Indigenous Education Strategy

Challenging Curriculum - Sydney Teaching Colloquium
3-4 October 2012
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PRESENTATION OVERVIEW & PRESENTER BIO’S

Date: Thursday 4th October  
Time: 11am-1pm 
Venue: Law School Foyer  
4 Presentations with: 20-25 min. with 5-10 min. question time = total 30 min.

CHAIR – MS. LYNETTE RILEY

PRESENTATION 1
11.00am – Prof. Shane Houston (DVC-ISS) & Ms. Lynette Riley (Koori Centre)
Presentation Title: Cultural Competence at the University of Sydney

Abstract:  
The ‘Wingara Mura – Bunga Barra Bugu’ – Thinking Path to Make Tomorrow; is about challenging our thinking in relation to our understandings of Cultural Competence to ensure our graduates are able to contribute effectively and ethically in their professional career to improve organisational, systemic and professional approaches undertaken in both their individual practices and demonstrated behaviour. It is about recognising the life courses we offer across the university from the time of initial enrolment as an undergraduate; and then allowing further study opportunities which will allow our students to self-reflect and engage more deeply in their post-graduate studies to create greater cultural competence. This paper provides an overview of this process and what Cultural Competence means.

Presenter’s Bio’s.
Prof. Shane Houston (DVC-ISS)  
Professor Shane Houston is a Gangulu man from Central Queensland. He has worked in Aboriginal Affairs for more than 35 years holding many roles at local, state, national levels. Shane has worked intensely in the community sector over a number of decades including as a CEO of an Aboriginal Medical Service and National Coordinator of the Aboriginal and Torres Strait Islander Health Organisation. He has also held senior executive positions in the public sector for more than 17 years. He is currently responsible for monitoring the performance of the NT health system and for the development and promulgation of Aboriginal health policy in the NT.  
Professor Houston completed his PhD at Curtin University in 2003 graduating with a Chancellor’s Commendation. Shane was appointed Adjunct Professor of Health Sciences at Curtin University in 2006 and Professor in the School of Medicine University of Notre Dame, Sydney in 2008. In 2009 Shane was awarded the Chief Minister’s Public Service Medal for meritorious and outstanding public service for his contributions aimed at improving the cultural security of services in the health sector.  

Ms. Lynette Riley (Senior Lecturer)  
Lynette Riley is a Wiradjuri & Gamilaroi woman from Dubbo and Moree; her current employment is as Senior Lecturer; Academic Co-ordinator in the Koori Centre, University of Sydney. Lynette has over 30 years working experience in Aboriginal education and administration within: primary school; high school; TAFE; state office and within Universities. As an Aboriginal person Lynette has been required not to just theorise about what was occurring to Aboriginal children, and communities or the interwoven interactions with non-Aboriginal people, communities and organisations; but rather to be actively involved in researching new solutions and effecting lasting change for Aboriginal communities.
PRESENTATION 2
11.30am – A/Prof. Janet Mooney (Koori Centre) & Dr. Deidre Howard-Wagner (Sociology)

Presentation Title: Indigenous On-line Cultural Teaching & Sharing

Abstract:
This paper presents an overview of a project being implemented through the Koori Centre, via an Australian Learning and Teaching Council (ALTC) Grants 2011, (now the Office of Learning and Teaching OLT) “Indigenous On-Line Cultural Teaching & Sharing”. The project aims to turn an already existing workshop, the ‘Kinship’ presentation which is the intellectual property of Lynette Riley, into an interactive on-line experience for all students and staff of the University of Sydney; as well as developing a sharing portal for other Indigenous people to incorporate their stories and experiences: cultural, historical and educational. We will be using the voices of Indigenous Australian community, students and elders to express the knowledge of their culture in a comparative and affirmative context. An interface for uploading audio and video has been generated to combine example stories from different perspectives. These will be used in an online interactive game embedding Indigenous knowledges and values within different professional learning contexts such as law, health, and education. In discussing this project the paper will also deliberate the following questions: Why is Aboriginal Cultural Knowledge relevant in the university sector? How can Australian Aboriginal Cultural Knowledge be imparted to a larger student body?

Presenter’s Bio’s
A/Prof. Janet Mooney (Director)
Janet Mooney has been employed at the University of Sydney for the past 22 years, and became the Director of the Koori Centre in 1997. She is an Aboriginal academic from the Yuin nation from the South Coast of NSW who has dedicated her career to improving educational outcomes for Aboriginal people; she believes strongly that education is a tool for social justice and therefore actively promotes exemplary and innovative educational practice. Her research and publications are primarily in the area of Aboriginal Studies and teacher education. She is also currently the President of the Aboriginal Education Council (NSW) Inc.

Dr. Deidre Howard-Wagner (Senior Lecturer)
Dr Deirdre Howard-Wagner is an ARC DECRA Fellow in the Department of Sociology and Social Policy at the University of Sydney. Her work on state governmentality and Aboriginal rights is having the greatest impact both internationally and nationally. Her publications are historical and comparative in nature. Her current ARC DECRA project builds on this work, but takes it in new directions. For example, rather than focusing on the intent of laws and policies, it engages empirically with Aboriginal people’s standpoints and experiences and explores state governance, self-determination, and Aboriginal engagement from this perspective.

PRESENTATION 3
12.00pm – Ms. Sharon Galleguillos – Convenor (Koori Centre – Education Course)

Presentation Title: Non-Indigenous Student’s experiences in Indigenous Education

Abstract:
Panel - Non-Indigenous student’s experiences in Aboriginal education
A small group of non-Indigenous student’s who have experienced Aboriginal education in their under-graduate degree through EDUP4072 & EDUP4073 Koori Kids in School, will speak about their experiences and what these experiences have meant for them.

Convenor’s Bio.
Ms. Sharon Galleguillos (Lecturer)
Sharon Galleguillos is a descendant of the Warumungu people of Tennant Creek. For the last twelve years she has been a Lecturer at the Koori Centre, University of Sydney.
She graduated as a primary teacher in 1976 and has taught extensively throughout Queensland and New South Wales as a primary and secondary school teacher. She worked for six years as a Senior Education Officer in the Aboriginal Education Unit within the NSW Department of Education and Training helping to develop the 1996 Aboriginal Education Policy. She is an active facilitator and mentor and is currently Senior Vice-President of the Aboriginal Education Council (NSW) Inc.

**Student’s Panel**

- **Rachel Jackson** - currently Year 4 teacher at Matraville Soldier’s Settlement Public School (MSS). Rachel was a Koori Kids in the Classroom student the first year we organised their Practicum placement at schools with high Aboriginal student enrolments or with an Aboriginal Education Officer (AEO).
- **Jaimie Lord** - 4th Year Koori Kids in the Classroom student. She will be doing her internship 2012 (six weeks) at MSS, Rachel Jackson is her supervising teacher.

**PRESENTATION 4**

**12.30pm – Ms. Vanessa Lee (Indigenous Health)**

**Presentation Title:** Processes involved in Incorporating Indigenous Education into Teaching & Learning

**Abstract:**

The life expectancy gap of 9 to 12 years between Indigenous and non-Indigenous Australians suggests that a responsibility lies on the future health professionals addressing the health needs of Australia’s Indigenous people. Making tertiary institutions responsible for a skilled and appropriate workforce means that the health curriculum needs to incorporate Indigenous health content. This is not about providing a ‘one size fits all approach’ it is about collaborating with academics within their disciplines to encourage them to recognise their own cultural constructs and for them to gain an appreciation of other worldviews. This paper discusses the footsteps needed to effectively implement Indigenous health into the Health Sciences curriculum as part of an integral process to better Australia’s health workforce.

**Presenter’s Bio.**

**Ms. Vanessa Lee (Senior Lecturer, PhD candidate)**

Vanessa Lee, a descendant of the Meriam Nation, is a senior lecturer in the Faculty of Health Sciences at the University of Sydney. She holds the deputy chair position for the Public Health Indigenous Leaders in Education Network and over the past five years has been involved in the ‘National Review of the integration of Indigenous Public Health Core Competencies within the MPH curricula’. Ms Lee is also instrumental in the implementation of Aboriginal and Torres Strait Islander content into the Faculty of Health Sciences curriculum.
Cultural Competence at the University of Sydney
Ms. Lynette Riley & Prof. Shane Houston

In the Australian Government, 2008, Review of Australian Higher Education: Final Report, (p.xxvi), they state that:

“arguments for incorporation of Indigenous knowledge go beyond the provision of Indigenous specific courses to embedding Indigenous cultural competency into the curriculum to ensure that all graduates have a good understanding of Indigenous culture. But, and perhaps more significantly, as the academy has contact with and addresses the forms of Indigenous knowledge, underlying assumptions in some discipline areas may themselves be challenged.”

What is Cultural Competence?
While there is no single definition of cultural competence the following briefly outlines key elements of cultural competence:
‘Cultural competence is a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals; enabling that system, agency or those professionals to work effectively in cross-cultural situations.’ (Cross, et al. 1988).

It is about individuals, the professions and the organisations they work in, aligning to create behaviour that recognises and values difference.

The Universities Australia Report – ‘National Best Practice Framework for Indigenous Cultural Competency in Australia’ operationalises this concept further in relation to the Higher Education sector by defining Indigenous Australian cultural competence as:

“Student and staff knowledge and understanding of Indigenous Australian cultures, histories, and contemporary realities and awareness of Indigenous contexts congruent to the expectations of Indigenous Australian peoples. Cultural competence includes the ability to critically reflect on one’s own culture and professional paradigms in order to understand its cultural limitations and effect positive change. Indigenous cultural competence requires an organisational culture which is committed to social justice, human rights, and the process of reconciliation through valuing and supporting Indigenous cultures, knowledges and peoples as integral to the core business of the institution.”

What does this mean for Sydney University?
The ‘Wingara Mura – Bunga Barra Bugu’ – Thinking Path to Make Tomorrow; is about challenging our thinking in relation to our understandings of Cultural Competence to ensure our graduates are able to contribute effectively and ethically in their professional career to improve organisational, systemic and professional approaches undertaken in both their individual practices and demonstrated behaviour. It is about recognising the life courses we offer across the university from the time of initial enrolment as an undergraduate; and then allowing further study opportunities which will allow our students to self-reflect and engage more deeply in their post-graduate studies to create greater cultural competence.
Why would we do this?
It’s about creating:

- Foundations of knowledge which offer students an opportunity to reflect on their inter-actions with peoples from differing cultures.
- Improved competencies of staff and systems utilising a multi-platform approach.
- Outcomes that provide greater opportunities for open communication and depth of engagement between individuals, communities and across cultures.

How do we make this happen?
The KEY will be engagement of stakeholders in this process: Senior Management, Deans, academic and general staff, professionals, students, and community with a desire to be involved to make societal changes. We didn’t say it was going to be easy.

Developing Resources and working across all faculties, remembering this will change according to Faculties, Schools, Centres, and Section business, knowledge, skills and resources. Hence the process will, involve a series of stages in partnership with these groups. The types of things we will consider are:

1. Determining what cultural competences should be within various sectors?
2. What are the knowledges, structures, systems and resources we need to be able to fulfil, point 1?
3. What currently exists within sectors – strengths and gaps? This will need to be analysed to determine future directions and priorities.
4. What needs to be built to strengthen or create appropriate: structures, knowledge, resources, evaluation and management; and what funds do we require to make this happen?

The Framework within Systems and Structures.
The need to ensure that the university systems, structures and people are equipped to manage the processes and work in creating a Culturally Competent environment across the university. This will be framed through assessing needs of students to ensure they are able to operate with Cultural Competence in recognition of overall needs in a student’s life course in the teaching methodologies used; curriculum developed; practical experiences we provide students; and research undertaken to provide solid and on-going evidence to support directions taken. This need to be considered to create a student who in becoming a professional has cultural competence to affect their workplace in the following levels:

1. Organisational Structures
2. Systems
3. Professional growth
4. Individual development

That is, we create students who in turn can affect their workplace and build their career with foundational knowledge that allows them to recognise and respond to creating further cultural competence in themselves and in their workplace.
What is it going to take?
There will be ‘4’ fields of activity, for which we will need to highlight that the core to this challenge is, the student experience. As such we will need to assess and work with all staff in:

   - tools to develop and manage cultural competence
   - how do we prove cultural competence
   - disciplines which are affected by cultural competence
   - research opportunities
2. Systems and People
   - quality assurance
   - staff training needs
3. External Environment and Stakeholders
   - cultural competence tools
4. Infrastructure – measurement and monitoring
   - does the infrastructure support or create barriers for cultural competence

We would look at establishing sets of groups who would concentrate on each of these fields, to explore these domains vertically; and then pull the groups together to assess common or divergent denominations horizontally. We need to do this to ensure we have a clear understanding of the links between each of these fields of activities. For example, in how a particular Faculty will approach research, teaching and community engagement; what is their group and individual knowledge of these concept areas, in order to be engaged with cultural competence and to move forward?

What do we need to do?
We need to ensure the processes we devise are embedded and entrenched to become part of the university culture; ensuring the changes are built in and not bolted on.

We need to think of the University as a learning community for staff (academic and general), students and community. It is essential all staff be involved in these learning experiences because their combined roles will strengthen what is developed. It will also affect:

- How we work with our colleagues.
- Our roles as educators.
- Future decisions and directions to be taken within the university.
- How we build external relationships within communities and other organisations.

What is being proposed is innovative, monumental and transformative for the University. No other university in the world has committed to such a task. We believe the University of Sydney is ready for this next evolutionary stage in cultural competence.

We ask you to join in this new process of experiential learning for us all.
In commencing this project we needed to explore three key questions:

1. What is the purpose of a university?
2. Why is Indigenous Cultural Knowledge relevant in the university sector?
3. How can Australian Indigenous Cultural Knowledge be imparted to a larger student body?

Introduction

In asking ourselves what is the purpose of a University, if our response at its most basic level is to state it is a centre for the transmission of knowledge and research of cultural and social systems, both within its established location and of other nations; we should ask where the visual presence of Indigenous knowledges and their epistemologies reside. If we do not see a wide reflection of the diverse cultural foundations of that Nation then one could contend that the educational and research transmissions are mono-cultural.

The Australian Higher Education Support Act (2003) states that:

The Australian higher education system is seen to make a fundamental contribution to the future of Australia and plays a vital role in Australia’s intellectual, economic, cultural and social development. The higher education sector educates our future professional workforce, creates future leaders, provides jobs for Australians, drives much of our economic and regional success, and facilitates cultural and trade links with other countries. The sector plays a key role in the growing knowledge and innovation based economic health of Australia. It enriches our social and environmental landscape and promotes the tolerance debate that underpins Australian society.

The Australian Higher Education Support Act (2003) further states:

the current legislative basis for Australian Government funding of higher education, are:

a) to support a higher education system that:

   (i) is characterised by quality, diversity and equity of access; and
   (ii) contributes to the development of cultural and intellectual life in Australia; and
   (iii) is appropriate to meet Australia’s social and economic needs for a highly educated and skilled population; and

b) to support the distinctive purposes of universities, which are:

   (i) the education of persons, enabling them to take a leadership role in the intellectual, cultural, economic and social development of their communities; and
   (ii) the creation and advancement of knowledge; and
(iii) the application of knowledge and discoveries to the betterment of communities in Australia and internationally;
(iv) recognising that universities are established under laws of the Commonwealth, the States and the Territories that empower them to achieve their objectives as autonomous institutions through governing bodies that are responsible for both the university’s overall performance and its ongoing independence; and

c) to strengthen Australia’s knowledge base, and enhance the contribution of Australia’s research capabilities to national economic development, international competitiveness and the attainment of social goals; and

d) to support students undertaking higher education.”

In appraisal of these roles it is clear that universities are expected to reflect the whole community and not simply one social or cultural sector. Aboriginal Cultural Knowledge is relevant to the whole of University, not just the Indigenous students. The project described in this paper was developed in line with the government objectives of “promoting and supporting strategic change in higher education institutions for the enhancement of learning and teaching” (ALTC) through developing a framework for cultural awareness training with high community involvement; and providing e-learning tools to enable other projects to link their stories in this format, and embed the learning in mainstream courses.

When viewed in conjunction with the ‘The National Aboriginal and Torres Straits Islander Education Policy’ (Australian Government), which has four major goals with 21 aims, it is imperative that Indigenous communities and their cultures are embedded in university teachings. The project discussed in this paper, is best reflected under, Major Goal 4 - Equitable and Appropriate Educational Outcomes, within aim 8: “To enable Aboriginal and Torres Strait Islander students at all levels of education to have an appreciation of their history, cultures and identity” and aim 9 “To provide all Australian students with an understanding of and respect for Aboriginal and Torres Strait Islander traditional and contemporary cultures”

Additionally a key process within Australian education is one of decolonisation which involves hearing, recognising and accepting the experience of Indigenous people (Green et al, 2008), this must also be incorporated into tertiary learning.

It also would appear that there is a need for greater understanding of the cultural values and identity of contemporary Aboriginal societies, even amongst teachers who are active supporters of Aboriginal people and Aboriginal Studies education. (Craven et al, 2005a, p.61)

The project is to impart this Cultural Knowledge to the broader student body, many of who will work with Aboriginal employees or clients during their professional life. The project will develop an online version of an interactive workshop introducing Aboriginal Kinship, roles and reciprocal responsibilities, using narratives for learning, through an interactive role-play game developed by Lynette Riley in 1987. Also role-play games will be used to teach about traditional Kinship and explore relationships through language and traditional affiliations. It shows how these elements form individual identity and relationships with others, enabling students to understand the complexity and sophistication of Aboriginal Kinship ties and to understand how different cultural priories often lead to conflict.
**Kinship Presentation**

The presentation is an introduction to Aboriginal Kinship, roles and reciprocal responsibilities and is of 1.5 hours duration. Participants are taken through a Kinship system replicating the components of Moiety, Totem, Skin Names, language and traditional affiliations, and individual identity, pre-contact.

Through this presentation participants come to:

- Understand the complexity and sophistication of Aboriginal Kinship.
- Identify differing levels of relationship.
- Understand how the reciprocal-bonds of relationship work.

Aboriginal people traditionally lived across Australia, traded and were affiliated with one another through very strict Laws of relationship and obligations. These responsibilities were not recognised by the invaders. Hence, a key focus of the workshop is to allow participants to experience the historical conflict between Aboriginal cultures and the colonists.

Aboriginal Australians were multi-cultural long before the “white man” came to Australia, which made the situation in Australia more complex than was recognised by white society. There were over 500 different Nations across Australia with different languages, social structures and modes of behaviour, but with many common denominators. Specifically Kinship, Connections to Country and Religious ties were central to social structures.

Through a series of role plays and discussion, the participants will begin to see why Aboriginal people face particular problems when interacting with the (colonial) Australian social, service delivery agencies and legal systems.

The Law Reform Commission of Western Australia Report *Aboriginal Customary Laws* (Final Report, The interaction of WA law with Aboriginal law and culture, Project 94, September 2006, p.66) highlighted the importance of Kinship to Aboriginal people:

> "Kinship is at the heart of Aboriginal society and underpins the customary law rules and norms... Importantly, kinship governs all aspects of a person's social behaviour...

> It is important to note...that while the kinship system was an undeniable part of traditional Aboriginal society...it is also strongly instilled in contemporary Aboriginal society, including urban Aboriginals...certain kinship obligations, such as the duty to accommodate kin, are taken very seriously regardless of urban or remote location."

This presentation assists understandings with contemporary Aboriginal relationships and their importance in today’s social structures.

Although the Kinship systems throughout Australia are extremely varied and it is not possible in the workshop presentation to examine the differences between them, participants in the presentation gain a new and deeper understanding of how Kinship systems operate.

By the end of the presentation participants will have gained insight into:

- The social structure of Aboriginal society.
- How this social structure and world view differs from the western liberal world view.
• How this difference impacts upon Aboriginal people in the social systems which operate in Australia, such as: through education, criminal justice systems and the legal system more broadly.

The presentation has been of interest to:
• Educators.
• Legal practitioners in Criminal Law, Family Law and Care and Protection (the 2-hour workshop is worth 2 CLE points).
• Government personnel who interact with Aboriginal Australians (especially DOCS, Juvenile Justice and Corrective Services).
• Organisations who work with or for Aboriginal people.
• The Magistracy and Judiciary.
• Police.
• Students.
• Anyone who wants to know more about Aboriginal Australians.

Teaching Process

We describe here some of the aspects of teaching used to develop the online workshop. First we took a workshop that had proven success, and needed to be extended for the purposes of online interaction. We then focused on providing an immersive narrative learning environment, for sharing Aboriginal knowledge. Finally we have been meeting with professionals, trainers and community to develop the teaching framework for the final online video and game system.

Topic of workshop suitable for instruction
The Kinship presentation has proved to be extremely effective over many years of presentation and has been used in cross-cultural in community settings as well as teaching programs in Schools, TAFE and University but is reliant on the availability of one person, Lynette Riley, Koori Centre, University of Sydney who owns the intellectual property. Hence we are using online learning to extend the range of this workshop, and online narrative submission to enable more people to add their experiences to the workshop for developing games in the form of role plays.

Immersion in Narrative
We have chosen to use a narrative teaching style as this is the process used by traditional Aboriginal teachers within the context of sharing Aboriginal knowledge. Also this provided the opportunity to use narratives from Aboriginal students, staff and community members to convey Aboriginal knowledge to non-Aboriginal students. The teaching of culture would be invalid without the contributions of Aboriginal contributors ‘translating’ their experiences into the new context (Ramsey and Walker, 2010). In particular, we need to reverse the present ‘systemic undervaluing of local knowledge and Aboriginal culture, a deeply ingrained unwillingness to “see” more sophisticated Aboriginal knowledge and processes’ (Yunkaporta, 2009, p.105). Battiste (2002) argues that integrating the voices and experiences of Aboriginal people into mainstream education creates a balanced centre from which to analyse European culture and learning. This supports an online teaching approach that uses storytelling and interactive gaming.

These narratives form an effective way to teach non-Aboriginal students (Egan, 1998; Blakesley, 2010; Andrews, 2010) and respect traditional storytelling methods (Bradley, 2010). This work is based on a constructivist approach to teaching and learning which presumes students learn through active construction of their own knowledge rather than by memorising or absorbing ideas from presentations by their teachers (Hanley, 1994). This suggests a student centred approach based on learning through experimentation, such as interactive games.
Teaching Framework
The aim of this project is to develop a pedagogical framework that takes into account Indigenous epistemology both in methods and content, so that education will be a process that builds on Indigenous cultures and identity (NAEC, 1985). In particular we are working with Indigenous students who are ‘traversing the cultural interface’ (Nakata, 2002, p.9) and whose stories reveal the consequences of interchanges with Western ‘ways of knowing’. Also we will use the stories from non-Aboriginal professionals who have learnt from their work experience. This framework will be developed through discussion with community members including Elders, University teaching staff and Aboriginal students. This will provide the design for the online workshop and the game scenarios. The scenarios will give students the opportunity to select games relating to a range of service delivery areas; and across a number of Aboriginal communities.

Embedding Indigenous Knowledge in mainstream courses
The collection of Indigenous knowledge is an ongoing project and is particularly relevant to university education. However it has always been difficult to use this knowledge in mainstream teaching. We are connecting to previous ALTC projects involved in collecting Indigenous stories, and using their teaching strategies to advise our teaching framework for using Indigenous knowledge as transformative material in game scenarios.

We also ensure we utilise previous efforts in this area by linking our work to other projects collecting Indigenous narratives. However we also extend previous work by embedding the workshop in University courses, which is vital if they are to be useful in teaching and learning.

This also has the dual purpose of decolonizing mainstream curriculum and allowing us to share Aboriginal perspectives and embed Indigenous knowledges in the curriculum of mainstream disciplines, contributing to the broader project of decolonizing Indigenous knowledges and learning in western higher education institutions.

Teaching Methodology & Design
As noted above, the project adopts a social constructivist immersive learning approach that is student-centred. That is, the emphasis is on ‘the active role played by the learner as he or she acquires new concepts and procedures’ (Lester, Stone and Stelling, 1999, p.2). To do so, we use an immersive interactive game environment. We do not use a game environment with the objective of simply making learning fun, but as an active constructive experiential medium for teaching non-Aboriginal students about Aboriginal knowledge and culture in a non-confronting manner and to create a problem-based learning environment using simulated sessions.

It will enable educators to incorporate both Aboriginal Standpoint Pedagogy and Aboriginal voices into teaching. This online cross cultural training project achieves this by incorporating and embedding Aboriginal community participation into the development of this teaching resource, ensuring that it reflects Aboriginal peoples’ standpoints (Phillips & Whatman, 2007) and bringing Aboriginal knowledge sharing processes into the mainstream teaching of humanities and social science related subjects, such as sociology, law, education and social work.

The introductory online workshop provides information for students on how Aboriginal Kinship systems work, and how this affects reciprocal responsibilities and relationships within their cultures. Students are then presented with various situations experienced by Aboriginal people following invasion, such as: where Kinship systems were ignored and their culture denigrated. Students are then asked to consider the various effects of European culture, such as: introduced pidgin English language on Aboriginal systems and cultures.
The next immersive aspect is the context. The different scenarios and professional contexts will be designed to suit the learning goals of the subject that the student is enrolled in by placing them in the position of service provider, or deal with cross discipline issues such as research or policy development. The disciplines covered will include social sciences, education, health, social work and law.

The professional contexts for students may be varied depending on the subject being studied. For example, if it is in relation to a research methods subject, then the contexts relating to research and related scenarios would be more appropriate compared with the professional context of a service provider that would be appropriate for a student studying the law, social work, education or policy related subjects.

Since most students that we teach will not go on to work in remote communities, we will provide both scenarios relevant to remote communities (such as if a policy officer was working on consulting and delivering a government program to a remote community and had to go and consult that community; or a researcher wished to conduct a study involving a remote community compared with an urban scenario) and a regional or urban scenario (such as assigning the student to an Aboriginal client in health related, social work or legal services).

For example, we may provide a cultural conflict scenario based on the professional ‘policy’ context that puts the student in the role of policy officer from New South Wales Health. They will be meeting with a local Aboriginal community to consult with that community about a proposed upgrade of housing under *Closing the Gap: 10 years of Housing for Health in NSW*, as well as conduct a survey of local housing to assess what needs to be repaired and replaced in Aboriginal community housing within that community (NSW Department of Health, 2010). The educator provides material specific to their subject and selects the stories for their students, these stories will then be auto assigned to agents that they match in the game (e.g. Kinship relations, gender, age, etc.). The student will be assigned Kinship levels. On commencing the game, the student becomes an agent in relationship to all the other computer-generated agents in the game. Also such cultural conflict scenarios may start with a generic story that can be used for all such disciplines.

**Software Development**

**Collection of Knowledge**

While much of the aim of the Australian Government’s recent ‘Closing the Gap’ policy in education is to encourage Indigenous students at tertiary institutions to study mainstream courses, their learning will be enhanced by a better understanding of where their prior cultural learning fits into the broad spectrum of learning styles and cultural practices (Willmot, 2010). We will be collecting the student’s narratives during computer workshops and we will ask them to explain their experience to the non-Aboriginal students through their stories. This process also enables greater respect for the learner as knowledge holder (Grzega & Schöner, 2008). The site will be a combination of Aboriginal people’s experience, including those of students and staff at the University of Sydney, Koori Centre and Aboriginal Elders, forming a community narrative.

This project brings together Aboriginal staff at the Koori Centre and non-Aboriginal academic staff in professional teaching areas across the university to collaborate with open source software development at UNSW. Progress on the software and teaching goals will be verified with our technical and cultural reference groups.
Video Introduction as focus material
In the first stage of the project a video of the original Kinship workshop provides the main focus for the story narratives, to be extended by the Aboriginal staff and students’ experiences. These new stories are uploaded to the website repository and linked to the original video. We are using Annodex media annotation tools to enable audio and video material to be linked online.

Aboriginal community and students will be assisted by staff to investigate how their prior cultural learning relates to the broad spectrum of learning and cultural practices at the University and in their profession. Their stories will initially be linked with segments of the video (see Figure 1), and tagged with aspects such as the author’s identity (via an avatar), the location of the story and whether the experience is ‘within culture’ or ‘between culture’.

The contributors are aware their narratives will be used for teaching others and this has the benefit of validating their expert knowledge and identity (Willmot, 2010; Mooney & Craven, 2006) as their knowledge will be incorporated later within the games. This will help tag and define where the stories fit within the games as they are developed.

Flexible Repository
The first version of the workshop already allows us to insert further information at points in the video, so that the students can view these when they reach that point in the video. This allows us to continually update the focus material from other resources. The final collection of workshop and stories will provide a repository of material. A Teaching Handbook will be provided on the site to enable University Staff to use the workshop in their teaching and select the stories or comments they wish to make public to their students. They will be provided tools to develop scenarios from a range of options and will assigned the selected stores to a scenario game.

Students who participate in workshop training will be able to enter the scenarios and will transverse these as a game, where this range of comments will inform them of different peoples experience relevant to that scenario. The repository of stories can be continually updated so that the stories in each game will be regularly refreshed. We are still designing how to move from narratives linked to the focus material, and the games.
Game format

The development of all user interfaces will use modular designs so that different focus material can be used for implementation within other courses. At present we are focusing on uploading and linking video and audio material. Also we can ‘clip’ and annotate the video so the workshop can be presented online in segments. At the end of each segment either a video of a small face-to-face role play will be shown online, or later, a game will be offered where the student can go through the scenario interactively.

When playing a game, students will select their thematic interest (e.g. law, education, social work) and be assigned a Kinship position. As students navigate this world with their avatar, they will encounter other users’ stories in different Kinship roles, and move between various scenarios set up by the trainer (see Figure 2 below).

An example scenario would be giving a student a job as a legal representative in the community. They would travel to the community, and the people they elect to see will be monitored. If they fail to see relevant people, or fail to consider pertinent issues, such as does their translator have the right to speak to their client, they will start to be told ‘out of culture’ or conflictive stories and realise they will not be able to pursue their work. They will then have to take action or restart game, to get back into culture and hear the ‘cultural stories’ to help them carry out their work.

![Figure 2 Architecture for learning design with Model View Control (MVC) separation](image)

We also hope to develop a select number of avatars for the Second Life system to extend the game to multi user forma. This will be a feasibility study for future online collaborative workshops, with the potential for Indigenous communities and students providing live feedback to non-Indigenous students, on their experience.

The gaming system will use separate tools for scenario modelling and teacher feedback (see Figure 2 row 2), using the experience from other game based e-learning system such as <e-Adventure> and modular online learning and assessment tools such as Adaptive E-Learning (Ben-Naim, et al, 2008).
Need for the Project

The project supports the principles of:

- Cultural diversity in our student population through exposure to alternative experiences.
- Long-term change through professional development through all courses. By involving staff across three university faculties, we will collect relevant material in each domain. Teaching staff can use this workshop to stimulate discussion of different ways of knowing, and different knowledge systems.
- Collaboration across different faculties at the University Sydney with the Koori Centre and community groups to develop curriculum goals on Aboriginal knowledge sharing, and with staff involved in similar projects across Australia.

By providing such material as an online course we are considering:

1. The importance of Indigenous people’s stories to explain the significance of cultural differences and thus validate the knowledge of Indigenous people.
2. The value of a repository of resources for Aboriginal students to share with non-Aboriginal peers on different approaches to culture within the community, and the need for a regular update of the repository, including real-time interactions in multi-player games.
3. The wide range of issues that exist as cultural variations, and the opportunity provided by the web to provide tools to support course development in such areas (Kutay & Mundine, 2011).

At the same time we acknowledge that the experience of Aboriginal people is highly varied, and that Elders, staff and students will want to present different aspects of this experience. Existing courses in Aboriginal Studies for education students have a diverse range of foci across teaching institutions (Craven, et al, 2005) which can be supported by enabling teachers and lecturers to create their own learning scenarios.

Evaluation Framework

The project will provide the opportunity to evaluate software developed for e-learning in this domain. This will be published and provide guidance for others teaching online in the area of cultural studies and Indigenous knowledge. The process of evaluation is important, as it is an iterative process that enables the software and teaching framework to be developed in close consultation with the partner organisations and community groups. An external evaluator Sally O’Sullivan from the Batchelor Institute of Indigenous Studies has been appointed in the initial stage of the project as a critical friend to guide the project. The evaluation of the work will be based on:

- The development of a clear teaching framework as a basis for the modules
- The development of a successful tool for teaching the modules

We will also collect formative evaluation throughout the project to include:

- Mapping the progress of the project against the objectives and outcomes at regular stages
- Mapping the process of the development of the workshop and narratives against the teaching framework as it is developed
- A pilot of the workshop and the games at various stages through the project to provide critique and improvement
- Evaluative questionnaires during workshops

As well as the questionnaires to the students on their learning experience, we’ll ask staff similar questions, the project team will use these to inform their work. The questions will vary according to the focus taken by the students at each workshop, and the issues they raise as significant.
Collaboration
An important aspect of the project is the level of collaboration involved. The main collaboration is between the Koori Centre and Academic teaching staff at Sydney University and Computer Science and Engineering Staff at UNSW who specialise in open source web services for learning. We will also collaborate later in the project with other university projects for dissemination of Indigenous knowledge within their tertiary education programs. Furthermore, the project is collaboration between community and University staff, enabling the input from Indigenous people in the community into University teaching, where the silence on Indigenous knowledge and learning is

Conclusion
Whilst this is a new venture in translating a cultural awareness presentation into an interactive on-line process, it is hoped to be able to convey a sense of engagement and understanding of Aboriginal culture; and on-going relevance of contact to all Australians, whilst providing a voice for Indigenous Australians through an interactive web service. We believe it is important to include Aboriginal Cultural Knowledge within the university sector in a manner that respects the Aboriginal students at university as experts, and that this should be done in a way that allows all students to benefit from this Knowledge. For too long the majority of Australians have been ignorant of their national heritage in this area. Yet this knowledge and its teaching support’s the development of respectful relationships with other people, animals and the land.

References
ALTC Australian Learning and Teaching Directorate Retrieved from: http://www.altc.edu.au


In 2007, after consultation with Aboriginal Education Officers and other Indigenous educators the idea of placing 4th Year Primary Education students who chose Koori Kids in the Classroom as their elective into schools with Indigenous enrolments for their Professional Experience was developed.

Using extensive networks throughout metropolitan and western Sydney the class of 2008 were the first cohort to be placed. Ms Rachel Jackson was one of those students. Rachel was placed at Matraville Soldier Settlement Public School and she is here today to talk about her experiences and subsequent permanent employment at the school.

Ms Jaimie Lord is currently enrolled in Koori Kids in the Classroom (2012) and is doing her professional experience and internship at Matraville Soldier Settlement. Rachel is her supervising teacher.

The idea of placing students who are interested in Indigenous students and Indigenous education into schools with Indigenous students seems so sensible I’m amazed it hadn’t been done previously. Each year there have been fantastic success stories of our students being offered positions at their practicum schools for casual and long term blocks.

We are committed to linking theory to practice. What we study in Koori Kids in the Classroom is not just theory in isolation but is an opportunity to put learning into practice in our classrooms.
PRESENTATION 4

Processes Involved in Incorporating Indigenous Education into Teaching & Learning
Ms. Vanessa Lee

Processes involved in incorporating Indigenous education into Teaching & Learning

A National example complimentary of the Public Health Indigenous Leaders in Education Network (PHILENNetwork)

A Faculty example

Review of National MPH Programs for Indigenous Core Competencies

Review of National MPH Programs for Indigenous Core Competencies

National Indigenous Public Health Curriculum Audit
National Indigenous Public Health Curriculum Workshops
Feasibility Study for a Nationally Accessible Master of Public Health Program Specialising in Indigenous Health
Foundational Competencies for MPH Graduates in Australia
National Review of Core Indigenous Public Health Competencies Integration into MPH Curricula
Review of MPH Indigenous Core Competencies

Outcome:
- Integration vrs centre specific
- Best practice of ‘cultural safety’

Faculty of Health Sciences:
- 2006 Aboriginal & Torres Strait Islander content was not evident in professional preparation UG and GEM degrees.
- 2010 Development of a cultural inclusion wg
  Development of an Indigenous Integrated curriculum wg
  Employment of two identified Indigenous academic qualified
  positions at Lecturer B and Senior Lecturer level
- 2011 University level employ DVC ISS
- 2012 University launch of Indigenous Integrated Strategy
- 2012 Development of an FHS Indigenous and Torres Strait Islander Strategic Plan
- 2013 Indigenous content will be mapped, visible and subject to quality control
  in all UG and GEMS curricula.

A vision statement from FHS:

All FHS graduates and staff have positive appreciation of Aboriginal and Torres Strait Islander culture and heritage and excellent capacity to contribute to optimising Aboriginal and Torres Strait Islander health.

Achievement of our vision in this context required framing of our curricula to clearly articulate how our graduates can meet these changing needs.
Faculty of Health Sciences Strategic Plan goals for Aboriginal and Torres Strait Islander Integration:

Goal 2:

Ensure high quality research enriched learning and teaching programs which offer students the opportunity to pursue a career in an allied health profession, in a corporate role in health, or as academics and/or health sciences researchers.

c) Embed learning and teaching in Indigenous health and contexts in all undergraduate and Graduate Entry Masters courses.

Goal 3:

Increase participation of students from culturally and socially diverse backgrounds including Indigenous students to build a health workforce appropriate for Australia’s social and cultural diversity.

a) Increase the proportion of students from culturally and socially diverse backgrounds and provide appropriate support to these students in all undergraduate courses. [WP11]

b) Increase the proportion of students from culturally and socially diverse backgrounds in postgraduate professional preparation programs including a pathway from the Bachelor of Health Sciences. [WP11]

c) Increase the proportion of students from Indigenous backgrounds in the Bachelor of Health Sciences and professional preparation programs. [WP10]
Reviewing Units of Study:

How do you integrate Indigenous content and what is unique to your discipline?

Evidence of integration – Informal or Formal

In Summary:
- Involves both horizontal and vertical integration
- Evidence in Units of study and teaching
- Best practice cultural safety
- Strong foundation
- Integration not silo
- Open lines of communication

Next Steps