respective Human Rights organisations in three countries including Australia (Australian Human Rights Commission: <https://www.humanrights.gov.au/>) and two other settler states (such as Canada and New Zealand) identify specific examples of Human Rights violations against First Nations and their peoples and what remedies, if any, have been taken to overcome those violations in individual states in the last three decades. Consider the similarities and differences of the human rights violations across and between Sovereign states.
- Undertake a class debate on the proposition that: *'Settler State economic and political systems continue to discriminate against the interests of First Nations and their peoples.'*
- Prepare a ten minute multimedia presentation on contemporary Indigenous art across at least three sovereign states. In your preparation focus on the evolution of indigenous creative expression over time as well as focusing on the art of one First Nation artist, in a medium of your choice, from each of the three states selected.



- Read the opinion piece *Radical Heart* By Shireen Morris in 'The Monthly' : <https://www.themonthly.com.au/blog/shireen-morris/2018/08/2018/1533691262/radical-heart>. Then, considering the Uluru Statement from the Heart, critically reflect in discussion with your classmates on what justifications exist for the inclusion of Australian First Peoples in Australia's Constitution and Australia's parliament. How have other settler states, such as New Zealand and Canada, addressed similar matters for political representation and constitutional recognition?
- Read: '*In Central America, Women are Fighting the Extraction Industry—and Winning*' at: <https://intercontinentalcry.org/in-central-america-women-are-fighting-the-extraction-industry-and-winning/>. Discuss with your classmates the impact of extractive industries on First Nations communities. Prepare a multimodal presentation using this example, as well as an Australian and Canadian one which demonstrates the stratagems and successes of First Nations peoples in resisting resource extraction on their lands and the impact on their connection to place and cultural expression.
- Read extracts from the printed text: *Fight for Liberty and Freedom: The Origins of Australian Aboriginal Activism* (which is a recommended text for this course). In pairs, prepare a poster which details the life and achievements of Fred Maynard, founder of the Australian Aboriginal Progressive Association (AAPA) begun in 1924, and its impact on First Nations activism and agency in Australia in the first half of the Twentieth century.
- Read: [The Conversation: The 'Great Australian Silence' 50 years on](#). Discuss the above-mentioned reading with your classmates. Critically reflect on the reading and prepare an oral argument from both the perspective of Indigenous and non-Indigenous Australians why this 'silence' has endured and what should be done to end it.
- Read the article: '*We are here. We have survived. Help us take a stand for our nation's future*' by Jackie Huggins. <https://www.theguardian.com/commentisfree/2018/aug/03/we-are-here-we-have-survived-help-us-take-a-stand-for-our-nations-future>. Considering the experience of Canada's Truth and Reconciliation Commission, as well as the arguments made by Jackie Huggins in her article in favour of an Australian Truth and Justice Commission, critically examine the significance of a similar process in contemporary Australia. Prepare a written response to the question: Considering the experience of Canada's Truth and Reconciliation Commission, can the burden of unaddressed trauma in Australian First Peoples be addressed by an Australian Truth and Justice Commission?
- Critically examine how the rise of 'identity politics' in the period since the end of the Second World War has seen a resurgence of cultural identity amongst First Nations peoples. To what extent is the (re)emergence of cultural identity in the contemporary period a form of Indigenous resistance to contemporary colonialism? To support your understanding you should read:
  - » Taiaiake Alfred and Jeff Corntassel, '*Being Indigenous: Resurgences against Contemporary Colonialism*', *Politics of Identity* ix, 2005: 597-614
  - » Jeff Corntassel, '*Re-envisioning resurgence: Indigenous pathways to decolonization and sustainable self-determination*', *Decolonization: Indigeneity, Education & Society* Vol.1, No.1, 2012: 86-101
  - » Michelle Harris, Martin Nakata & Bronwyn Carlson (eds), *The Politics of Identity: Emerging Indigeneity*, Sydney: UTS Press, 2013.
- Conduct research into the preservation and utilisation of First Nations languages, by First Nations peoples, in three different contexts. Critically examine the proposition that retaining First Nations Language is essential in maintaining First Nations Identity.
- Research and document, in A3 (or larger) poster format, the role of First Nations Women in the contemporary resurgence of First Nations culture and cultural expression. Display your results in a prominent area of your school.
- Conduct a review, in pairs, of the portrayal of First Nations and their peoples in film and television since the 1950's in three sovereign states. In what way have First Nations been positioned by the media and



how has that positioning changed over time. Produce a ten minute multimodal presentation on the topic and share it with your class or at a school assembly.

- Review the status of contemporary First Nations sporting achievement in three different sovereign states. Examine the extent to which this is an example of practical decolonisation of First Nations peoples.
- **Case Study: First Nations Land Rights** - Research the First Nations Sioux tribe in North Dakota USA in their resistance to the Dakota Access Pipeline. (See: The Seventh Generation: Youth at the Heart of the Standing Rock Protests | ABC News [https://www.youtube.com/watch?v=IRz\\_TkpysKk](https://www.youtube.com/watch?v=IRz_TkpysKk).) Working in pairs, answer the following questions:
  - » What are the issues which impact on Sioux First Nations?
  - » What level of consultation was undertaken with the Sioux First nation?
  - » Was the continuance of the pipeline an economic necessity, a form of economic racism or evidence of the silence of the Indigenous voice in contemporary politics, or something else?
  - » Are there any parallels that can be drawn from Standing Rock to the experiences of First Nations in countries such as Australia in terms of examples by settler states attempting to control Country for resource exploitation?
- Read the journal article: *Aboriginal Youth Identity Narrative* by Carmen Daniels available at: <http://ican.org.au/wp-content/uploads/2013/11/CDaniels2012-Aboriginal-Youth-Identity-Narratives.pdf> then critically evaluate the mechanisms available to Australian Aboriginal youth to access opportunities to establish their Indigeneity in a contemporary context.
- Read the article: '*Traditional First Nations culture may help reduce teen suicides*' <https://www.cbc.ca/news/canada/british-columbia/traditional-first-nations-culture-may-help-reduce-teen-suicides-1.3543628>. Acknowledging the sensitivities of the topic, undertake a class discussion on the importance of cultural resurgence to young Canadian First Nations peoples to their sense of wellbeing. What lessons can other First Nations peoples around the globe learn from the Canadian experience?
- Participate in a class discussion on the contemporary relationship between food and First Nations cultural identity. Research and document what steps have been undertaken in three different First Nations to utilise food, its cultivation, production, preparation and consumption, to revitalise culture. For background reading read; First Nations youth grow cultural and culinary knowledge through gardening program at: <https://www.cbc.ca/news/canada/calgary/first-nations-youth-indigenous-calgary-gardening-1.4707993>
- Research and produce an infographic on current levels of Australian government financial and non-financial support for First Nations culture and cultural expression. As a starting point look at the Australian Government's support mechanism currently in place at: <https://www.indigenous.gov.au/culture-and-capability> Separately prepare a 500 word response which examines how Australian Government support is similar to levels of support provided to First Nations people elsewhere across the globe. (Note: a good source of infographic templates is Canva: <https://www.canva.com/create/infographics/>.)
- Research the factors which have contributed to language revival across three First Nations. Prepare a multimodal presentation which examines the factors contributing to language revival and explicitly evaluate the relationship between Indigenous language revival to the revival of Indigenous culture and identity more generally. For background read: Maori language, once shunned, enjoying renaissance in New Zealand at: <http://www.staradvertiser.com/2018/09/16/nyt/maori-language-once-shunned-enjoying-renaissance-in-new-zealand/>.
- Research and read the poetry of First Nations peoples in three different sovereign state settings. (For example the Canadian author and poet, Armand Garnet Ruffo, the Australian poet, Oodgeroo Noonuccal and the Maori poet Selina Tusitala Marsh. Document one or two poems from each First Nations poet and critically analyse the texts in terms of contemporary First Nations episteme, aspirations and worldview.





- Watch: *Aboriginal Contemporary Dance - Workshop Performance - Culture Unlock* at: <https://www.youtube.com/watch?v=mlzCgGnCdq0> hold a class discussion on the topic of the importance of dance as an expression of contemporary Australian First Nations Culture.

- Research the events of a major Australia First Nations festival such as the Wardarnji Festival and The Barunga Festival. Produce a multimodal presentation which demonstrates how this festival, amongst others, showcases contemporary expressions of Australian First Nations culture and identity.

In what ways have the Canadian numbered Treaties protected the rights of Canadian Indigenous peoples? Critically evaluate areas of reform still required to the Canadian Treaty system, and what lessons can be learnt from the treaty making process in Canada which are applicable to Australia.

- Watch the video: *The Last Generation? – Sami Reindeer Herders in Swedish Lapland, Documentary* at: <https://www.youtube.com/watch?v=hr8uiyDgy7w&t=781s>. Discuss with your classmates the ongoing importance of reindeer husbandry to the Sami, as well as the threats to the continuation of this cultural tradition.

- Read and prepare a 300 word written response to the following quote from Dawn Lavell-Harvard, president of the Ontario Native Women's Association:

*"Reconciliation means more than just the restoration of our relationship. Our women, our people, have unaddressed grief, intergenerational trauma, as the residential schools severed the most important bond, that bond between indigenous children and their mothers and their families. This system exposed our children to a cycle of violence that continues today, but we know that violence is a learned behaviour and therefore we also know that we can unlearn this behaviour. We can make a change."*

- Research the current role of the (New Zealand) Ministry of Māori Development - Te Puni Kōkiri –in supporting and advancing Maori in New Zealand. In what ways do other states provide such policy and practical support to First Nations? Critically evaluate the extent to which such work is a form of government sponsored decolonisation?

- The Preamble to Australia's Constitution says:

*'Whereas the people of New South Wales, Victoria, South Australia, Queensland, and Tasmania, humbly relying on the blessing of Almighty God, have agreed to unite in one indissoluble Federal Commonwealth under the Crown of the United Kingdom of Great Britain and Ireland, and under the Constitution hereby established:*

*And whereas it is expedient to provide for the admission into the Commonwealth of other Australasian Colonies and possessions of the Queen:*

*Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:'-*

Discuss this preamble with your classmates in the context of Australian First Nations. Ten, in full or in part, rewrite Australia's Constitution (or at least its preamble) from a First Nations perspective.

- In New Zealand:

- » Maori are 380% more likely to be convicted of a crime
- » Maori are 200% more likely to die from a heart disease
- » Maori are paid 18% less
- » Maori are 34% more likely to leave school without a formal qualification
- » Childhood death rates are 5 times higher for Maori children than for white children.



Whose responsibility is it and what actions are being taken to remedy the New Zealand 'Gap'? Examine if the continued existence of the 'Gap' between Indigenous and non-Indigenous peoples in New Zealand (and elsewhere) is a form of ongoing colonisation,

- Describe and evaluate the degree of current international cooperation between First Nations to address environmental protection. In pairs, prepare a five minute multimodal presentation on the topic.
- Go to the website of the United States National Museum of the American Indian at: <http://www.nmai.si.edu/>. Review the exhibition 'Americans' which illustrates the ways the Native American image has been appropriated by the media, most particularly in advertising and marketing. Discuss with your classmates the question: 'How can Indians be so present and yet so absent in American life?' Create a mosaic of images similar to the exhibition reviewed on the Museum's website, demonstrating how other First Nations people's images, lifestyles and cultural artefacts have in a similar manner, been appropriated and manipulated by media and advertising.
- Examine how contemporary land and water management practices of three First Nations reflect their respective ways of being and knowing. Examine two specific contemporary challenges to Indigenous land and water management practices in different geographic locations. For example the extension of oil pipeline developments in Canada (see <https://theconversation.com/the-complicated-history-of-building-pipelines-in-canada-97450>) and the Forestry issue in Scandinavia and the Sami peoples (see: <http://www.yestolifenotomining.org/finland-state-forestry-company-about-to-seize-control-of-sami-indigenous-key-old-growth-forests/>). Working in groups of two or three, prepare a 5-7 minute multimodal response to the issue of challenges to First Nations land management practices in a comparative context.
- Read June Oscar's essay: *Resilience and Reconstruction – Women's agency in rebuilding strong communities* in Griffith Review 60. Discuss with your classmates and then prepare a multimodal presentation on the role of women in building community in Australian First Nations. Ensure your presentation compares and highlights the role of First Nations Women internationally in building and sustaining community.
- Create a 5-7 minute multimodal response which demonstrates your understanding of three different First Nations contemporary connections to place.
- Undertake a multimodal task in which you will work in pairs to 'Photoshop First Nations back into the national narrative of Australia'
- Produce a digital presentation with the title 'Identity and Indigenous Media on the Global Stage'. Your presentation should demonstrate how locally and regionally based First Nations media expression is increasingly seen on a global level. Demonstrate how First Nations media empowers Indigenous peoples, as well as their cultural identity preservation and community building. As a starting point read Pamela Wilson and Michelle Stewart: 'Indigeneity and Indigenous Media on the Global Stage' manuscript version of the Introduction to *Global Indigenous Media: Cultures, Poetics and Politics*, Duke University Press 2008.
- Read the journal article: Antonia Carcelen-Estrada, 'Weaving Abya-Yala: the Decolonial Aesthetics of Indigenous Resistance', *New Diversities*, 19/2, 2017: 103-17. Critically examine how artistic and cultural expression in the contemporary period is an active form of First Nations resistance to ongoing settler state colonisation and oppression. Write a 500 word response to the question.
- Prepare a 500 word case study on the Dechinta Bush University. The case study should explain the processes by which the university has emerged as a place-based movement that has contributed to the reaffirmation of First Nations culture, community and connection to place. Examine how the existence of the university contributes to greater levels of political, cultural and economic efficacy for First Nations peoples in Canada. As a starting point review the university website: <http://dechinta.ca/contact/> and read:



Erin Freeland Ballantyne, 'Dechinta Bush University: Mobilizing a knowledge economy of reciprocity, resurgence and decolonization', *Decolonization: Indigeneity, Education & Society*, Vol. 3, No. 3, 2014, pp. 67-85.

- Discuss with your classmates the impact of the election of the Trudeau Government in Canada in 2015 on First Nations recognition, consultation and cultural revival. What impact have other non-indigenous political, cultural and social leaders had on the revitalisation of First Nations identity, culture and connection to place? For information on the Trudeau experience read: 'Trudeau launches Canada into a radically new approach to Indigenous affairs.' at <https://theconversation.com/trudeau-launches-canada-into-a-radically-new-approach-to-indigenous-affairs-53159>.
- Write a 500 word review of the article: Lisa T. Brooks and Cassandra M. Brooks, 'The Reciprocity Principle and Traditional Ecological Knowledge: Understanding the Significance of Indigenous Protest on the Presumpscot River', *International Journal of Critical Indigenous Studies*, Volume 3, Number 2, 2010: 11-28. In your review evaluate the relationship between the rise of 'Identity Politics' and the process of First Nations decolonisation in Canada. Consider how the Canadian process has been paralleled in other settler states in the contemporary period.
- Discuss in the class if there is sufficient recognition amongst everyday people of the intrinsic value of, and contributions from, First Nations and their peoples in Australia and at least two other states. As a primer watch: Watch <https://www.bing.com/videos/search?q=coloniasim+canada&&view=detail&mid=36CB570EB0AF4C9516F836CB570EB0AF4C9516F8&&FORM=VDRVRV>
- Undertake research and participate in a class discussion on the question: 'Why do remember so well some aspects of our past and ignore others?' As a starting point read Richard Flanagan's speech to the National Press Club, given in April 2018. The transcript of the speech is available at: <https://www.theguardian.com/australia-news/2018/apr/18/richard-flanagan-national-press-club-speech-full-politics-black-comedy>
- Read: *Alberta's shameful pipeline politics ignores First Nations* at: <https://theconversation.com/albertas-shameful-pipeline-politics-ignores-first-nations-93721>. Discuss this example in the context of the unfinished business of decolonisation of First Nations control of lands and in the affirmation of First Nations Sovereignty. Produce a prezi or similar to highlight the main issues.
- Evaluate the extent to which there is a contemporary global Indigenous filmmaking community. As a starting point research the contribution of ImagineNATIVE the Canadian-sponsored Indigenous Film Festival. <http://www.imagenative.org/> It is additionally important to review the contribution of the Sundance Film Festival see: <http://www.sundance.org/> to First Nations cinema.
- Critically examine the contemporary use of First Nations language in three different parliaments across the globe. Review the steps taken by First Nations peoples to ensure that not only are their concerns heard in the legislative branch of government, but that they are heard in their indigenous languages. As a starting point read [The Conversation: The English-only NT parliament is undermining healthy democracy by excluding Aboriginal languages](#).
- Read the article: 'We need to talk about cultural appropriation in fashion' by Anisha Khopkar at: <https://www.abc.net.au/life/cultural-appropriation-and-fashion/10501010>. What is 'cultural appropriation?' Critically examine in discussion with your teacher and classmates the extent to which contemporary examples of cultural appropriation are an example of popular (Western) culture's resistance to decolonisation of First Nations culture. Reflect on the question: What steps can you take to avoid First Nations cultural appropriation?



## Unit 6 Extended Research Inquiry (Work Requirement)

The extended research inquiry is an integral part of learning within First Nations Studies Level 3. Learners should be encouraged early in the course delivery to think about and discuss their 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. This is particularly important in the development of the inquiry question.

Learners should be reminded of the importance of meeting the standards as outlined in Criteria 3 'Apply research and analytical skills to complete First Nations inquiry'. In particular the need to demonstrate negotiation, 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.

There are plenty of good ideas around conducting an extended inquiry, including the development of a research question. Learners are encouraged to review the following:

- What is Inquiry-Based Learning? <https://www.youtube.com/watch?v=u84ZsS6niPc&t=276s>
- How To Get Into Inquiry-Based Learning: Part 1 – First Steps to Inquiry [https://www.youtube.com/watch?v=N9cK\\_eto3HE&index=3&list=RDOdYev6MXTOA](https://www.youtube.com/watch?v=N9cK_eto3HE&index=3&list=RDOdYev6MXTOA)
- Developing a research question <https://www.youtube.com/watch?v=mrVwLjZydUU>
- Creating a Good Research Question [https://www.youtube.com/watch?v=89NonP\\_jZZo](https://www.youtube.com/watch?v=89NonP_jZZo)
- How to Create A Research Question <https://www.youtube.com/watch?v=8BObOOQHwFQ>

It is important that learners carefully draft their context statement. The context statement is a 300-500 word (maximum) statement which sits alongside the inquiry. The context statement is a statement which provides learner context, rationale and justification for the selection of the inquiry topic and inquiry question. It must additionally summarise the key findings of the inquiry.

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 forms a part of the overall assessment of this task.

Examples of, but not limited to, possible themes which could form the *basis* for the development of a research question are:

- Comparative truth telling and acts of atonement.
- The role and efficacy of First Nations Non-Government Organisations in three contemporary settings.
- The impact of the 2007 United Nations Declaration on the Rights of Indigenous Peoples on three First Nations.
- International recognition, status and protection of First Nations, their peoples, culture and identity.
- Contemporary media representation of three First Nations.
- Contemporary examples of First Nations youth culture.

Reports must adhere to the following:



Format:

- use one and a half line spacing
- have a title, headings and sub-headings
- 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
- use a numbering system for sections/sub-sections
- include page numbering and include a cumulative word count at the bottom of each page

Content:

- sequence the text to produce a cohesive report
- recognise different perspectives presented in a variety of different sources/texts
- integrate new ideas and information with existing understanding
- separate fact from opinion
- draw conclusions and develop explanations based on research findings and supported by relevant argument and evidence
- have a bibliography.

The total recommended word count for the Inquiry is 4000-6000 words. Text types including diagrams, illustrations, tables, charts, video, audio and multimodal may be additionally included in support of the inquiry, either within or attached as appendices. When included, they must be referred to, and discussed within, the Inquiry. (Noting that the word count for any appendices' or additional materials will be counted within the 6000 word maximum word count.)

**Note: It is critical that providers and learners make themselves familiar early with the published TASC 'First Nations Level 3 Folio Guidelines' available at the TASC website:**

<https://cma.education.tas.gov.au/api/Document/1517/TAS315119%20-%20External%20Assessment%20Specifications.pdf>

In planning for and developing their own Inquiry, learners should address the following questions:

### 1. Planning and organising

- » What time frame am I working to?
- » What time, resources and equipment do I need?
- » What steps do I need to undertake?
- » What do I need to negotiate with my teacher?

### 2. Defining and questioning

- » What is my research question and is it manageable?
- » What do I need or want to know about it?
- » What do I already know about it?
- » What literature review do I need to do?

### 3. Researching

- » What primary and/or secondary resources can I use?



- » How do I know the information is valid and reliable?
- » What empirical evidence do I need to collect?
- » Have I considered the ethical considerations required of me and my research?

#### 4. Analysing and evaluating

- » How is the information relevant to the question?
- » What other information do I need?
- » What possible reasons or conclusions can I propose?

#### 5. Reflecting

- » What solution have I found to my question?
- » Do new questions or suggestions arise?
- » Am I being objective?
- » What else is important?

#### 6. Communicating

- » What is my main point or result I need to report?
- » What is my audience and what format will I use?
- » What are my findings or conclusions?
- » What evidence do I have to support this?
- » How best should I display any quantitative data, e.g. tables, graphs, diagrams?
- » What terms, concepts and theories do I need to use?
- » Have I used these appropriately?
- » Have I crafted an accurate and succinct Context Statement?

What are the requirements for academic integrity? (See TASC's *Authenticity and Academic Integrity: A Guide*)



## 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.

Table 2: First Nations Studies Work Requirements

Unit	Work Requirement
Unit 1:	Learners, working individually or in groups, will produce one 10 minute multimodal seminar presentation, which must relate to the content of Unit 1.
Unit 2:	Learners, working individually, will produce one 5-7 minute multimodal seminar presentation, which must relate to the content of Unit 2.
Unit 3:	Learners will produce two responses to this unit. 1. This will comprise one research essay of 1 200-1 400 words, which must relate to the content of Unit 3; and 2. A response which must demonstrate a perspective on the subject matter dealt with in Unit 3, in the format of either: a. Either a 5-7 minute persuasive multimodal or persuasive oral response, or b. an 800 word persuasive written response
Unit 4	Learners will produce two responses to this unit. 1. This will comprise one research essay of 1 200 –1 400 words which must relate to the content of Unit 4, and 2. An individual or group-based 10 minute multimodal seminar presentation, which must relate to the content of Unit 4.
Unit 5	Learners will produce one response to this unit. This will comprise one research essay of 1 200 –1 400 words, which must relate to the content of Unit 5.
Unit 6	Learners are to undertake a student-directed inquiry into the comparative experience of Tasmanian First Nations and any other two First Nations previously studied in Units 2-5 of the course. (Noting that one of these may be Australian First Nations.) Learners are to select a category of First Nations Studies and to develop a manageable research question with the agreement of the provider. The inquiry will be between 4000- 6000 words in length, including a context statement.



## 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 provide 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.

## General Reading List

Bachelard, M. (1997). *The Great Land Grab* Hyland House

Barkan, E. (2006). *Taking Wrongs Seriously: Apologies and Reconciliation*. Stanford University Press

Bird Rose, D. (2002). *Country of the Heart. An Indigenous Australian Homeland*. Aboriginal Studies Press

Bradley, W. (1969). *A voyage to New South Wales Lieutenant William Bradley RN of HMS Sirius 1786-1792*. Sydney, Ure Smith

Barreiro, J. (2010). *Thinking in Indian: A John Mohawk Reader*. Colorado: Fulcrum Press

Belanger, Y. (ed.) (2014). *Ways of Knowing: An Introduction to Native Studies in Canada*. Nelson Education Limited

Bussidor, I. Bilgen-Reinhart, U. (1997). *Night Spirits: the Story of the Relocation of the Sayisi Dene*. Manitoba: University of Manitoba Press

Butt P and Eagleson, R. (1996). *Mabo. What the High Court said and what the government did* 2nd Edition. The Federation Press

Cardinal, H. (1969/1999). *The Unjust Society, The Red Paper, Douglas & McIntyre*. University of Washington Press

Collins D (1798[1975]). *An account of the English Colony in New South Wales* (Vol 1)



- Currie J (2008). *Bo-ra-ne Ya-goo-na Par-ry-boo-go Yesterday Today Tomorrow: An Aboriginal History of Willoughby* Willoughby City Council
- Daschuk, J. (2014). *Clearing the Plains: Disease, Politics of Starvation, and the loss of Aboriginal Life*. University of Regina Press
- Deloria, Vine Jr. (2006). *The World We Used to Live In: Remembering the Powers of the Medicine Men*. Colorado: Fulcrum Publishing
- Dennis, D. (2014). *Peace Pipe Dreams: The Truth about Lies and Indians*. Douglas & McIntyre
- Dickason, O. (2006). *A Concise History of Canada's First Nations*. Oxford University Press
- Donaldson, I and Donaldson, T. eds (1985). *Seeing the first Australians*. Sydney, George Allen and Unwin
- Fiddler, T. and Stevens, J. (2003). *Killing of the Shaman*. Penumbra Press
- Flannery T ed (1996) Tench, W. (1788). *A narrative of the expedition to Botany Bay and A complete account of the settlement at Port Jackson*. Melbourne: The Text Company
- Flood J (1990). *The Riches of Ancient Australia. An indispensable guide for exploring Prehistoric Australia*. St Lucia: University of Queensland Press
- Friesen, J. (2016). *The Ballad of Danny Wolfe: Life of a Modern Outlaw*. Signal Publications
- Gallagher, B. (2012). *Resource Rulers: Fortune and Folly on Canada's Road to Resources*. Bill Gallagher Publishing
- Gammage B. (2011). *The Biggest Estate on Earth, How Aborigines Made Australia*. Crows Nest: Allen & Unwin
- Goodall H. (1996). *Invasion to Embassy. Land in Aboriginal Politics in New South Wales, 1770-1972*. St Leonards, Allen & Unwin
- Helin, C. (2006). *Dances with Dependency: Indigenous Success through Self-Reliance*. Vancouver: Orca Spirit Publishing
- Highway, T. (1998). *Kiss of the Fur Queen*. Double Day
- Hokowhitu, B., Anderson, C. Kermoal, N. (eds). (2017). *Indigenous Identity and Resistance: Researching the Diversity of Knowledge* 1st Edition, Otago University Press
- Howitt A W. (1904). *The native tribes of south-east Australia*. London: Macmillan
- Hughes, L.(2012). *The NO-NONSENSE guide to Indigenous Peoples*. New International Publications
- Jiles, P. (1996). *North Spirit: Travels Among the Cree and Ojibway Nations and Their Star Maps*, Doubleday
- Kaefer, F. and Gamblin, E. (2014). *Back to the Red Road: A Story of Survival, Redemption and Love*. Caitlin Press
- Kijas, J. (2005). *Revival, Renewal & Return. Ray Kelly & the NSW Sites of Significance Survey*. DEC
- Kimmerer, R. (2013). *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teaching of the Plains*. Milkweed Editions
- Kinew, W. (2015). *The Reason You Walk*. Penguin Books
- King, T. (2013). *The Inconvenient Indian: A Curious Account of Native People in North America*. Anchor Canada
- King, T. (2005). *The Truth About Stories: Massey Lecture Series*. Dead Dog Café Productions, Inc
- Kino-nda-niimi-Collective (2014). *The Winter We Danced: Voices from the Past, the Future and the Idle No More Movement*. Winnipeg: Arp Books



- Koch H and L Hercus (eds) (2009). *Aboriginal Place Names, Naming and Re-naming the Australian Landscape*. ANU E Press
- LaDuke, W. (2002). *The Winona LaDuke Reader: A Collection of Essential Writings*. Theytus Books
- Lawlor, R. (1991). *Voices of the First Day. Awakening in the Aboriginal Dreamtime*. Rochester, Inner Traditions International
- Lear, J. (2006). *Radical Hope: Ethics in the Face of Cultural Devastation*. Massachusetts, Cambridge Press
- Mails, T. (1979). *Fools Crow*. University of Nebraska Press
- Mann, Charles C. (2006). *1491: New Revelations of the Americas before Columbus*. Vintage Books, New York
- Manual, Arthur (2015). *Unsettling Canada*. Between the Lines Publishing
- McMillan, Alan D. and Eldon Yellowhorn (2009). *First Peoples in Canada*. D & M Publishers
- Merasty, Joseph Auguste (2015). *The Education of Augie Merasty: A Residential School Memoir*. University of Regina Press
- Miller, J.R. (2000). *Skyscrapers Hide the Heavens: A History of Indian-White Relations in Canada*. University of Toronto Press: Canada
- Miller, J.R. (2006). *Shingwauk's Vision: A History of Native Residential Schools*. University of Toronto Press: Toronto
- Mohawk, J. (2010). *Thinking in Indian: A John Mohawk Reader*. Fulcrum Publishing
- Mohawk, J. (2000). *Utopian Legacies: A History of Conquest and Oppression in the Western World*. New Mexico:Clear Light Publishers
- Mowaljarlai D (1993). *Yorro Yorro: Everything Standing Up Alive*. Magabala Books
- Mulvaney D. (1975). *The Prehistory of Australia*. Penguin Books
- Niezen, R. (2013). *Truth & Indignation: Canada's Truth and Reconciliation Commission on Indian Residential Schools*. University of Toronto Press
- Peacock, T and Wisuri, M. (2006). *The Four Hills of Life: Ojibwe Wisdom*. Minnesota Historical Press
- Phare, M. (2009). *Denying the Source: The Crisis of First Nations Water Rights*, RMB: Victoria, B.C
- Porter, T. (2008). *And Grandma Said...Iroquois Teachings, as passed down through the oral tradition*. Xlibris Corporation
- Razack, S. (2015). *Dying From Improvement: Inquests and Inquiries into Indigenous Deaths in Custody*. University of Toronto Press
- Reynolds H. (1996). *Frontier, Aborigines, Settlers and Land* (Reissue). St Leonards: Allen & Unwin
- Ross, R. (2014). *Indigenous Healing: Exploring Traditional Paths*. Penguin
- Ross, R. (2006). *Dancing with a Ghost: Exploring Indian Reality*. Penguin
- Ross, R. (2006). *Return to the Teachings: Exploring Aboriginal Justice*. Penguin
- Sandford, R. and Phare, M (2011). *Ethical Water: Learning to Value what Matters Most*. RMB, Victoria, Canada
- Saul, J. R. (2014). *The Comeback: How Aboriginals Are Reclaiming Power And Influence*. Viking
- Sinclair, R, Hart, M and Bruyere, G (2009). *Wichitowin: Aboriginal Social Work in Canada*. Winnipeg, Fernwood Publishing
- Spielmann, R. (2009). *Anishnaabe World: A Survival Guide for Building Bridges between Canada and First Nations*. Your Scrivener Press, Sudbury



- Stanbury, P. and Clegg C. (1990). *A Field Guide to Aboriginal Rock Engravings*. Melbourne, Oxford University Press
- Tatz, C. (2003). *With Intent to Destroy: Reflecting on Genocide*. New York, Verson
- Turbet P (1989). *The Aborigines of the Sydney district before 1788*. Kenthurst, Kangaroo Press
- Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Metis and Inuit Issues in Canada*. Highwater Press
- Wadden, M. (2008). *Where the Pavement Ends: Canada's Aboriginal Recovery Movement and the urgent need for reconciliation*. British Columbia, Douglas & McIntyre Limited
- Wagamese, R. (2002). *For Joshua: An Ojibway Father Teaches his Son*. Random House and Anchor
- Wagamese, R. (2008). *One Native Life*. Douglas & McIntyre
- Waldram, J. (2004). *Revenge of the Windigo: The Construction of the Mind and Mental Health of North American Peoples*. University of Toronto Press
- Waldrum, J. (1997). *The Way of the Pipe: Aboriginal Spirituality and Symbolic Healing in Canadian Prisons*. Ontario, Broadview Press
- Weatherford, J. (1988). *Indian Givers: How the Indians of the Americas Transformed the World*. Crown/Archetype.
- Wesley-Esquiaux, C. and Smolewski, M. (2004). *Historic Trauma and Aboriginal Healing*. Ottawa, Aboriginal Healing Foundation

## FIRST NATIONS FEATURE LENGTH Visual Texts

### AUSTRALIA

- Ten Canoes
- Walkabout
- Samson and Delilah
- The Chant of Jimmie Blacksmith
- The Sapphires
- Rabbit-Proof Fence
- The Tracker
- The Proposition
- Where the Green Ants Dream
- First Australians (documentary series)
- Sweet Country

Additional materials are available from the National Film and Sound Archives website: [www.nfsa.gov.au](http://www.nfsa.gov.au)

### CANADA

- Black Robe
- Indian Horse
- The Pass System
- The Lesser Blessed



The Making of the Family

We were the Children

Hollow Water

Additional materials are available from the National Film Board of Canada: [www.nfbc.ca](http://www.nfbc.ca)

## UNITED STATES

Little Big Man

Billy Jack

Windwalker

Powwow Highway

Dances with Wolves

Geronimo: An American Legend

Smoke Signals

Atanarjuat: The Fast Runner

Skins

Imprint

Additional materials are available from the National Archives of the United States: <https://www.archives.gov/>

## NEW ZEALAND

Boy

Fantail

Fresh Meat

How Far Is Heaven

Maori Boy Genius

Mauri

Ngati

Rain of the Children

White Lies

Whale Rider

Mt Zion

Once were Warriors

Matariki

Additional materials are available from the New Zealand Archive of Film, Television and Sound

<https://ngataonga.org.nz/>

## SCANDINAVIA

Sami Blood



Ofelas

Valkoinen peura

Kaisa's Enchanted Forest

Skierra: Land of the Dwarf Birches

## Key Digital Resources

All URLs (website addresses) cited were accessed and checked for accuracy and appropriateness of content on 22 November 2018. However, due to the transient nature of material placed on the web, their continuing accuracy cannot be guaranteed.

### NEW ZEALAND

Ministry of Education - <http://www.education.govt.nz/>

Ministry of Māori Development - <https://www.tpk.govt.nz/en>

New Zealand curriculum - <http://nzcurriculum.tki.org.nz/>

Kaupapa Māori and Rangahau - [www.rangahau.co.nz](http://www.rangahau.co.nz)

Kaupapa Māori Theory - <https://www.aare.edu.au/data/publications/2003/pih03342.pdf>

### CANADA

Indigenous and Northern Affairs Canada - <https://www.canada.ca/en/indigenous-northern-affairs.html>

British Columbia Curriculum - See: <https://curriculum.gov.bc.ca/curriculum/overview>.

British Columbia Curriculum – Social Studies -

[https://curriculum.gov.bc.ca/sites/curriculum.gov.bc.ca/files/pdf/10-12/social-studies/en\\_ss\\_12\\_cis\\_elab.pdf](https://curriculum.gov.bc.ca/sites/curriculum.gov.bc.ca/files/pdf/10-12/social-studies/en_ss_12_cis_elab.pdf)

British Columbia Curriculum – First Principles of Learning -

<https://firstpeoplesprinciplesoflearning.wordpress.com/>

**British Columbia Curriculum** – Social Studies Authentic First Peoples Resources (K-9) -

<http://www.fnesc.ca/k-7/>

Integrated Aboriginal Worldviews and Perspectives -

[https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/aboriginal-education/awp\\_moving\\_forward.pdf](https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/aboriginal-education/awp_moving_forward.pdf)

Aboriginal Worldviews and Perspectives in the Classroom Moving Forward -

<https://www.youtube.com/watch?v=dZjshXqEk8o>

The Indigenous world view vs. Western world view -

<https://www.youtube.com/watch?v=hsh-NcZyuil&t=159s>

British Columbia Curriculum – Teacher regulation - <http://www.bcteacherregulation.ca/>

University Affairs article: The fight to revitalize Canada's indigenous languages -

<https://www.universityaffairs.ca/features/feature-article/fight-to-revitalize-canadas-indigenous-languages/>

Ontario Colombia Curriculum – Native Studies -

<http://www.edu.gov.on.ca/eng/curriculum/secondary/nativestudies.html>

Ontario Colombia Curriculum – Native Studies – Year 11/12 -

<http://www.edu.gov.on.ca/eng/curriculum/secondary/nativestudies1112curr.txt>

Canadian Assembly of First Nations: Education Policy - <http://www.afn.ca/policy-sectors/education/>



Canadian Council on Learning (2007): Redefining How Success is Measured in First Nations, Inuit and Metis Learning - [http://www.afn.ca/uploads/files/education/5\\_2007\\_redefining\\_how\\_success\\_is\\_measured\\_en.pdf](http://www.afn.ca/uploads/files/education/5_2007_redefining_how_success_is_measured_en.pdf)

Ministry of Education (2007) Ontario First Nations, Metis and Inuit Education Policy Framework - <https://ineducation.ca/ineducation/article/view/145/599>

Ontario Ministry of Education (2007). Aboriginal Perspectives: A guide to the Teachers Toolkit.

- PowerPoint: <http://www.edu.gov.on.ca/eng/aboriginal/ICToolkitRollout.pdf>
- Teacher Toolkit: <http://www.edu.gov.on.ca/eng/aboriginal/toolkit.html>

Ontario Ministry of Education Aboriginal Education Strategy

- 'Great ideas for teaching and learning in the elementary classroom' - <http://www.edu.gov.on.ca/eng/aboriginal/elemExpectations.html>
- 'Great ideas for teaching and learning in the secondary classroom' - <http://www.edu.gov.on.ca/eng/aboriginal/secExpectations.html>
- Practical teaching strategies for the elementary classroom - <http://www.edu.gov.on.ca/eng/aboriginal/elemStrategies.html>
- Practical teaching strategies for the secondary classroom - <http://www.edu.gov.on.ca/eng/aboriginal/secStrategies.html>

Province of Ontario Treaties - <https://www.ontario.ca/page/treaties>

Treaty Research Report - <https://www.aadnc-aandc.gc.ca/eng/1100100029000/1100100029002>

## CANADIAN TREATY TEXTS

October 31, 1923 between his Majesty the King and the Chippewa Indians of Christian Island, Georgina Island and Rama

<https://www.aadnc-aandc.gc.ca/eng/1100100029004/1100100029017>

November 15, 1923 between his Majesty the King and the Mississauga Indians of Rice Lake, Mud Lake, Scugog Lake and Alderville - <https://www.aadnc-aandc.gc.ca/eng/1100100029019/1100100029035>

Toronto Purchase Area Treaty - <http://mncfn.ca/wp-content/uploads/2017/04/MNCFN-Toronto-Purchase-Specific-Claim-Arriving-at-an-Agreement.pdf>

Decolonizing Our Schools -

<http://www.tdsb.on.ca/Portals/0/Community/docs/Decolonizing%20Our%20Schools%203.pdf>

The Ontario Curriculum: First Nations, Métis, and Inuit Connections Scope and Sequence of Expectations

- Elementary curriculum - <http://www.edu.gov.on.ca/eng/curriculum/elementary/elementaryFNMI.pdf>
- Secondary Curriculum - <http://www.edu.gov.on.ca/eng/curriculum/secondary/SecondaryFNMI.pdf>

Truth and Reconciliation Commission of Canada Final Report and Calls to Action - <http://nctr.ca/reports.php>

Ontario Schools Told To Stop Using 'Offensive' Indigenous Team Mascots, Logos, Names -

[https://www.huffingtonpost.ca/2017/01/25/ontario-school-mascots\\_n\\_14367624.html](https://www.huffingtonpost.ca/2017/01/25/ontario-school-mascots_n_14367624.html)

Focus on Education: Decolonizing our schools - <http://gleanernews.ca/index.php/2016/12/20/focus-on-education-december-2016-decolonizing-our-schools/#.Wz0MkVwUnD7>

TDSB schools now start each day with Indigenous acknowledgments - <https://www.toronto.com/news-story/6945496-tdsb-schools-now-start-each-day-with-indigenous-acknowledgments/>



Toronto students acknowledge painful legacy of residential schools -

<https://toronto.citynews.ca/video/2016/09/30/video-toronto-students-acknowledge-painful-legacy-of-residential-schools/>

TDSB schools now pay daily tribute to Indigenous lands they're built on -

<http://www.cbc.ca/news/canada/toronto/tdsb-indigenous-land-1.3773050>

Toronto schools are starting each day with a First Nations lesson -

<https://www.theglobeandmail.com/news/national/education/toronto-schools-are-starting-each-day-with-a-first-nations-lesson/article32018118/>

Aboriginal Education Centre students tell stories of bullying on stage – Drama Co-op students -

<https://www.toronto.com/news-story/77880-aboriginal-education-centre-students-tell-stories-of-bullying-on-stage/>

Aboriginal Youth Leadership Day: Collaborative Connections - <https://torontoist.com/2012/06/students-celebrate-native-heritage-through-art/>

Canadian Council on learning (2007) Redefining How Success is Measured in First Nations, Inuit and Metis Learning - [http://www.afn.ca/uploads/files/education/5.2007\\_redefining\\_how\\_success\\_is\\_measured\\_en.pdf](http://www.afn.ca/uploads/files/education/5.2007_redefining_how_success_is_measured_en.pdf)

Ministry of Education (2007) Ontario First Nations, Metis and Inuit Education Policy Framework -

<https://ineducation.ca/ineducation/article/view/145/599>

Canadian Government Truth and Reconciliation Calls to Action -

[http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls\\_to\\_Action\\_English2.pdf](http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf) .

Canadian Assembly of First Nations: *It's Our Time Education Toolkit* - <https://education.afn.ca/toolkit/>

Alberta Teachers Association foundational knowledge on reconciliation -

<https://www.teachers.ab.ca/News%20Room/ata%20news/Vol52/Number-9/Pages/Stepping-toward-reconciliation.aspx>

## PROVINCE OF BRITISH COLOMBIA (BC) RESOURCES

British Columbia Ministry of Education - <https://www2.gov.bc.ca/gov/content/governments/organizational-structure/ministries-organizations/ministries/education>

British Columbia First Nations Education Steering Committee (FNESC) - <http://www.fnesc.ca/>

British Columbia Aboriginal Enhancements Schools Network (AESN), (a part of the Network of Inquiry and Innovation) - <http://networksofinquiry.blogspot.com/p/about-npbs.html>

First Peoples Principles of Learning (FPPL) - <https://firstpeoplesprinciplesoflearning.wordpress.com/>

British Columbia public reporting tool - <http://www.bced.gov.bc.ca/reporting/systemperformance/>

British Columbia Draft Principles to guide work on reconciliation -

<https://news.gov.bc.ca/releases/2018PREM0033-000978>

British Columbia Aboriginal Worldviews and Perspectives in the Classroom -

[https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/aboriginal-education/awp\\_moving\\_forward.pdf](https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/aboriginal-education/awp_moving_forward.pdf)

British Columbia Accompanying video for AWP document -

<https://www.youtube.com/watch?v=dZjshXqEk8o>

White Privilege article -

<http://www.cbc.ca/news/canada/british-columbia/racism-campaign-school-district-74-1.4566779>

British Columbia Education assessment website - <https://www2.gov.bc.ca/gov/content/education-training/administration/kindergarten-to-grade-12/assessment>





## UNITED STATES

Native American and Indigenous Studies Association - <https://www.naisa.org/>

Bureau of Indian Education - [www.bie.edu](http://www.bie.edu)

The Federal Acknowledgement Process - <https://www.bia.gov/as-ia/ofa>

Tribal Leaders Directory - <https://www.bia.gov/tribal-leaders-directory>

Indian Entities Recognized and Eligible To Receive Services From the United States Bureau of Indian Affairs - <https://www.gpo.gov/fdsys/pkg/FR-2018-01-30/pdf/2018-01907.pdf>

Federal Register Notice with Final Rule under No Child Left Behind Act, Public Law 107-110:

<https://www.gpo.gov/fdsys/pkg/FR-2005-04-28/pdf/05-8256.pdf>

Press Release that was issued on the above:

[https://www.doi.gov/sites/doi.gov/files/archive/news/archive/05\\_News\\_Releases/050428e.htm](https://www.doi.gov/sites/doi.gov/files/archive/news/archive/05_News_Releases/050428e.htm)

Federal Register Notice regarding current Negotiated Rulemaking – Establishment of the Committee and the Proposed Membership: <https://www.gpo.gov/fdsys/pkg/FR-2018-04-17/pdf/2018-07922.pdf>

## SCANDINAVIA

Finnish Ministry of Education and Culture - <https://minedu.fi/en/frontpage>

The Norwegian University of Tromso Center for Sámi Studies - <http://www.Sámi.uit.no/sdg/senteret/indexen.html>

Sámi Parliament of Norway - <https://www.sametinget.no/>

Sámi Parliament of Finland - <https://www.samediggi.fi/?lang=en>

Sámi Parliament of Sweden - <https://www.sametinget.se/english>

Centre for Sami Studies –The Artic University of Norway - [https://en.uit.no/om/enhet/forsiden?p\\_dimension\\_id=88182](https://en.uit.no/om/enhet/forsiden?p_dimension_id=88182)

Vaartoe: Centre for Sami Research – Umea University - <http://www.vaartoe.umu.se/english/>

The Freiburg Research Group in Sami Studies- University of Freiburg -<http://www.skandinavistik.uni-freiburg.de/institut/forschung/forschungsprojekte/saami>

Sami University of Applied Sciences - <http://samas.no/en/>

## AUSTRALIA

Uluru Statement from the Heart - [https://www.referendumcouncil.org.au/sites/default/files/2017-05/Uluru\\_Statement\\_From\\_The\\_Heart\\_0.PDF](https://www.referendumcouncil.org.au/sites/default/files/2017-05/Uluru_Statement_From_The_Heart_0.PDF)

Referendum Council (2017 Final Report) - <https://www.referendumcouncil.org.au/>

National Congress of Australian First Peoples - <https://nationalcongress.com.au/>

Reconciliation Australia - <https://www.reconciliation.org.au/>

The final report of the Commonwealth Joint Select Committee on Constitutional Recognition relating to Aboriginal and Torres Strait Islander Peoples (November 2018) - [https://www.aph.gov.au/Parliamentary\\_Business/Committees/Joint/Constitutional\\_Recognition\\_2018/ConstRecognition/Final\\_Report](https://www.aph.gov.au/Parliamentary_Business/Committees/Joint/Constitutional_Recognition_2018/ConstRecognition/Final_Report)

Australian Institute of Aboriginal and Torres Strait Islander Studies - <http://www.aiatsis.gov.au/>



What Works: The Works Program. (An excellent resource on 'what works' to improve educational outcomes for Australian Indigenous students.) - <http://www.whatworks.edu.au/dbAction.do?cmd=homePage>

Centre for First Nations Governance - <http://fngovernance.org/>

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/>

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/oa>

National Indigenous Times - <http://www.nit.com.au/>

SBS Living Black - <http://www.sbs.com.au/shows/livingblack>

The Koori Mail - <http://www.koorimail.com/>

Tasmanian Museum and Art Gallery - [www.tmag.tas.gov.au/](http://www.tmag.tas.gov.au/)

Tasmanian State Library - [www.linc.tas.gov.au/](http://www.linc.tas.gov.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/>

Australian National University First Nations Governance Forum - <http://www.anu.edu.au/about/strategic-planning/first-nations-governance-forum>

University of Tasmania Riawunna Centre - <http://www.utas.edu.au/riawunna/about-us>

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](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/>

First Nations Governance Forum – Framing Document - [http://www.anu.edu.au/files/corporate\\_message/220518FramingDocument.pdf](http://www.anu.edu.au/files/corporate_message/220518FramingDocument.pdf)

## ADDITIONAL RELEVANT WEBSITES

An excellent resource which contains many articles related to First Nations Studies is: <https://www.academia.edu/>

New Diversities: an online journal published by the Max Planck Institute for the Study of Religious and Ethnic Diversity - <http://newdiversities.mmg.mpg.de/>



United Nations: Global Issues Overview - Decolonization -

<http://www.un.org/en/sections/issues-depth/decolonization/index.html>

United Nations Declaration on the Rights of Indigenous Peoples -

[http://www.un.org/esa/socdev/unpfii/documents/DRIPS\\_en.pdf](http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf)

United Nations Fact sheets on indigenous peoples -

<http://www.afn.ca/uploads/files/education2/undripfactsheet.pdf>

First Nations University of Canada - [www.fnuniv.ca/library](http://www.fnuniv.ca/library) (then database – Informat Indigenous Collection)

Amnesty International – Indigenous Peoples - <https://www.amnesty.org/en/what-we-do/indigenous-peoples/>

Australian Human Rights Commission - United Nations Declaration on the Rights of Indigenous Peoples -

<https://www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1>

University of New South Wales – Indigenous Law Centre Indigenous peoples and International Law -

<http://www.ilc.unsw.edu.au/resources/indigenous-peoples-and-international-law>

AustLII Indigenous Law Resources - <http://www.austlii.edu.au/au/other/IndigLRes/>

Intercontinental Cry. (An excellent source for case studies on contemporary First Nations activism) -

<https://intercontinentalcry.org>

Postcolonialism - <http://www.academicroom.com/topics/what-is-postcolonialism>

Post-Colonial Theory Introduction - <https://www.shmoop.com/postcolonial-theory/>



© State of Tasmania, Department of Education, 2019

Creative Commons BY 4.0

You may copy, distribute, display, download and otherwise freely deal with this work provided that you attribute the Department of Education, Tasmania.

