



**KINSHIP MODULE
TEACHING
AND LEARNING
FRAMEWORK**

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'Tree of Knowledge' Cover Drawing & Text: © Lynette Riley 2010.

The 'Tree of Knowledge' is relevant to Aboriginal Clan and Nation groups. It is representative of the trials and learning's we all go through in creating the human beings we become – the bumps and bruises of life; our strengths and weaknesses. The 'Tree of Knowledge' assists in forming not only our knowledge base, but also our moral and ethical codes; and our interactions with each other.

The 'Tree of Knowledge' feeds and in turn is fed by interactions with individuals and their Clan groups; hence whilst the 'Tree of Knowledge' is prominent in the etching, it is surrounded by individuals and Clans groups; hidden underneath these are Totemic connections. The Clan groups represented by Bush Foods and Possum symbols are connected to the 'Tree of Knowledge' by travelling tracks to represent the interactive nature of knowledge transmission.

Disclaimer:

Please be aware that the Kinship on-line module web-site may contain reference to Aboriginal and Torres Strait Island people who are deceased. Story providers have given permission to use their images and stories on the web-site.

SPECIAL MESSAGE

Please note that the Kinship On-line Module website and this Teaching & Learning Framework has been developed in response to a need for teaching tools which assist in embedding Aboriginal and Torres Strait Islander (Indigenous) cultural knowledge and to improve Cultural Competence. The Kinship Module is based on an interactive face-to-face presentation I developed in 1987 to help people understand traditional Aboriginal Kinship structures and the impact of the breakdown of these structures through colonisation practices. I am a Wiradjuri and Gamilaroi woman and in the initial years of creating this presentation, I sought advice from many Aboriginal people from traditional through to urban communities, to ensure correct structures and knowledge was being imparted. The presentation is not meant to be all inclusive or an in-depth study of those structures, but rather an overview. Specific and in-depth knowledge must be gained from traditional knowledge holders within various Aboriginal Nation and Clan groups.

In developing the material for the creation of the web-site and this Teaching & Learning Framework, I sought advice from my home community in Dubbo through direct Kinship family, Elders and other significant New South Wales (NSW) Aboriginal people. In addition, I sought input from Indigenous students in the Bachelor of Education (Secondary Aboriginal Studies) Block Mode program; their thoughts and support for the development of this Kinship module were invaluable. In particular I sought advice from Michael Genner (Curriculum Consultant, Sydney Region) and Sally Hogan (Principal, Newtown PS). It is because of these amazing people and their support that the Kinship on-line module has been framed and created.

The Kinship on-line module is available to be used as a teaching tool for all teachers at University, VET and schools, for all students and any other community who wish to extend their knowledge and understanding of Aboriginal people in Australia. It is meant to be a stand-alone teaching tool, so if any users are able to provide valuable feedback to improve this teaching tool, please complete the evaluation tool on the web-site.

It is relevant to mention that this specific Teaching & Learning Framework has been written specifically in the context of University teaching & learning, but can be adapted for school & VET teachers. For these teachers, whilst there is much written in an academic context of the project, which you may find interesting; you may also want to move straight to Section 4 – Pedagogical Framework or Section 6 Teaching Aims & Objectives, and you will find Section 9 – Resources & Links for Teaching, particularly useful.

I hope you find this resource helpful.

Best Regards,



Lynette Riley

CONTENTS PAGE

1. ACADEMIC CONTEXT	4
2. THE PROJECT INTENT	9
3. COMMUNITY ENGAGEMENT & RESEARCH ETHICS	11
4. PEDAGOGICAL FRAMEWORK	14
5. COMMUNITY NARRATIVES	19
6. TEACHING AIMS & OBJECTIVES	21
7. LEARNING OUTCOMES	23
8. TEACHING PROCESS & DELIVERY	28
9. RESOURCES & LINKS FOR TEACHING	34
10. PROJECT PUBLICATIONS	37
11. PROJECT TEAMS	42
12. REFERENCES	47

LIST OF DIAGRAMS & TABLES

Diagram 1: Embedding Aboriginal Cultural Knowledge into Curriculum Content	6
Diagram 2: Aboriginal Community Engagement Model	12
Diagram 3: On-line Kinship Project - Pedagogy as a Cultural Praxis	16
Diagram 4: Kinship Module - Sector Themes, Learning Outcomes & Impact for Disciplines	29
Table 1: Kinship Module – Sector Themes, Learning Outcomes and Impact for Disciplines	24
Table 2: Kinship Module Sector Themes – Questions & Narrative Themes	30

1. ACADEMIC CONTEXT

1.1 Cultural Competence in University Programs

Cultural Competence was initially developed in response to the 'gaps' in health care between culturally diverse groups and the evidence of socio-cultural barriers in delivery of health services. As such Cultural Competence was aimed at the creation of new interventions to understand firstly, the impact and importance of social and cultural influences on a patient's beliefs and behaviours. Secondly, it was to ensure the provision of effective services for organisations both structurally and in their daily face-to-face operations. Cultural Competence was thus framed at three levels:

- *Organisational* - the leadership and workforce of a service delivery system is diverse and representative of its patient population, e.g., leadership and workforce diversity initiatives.
- *Structural* - the structural processes of care within a service delivery system guarantee full access to quality service for all of its clients, e.g., interpreter services, culturally and linguistically appropriate resources and service materials.
- *Clinical* - to enhance provider knowledge of the relationship between socio-cultural factors and health beliefs and behaviours and to equip providers with the tools and skills to manage these factors appropriately with quality health care delivery as the gold standard, e.g., cross-cultural training. (Betancourt, Green, Carrillo, & Ananeh-Firempong, 2003, pp. 297-298)

Universities Australia (2011) in collaboration with the Indigenous Higher Education Advisory Council (IHEAC) provided the Australian higher education sector with a best practice framework outlining theoretical and practical tools to embed Cultural Competence at institutional levels. The objective is to provide encouraging and supportive environments for Indigenous students and staff, as well as to embed for non-Indigenous graduates the knowledge and skills necessary for them to provide genuinely competent services to the Australian Indigenous communities (p. 6). In the Australian higher education context, it is considered that a culturally competent university would embrace the following values throughout their organisational fabric and extend Cultural Competence to every staff member and student; their definition of cultural competency is:

Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples. (Universities Australia, 2011, p. 6)

Whilst Universities have been shaping generations of professionals, it is these same professionals who have assisted in structuring relationships between Aboriginal and Torres Strait Islander (Indigenous Australian) people, the broader society and advised colonial and contemporary governments on policy and practice in relation to Indigenous people. This has led to legitimising values and attitudes towards Indigenous people while providing a professional service to Indigenous people (Universities Australia, 2011, p. 18). As is summed up by Nichols (2008) there is a dire need to provide broad, inclusive and participatory education, which acknowledges Indigenous learning and empowers Indigenous communities. The implications otherwise is to support continued ignorance and arrogance from dominant cultures that lead to continued social alienation, poverty and divisiveness for Indigenous peoples. Improved knowledge and understanding for non-Indigenous people improves the social and socio-economic barriers faced by Indigenous people. As professionals develop an understanding of the cultural, social and political contexts of Indigenous peoples and their community's lives, these professions, can then assist in changing the shape of those contexts and become agents for change (Universities Australia, 2011, p. 19).

Further to this Universities Australia (2011) extols that Universities have a responsibility to ensure that the continuing generations of professionals have knowledge and understanding of Indigenous peoples' cultures and histories. This knowledge and understanding will assist them to develop skills, strategies and the ability to critically analyse their specific profession's history, assumptions and socio political contexts of the roles of their profession in shaping Indigenous peoples' lives. Thus allowing these professionals to become 'agents for change' and to work more effectively with Aboriginal and Torres Strait Islander clients, agencies and communities. IHEAC and Universities Australia, 2011 advocates that graduates with a better understanding and greater appreciation of the challenges facing Indigenous Australians are better able to contribute to overcoming and addressing racism; thus having the power to change the nature of Australian society and the quality of service provision for Indigenous Australians and the broader society. To ensure this occurs, systemic Cultural Competence training of university staff aligned with the inclusion of Indigenous content into all University

programs is essential not only for future professionals but also for the University sector to redefine itself as 'agents for social change' in contemporary Australia and as global leaders.

Many universities aim to improve the way in which Indigenous people are viewed whether it is through improved visibility, participation, awareness of Indigenous people, or curriculum in Indigenous education or studies (University of Sydney, 2012, p. 2). The focus is aimed at heightening Cultural Competence through governance, community and stakeholder engagement and research. It also focuses on creating improved standards particularly in teaching and learning, to recognise and encourage connections with cultural, historical, and symbolic representations to challenge assumed realities; and to provide an opportunity for Indigenous people to share, think, learn and contribute within the University. A key way in which Aboriginal and Torres Strait Islander engagement can be improved, is stated in the University's strategic plan is through the use of narratives:

We know that nations are defined by their shared stories; by the narrative its peoples take into their homes, work, social engagements, family functions, political debates, academic enquiry, education and public life. The stories we tell are the things that bring to life what it is to be uniquely Australian.

Interacting, reflecting and engaging with others about both shared and different experiences helps build a shared narrative and identity. Sharing works to define and reinforce our ideas of who we are and how we relate to each other and provides better knowledge about each other. Quality identity resources and the frequency of interaction between peoples of difference increase the potential contribution to the store of Australian human, social and identity capital. (The University of Sydney, 2011, p. 7).

Additionally, Cultural Competence provides an opportunity for many non-Indigenous people who are unaware of Indigenous narratives and cultural ways of being able to learn directly from Indigenous people themselves. This acquisition of awareness will provide real learning, knowledge and skills which will be useful in many fields of endeavour and disciplines across academic arenas and for engagement in public service. It will also assist in breaking down many stereotypes and will generate greater understandings for improved engagement and communications with Aboriginal and Torres Strait Islander peoples and their communities.

1.2 Academic Framework

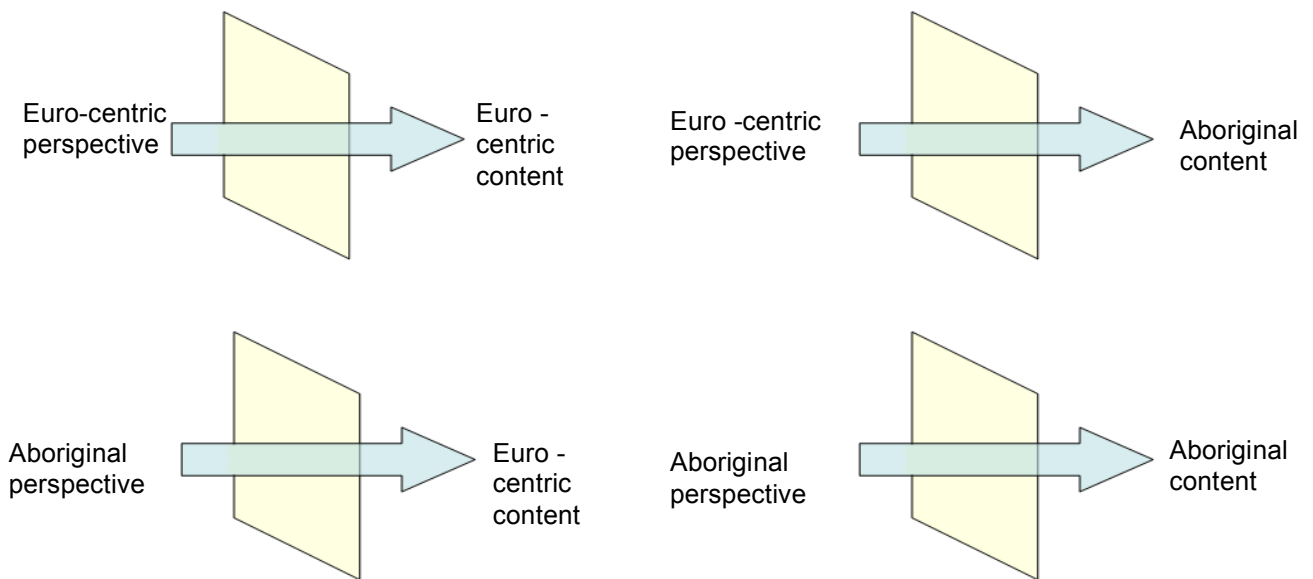
The NSW Department of Education and Communities (NSW DEC) have been establishing ways to incorporate Indigenous knowledges through the 'Quality Teaching Framework'. One project - designed through the Sydney Region's Aboriginal and Curriculum Consultant Teams, Bemel-Gardoo: Embedding Aboriginal cultural content in the science and technology syllabus – provides a model for embedding Aboriginal Cultural Knowledge in curriculum content (Riley & Genner, 2011). The questions asked in this project included:

- i. How do you embed Aboriginal Australian cross-curriculum content into units of work?
- ii. How can you best engage school systems and Aboriginal community in the process?
- iii. How can you facilitate team-teaching relationships, which strengthen Aboriginal cultural knowledge content? (p. 119)

These questions are easily translated for the Higher Education sector; particularly as key areas of concern in using the 'Quality Teaching Framework' in Indigenous education is in the 'Significance Dimension' which included the elements of: Cultural Knowledge, Knowledge Integration, Inclusivity, Connectedness and Narrative. The issue being how to assist educators to create processes and links to ensure these elements are incorporated, while maintaining a clear focus on key concepts central to the element of Deep Knowledge in the Intellectual Quality Dimension. The challenge revolved around the tacit acceptance of Eurocentric content of curriculum and understandings of 'perspectives' as being bolted-on rather than built-in. The objective of the Bemel-Gardoo Project was to support staff to look at curriculum content from Aboriginal rather than Eurocentric perspectives and to *recognise* the value of Aboriginal Cultural Knowledge to the curriculum.

The aim therefore is to change the focus of educators in their perceptions of what and whose content they were actually teaching. That is, get students to critically reflect on their own processes by using four scenarios set out in Diagram 1: Embedding Aboriginal Cultural Knowledge into Curriculum Content (Genner, 2012) to encourage educators to examine: (S1) Eurocentric perspectives on Eurocentric content; (S2) Eurocentric perspectives on Aboriginal content; (S3) Aboriginal perspectives on Eurocentric content; and (S4) Aboriginal perspectives on Aboriginal content.

Diagram 1: Embedding Aboriginal Cultural Knowledge into Curriculum Content



Embedding Aboriginal Cultural Knowledge (Genner, 2012)

1.3 Overview of the On-line Kinship Project

The On-line Kinship Project (project) has been undertaken through an Office for Learning and Teaching (OLT) grant to develop Indigenous on-line cultural teaching.

The project has been developed in line with the government objectives of ‘promoting and supporting strategic change in higher education institutions for the enhancement of learning and teaching’. This project supports strategic change through developing a framework for cultural awareness training with high community involvement; and providing e-learning tools to incorporate and embed the on-line Kinship presentation in mainstream courses on-line. The aim is to provide the broader student body, many of who will work with Indigenous Australians, employees or clients during their professional life, with an understanding of and respect for Indigenous knowledge and worldviews and prepare them to live harmoniously in a land owned and occupied by Indigenous people.

The Project provides a pilot on-line cross-cultural education module based on an existing face-to-face interactive role-play presentation introducing Aboriginal Kinship, roles and reciprocal responsibilities, developed by Lynette Riley in 1987. Hence this project has developed an on-line version of Riley’s interactive role-play presentation introducing Aboriginal Kinship, roles and reciprocal responsibilities, and will in addition use Indigenous people’s narratives for greater and deeper learning to occur. The role-play presentation teaches about traditional Aboriginal Kinship and explores relationships through Moiety, Totems, Skin Names, 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 priorities may lead to miscommunication and conflict.

The project has been designed to provide:

- Cultural diversity in our student perceptions through exposure to alternative experiences.
- Long-term change through professional development in all courses.
- By involving staff across university faculties, we aim to encourage teaching academic staff to use this workshop to educate non-Indigenous students about different ways of knowing, and different knowledge systems.
- Collaboration across different faculties at Sydney University with the former Koori Centre and community groups to develop curriculum goals on Indigenous knowledge sharing, and with staff involved in similar projects across Australia.

By providing such material as an on-line course we are considering:

- i. The importance of Indigenous people's stories to explain the significance of cultural differences and thus validate the knowledge of Indigenous people.
- ii. The value of a repository of resources for Indigenous students to share with non- Indigenous peers on different approaches to culture within the community, and the need for a regular update of the repository.
- iii. The need for culturally relevant on-line resources to involve Indigenous people in on-line knowledge sharing with the mainstream society.

To complement the on-line Kinship presentation, a second part of the on-line system involves the recording of New South Wales Aboriginal people's narratives which provided an opportunity for them to voice their issues, concerns and the impact of cross-cultural miscommunications, misunderstanding and the effect this has on their lives; thus providing students and professionals with vital first-hand information on which to develop sound practice with Indigenous people.

These community narratives provide additional and more in-depth information on cultural identity, the impacts of cross-cultural differences, and issues of importance for Indigenous people when working with a number of service areas, such as education, social work, social welfare, law and health.

The Kinship module website will be of interest to:

- Educators
- Legal practitioners in Criminal Law, Family Law, and Care and Protection
- Government personnel who interact with Indigenous Australians (especially DOCS, Juvenile Justice and Corrective Services)
- Organisations who work with or for Indigenous people
- The Magistracy and Judiciary
- Police
- Students
- Anyone who wants to know more about Indigenous Australians

1.4 Overview of Aboriginal Kinship and the Kinship Presentation

Aboriginal people lived across Australia, traded and were affiliated with one another through very strict Laws of relationship and obligations.

Aboriginal Australians were multi-cultural and multi-lingual long before the "white man" came to Australia. There were over 500 different Nations across Australia with different languages, social structures and modes of behaviour, but with many common denominators. Specifically Kinship and religious ties were central to social structures. By undertaking this module students gain insight into how these social structure were interrupted with the onset of colonisation, and created conflict for Aboriginal people, such as the particular problems Indigenous people face when interacting with the: colonial and current Australian legal system; conflict over land; and disruption to religious ceremony and marriages.

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 continued 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.

Hence, this presentation assists understandings not only of traditional Kinship but with contemporary Aboriginal relationships and their importance in today's social structures. Although we acknowledge that Kinship systems throughout Australia are extremely varied, and it is not possible to examine the differences between them in such a short time; by undertaking this module, participants will gain a new and deeper understanding of how Aboriginal Kinship systems operate.

Duration: The website provides a condensed version of the face-to-face presentation, with each sector theme able to be watched individually. Key issues and elements from the videoed presentation are highlighted and recorded narratives from other NSW Aboriginal people are available to expand on issues raised. Additionally there are a series of questions and related resources to assist people who wish to learn more about Aboriginal Kinship, cultural conflict and cultural competency.

Face to Face Presentation: The original presentation is approximately one and a half hours to two hours in length. If organisations wish to run the full presentation they can contact Lynette Riley to organise a presentation with her.

2. THE PROJECT INTENT

2.1 The Project Intent

In commencing this project we needed to explore three key questions:

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

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 the research of cultural and social systems, both within its established location and of other nations. We should also identify where the active presence of Indigenous knowledges and their epistemologies reside. If we do not see a wide reflection of the diverse cultural foundations in university teaching and learning, then one could contend that the educational and research transmissions are mono-cultural and therefore not culturally competent.

The Australian Higher Education Support Act (AHESA) (Australian Government, 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 AHESA (Australian Government, 2003) further states that the current legislative basis for Australian Government funding of higher education, are to:

- A. support a higher education system that:
 - i. is characterised by quality, diversity and equity of access;
 - ii. is appropriate to meet Australia's social and economic needs for a highly educated and skilled population; and
- B. 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;
 - ii. the creation and advancement of knowledge;
 - 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. 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. 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. Indigenous Australian cultural competence and knowledge is relevant to the whole of university systems, not just the Indigenous students. The project described in this booklet was developed in line with the government objectives of the promotion of excellence in learning and teaching in Higher Education Programs, whereby the Office for Learning and Teaching aims to promote and support enhancement of learning and teaching in higher education institutions. In this project we have aimed to do this by developing a framework for Cultural Competence training with high NSW Aboriginal community involvement; and in the provision of an online tool we enable these Aboriginal people's stories to be linked to the face-to-face

presentation; and as such allow an opportunity for teachers and lecturers to embed Indigenous Australian cultural learning in mainstream courses of study.

This focus in higher education needs also to be viewed in conjunction with the 'The National Aboriginal and Torres Straits Islander Education Policy' (Australian Government, 2010), which has four major goals with 21 aims; hence it is imperative that knowledge of Indigenous communities and their cultures are embedded in university teachings. This project is 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, Baldry & Sherwood, 2008). This must also be incorporated into tertiary learning as Craven, Halse, Marsh, Mooney & Wilson-Miller, (2005a, p. 61) note:

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.

The project intent is to impart Indigenous cultural knowledge to the broader student body, many of who will work with Indigenous employees or clients during their professional life. The project was charged with developing an on-line version of an interactive face to face, role-play presentation, developed by Riley. This role-play presentation is used to teach about traditional Aboriginal Kinship and explore relationships through these 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 priorities amongst Indigenous and non-Indigenous people and officials often led to, and continue to lead to, miscommunication and conflict.

2.2 Teaching Framework

The pedagogical framework takes into account Indigenous epistemology both in methods and content, so that education will be a process that builds on Aboriginal and Torres Strait Islander cultures and identity (National Aboriginal Education Committee, 1985; Australian Government, 2010). In particular we worked with NSW Aboriginal people by 'traversing the cultural interface' (Nakata, 2002, p. 9) and whose stories reveal the consequences of interchanges with Western 'ways of knowing'.

2.3 Video Introduction as focus material

In the first stage of the project a video of a Kinship presentation provided the main focus for the story narratives, which are extended by Indigenous communities' experiences. The contributors have given their permission for their images and narratives to be used for teaching others and this has the benefit of validating their expert knowledge and identity (Willmot, 2010; Mooney & Craven, 2006).

2.4 Website Repository

The website repository contains a video of the Kinship workshop, divided into '8' sectors, students can view sector themes 1-8 (expanded in section 6 of this document), and view additional references and resources for each sector. This allows for website team to continually update the site with new resources. The final collection of the website repository will be: the Kinship presentation – which consists of short explanatory animations, extracts from a live Kinship presentation, and an interview with Riley to clarify particular points; 'vox pops' by participants from the face-to-face presentation; community narratives; and additional resources provide a repository of material. The Kinship Module Teaching & Learning Framework has been provided on the website to enable staff and students once logged-on to use the workshop in their lessons or units of study.

3. COMMUNITY ENGAGEMENT & RESEARCH ETHICS

3.1 Community Engagement

A primary process for provision of the project is through engagement with Indigenous educators, researchers, and local communities, to convey Indigenous knowledge to non-Indigenous students. Therefore, the validity of this project would be in question without the contributions of Indigenous people themselves through their 'translation' of their experiences into the new context (Ramsey & Walker, 2010). In particular, we set out to reverse the previous "systemic undervaluing of local knowledge and Aboriginal culture, a deeply ingrained unwillingness to 'see' more sophisticated Aboriginal knowledge and processes" (Yunkaporta, 2009, p. 105) to ensure that the participants voices were heard. Battiste (2002) argues that integrating the voices and experiences of Indigenous people into mainstream education creates a balanced centre from which to analyse European culture and learning.

Indigenous community engagement is a critical aspect of the on-line Kinship Project. What follows is a discussion of the role that Aboriginal Kinship connections and Country played in determining which community we engaged with; and how this added to the credibility and validity of the research. We then discuss the protocols, which need to be followed for the Indigenous researcher coming into an Off-Country community and any non-Indigenous researchers. We present a four stage Aboriginal community engagement model, outlined in Diagram 2: Aboriginal Community Engagement Model, which has been developed by Riley in 2012, for this Project and may assist other researchers engaging in research with Aboriginal peoples and communities.

In determining the location of which Aboriginal community should be approached to be invited into the project, the Team assessed:

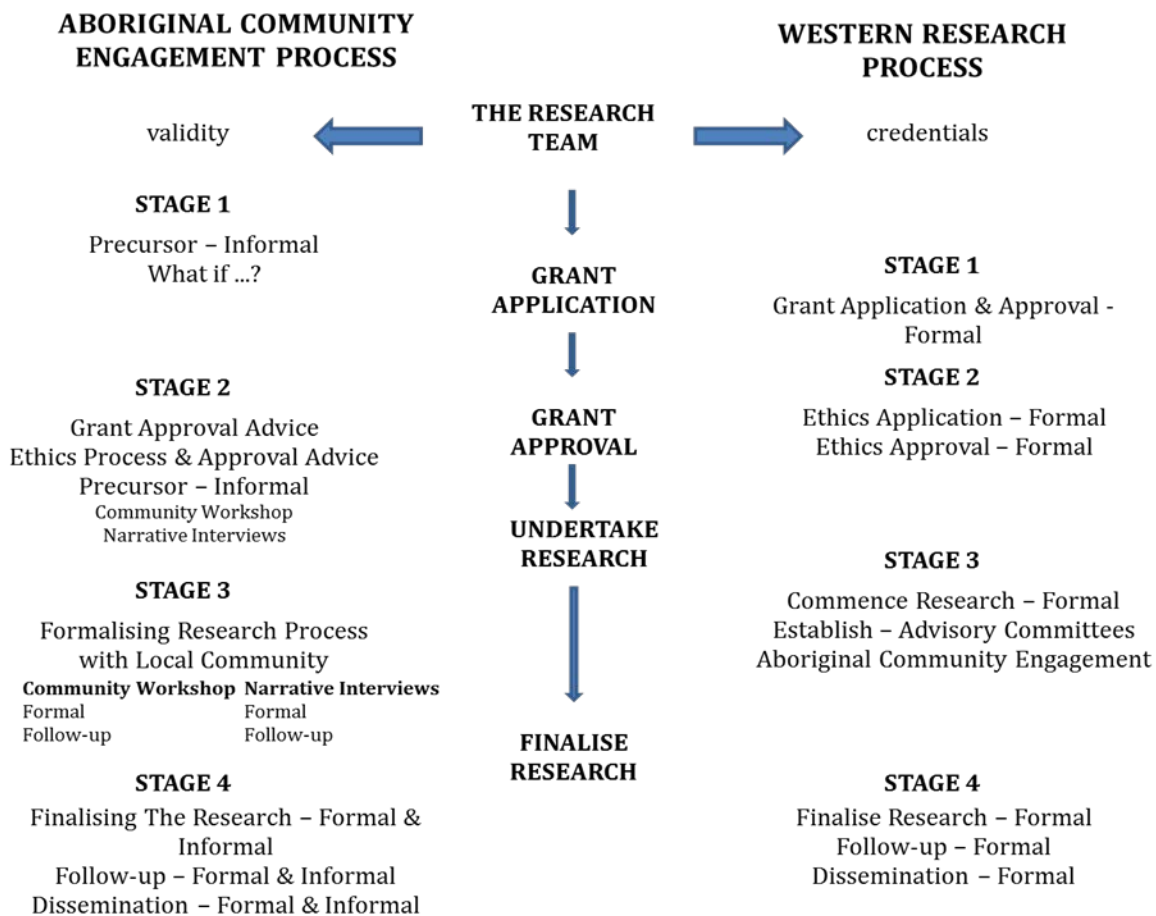
- Which Aboriginal communities did people in the team have a history with? and
- Which Aboriginal communities might view the associated research and engagement as positive for their community?

Dubbo was selected as the primary site for the project, due to the fact that a member of the project team has an extensive history, community connections and cultural validity in the Dubbo area:

1. Aboriginal Kinship connections.
2. Validity in the following areas relating to the research:
 - As an Aboriginal person;
 - Educational - credentials and work experience in the area;
 - Credibility - trust has been established through being known and work standards are valued; and
 - Research - known and recognised.

Riley, being an Aboriginal person from that Country with strong connections in Aboriginal education in NSW, and as author of the 'Kinship Presentation' made first contact. The contact was informal to discuss the proposed project within the Dubbo community. The first step in validating the Project was to discuss the Project concept; the second step was to talk about the academics in the team and why they were be involved in the project. These prior introductions were done so that when the local Aboriginal community physically meet the 'outsider' or 'Off-Country' people involved in the research, they wouldn't come as strangers, and the community would already know who they were. In doing this we allowed the local Aboriginal community time to develop a relationship. We created a history of these unknown people 'outsiders' for the local community. By following these steps we were also following long standing Aboriginal community protocols in introducing 'Off-Country' people into the community.

Only after these 'relationship connections' were undertaken did we followed up through more western conventional processes and protocols, such as: phone calls, emails and letters of introduction – as per the ethics approval process for the research; and then formal personal introductions by the 'known' person, to Aboriginal community members.

Diagram 2: Aboriginal Community Engagement Model

(Riley, et. al., 2013, p. 267)

Indigenous community engagement was an essential component of the project in the collection of community stories (narratives) to use in support of the Kinship presentation to explain and add value to the many concepts and examples of cultural interactions, differences and conflict conveyed through the interactive face-to-face Kinship presentation.

3.2 Ethics Process

In keeping with the process outlined in 3.1, the first step in considering the possibility of developing the face-to-face workshop into an on-line teaching tool was to consider which Indigenous stakeholders needed to be consulted. Riley informally spoke to:

- Aboriginal people working in the New South Wales Department of Education and Communities, including: Schools, Aboriginal Consultants & Liaison Officers, and the Regional Director from the Dubbo region.
- Aboriginal people working in the Western Institute of Technology – TAFE College, Aboriginal Development Manager, Aboriginal Liaison Officer, Regional Director.
- Members of the Dubbo Aboriginal community, including Language & Cultural Teacher, Elders Groups, Aboriginal organisations, such as pre-schools and staff in Lands Council, etc.
- Other members of the local Aboriginal community and wider region working in what is referred to as the Aboriginal Public Service Sector – who had attended the Kinship presentation in previous workshops in Dubbo and across the Western Region, which included Aboriginal people working in health, legal professions, and housing sectors.

State-wide Consultation – the project team sought and received ethics approval from the University of Sydney Human Research Ethics Committee. A meeting was held with the President of the NSW Aboriginal Education

Community Consultative Group Inc. (NSW AECG) to present the rationale for the project. We were then given a time-slot on the agenda at a State Meeting of the NSW AECG to gain advice from and support of the members. In seeking support and feedback Riley and Mooney (as Aboriginal team members) gave an overview of the proposed on-line Kinship project; the AECG members gave their unanimous support for the project.

The next phase involved the collection of NSW Aboriginal peoples' narratives. As noted in the above section, Dubbo was selected as the primary site for the project, due to the fact that one of the project team has an extensive history, community connections and cultural validity in the Dubbo area. As a precursor to conducting the presentation and interviews in Dubbo talks were held with community members about who should be interviewed and negotiated with Public Sector Managers to gain approval for the involvement of their Aboriginal staff as organisers and participants in the project. Once approval was granted for three Aboriginal staff to be formally engaged in the research as workshop organisers and interviewers and prior to conducting the workshop and collecting narratives, a research training session for organisers and interviewers was held. The training covered: what the research ethics process is; why the research is being run the way it is; importance of a wide group of participants and why; and their role in the process.

The project team then formalised plans for a workshop to be held with the community on the project: the venue; how the workshop would work; role of organisers and role of participants; the workshop program and timing; and who would present what sections of the program; as well as catering. Throughout this process we were mindful of building the local community's capacities in undertaking formal research and provided additional time for discussions so that the local community members felt comfortable in understanding research and ethics processes involved.

This process involved several phases including visits to the Dubbo community for the purpose of presenting the interactive face-to-face Kinship presentation to community members and the training of three community members to collect narratives from community members. The process was overseen by Riley, who ran an interactive face-to-face Kinship presentation for 30 Aboriginal people from the Dubbo community, as well as Aboriginal students from the TAFE College. She also trained three local community members during her visit. A question and answer interview approach was used to collect the narratives which were then recorded by three local community members. At a later date, Riley returned to Dubbo to participate in the collection of further narratives. In line with the University of Sydney ethics, full consent was sought from those who participated in having their narratives recorded and their photos taken for use in the project.

The interactive face-to-face Kinship presentation also needed to be filmed for adaptation and use on the project website. This involved 66 academic and support staff from the University of Sydney, who also consented to being filmed and their images used in the on-line site. Additional photos were gathered from another face-to-face presentation involving 40 participants; these photos were used to support the web-site appearance.

The final phase of the community engagement process involved taking the complete version of the on-line Kinship presentation back to the Dubbo community and the NSW AECG.

4. PEDAGOGICAL FRAMEWORK

4.1 Teaching

Aboriginal Kinship systems throughout Australia are extremely varied so it is not possible in the presentation to examine the differences between them all. People who participate in the presentation gain a new and deeper understanding of how Kinship systems operate. The introductory on-line presentation is designed to provide information to non-Indigenous students on how Aboriginal Kinship systems work, and how this affects reciprocal responsibilities and relationships within their cultures. Non-Indigenous students are then presented with situations experienced by NSW Aboriginal people after invasion, where Kinship systems were ignored and their culture devalued and/or denigrated. Students are then asked to consider the various effects of European culture and introduced Pidgin English language on Indigenous systems and culture.

Thus it is essential in understanding personal, social, cultural and interactive relationships between Indigenous peoples and also non-Indigenous peoples as a first priority in teaching Kinship and narratives is the process used by Aboriginal teachers within the context of sharing Indigenous knowledge. The Kinship presentation is based on this premise and is used as model to demonstrate Aboriginal knowledge transmission.

The process of constructing the material involved in developing a pedagogical framework for cultural education in an on-line environment concerns the use of multiplicities of knowledges and approaches. That is, first taking Indigenous cultural practice; second using the teaching of that practice within western institutions; in-order-to teach non-Indigenous people who intend to work in social systems how their actions impact on Indigenous people lives. The intention of the project therefore was to develop on-line teaching and learning tools to incorporate Aboriginal knowledge containing NSW Aboriginal community narratives into a module for cross-cultural competency, focusing on the different responsibilities in Aboriginal societies and the impact this has had on Aboriginal people.

Higher Education Landscape – While we recognise teaching and learning Indigenous Studies, including Indigenous knowledge systems and culture, have existed for some time within higher education institutions in Australia. The broader promotion of mainstream teaching and learning from an Indigenous standpoint in Australian higher education is a more recent phenomenon.

Historically – In the context of Indigenous education, the Federal Government and the Australian Higher Education institutions predominately focused on improving Aboriginal and Torres Strait Islander accessibility to tertiary education, and secondly on enhancing the prominence of Indigenous culture and knowledge and studies on campuses across Australia. Building Indigenous culture and knowledge and studies on campuses has been secondary due to inherent difficulties faced by non-Indigenous staff to affect this change, although this focus has been strengthened at the federal policy level in recent years This can in part be attributed to the work of the Aboriginal and Torres Strait Islander Higher Education Advisory Council (ATSIHEAC) which was established on the 17th December 2012 to provides advice to the Australian Government on enhancing outcomes for Aboriginal and Torres Strait Islander people in higher educational institutions and for research with Indigenous peoples, (<https://education.gov.au/aboriginal-and-torres-strait-islander-higher-education-advisory-council-assessed-june-2014>). They recommended institutions should enhance the prominence and status of Indigenous culture, knowledge and studies on their campuses (also see Universities Australia, 2011). It is generally considered that by enhancing the prominence and status of Indigenous culture, knowledge and studies on campuses around Australia would promote Reconciliation by providing non-Indigenous students with an understanding of and respect for Indigenous knowledge and worldviews; and prepare them to live harmoniously in a land shared with Indigenous peoples.

Hence, one of the key project objectives was to develop a pedagogical framework that takes into account Indigenous epistemology both in methods and content. We did this so that the learning process builds on Indigenous cultures and identity a concept which has been pivotal in Indigenous education since the 1980's but not always implemented (National Aboriginal Education Committee (NAEC), 1985) in the Australian educational landscape.

4.2 Multi-disciplinary Approach

In developing the pedagogical framework, the project team also needed to be mindful that the on-line Kinship presentation would be used as a teaching and learning resource across a range of disciplines such as: law, sociology, social work, health and education. Therefore, in its design we needed to be conscious of the multidisciplinary contexts in which it would be used. This was specifically achieved via the design of the

questions that would be used by interviewees to collect community narratives about experiences in relation to policy and social service delivery in relation to say the education system, the legal system and other social service areas. Hence, we allocated stories to three aspects of Kinship: to talk about their own Kinship relationships; the effect of colonisation after invasion and in a particular cultural conflict; and the ongoing effect on people living under various professional systems, such as, under legal systems or education systems. By being cognisant of these multidisciplinary contexts, the on-line Kinship presentation was designed to be included as a module situated within any unit of study on Indigenous Australian issues.

4.3 Cross-Cultural Education & Cultural Competence

The pedagogical purpose of the on-line Kinship presentation is to provide non-Indigenous teachers and students with a knowledge and understanding of Aboriginal Kinship, which includes raising their awareness of Aboriginal protocols and culture. This is aimed at enhancing their capacity to work with Aboriginal and Torres Strait Islander people in different contexts and thus raise their Cultural Competency.

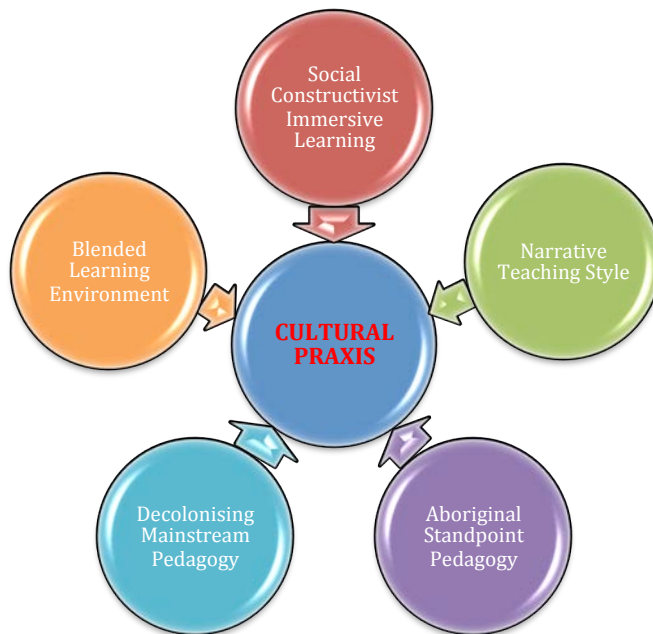
4.4 Cultural Praxis

The On-line Kinship Project adopts what Blodgett, Schinke, Smith, Peltier and Pheasant (2011) refer to as a 'cultural praxis' approach. Blodgett, et al, define 'a praxis' as an approach 'aimed at mobilising transformation through the balancing of research, theory and practice' (Blodgett, et. al., 2011, p. 523). Essentially, 'a praxis' is about the reciprocal relationships between academic and applied work enhanced 'by a commitment toward creating positive social change' (Blodgett, et. al., 2011, p. 523). Blodgett, et. al. use the term 'cultural praxis' to explain their adopted research approach, which 'engaged Indigenous community members as the experts of their own realities and enabled them to voice personal experiences regarding community-based research and then transform those experiences into empowering applied practices at the local level'. For Blodgett, et. al., the 'emphasis is on bringing forth the voices of Indigenous people, in an attempt to better understand their experiences and to identify a strategy for social change that are developed for and by group members' (Blodgett, et. al., 2011, p. 5230). The central tenet of 'cultural praxis' is thus 'giving voice' through culturally sensitive practice (Blodgett, et. al., 2011). In the case of Blodgett, et. al., this 'cultural praxis' underpinned their research approach and influenced their choice in complementary Indigenous and critical research methodologies.

By employing Blodgett, et. al. (2011) 'cultural praxis' in the design and delivery of this Project we not only utilised complementary Indigenous, social constructionist and critical methodologies, but also embrace a more inclusive way of engaging Indigenous people in the research and development of the on-line Kinship presentation as a teaching resource (see Section 3). However, while Blodgett, et. al. (2011) incorporate the 'cultural praxis' into their research methodology and practice, we extend the cultural praxis to the pedagogical practices underpinning this teaching and learning resource. For example, constructionist (a narrative teaching style and a social constructionist immersive learning approach), critical (decolonising methodologies) and Aboriginal Standpoint Pedagogy inform the adopted methodologies and pedagogical approach underpinning this project. Our rationale for adopting a 'cultural praxis' in our pedagogical approach is that these complementary pedagogical approaches respect and are in keeping with Indigenous pedagogical and knowledge sharing approaches as well as supporting Indigenous engagement and bringing forth the voices of Indigenous people.

In the sections that follow, we describe the five complementary pedagogical approaches to teaching and learning that informed the development of the on-line presentation. Our overarching objective is aimed at creating an experience rich, interactive, problem-oriented, scenario-based learning environment that privileges voices. These principles underpin the designing of a program that embeds Indigenous knowledge in mainstream humanities and social science units of study/subjects, including sociology, law and education units of study, at the University of Sydney through web services.

As set out in **Diagram 3: On-line Kinship Project: Pedagogy as a Cultural Praxis** (below), a Cultural Praxis which incorporates five pedagogical approaches has informed the teaching and learning framework underpinning this project. The five pedagogical approaches include: a Social Constructivist Immersive Learning Approach; a Narrative Teaching Style; Aboriginal Standpoint Pedagogy; Decolonising Mainstream Pedagogy; and, a Blended Learning Environment.

Diagram 3: On-line Kinship Project - Pedagogy as a Cultural Praxis

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The integration of a 'Cultural Praxis' into teaching and learning practices involves engaging a reflective approach to teaching that equates a reflective disposition with effective teaching based on the notion that in thinking about teaching and working on improving teaching practices we not only become more skillful in our practice but our students benefit from our reflective professionalism (Giovannelli, 2003, p. 293).

a. Social Constructivist Immersive Learning

A social constructivist approach to teaching and learning, advocates that students learn through active formation of their own knowledge, rather than by memorising or absorbing ideas from presentations by a single teacher (Vygotsky, 1978). The project adopts a social constructivist immersive learning approach for a number of reasons, including the fact that it is student-centered. That is, the emphasis is on 'the active role played by the learner as he or she acquires new concepts and procedures' (Lester, Stone & Stelling, 1999, p. 2).

We do not use an on-line environment with the objective of simply making learning fun, but as an active constructivist experiential medium for teaching about Aboriginal knowledge and culture in a non-confronting manner. Allowing students to hear Aboriginal voices and challenge 'old' understandings gained from cultural bias, cultural miscommunication and cultural misunderstandings. We have also chosen to use an immersive learning environment where the focus is on relationships and interaction as a fundamental aspect of Aboriginal culture, and where a narrative teaching style is used.

b. Narrative Teaching Style

The narrative teaching style complements a social constructivist approach.

Within higher education more generally narrative teaching styles have emerged from questioning for example, whether conventional pedagogies prepare students for real life situations. In this context, narrative pedagogy is a phenomenological pedagogy that focuses on the lived experience. Narrative pedagogy in the higher education context emerges from listening to shared stories, the sharing of knowledge and lived experiences (Diekelmann & Diekelmann, 2009, p. xii). As Diekelmann and Diekelmann (2009) note, a narrative pedagogy allows '...for a richer array of listening (interpreting) than that allowed by the usual application and presentation of disciplinary epistemologies' (p. xv). The focus of narrative teaching style is on relationships and interaction.

In principle a narrative teaching style is complementary to Aboriginal story telling. That is, it is a teaching medium conducive to Aboriginal story telling. The use of narrative content forms has proven to be an effective way to

teach non-Indigenous students (Egan, 1998; Blakesley, 2010; & Andrews, Hull, De Meester, 2010) and respect traditional Aboriginal storytelling methods (Bradley, 2010). This also provides the opportunity to use narratives from Aboriginal community members to convey a variety of perspectives on Aboriginal knowledge to non-Indigenous students. Adopting a narrative teaching style serves the objective of bringing Aboriginal knowledges and voices into mainstream teaching. To achieve such ends, the project aim is to respectfully and productively embed Aboriginal knowledges and cultural practices into university teaching.

c. Aboriginal Standpoint Pedagogy

In respectfully and productively embedding Aboriginal knowledges and voices into the mainstream teaching of humanities and social science related subjects, such as: sociology, law, education and social work, the pedagogical framework takes into account Aboriginal epistemology both in methods and content, so that learning will be a process that builds on Indigenous cultures and identity (NAEC, 1985).

By adopting an Aboriginal Standpoint pedagogy (Yunkaporta, 2009), this Project will enable Aboriginal and non-Indigenous educators to teach in a way that respects and allows Aboriginal voices to be highlighted in lectures and tutorials (Healy-Ingram, 2011, p. 70). The inclusion of Aboriginal peoples' first-hand accounts of Aboriginal knowledges in mainstream curricula will also reinforce the decentring of the Non-Indigenous academic as an expert on Aboriginal identity. This will allow educators to provide Non-Aboriginal students with a richer and deeper understanding of the issues that are presented to them in studying Aboriginal content.

d. Decolonising Mainstream Pedagogy

As such, the project has the dual purpose of using the narratives collected from Aboriginal people to embed in the on-line project, yielding mutual benefit to both decolonising mainstream curriculum and being a site of empowerment in which Aboriginal people "are able to voice their thoughts and experiences in meaningful ways and participate in the process of knowledge production so that social transformations may be achieved" (Blodgett, Schinke, Smith, Peltier & Pheasant, 2011, p. 523).

Hence the dual purpose of sharing Indigenous knowledge and decolonising mainstream curriculum and embedding Indigenous knowledge and perspectives in the curriculum of mainstream disciplines, contributing to the broader project of decolonizing Indigenous knowledge and learning in western higher education institutions. As McLaughlin and Whatman (2007, p. 2) note, 'highly provocative debates and insights concerning decolonising Indigenous knowledge and learning in western institutions of higher education emerged in the last half of the century championed by Indigenous scholars and intellectuals'.

This is particularly pertinent to disciplines such as: health, sociology, law, and education. If we in our disciplines teach Indigenous content without extensive knowledge of Indigenous cultures, histories and contemporary realities, we risk not only reducing Indigenous peoples' experiences such as inequality between Indigenous and non-Indigenous people to an equity/social justice issue; but also performing a colonial act of appropriation and/or embodying the very white habitus that many of us are attempting to critique. It is a complexity which requires deep thought and planning. It is invaluable for those among us with extensive knowledge of Indigenous cultures, histories and contemporary realities, both generally and discipline specific; who take the position of non-expert and recognise the important ethical sensitivities and limitation to be drawn in relation to teaching non-Indigenous students about Indigenous knowledge, Kinship and culture; who are searching for ways to ensure that we embed Aboriginal peoples' perspectives in the Indigenous content of our units of study or subjects.

This project will therefore enable non-Indigenous academics to go beyond simply foregoing our 'pretence to be an "academic expert"' and to teach in a way that respects and allows Aboriginal voices to be highlighted in our lectures and our tutorials (Healy-Ingram, 2011, p. 70), as well as providing non-Indigenous students with a richer and deeper understanding of the issues that are presented to them in studying Indigenous content in mainstream units of study such as sociology, law and education. It will help to ensure that non-Indigenous academics teaching Indigenous content minimise the risk of undervaluing local knowledge and Indigenous culture. The inclusion of Indigenous people's first-hand accounts of Indigenous knowledges in mainstream curriculum will also reinforce the decentring of the white non-Indigenous academic as an expert on Indigenous identity via the incorporation of Aboriginal Standpoint Pedagogy into our teaching, to support and demonstrate valuing of Aboriginal knowledge (Yunkaporta, 2009). 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 on-line teaching approach that uses storytelling.

e. Blended Learning Environment

The interactive face-to-face Kinship presentation has been dependent on the author of the program; yet the knowledge contained in the presentation is a useful cultural education program. The problem this presents is that the face-to-face Kinship presentation is dependent on one person, thus limiting opportunities for participation to the availability and time of the presenter. To create a process to allow greater distribution of the program for student/participant cultural competency growth it was determined to offer Kinship presentation as an on-line experience. We use digital technologies to achieve all of the above. Digital technologies and on-line learning scenarios are increasingly being used to provide an experience that is rich, interactive, problem-oriented, scenario-based learning environments. Furthermore, integrating digital technologies allows for the integration of a blended learning approach to be incorporated into mainstream teaching practices.

Additionally digital technologies are being used increasingly to create blended learning environments in higher education teaching contexts; and the benefits of adopting a blended learning approach within higher education more generally are widely recognised. Studies have found, for example, that a blended learning approach can improve student retention (Frank, Kurtz & Levin, 2002; Hughes, 2007). A blended learning approach also has the potential to 'enhance the effectiveness and efficiency of meaningful learning experiences' (Garrison & Kanuka, 2004, p. 95).

See section 8 for suggestions of how the website can be blended with face-to-face learning.

f. The Cultural Praxis

So, how do these five theoretical/pedagogical approaches to teaching and learning work together to form a 'Cultural Praxis'?

Adopting these five pedagogical approaches enables us to design an innovative teaching resource that privileges Indigenous knowledge systems, culture and voices. For example, using Aboriginal Standpoint pedagogy, connectedness is created through an on-line Kinship presentation and NSW Aboriginal narratives, deepening knowledge of core aspects of Aboriginal Kinship systems, replicating the components of Moiety, Totem, Skin Names, language and traditional affiliations, and individual identity. This approach is thus designed to decolonise mainstream pedagogy in a way that creates a deeper learning environment for both teacher as practitioner and their students as learners. For example, having completed the Kinship presentation, the student will have gained an appreciation and understanding of how Aboriginal authority structures and processes differ to those of western authority and are structured by complex Kinship and Community Protocols. This is achieved by adopting strategies that promote student-centered learning and encourage students to engage in reflective learning practices by fostering active learning and using a blended-learning approach as an alternative to simply lectures and tutorials.

Importantly too, having listened to Indigenous peoples' narratives in which Aboriginal people voice their issues, concerns and impact of cross-cultural miscommunications, misunderstanding and the affect on their lives, the student will have learnt that Indigenous communities are not homogenous and nor are authority structures and processes in Indigenous communities homogenous. The student should also now appreciate that an Indigenous community is likely to be made up of traditional owners of the country and Indigenous people from other areas whose families may have been placed on the local Mission or Reserve many generations ago or they may have moved to the community as part of a more recent government relocation program. Furthermore people may have moved of their own accord as pro-active agents seeking employment or education opportunities. So, within the Indigenous Australian community in any area there are likely to be local family groups and groups who originate from other Nation and/or Clan groups. The student will gain an understanding of the long-term historical effects of past practices of colonisation, including how government laws and policies operate as instruments of colonisation. Thus, the student will learn through listening to a variety of Aboriginal peoples' narratives that "Aboriginal people are more than just a disadvantaged group but occupy a particular and unique position in the nation having been historically displaced in the process of colonisation" (Martin, 2005, p. 117).

5. COMMUNITY NARRATIVES

A key component to the On-line Kinship Project is the collection of New South Wales Aboriginal community narratives. This has been done to provide a direct link to Indigenous Australian stories and voices particularly in relation to understanding the impact of cultural conflict and cultural understandings held by Indigenous people.

In creating the teaching and learning framework – in the context of this specific Project, which involved Aboriginal cultural transmission, it was clear that the Aboriginal community narratives provided additional sources of information in line with three standpoints:

i. Aboriginal Perspectives:

The need to:

- Get Aboriginal knowledge out to the wider community.
- Get Aboriginal standpoint into mainstream education.
- Explain the complexity of Aboriginal peoples situations culturally, historically and socially and through different cultural perspectives pass on the depth of knowledge needed to understand what Aboriginal people do and why.

ii. Educator Perspectives:

- Convey experiences of different cultural groups to students.
- Relate cultural, historical and social experiences for students learning in their professional context.
- Assess learning achieved in an open domain.

iii. Student Perspectives:

- Gain an understanding of Aboriginal Spirituality & Religion transmitted through Kinship.
- Meanings of greeting and ceremonies, 'Welcome to Country' and 'Acknowledgement of Country'.
- Incorporate different perspectives – age, gender, Nations and Clans.
- Protocols for working with Aboriginal people and protocols between Nations.
- Share personal histories of Aboriginal people.
- Avoid issues that may cause misunderstanding.
- The connection between Kinship, Land and People.
- How Aboriginal people identify themselves and each other.
- Traditional trading with those outside Australia.
- Provide resources with links to further information with a variety of learning resources.
- Provide practical learning.
- Language information.
- Changes for Aboriginal people, due to: contact, stereotypes, self images/identity.
- Appreciate and understand cultural differences between Aboriginal people and Non-Aboriginal people and between Nations.
- Explain relationships – traditional, contemporary, Stolen Generations.
- Support students at all levels of educational understandings in their Cultural Competence journey.

Working alongside Aboriginal Cultural Knowledge Holders (ACKH) can assist educators in the process and ensure Aboriginal perspectives on Aboriginal content are central.

Nakata (2007) notes that there are often innate problems when:

Indigenous knowledge systems and Western scientific ones are considered so disparate as to be "incommensurable" or "irreconcilable" on cosmology, epistemology and ontological grounds.Differences at this level mean that in the academic it is not possible to bring in Indigenous knowledge and plonk it in the curriculum unproblematically as if it is another data set for Western knowledge to discipline and test. Indigenous knowledge systems and Western knowledge systems work off different theories of knowledge that frame who can be a knower, what can be known, what constitutes knowledge, what constitutes truth, how truth is to be verified, how evidence becomes truth, how valid inferences are to be drawn, the role of belief in evidence, and related issues ... we cannot just "do" Indigenous knowledge in the curriculum. (p. 8)

As such it is critical that there be improved interface with Aboriginal Cultural Knowledge Holders and academia on the type, style and manner of representation to be presented. Nakata (2007), goes on to say that what has occurred in the academia is that through non-Indigenous discourse an approach has been developed of knowing “about” Aboriginal knowledge, cultures and issues; rather than incorporation of Indigenous voices and grounding of Indigenous knowledges, cultures and issues in their own disciplines. We are working towards research that has equality for Indigenous peoples, which is often a challenge to the Western classifications developed to suit Western hierarchies, linearity, abstraction and objectification of Indigenous knowledges, cultures and issues (Nakata, 2007, p. 9). (See also: Williamson & Dalal, 2007).

Arguably, this can be achieved via pedagogical teaching and curriculum content that: embeds cultural knowledge as provided by appropriate ‘Cultural Knowledge Holders’; recognises and understands the complexities within ‘Cultural Interface’ (Nakata, 2007) – the connection and differences between Indigenous and non-Indigenous worlds and knowledge economies; prioritises Indigenous voices and epistemologies (Minniecon, Franks & Heffernan, 2007) with recognition of the diversity of cultural knowledges; builds in Indigenous Intellectual and Cultural Knowledge Rights of the Cultural Knowledge Holders; and, increases critical reflection capabilities of academics in teaching programs.

A primary process for provision of these goals is through engagement with Indigenous educators, researchers, and local communities. The embedding of Indigenous understandings through their narratives will assist non-Indigenous academics teaching Indigenous content as part of mainstream curriculum, to incorporate both Aboriginal Standpoint Pedagogy (Nakata, 2007) and Aboriginal voices into their teaching (Phillips & Whatman, 2007).

6. TEACHING AIMS & OBJECTIVES

6.1 Overview of the On-line Kinship Project

As previously mentioned, the process of constructing the on-line material involved developing a teaching framework for cultural competence education at the university level. A project concern was the practical creation of multiple knowledges and approaches. The aim being to take Aboriginal knowledge and cultural practice and use the teaching within those practices, in western systems for non-Indigenous people who work in social systems that impact on Aboriginal and Torres Strait Islander people. The intention is whilst developing on-line learning tools, to also ensure it incorporated of Indigenous community, Elders, students and staff narratives for cross-cultural education.

The teaching framework takes into account knowledge both in methods and content, so that learning will be a process that builds on Indigenous cultures and identity (NAEC, 1985). To achieve this end, the project is a partnership between Aboriginal and non-Indigenous academics and an Aboriginal community in NSW to work together respectfully and productively to embed Indigenous knowledges and cultural practices into university teaching. This was achieved by conducting research with Aboriginal people with cultural sensitivity which allowed them to share their stories and cultural knowledge.

It also provides a place for educators, students, professionals and community support workers to access Indigenous knowledges relevant to different disciplines. The project has the dual purpose of using narratives collected from NSW Aboriginal people to embed mutual benefit to both decolonising mainstream curriculum and being a site of empowerment in which these Aboriginal people “are” able to voice their thoughts and experiences in meaningful ways and participate in the process of knowledge production (Blodgett et al, 2011, p. 523).

This website brings Aboriginal knowledge sharing processes into the teaching and learning of humanities and social science related subjects, such as: sociology, law, education and social work. To achieve this, the on-line Kinship project adopts what Blodgett et al, refer to as a “cultural praxis” in that the project design and delivery utilises complementary Indigenous, social constructionist and critical methodologies (Blodgett, et al, 2011, p. 523).

The Project enables educators to teach in a way that respects and allows Indigenous voices to be highlighted (Healy-Ingram, 2011, p. 70). The inclusion of Indigenous peoples’ first-hand accounts of their knowledges, issues, concerns and experiences into curricula via the incorporation of Aboriginal Standpoint Pedagogy (Nakata, 2007). This enables a provision of a richer and deeper understanding of the issues that are presented to learners in studying Indigenous content.

The teaching and learning framework was developed through engagement with Aboriginal and non-Indigenous people. These people were from a NSW Aboriginal community, The University of Sydney teaching staff and Indigenous and non-Indigenous students, with input from other colleagues and friends.

6.2 Aims & Objectives

This module is aimed at the provision of an introduction to Aboriginal Kinship, roles and reciprocal responsibilities. The teaching objectives are that through this presentation participants will understand the complexity and sophistication of Aboriginal Kinship; identify differing levels of relationship; and understand how reciprocal-bonds of relationship work. Through the module, participants will gain:

1. Greater understanding and experience of Aboriginal Kinship systems;
2. Insight into Aboriginal social structures and how these differ from Western societies;
3. How cultural assessment assists in understanding these impacts;
4. Greater awareness of potential conflict in working with people from differing cultural backgrounds; and
5. How this difference impacts upon Indigenous people in the social systems which operate in Australia, such as: through education, health, criminal justice systems and the legal system more broadly.

6.3 Sector Themes

The Kinship module is broken into 8 themes and each has an aim and series of learning outcomes which build incrementally from Sector Theme 1 through to Sector Theme 8. This means participants need to be engaged from the start of the module to have greater understanding of the final learning outcomes and include:

Sector Theme 1 – Welcome & Acknowledgements

The **Welcome and Acknowledgement** sector provides an awareness of the significance and difference between a 'Welcome to Country' and an 'Acknowledgement of Country'.

Sector Theme 2 – Nations, Clans & Family Groups

Nations, Clans & Family Groups sector provides an overview of the range and diversity of the Aboriginal Nations and Clans which exist in Australia; and to provide an introduction to Aboriginal protocols.

Sector Theme 3 – First Level of Kinship – Moiety

The **Moiety** sector introduces the first level of Aboriginal Kinship and the impact this has on a person's identity and relationships through reciprocal responsibilities.

Sector Theme 4 – Second Level of Kinship – Totems

The **Totem** sector is an introduction to the second layer of Kinship learning and obligations through links to the environment.

Sector Theme 5 – Third Level of Kinship – Skin Names

The **Skin Names** sector provides an introduction to a third layer of Kinship relationships, siblings, parents, grandparents and who people can marry.

Sector Theme 6 – Language & Traditional Affiliations

The **Language & Traditional Affiliations** sector provides an overview of Language, Nation and Clan links and the way in which protocols assist in these affiliations.

Sector Theme 7 – Lines of Communication

The **Lines of Communication** sector provides an overview of the network of links between Nations, Clans and Family groups, for conservation, survival, marriage and ceremonial obligations.

Sector Theme 8 – Disconnected Lines

The **Disconnected Lines** sector provides a small overview of how traditional lines have been impacted by colonisation and the impact of policies which have governed Aboriginal lives since first contact.

7. LEARNING OUTCOMES

7.1 Learning Outcomes for the Kinship Presentation

Outlines for the sector themes, learning outcomes and impact for disciplines are expanded in the following, **Table 1: Kinship Module – Sector Themes, Learning Outcomes and Impact for Disciplines.**

Educators who use this table will see a direct correlation between the sector themes introduced in the Kinship interactive face-to-face presentation of: Welcome to Country & Acknowledgement of Country; Aboriginal Nations, Clans and family groups; the first level of Kinship – Moiety; the second level of Kinship – Totems; the third level of Kinship – Skin Names; language and traditional affiliations; lines of communication and interaction; and disconnected lines.

Each of the introduced themes has associated learning outcomes. It is expected that these learning outcomes will have direct impact for students who use this material in provision of knowledge and understanding of complex and sophisticated Aboriginal cultural roles and responsibilities as governed by their protocols and interactions through their Kinship structures. Limited understanding of these Kinship connections will lead to poor services for Aboriginal people and may lead to cultural conflict and miscommunication between Aboriginal and non-Aboriginal people. The learning outcomes are to provide valuable learning for individuals in their journey towards cultural competence in gaining skills to work specifically with Aboriginal people and by raising an awareness of the skills they will require to effectively work with people from a multitude of cultural backgrounds.

Table 1: Kinship Module – Sector Themes, Learning Outcomes and Impact for Disciplines

SECTOR THEMES	LEARNING OUTCOMES	IMPACT FOR DISCIPLINES
1. WELCOME & ACKNOWLEDGEMENTS	<ul style="list-style-type: none"> i. Understand the significance of a 'Welcome to Country' and 'Acknowledgement of Country'. ii. Understand the difference between 'Welcome to Country' and 'Acknowledgement of Country'. iii. Recognise who can do a 'Welcome to Country' and 'Acknowledgement of Country'. 	<ul style="list-style-type: none"> • Recognition of protocols for introduction held by Aboriginal people. • Respect for Aboriginal people and their Elders, past and present. • Acknowledge Cultural Difference.
2. NATIONS, CLANS & FAMILY GROUPS	<ul style="list-style-type: none"> i. Recognition of the Aboriginal Nation and their language where you live. ii. Ability to find out about the Nation and Clan Groups where you live. 	<ul style="list-style-type: none"> • Recognition and appreciation for Aboriginal Nations, Clans and Family Groups across Australia. • Understanding the diversity of Nation and language groups across Australia, and the impact this will have in working with Aboriginal people across Australia. • Introduction to Aboriginal protocols and their impact in working with Aboriginal communities
3. FIRST LEVEL OF KINSHIP - MOIETY	<ul style="list-style-type: none"> i. Understand what a Moiety is. ii. Understand where the term Moiety comes from. iii. Recognise what has impacted on Aboriginal Kinship systems. iv. Recognition of some of the key differences between Aboriginal and non-Aboriginal Kinship and social systems. v. Understand the terms Patrilineal and Matrilineal and what they mean for Aboriginal Kinship systems. 	<ul style="list-style-type: none"> • Understand Aboriginal Kinship structures. • Recognition of importance of Moiety in Aboriginal people working together. • Recognition of importance of Kinship relationships in working with Aboriginal people.

4. SECOND LEVEL OF KINSHIP - TOTEMS

- | | |
|---|--|
| <ul style="list-style-type: none"> i. Understand roles and importance of Totems. ii. Understand different levels of Totems. iii. Recognise different types of Totems. iv. Recognise how Totem systems connect people to the environment. v. Appreciate how Moiety and Totems create reciprocal responsibilities. vi. Understand what is meant by reciprocal responsibilities. | <ul style="list-style-type: none"> • Importance to understand the whole person in their identity. • Recognition of the bonds and relationships between Aboriginal people and their Moiety and Totems. • Recognise how sharing Moieties and Totems strengthens bonds and relationships across Clans and Nations. |
|---|--|

5. THIRD LEVEL OF KINSHIP - SKIN NAMES

- | | |
|--|---|
| <ul style="list-style-type: none"> i. Understand what a Skin Name is. ii. Understand the links a Skin Name creates between an individual, their parents and others. iii. Understand the purpose of a Skin Name. iv. Understand the range of family relationships an individual has under an Aboriginal Kinship system and the inter-active nature of these. v. Appreciate personal responsibilities and expected reciprocations under Aboriginal Kinship systems. | <ul style="list-style-type: none"> • Impact of roles of individuals through Kinship obligations. • Understand conflicts which occur when systems either do not acknowledge or use Aboriginal Kinship systems or regard Aboriginal Kinship systems as a deficit. • Understand how the impact of non-recognition of Kinship relationships place Aboriginal people in jeopardy within non-Aboriginal social sector systems. |
|--|---|

6. LANGUAGE & TRADITIONAL AFFILIATIONS

- | | |
|--|---|
| <ul style="list-style-type: none"> i. Understand the importance and difference between Nation, Clans and Families. ii. Understand why we need to know more about Indigenous Australian Nations. iii. Appreciate interaction between different Kinship sectors within Language and Nations with regard to the Kinship systems and how they work. | <ul style="list-style-type: none"> • Awareness of the impact of shared resources and relationships across Nation, Clan and Family groups. • Importance of Kinship relationship in conserving our environment. • Understand elders/Elders and significance in working with Aboriginal communities. • Understanding and awareness of stereotypical and inappropriate terms such as 'Walk-about', 'Tribe'. • Understand how Western terms have been changed to fit into Kinship systems e.g. 'Aunty' and 'Uncle'. |
|--|---|

7. LINES OF COMMUNICATION & INTERACTION

- | | |
|---|--|
| <ul style="list-style-type: none"> i. Appreciate relationships between various Nations and why they are important. ii. Understand how relationships | <ul style="list-style-type: none"> • Appreciate Nation and Clan borders and how they impact on working within Aboriginal communities. |
|---|--|

- can be identified across Nations.
- iii. *Recognise connections between Nations through: Moieties, Totems and Marriage.*
- iv. *Recognise the differences between Nation and language groups.*
- *Understand working in Aboriginal protocols and why they are important.*
 - *Understand impact of Kinship systems on families, and children and their obligations to one another and how these might create conflict when working within western systems.*
 - *Gain examples of cultural misunderstandings since invasion, from Aboriginal people and professionals.*

8. DISCONNECTED LINES

- i. *Understand the impact of Missions, Reserves and Stations through their operations and policies on Aboriginal Kinship systems.*
- ii. *Recognise what the impact of the creation of farms and properties mean for Aboriginal Nations.*
- iii. *Recognise the impact of introduced diseases on Aboriginal Nations, Clans and Family Groups.*
- iv. *Understand how language was used to control Aboriginal people.*
- v. *Appreciate the effect on Aboriginal people after they left Institutions or when Institutions were closed.*
- *Understand the impact of placement on a Mission, Reserve or Station for Aboriginal people.*
 - *Understand the impact of leaving Missions, Reserves and Stations for Aboriginal people.*
 - *Understand how Aboriginal people have been classified and judged by non-Aboriginal frames of reference.*
 - *Awareness of racism and impact on Aboriginal people.*
 - *Appreciate language adaptations created for Aboriginal people; and their impact on Aboriginal people's inter-actions and relationships with the wider community.*
 - *Understand contemporary Kinship and family structures of Aboriginal people in urban, rural and remote communities.*
 - *Appreciate the Cultural Competency journey.*

7.2 Learning Outcomes for the Community Narratives

The key learning outcome from the community narratives is to gain first hand content from NSW Aboriginal voices on issues such as cultural significance, cultural conflict and working within mainstream systems. It is imperative to provide an opportunity for students undertaking studies to have an opportunity to hear from Indigenous people about their culture and the issues which concern them; so as to enhance student's knowledges and experiences for when they graduate and work with Indigenous Australian people and their communities.

8. TEACHING PROCESS & DELIVERY

Please note the following material was written as a self-educational package particularly in the University sector. Clever educators will no doubt adapt and use the material and the website once they have educated themselves for their own students.

8.1 How the On-line Kinship Presentation can work as a module situated within a Unit of Study

As noted in previous sections, the on-line Kinship presentation provides base information for students on how Aboriginal Kinship systems work. By undertaking the on-line presentation students will learn about three aspects of Kinship: living on their land in Kinship relationships; how Aboriginal people lost access to their land after invasion in particular cultural conflicts; and the ongoing effect of this loss of land on their people living under various professional systems (such as under the legal system or education system).

The on-line Kinship presentation can also work as a module situated within any unit of study on Indigenous issues. It operates as a two-week teaching block. So, if you were, for example, teaching a first year unit of study that had one or two lectures on Indigenous issues, such as first year sociology or first year socio-legal studies, and the sociology lecture was on race and inequality or the socio-legal lecture was on Indigenous Australian people and the law, then the on-line Kinship presentation could be incorporated into the unit of study instead of tutorial and tutorial readings to complement the lecture. This would be done in place of weekly readings; students are set the task of accessing the website for the on-line Kinship presentation. The entire on-line Kinship presentation, with its '8' sectors takes approximately 1-1.5 hours to view;

Having accessed and viewed the on-line Kinship presentation in place of readings, the tutorial setting can be used to listen to the narratives of NSW Aboriginal people about their experiences; or a student undertaking their tutorial presentation – in line with a question set, based on the unit of study objectives – would be able to use a community narrative/s to develop their tutorial presentation. That is, in relation to living on their land in Kinship relationships, how these Aboriginal people lost access to their land after invasion in a particular cultural conflict, and the ongoing effect of this loss of land on their people living within or under various professional systems (such as under the legal system, social welfare, health or education system). This can be undertaken as a group exercise or as individuals. Each community narrative is of varying lengths of time and covers numerous topics.

For a group exercise a computer lab will need to be booked for this purpose in a tutorial. This will allow students to access the website to retrieve the different narratives. After listening to the narratives, we encourage the tutor to engage in a discussion with students about what knowledge they have acquired from listening to the community narratives and how they believe this information has better equipped them for working with Indigenous Australian people.

Evaluation - In the last five minutes of the computer laboratory, students will be asked by their tutor to evaluate the learning experience and website via the completion of an on-line survey in Survey Monkey. If only accessing the web-site for the Kinship presentation students and staff would also be asked to complete the 'Survey Monkey'.

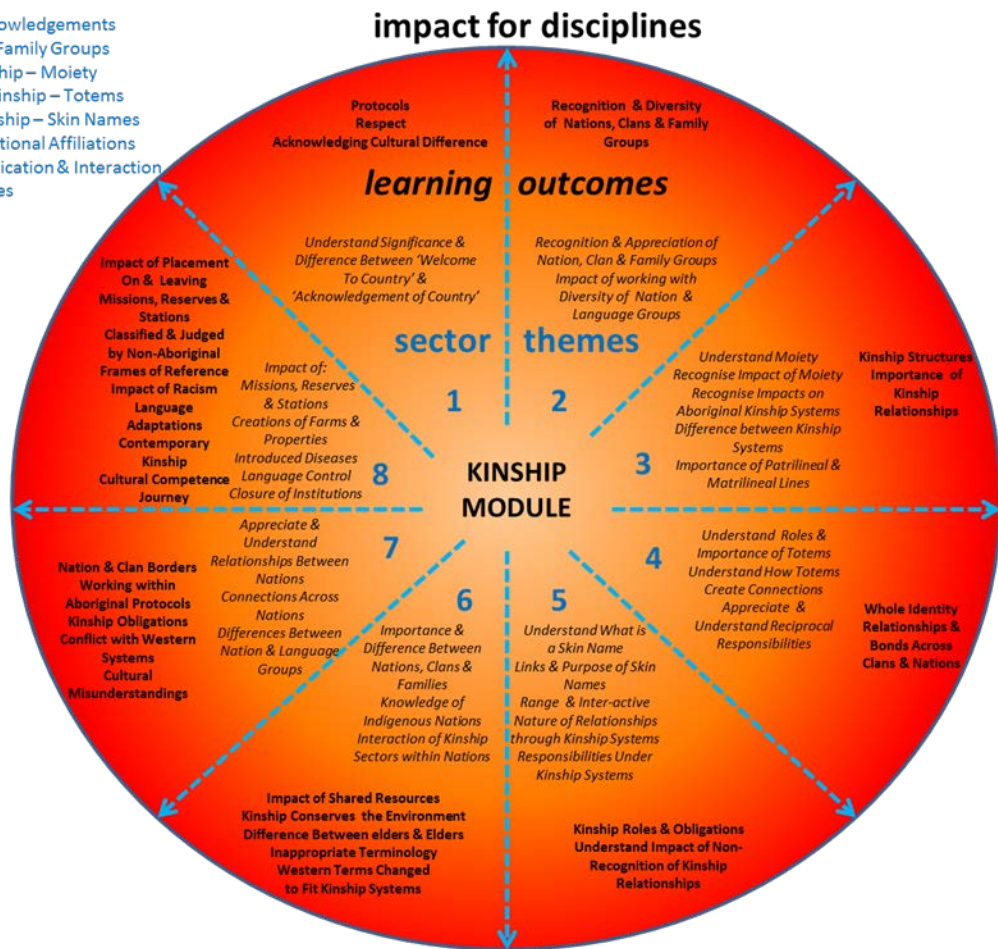
8.2 Kinship Module – Sector Themes

The Kinship Module has been broken into '8' sectors to illustrate the Learning Outcomes and Impact for Disciplines. The following **Diagram 4: Kinship Module – Sector Themes, Learning Outcomes & Impact for Disciplines**, explores the links in this teaching process between the sector themes of the Kinship presentation; the learning outcomes associated with each theme; and the expected impact of each sector's associated learning outcomes for professionals in their area of discipline.

Diagram 4: Kinship Module - Sector Themes, Learning Outcomes & Impact for Disciplines

SECTOR THEMES

- 1 - Welcome & Acknowledgements
- 2 - Nations, Clans & Family Groups
- 3 - First Level of Kinship – Moiety
- 4 - Second Level of Kinship – Totems
- 5 - Third Level of Kinship – Skin Names
- 6 - Language & Traditional Affiliations
- 7 - Lines of Communication & Interaction
- 8 - Disconnected Lines



What is demonstrated in Diagram 4, is the incremental building up of knowledge and learning outcomes with suggestions of impacts of that learning for disciplines of study within each learning sector. Using the '8' learning sectors: Welcome & Acknowledgements; Nations, Clans & Family Groups; Moieties; Totems; Skin Names; Language & Traditional Affiliations; Lines of Communication & Interaction; and Disconnected Lines. At the commencement of Sector 1 is an introduction to aspects of Aboriginal culture and cultural differences, concluding in sector 8 with an awareness of the Aboriginal Kinship systems and individual journey's in cultural competence.

8.3 How the Community Narratives can work within a Unit of Study

The Community Narratives are complementary voices from NSW Aboriginal people to the Kinship presentation and the sectors within the presentation. In the Community Narratives there will be a provision of a brief profile of the person telling their story and then information which may be about cultural practices of relevance to that person and/or where cultural miscommunication has taken place to create conflict; this may be in: Law, Education, Social Policy, Social Work, or Health.

The Community Narratives provide additional information to be used in case studies, profiling a range of scenarios for differing discipline and field work or simply to hear these Aboriginal people's stories in relation to culture, conflict and working with public sector agencies. It is important that teachers and lecturers listen to these stories and assess for themselves the best way to use these narratives to complement their units of study for best effect for their students.

8.4 Kinship Module Questions from Kinship Presentation & Community Narratives

Questions from students will arise throughout the Kinship presentation and the Community Narratives. Listed below are some such questions which have arisen and may require time for the lecturer/teacher to work through with students.

Note column four and assess the following questions for importance to people and how they may be different to other cultural operations, use the following key to assist.

Key: **I** = In Culture; **H** = Historical; **C** = Conflict

Table 2: Kinship Module Sector Themes – Questions & Narrative Themes

KINSHIP MODULE – SECTOR THEMES	QUESTIONS WHICH MAY ARISE THROUGH KINSHIP PRESENTATION	KEY	COMMUNITY NARRATIVE THEMES & CONNECTION TO KINSHIP ISSUES
1. Welcome & Acknowledgements	<ul style="list-style-type: none"> In 'Welcoming' someone to your Country, what would they need to be aware of, e.g. rules and customs? 	<p>I</p> <p>I</p>	<p>Significance of 'Welcome To Country' / 'Acknowledgement of Country' to different Aboriginal communities?</p> <p>Introduction and use of 'Welcome To Country' and Acknowledgement of Country'?</p>
2. Nations, Clans & Family Groups	<ul style="list-style-type: none"> What are the important relationships between Nations, Clans and Family Groups? What is the relationship between people and land? 	<p>I</p> <p>H</p> <p>H</p> <p>C</p>	<p>Relationship between and within Aboriginal families.</p> <p>Land Rights and Sovereignty</p> <p>What is different in Aboriginal culture to your culture?</p> <p>What creates conflict across culturally different systems?</p>
3. First Level of Kinship - Moiety	<ul style="list-style-type: none"> Think of other cultures that have a Moiety structure. Relate to prior knowledge or think why or if this approach is in another form in their culture. 	<p>I</p> <p>I</p> <p>I</p> <p>C</p>	<p>Inheritance of relationships with Kinship systems.</p> <p>Foundations for Kinship systems and connections to the environment.</p> <p>Relation to land and how this is created.</p> <p>Aboriginal family relationships in contemporary societies.</p>
4. Second Level of Kinship - Totems	<ul style="list-style-type: none"> Understanding reciprocal responsibilities and value of individual skills within team/group? Look at your home community and the place of the Aboriginal community and what is their role is in that community? When have you worked in a team? What were the problems and how might a Totem system improve your team work? How did Aboriginal people learn their roles & responsibilities? 	<p>I</p> <p>H</p> <p>C</p>	<p>Discuss Aboriginal Totem systems and their importance?</p> <p>Example of how historical policies & practices in Aboriginal communities have broken these connections and what it means for Aboriginal communities.</p> <p>Lack of acknowledgement of Aboriginal peoples' skills in mainstream Australia.</p>

<p>5. Third Level of Kinship - Skin Names</p>	<ul style="list-style-type: none"> • What are your responsibilities in your community and family? How did you learn these? How could you learn how to work with Aboriginal people in your profession? • How do Aboriginal people relate to their extended family parents & grandparents? • Consider how Skin Names help link families. Why & how would this be important? • Marriage requirements to monitor Bloodlines – why is this important? 	<ul style="list-style-type: none"> I Skin Name and what it means to Aboriginal people. H Examples of women’s and men’s roles. H Example of relations with extended family members. C Loss of family under ‘Protection Policies’ and what this meant for Aboriginal people?
<p>6. Language & Traditional Affiliations</p>	<ul style="list-style-type: none"> • What is it that Aboriginal people draw from their places of Country? • Need to intimately know country to move around. • Why is it important to know Aboriginal protocols for communication & travel? 	<ul style="list-style-type: none"> I Discussion of Traditional Languages and introduced languages. I Communication across language groups for survival and conservation of environmental resources. H Is bilingual schooling important for Aboriginal people? C Loss of language and what goes with it?
<p>7. Lines of Communications & Interaction</p>	<ul style="list-style-type: none"> • Why is it important for people to travel along these tracks? • How far did people travel? • How did Aboriginal people remember where to travel and how did they pass this knowledge onto their children? • Was this knowledge static, in that the route would be the same each year? • To learn just about Australia’s climate, how many years would you need to observe the environment? • What is the role of women and men in Traditional Aboriginal societies? How was this affected by contact and colonisation? 	<ul style="list-style-type: none"> I Discuss teaching and sharing knowledge processes within Traditional Aboriginal societies. H How did Aboriginal children learn from and within their extended Kinship families? C What was the effect of the loss of grandparents, parents and children? C Examples where not allowed to fulfil Kinship responsibilities, due to loss of family, connections, law, etc
<p>8. Disconnected Lines</p>	<ul style="list-style-type: none"> • How does being a victim of massacres, killings and introduced diseases 	<ul style="list-style-type: none"> I Living across two cultures. What does it mean to live in contemporary society for Aboriginal people today?

effect family relations across Nations and Clans?

- How does religious division of land into Missionary responsibility through the creation of Missions affect Aboriginal people and their Nation and Clan groups?
- What is the affect of people from different Nations, Clans & languages/areas forced to move together?
- What has been the affect of 'Pidgin English' & 'Aboriginal English' effect on Aboriginal people when leaving these institutions?
- What is the affect of forced relationships against Kinship structure?
- Why were Aboriginal Australian people treated as children?
- Why were external agencies violent towards Aboriginal people?
- Issues that arise when Mission and Reserve institutions close after dependency developed over generations?

H What were the experiences of living on Missions, Reserves and Stations for Aboriginal people?

C What were the experiences of people leaving the Mission, Reserve or Station and entering wider society in Australia?

C What are the experiences of Aboriginal people interacting with contemporary institutions and public service sectors?

C What are the experiences of Aboriginal people learning English as first or additional language or dialect?

8.5 Assessment

The on-line Kinship presentation does not include built-in assessment tasks. Its objective is to inform users and to build knowledge, preparing students for working with Indigenous Australian people rather than as an assessment tool.

While assessment tasks are not built into this teaching framework, there is a number of assessment methods that could be used to reinforce what could be described as an innovative in-class 'formative' learning experience. Rather than the traditional essay, end of semester exam, and tutorial mark. We suggest that the major assessment task could be an innovative well-integrated and authentic performance assessment task relevant to everyday life and designed to promote and foster independent learning and encourage deep learning. It could be both 'formative' and 'summative' in nature such as a case study. Alternatively, students could, for example, complete a diagnostic and summative assessment task in the form of an on-line multiple choice quiz accessed via Blackboard (which would need to be designed by their lecturer or tutor) which tests their knowledge of the core concepts that they have learnt, e.g. significance and difference between a 'Welcome to Country' and an 'Acknowledgement of Country'.

9. RESOURCES & LINKS FOR TEACHING

In the following spreadsheet is a list of resources and links of use with the Kinship Module Themes. Also please note the resources tab on the website with additional resources of use.

RESOURCES

1. WELCOME & ACKNOWLEDGEMENTS

- *Welcomes & Acknowledgement' Booklet from the NSW Department of Education & Communities (NSW DEC) and NSW Aboriginal Education Consultative Group (NSW AECG)*
- *NSW Board of Studies Protocols*
- *University of Sydney*

2. NATIONS, CLANS & FAMILY GROUPS

- *Tindal Language & Boundaries Map (AIATSIS)*
- *NSW/Local Lands Councils*
- *Native Title Services*
- *Aboriginal Land Institutes*
- *Google – Aboriginal language groups*

LINKS FOR RESOURCES

NSW Aboriginal Education Consultative Group (NSW AECG):

<http://www.aecg.nsw.edu.au/>

NSW Department of Education & Communities (NSW DEC):

<http://www.dec.nsw.gov.au/>

<http://www.dec.nsw.gov.au/what-we-offer/aboriginal-services>

NSW DEC - Welcome To Country & Acknowledgement of Country:

<https://www.det.nsw.edu.au/media/downloads/dethome/yr2005/welcomecountry.pdf>

NSW Board of Studies (NSW BOS):

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

NSWBOS – Aboriginal Education:

<http://ab-ed.boardofstudies.nsw.edu.au/>

NSWBOS – Building partnerships:

<http://ab-ed.boardofstudies.nsw.edu.au/go/partnerships>

Horton – Australian Aboriginal Map:

<http://www.healthinfonet.ecu.edu.au/map-aboriginal-australia>

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) – Tindal Language Map:

<http://www.aiatsis.gov.au/asp/map.html>

You do not require permission to display printed copies of the map.

NSW Aboriginal Land Council:

<http://www.alc.org.au/>

Fact Sheets:

<http://www.alc.org.au/publications/fact-sheets.aspx>

Other Publications:

<http://www.alc.org.au/publications/other-publications.aspx>

NSW Native Title Services / Native Title Services Corporation:

<http://www.ntscorp.com.au/>

Publications:

<http://www.ntscorp.com.au/publications-2/>

AIATSIS Publications:

<http://www.aiatsis.gov.au/ntru/docs/publications/issues/ip97n18.pdf>

UWS – Whitlam Institute:

http://www.whitlam.org/gough_whitlam/achievements/indigenous

3. FIRST LEVEL OF KINSHIP – MOIETY

- **Google- Moiety**
- **Other cultural group with similar systems: Ying and Yang; Push and Pull; etc.**
- **Arnhem Land Kinship system**
- **Stories past and present - ABC Dreamtime**
- **DVD – ‘Daughters of the Dreaming’**

Central Land Council:
<http://www.clc.org.au/articles/info/aboriginal-kinship>
Northern Land Council:
<http://www.nlc.org.au/articles/info/understanding-kinship/>
AIATSIS:
http://www.aiatsis.gov.au/research/conf2009/presentations/Day2/MCC4/MC4_LKH1_2.pdf
Wikipedia:
http://en.wikipedia.org/wiki/Australian_Aboriginal_kinship
Aboriginal Kinship Systems:
http://austhrutime.com/kinship_systems.htm
<http://www.aboriginalculture.com.au/socialorganisation.shtml>
AusAnthrop:
<http://www.ausanthrop.net/research/kinship/kinship2.php>

4. SECOND LEVEL OF KINSHIP – TOTEMS

- **More stories of peoples relationships.**
- How Aboriginal people followed Kinship relationships.
- **Book: Blue Mountains Dreaming (Fisher 305 899 15 Shelf 721)**
- **AIATSIS**

http://austhrutime.com/aboriginal_totemism.htm
<http://www.aboriginalculture.com.au/religion.shtml>
http://www.qsa.qld.edu.au/downloads/approach/indigenous_res012_0804.pdf
NSW BOS:
<http://ab-ed.boardofstudies.nsw.edu.au/go/7-10/science/units/story-1/cultural-background>

5. THIRD LEVEL OF KINSHIP – SKIN NAMES

- **The Arnhem Land Kit**
- **People of the Western Desert**
- **Histories which strengthen identities eg: Windradyne and other significant Indigenous leaders.**
- **Issues relating to proving link to land under Native Title Family trees**
- **AIATSIS family records**
- **NSW archives**
- **Link Up**

Central Land Council:
<http://www.clc.org.au/articles/info/aboriginal-kinship>
Anangu:
<http://learnline.cdu.edu.au/tourism/uluru/downloads/Anangu%20kinship.pdf>

6. LANGUAGE & TRADITIONAL AFFILIATIONS

- **Book - ‘The Secret River’**

Australian Museum:
<http://australianmuseum.net.au/Indigenous-Australia-Family-Kinship-Systems/>
Kinship Systems:
<http://aija.org.au/Aboriginal%20Benchbook%20nd%20Ed/Chapter%202.pdf>
Mathematical Anthropology:
http://mathematicalanthropology.org/Pdf/MACT_De_nham_0512.pdf

7. LINES OF COMMUNICATION & INTERACTION

- Examples of cultural misunderstandings since invasion.
- Stories from professionals about their assumptions when they started work.

National Library of Australia:
<http://trove.nla.gov.au/result?q=subject%3A%22Aboriginal+ Australians+-+Kinship.%22>

8. DISCONNECTED LINES

- Movie: 'Lousy Little Sixpence'
- Movie: 'Women of the Sun', 'Barbeque Area', 'Survival', 'Rivers and Resistance',
- NSW Archives
- Link Up
- Stolen Wages
- Land claims
- Referendum 1967 & Aborigines Progressive Association
- Visit Sydney Museum
- Myall Creek Massacre – Case Study

Australian Institute of Family Studies:
<http://www.aifs.gov.au/institute/pubs/fm1/fm35eb.html>

Working with Aboriginal Clients:
http://www.workingwithatsi.info/content/pi_family.htm

<http://www.aboriginalheritage.org/history/history/>

Australian Museum:
<http://australianmuseum.net.au/Indigenous-Australia>

<http://indigenousrights.net.au/default.asp>

<http://indigenousrights.net.au/timeline.asp>

<http://indigenousrights.net.au/organisation.asp?oID=4>

Australian Government:
<http://australia.gov.au/topics/culture-history-and-sport/indigenous-culture-and-history>

First Australians – You Tube:
http://www.youtube.com/watch?v=EGP_Kxfzz14

Aboriginal History – You Tube;
<http://www.youtube.com/watch?v=YGLL7M1CqfY>

Australian Electoral Commission – History of The Aboriginal Vote:

<http://www.aec.gov.au/indigenous/history.htm>

La Trobe University – itunes free:
<https://itunes.apple.com/au/course/australian-aboriginal-history/id506578131>

http://austhrutime.com/aboriginal_history_in_australia.htm

10. PROJECT PUBLICATIONS

The following spreadsheet provides a list and abstract of the chapters, articles and papers presented through this Project. They include:

BOOK CHAPTER

ABSTRACT

Riley, L., Howard-Wagner, D., Mooney, J. & Kutay, C. (2013). *Embedding Aboriginal Cultural Knowledge in Curriculum at University Level through Aboriginal Community Engagement* (pp 251 - 276). In: Craven, R. G. & Mooney, J. (2013). *Seeding Success in Indigenous Australian Higher Education (Diversity in Higher Education, volume 14)*. Emerald Group Publishing Limited. United Kingdom. (ISBN: 978-1-78190-686-6) ISSN: 1479-3644 (Series)

This chapter outlines the successful community engagement process used by the authors for the Kinship On-line project in the context of Indigenous methodological, epistemological, and ethical considerations. It juxtaposes Indigenous and western ways of teaching and research, exploring in greater detail the differences between them.

CONFERENCE – REFEREED PAPERS

ABSTRACT

Kutay, C., Mooney, J., Riley, L. & Howard-Wagner, D. (2013). *Teaching through story mapping*. *International Journal of Technology, Knowledge and Society*. (ISSN: 2277-3754)

Teaching cultural education relies on individual teachers providing their particular perspective, yet culture-education is about providing a community perspective. This paper describes the design process for creating such an on-line system to share multiple experiences of Aboriginal Culture in New South Wales (NSW), Australia in a coherent and social-constructivist framework.

The focus of the material is Aboriginal Kinship systems used for thousands of years in this region. This topic was chosen as the history of conflict through government policy, social inclusion and technology take-up has continually returned to issues of Kinship and cultural knowledge maintenance within respective societies, areas in which Aboriginal and European societies are markedly different. There is a pressing need to improve knowledge of Aboriginal cultural heritage and technology provides a novel means of sharing this understanding.

Narratives from Aboriginal communities are used to augment an interactive face-to-face Kinship presentation which has been videoed and will be available as part of the learning material. Using innovative authoring tools, teachers will be able to select Aboriginal people's narratives that are relevant to their course of study, and map these to a range of scenarios being developed. The scenarios enable students to select ways they relate to the on-line characters, listen to various narratives, and become aware of their own role in the wider community, in relation to working for or with Aboriginal people.

Kutay, C., Mooney, J., Riley, L. & Howard-Wagner, D. (2012). *Experiencing Indigenous*

This article explores a project at the Koori Centre, University of Sydney, funded by the Australian

knowledge on-line as a community narrative. Vol. 41, pp 47-59, doi:10.1017/jie.2012.8. The Australian Journal of Indigenous Education. University of Queensland. (ISSN: 1326-0111)

Learning and Teaching Council (ALTC) in 2011, titled 'Indigenous On-Line Cultural Teaching and Sharing'. One of the team members (Kutay) was also a project team member on the ALTC-funded project 'Exploring PBL in Indigenous Australian Studies', which has developed a teaching and learning process (PEARL) for Indigenous Australian studies. In this article, we present the 'Indigenous On-Line Cultural Teaching and Sharing' project as an exemplar of this teaching process. The project turns a highly successful interactive kinship workshop into an interactive on-line experience for all students and staff of the University of Sydney. The project is developing a sharing portal for Aboriginal people in New South Wales (NSW) to incorporate their stories and experiences of cultural, historical and educational issues within a knowledge-sharing workshop. The site will use voices of Aboriginal participants 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. The interactive kinship workshop and Aboriginal voices will then be used in an on-line game, embedding Aboriginal knowledge and values within different professional learning contexts, such as law, social policy, health, and education.

Riley, L., Howard-Wagner, D., Mooney, J. & Kutay, C. (2013). *The Kinship On-Line Project and Aboriginal Community Engagement*. Paper presented at the Australian Association for Research in Education Conference, December 1, 2013. Adelaide, Australia. (ISSN: 1324-9320)

This paper is an account of Aboriginal community engagement in relation to the design and development of a Project being undertaken through an Office for Learning and Teaching (OLT) grant to develop Indigenous On-line Cultural Teaching & Sharing (Kinship On-line Project), which is an on-line cultural education workshop based around Aboriginal Kinship systems used in Australia. The Project is built on an existing face-to-face interactive presentation based on the theme of Australian Aboriginal Kinship systems developed by Lynette Riley.

The on-line cultural education workshop is being designed as an experiential learning environment for two reasons. Firstly, there is a long denial of Aboriginal knowledges and their importance in contemporary Australia. Secondly, the experiential format is used in Aboriginal learning and is therefore an appropriate way of conveying these knowledge systems. The Project reflects where possible Aboriginal knowledge sharing processes, bringing this into mainstream teaching of humanities and social science related to subjects, such as sociology, law, education and social work. Aboriginal knowledge sharing has been adapted to this experiential learning environment via software design.

The paper outlines the community engagement

process for the Kinship On-line Project in the context of Indigenous methodological, epistemological and ethical considerations by juxtaposing Indigenous and western ways of teaching and research and exploring in greater detail the differences between them.

Howard-Wagner, D., Kutay, C., Riley, L., & Mooney, J. (2012). 'Decolonising Sociology Curriculum: using an on-line immersive learning environment to deliver cross-cultural training', in A. Broom and L. Cheshire (eds.), *Emerging and Enduring Inequalities, the Australian Sociological Association Refereed Conference Proceeding, Brisbane 26-29 November 2012*. ISBN: 978-0-646-58783-7.

The paper describes an on-line cultural training workshop based around the complex Aboriginal Kinship systems used in Australia. The purpose of this paper is to discuss the learning environment where the thematic focus is on relationships and interaction, and how immersive learning and narrative teaching

styles work together within a social constructivist approach to deliver this outcome. Prior to discussing how both a social constructivist immersive learning environment achieves such outcomes, the paper will describe the on-line workshop design in the context of decolonizing mainstream pedagogies.

Kutay, C., Howard-Wagner, D., Riley, L., & Mooney, J. (2012). 'Teaching Culture as Social Constructivism', in Popescu, E., Qing, L., Klamma, R., Leung, H., & Specht, M. (eds.), *Advances in Web-based Learning - ICWL 2012*, Springer Heidelberg, Dordrecht, London, New York: 61-68, ISBN 978-3-642-33641-6 e-ISBN 978-3-642-33642-3 DOI 10.1007/978-3-642-33642-3, <http://www.hkws.org/conference/icwl2012/>

Teaching complex learning domains such as cultural awareness rely on individuals providing their particular perspective. In this paper we present the process and technology used to develop an on-line learning experience of Aboriginal Culture in NSW, Australia within a social-constructivist learning environment.

The focus of the material is the Kinship system used for thousands of years in this region. This topic exemplifies the knowledge used to maintain societies and provides the setting for social conflict with the non-Aboriginal people who came here in recent history.

We are using stories from the community to augment the learning material. Using innovative web services, teachers can select the stories that are relevant to their course, and link these within a range of scenarios being developed. The scenarios enable students to select the way they relate to the characters, listen to their stories, and become aware of their own role in the community.

Riley, L., Mooney, J., Howard-Wagner, D., & Kutay, C. (2012). 'Teaching Aboriginal Culture On-line', in Brown, M., Hartnett, M., & Steward, T. (eds.), *Future Challenges | Sustainable Futures, Australian Society for Computers in Learning in Tertiary Education Refereed Conference Collection, November 2012, Wellington New Zealand*, ISBN: 978-0-473-22989-4, <http://www.ascilite2012.org/page.php?31>

This paper is an account of a research project being undertaken for an Australian Learning and Teaching Council grant to develop Indigenous On-Line Cultural Teaching & Sharing. The project is built on an existing face-to-face interactive presentation based on the theme of Australian Aboriginal Kinship systems, which has been designed for teaching university and school students and their teachers and describes the process used to develop web services that aim to provide more interactive and exploratory learning environments.

We are collecting knowledge of the Aboriginal culture in relation to a theme and presenting this in a teaching framework that can be continually

updated with community stories. We are consulting with Aboriginal and non-Aboriginal students and community members who attended interactive presentations to gather ideas for transferring the model to on-line format and presenting it with stories relevant to the specific professional areas of our students, such as sociology, law, education and social work. We present here the teaching framework developed in this project for Aboriginal cultural teaching on-line.

NON- REFEREED

Howard-Wagner, D., Riley L., Mooney, J. & Kutay, C. (2012). *Using An On-line Immersive Learning Environment to Incorporate Aboriginal knowledge systems into mainstream sociology units. TASA Teaching Sociology Workshop, 30 November 2012, QUT Brisbane, Australia.*

Mooney, J. & Howard-Wagner, D. (2012). *Teaching Aboriginal Culture On-line. Sydney Colloquium, Law Building Foyer. 4 October 2012.*

ABSTRACT

The paper describes a social constructivist immersive teaching project for on-line cross-cultural training at the university level based on an existing workshop designed and presented by Lynette Riley. This paper reflects on the pedagogical framework and development of the learning environment, and in doing so describes how the project adopts complementary approaches to teaching including: problem-based experiential learning; an immersive teaching style; a narrative teaching style; and a social constructivist approach. The paper describes how the principles that underpin the designing of this program will enable educators to embed diverse Aboriginal knowledges in mainstream sociology subjects at university level through web services.

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 on-line 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?

Mooney, J. & Riley, L. (2012). *Indigenous on-line cultural teaching & sharing*. Australian Association for Research in Education Conference (AARE). 2-6 December 2012. University of Sydney.

This paper looks at a project being implemented via an Australian Learning and Teaching Council (ALTC) Grants 2011, "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 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 on-line 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?

Mooney, J. & Riley, L. (2011). *Indigenous on-line cultural teaching & sharing*. *Indigenous Knowledges in Latin America and Australia: Locating Epistemologies, Difference and Dissent Conference*. December 8-10, 2011. University of Sydney.

This paper looks at a project being implemented through the Koori Centre, via an Australian Learning and Teaching Council (ALTC) Grants 2011, "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 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 on-line 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?

11. PROJECT TEAMS

ACKNOWLEDGEMENTS & THANKS

The On-Line Kinship Project was been developed as the result of an Office for Learning and Teaching (OLTC) grant to develop *Indigenous On-line Cultural Teaching & Sharing Resources*, which is an on-line cultural education workshop based around Aboriginal Kinship systems used in Australia. The project is built on an existing face-to-face interactive presentation based on the theme of Australian Aboriginal Kinship systems developed by Lynette Riley (1987). A key consideration has been Aboriginal community engagement in relation to the design and development of the project.

The Teams involved in the project have been:

PROJECT TEAM

Professor Janet Mooney, Australian Catholic University - The University of Sydney 1990 - 2014
Ms Lynette Riley, The University of Sydney
Dr Deirdre Howard-Wagner, The University of Sydney
Ms Beverly Baker, Administrative Executive Officer, Aboriginal Education Council

NARRATIVE COLLECTION TEAM

Ms Diane Riley-McNaboe, Acting Co-ordinator North West Wiradjuri Language and Culture Nest, Yarradamarra Centre, Dubbo TAFE Campus
Ms Connie Ah-See, Head Teacher, Yarradamarra Centre, Western Institute of TAFE, Dubbo TAFE Campus
Mr Michael Donovan, Teacher, Yarradamarra Centre, Western Institute of TAFE, Dubbo TAFE Campus
Ms Lynette Riley, Academic Leader, National Centre for Cultural Competence, University of Sydney

VIDEO PRODUCTION TEAM

Julie Beesley - Producer, Client Services Coordinator, Audio Visual Services, Information & Communications Technology, The University of Sydney
Tim Harland - Director, Information & Communications Technology, Producer, Learning Media, The University of Sydney
Jon Hunt - Camera, Information & Communications Technology, Producer, Learning Media, The University of Sydney

WEBSITE BUILD TEAM

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ANIMATIONS

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Ms Connie Ah-See, Head Teacher, Yarradamarra Centre, Western Institute of TAFE, Dubbo TAFE Campus

IT ADVISORY TEAM

Dr Sandy O'Sullivan, Independent Evaluator for the On-line Kinship Project (Batchelor Institute).
Roberto Papa ICT Solutions Manager for Community, Information and Communications Technology, The University of Sydney.
Rosa Luz Bonilla, Business Portfolio Manager, Professional and Administrative Services, Information and Communications Technology, The University of Sydney.

ADDITIONAL THANKS FOR SUPPORTERS

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Michael Genner – Bemel-Gardoo Project, NSW DEC Sydney Region, for supporting and providing valuable advice in the development of the project and resources and Sally Hogan, Principal, Newton North Public School.

We give thanks to the Dubbo & regional Aboriginal community for their engagement in the project and their agreement to be involved in providing their narratives for the benefit of students who will make use of this website.

Students and staff of The University of Sydney for their input and commitment to the project; as well as University of Sydney staff who have agreed to pilot the project within their courses of study and students: Dr Arathi Sriprakash, Cate Smyth, Kathy Rushton, Dr Lorraine Townsend, Dr John Evans, Ella Alexander, Ms Sharon Galleguillos, Dr Allen George, Dr Deirdre Howard-Wagner. Additionally we thank schools who have volunteered to be involved: Lisa Haller – AP Canterbury PS, Alex Miles – AP & Librarian, Middle Harbour PS.

We thank Indigenous and non-Indigenous students at The University of Sydney for their engagement with and feedback on the website in the interests of providing improved learning tools for other staff and students in higher education.

PROJECT TEAM LEADERS

Professor Janet Mooney, Project Team Leader



Professor Janet Mooney is a mother, an academic and a well-respected member of the Aboriginal community. She is an accomplished researcher with demonstrated expertise in utilising and employing qualitative research methodology. Her research interests include: the effective teaching of Indigenous students; Indigenous Studies; and interventions that make a difference in advancing closing the gap for Indigenous people. Other research interests include: employment and education, education policy and teaching, social justice, culture, history and education.

Over her career she has been a Visual Arts and Senior Aboriginal Studies teacher; Education Officer in the Aboriginal Education Unit, Head Office NSW Department of Education and Training writing policy documents and creating resources for teachers in schools. As a consultant in Aboriginal Educational she worked in the Metropolitan East Region facilitating Cultural Awareness Workshops for principals and teachers, as well as assisting teachers to introduce Aboriginal Studies perspectives into the school curriculum. In 1990 she joined the University of Sydney as a lecturer in the Aboriginal Education Assistants Program, later Acting in the Coordinators role.

From 1996–2013 she was Associate Professor - Director of the Koori Centre at the University of Sydney. With the restructure and consequential closure of the Koori Centre on the 31st January 2013 she was assigned to; then seconded from, the Faculty of Education and Social Work into the Office of the Deputy Vice-Chancellor: Indigenous Strategies and Services as the Academic Leader (Culture & Systems).

On the 24st of February 2014, she took up a research only position at the Australian Catholic University as Professor in the new and exciting 'Institute for Positive Psychology and Education' to assist in the development of a strong Aboriginal and Torres Strait Islander research culture.

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Ms. Lynette Riley, Senior Lecturer



Lynette Riley is a Wiradjuri & Gamilaroi woman from Dubbo and Moree. Her current employment is as Senior Lecturer, University of Sydney, where she has been the Academic Co-ordinator in the Koori Centre (2006-2012), with the restructuring of the Koori Centre, in 2013 she has been seconded to the Office of the Deputy Vice-Chancellor: Indigenous Strategies and Services as the Academic Leader, Curriculum and involved in establishing a new National Centre for Cultural Competence, at the University of Sydney (2013-present).

Lynette has over 35 years working experience, as a teacher and in Aboriginal education and administration within: primary school; high school; TAFE; state office and Universities. Lynette was one of the founding members of the NSW DET Aboriginal Education Unit which created the first Aboriginal Education Policy in 1982, much of which was based on her research under-taken in 1980, whilst completing studies at Armidale College of Advanced Education (ACAE). She was extensively involved in establishing the New South Wales Aboriginal Education Consultative Group (NSW AECG), and co-ordinated the first ever AECG conference in the early 80's. She has been instrumental in establishing Aboriginal presence in Universities establishing one of the first support programs within Australia at the UNE, Oorala Centre (1986-1992); and programs with TAFE as an Aboriginal Development Manager for the Western Institute of TAFE (WIT) (1994-1999); then going on to be one of the few female & Aboriginal, Campus Manager for the Dubbo TAFE Campus (2000-2003); and then as State Manager for NSW DET Aboriginal Education (2003-2006).

As an Aboriginal person Lynette has been required not to just theorise about what was occurring to and for Aboriginal children, and their communities; or the interwoven interactions with non-Aboriginal people, communities and organisations; but rather to be actively involved in researching new solutions and effecting sustainable change for Aboriginal programs.

Lynette has a long history working for Reconciliation at the local level, as Chair of the Dubbo Reconciliation Group; and as State Chair for NSW Reconciliation. Her belief is that Reconciliation is an imperative; if we are to create understanding and move forward in this Nation.

Lynette is also a proud mother of 7 children and a growing number of grand-children; and it is for them and many other Aboriginal children and communities that she has dedicated her life to achieving change and equity.

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Dr. Deirdre Howard-Wagner, Senior Research Fellow



Dr Deirdre Howard-Wagner is a sociologist and socio-legal scholar, who currently is an ARC DECRA Fellow in the Department of Sociology and Social Policy, University of Sydney. She is President of the Law and Society Association Australia and New Zealand (LSAANZ).

Her academic research and publications to date examine how the Australian state exercises control over Aboriginal peoples and their rights through law and policy. This focus has led her to give detailed consideration to the intent and effects of the Northern Territory National Emergency Response laws and policy in her research and writing. Building on this work, Deirdre is currently involved in an in-depth place-based study of urban Aboriginal success in addressing disadvantage and improving well-being as a way of engaging methodically with the national Overcoming Indigenous Disadvantage framework and its associated policies, programs and practices.

While completing her PhD in sociology at the University of Newcastle, she was the Deputy Director of the Justice Policy Research Centre in the School of Law at the University of Newcastle (2004-2006). Prior to commencing her PhD and concurrent with her undergraduate studies, Deirdre worked in the Australian Public Service from 1992-2000, including the Office of Indigenous Affairs in the Department of the Prime Minister and Cabinet. She received a BA in Sociology with first class honours from the Australian National University (2000) – where she also received the George Zubrzycki Prize - Biennial Award for Best Result in Sociology IV (2001).

DR DEIRDRE HOWARD-WAGNER | ARC DECRA Fellow (2012-2015)

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NOTES PAGE