Aboriginal and Torres Strait Islander Studies

2009
Glossary and special terms
We suggest that readers look through the Glossary (at the end of the syllabus) before reading this work. This will reduce the possibility of misunderstanding a term which may have a special meaning in the context of this syllabus.
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1. Rationale

Aboriginal and Torres Strait Islander Studies is about knowing and understanding that the longest continuous cultures in the world have always survived and thrived in Australia. This is fundamental to developing and promoting respect for the integrity of all people in a robust and shared Australian identity. The histories, cultures, values, beliefs, languages, lifestyles and roles of Aboriginal people and Torres Strait Islander people from past and present contexts are therefore a central tenet of the subject. The syllabus acknowledges that there are two distinct Indigenous cultures in Australia: Aboriginal People and Torres Strait Islander People, and it respects their complexity.

The syllabus explores the complexity of Indigenous knowledge systems and shows how the power of these systems shapes pedagogy for all students, Indigenous and non-Indigenous. The research shows that these systems have a wealth of intelligences that form, move and interact with each other. This allows for many knowledge frameworks. The various elements are interlinked and inseparable. It is a diverse knowledge that is spread throughout different peoples in many layers. Aboriginal and Torres Strait Islander Studies includes a variety of approaches that provide opportunities to understand these nuances.

The practical, personal and contextual aspects of Indigenous knowledges make it a sensitive subject to study. Discussing these aspects out of context may be viewed as intrusive or insensitive. The exploration of the community and cultural protocols is therefore an important dimension of the general objectives. Continuing contact with Aboriginal and Torres Strait Islander peoples, especially community figures, should form foundation experiences for students undertaking the subject. With such contact, students will be advantaged in achieving the objectives of the course.

The syllabus has a blend of the holistic* world views of Indigenous Australians and the processes of the social sciences. Inquiry learning is a core contribution to the success of this blend.

Managing and processing through critical inquiry encapsulates the idea that knowledge frameworks are multidimensional, non-hierarchical, and that mutual relationships exist among all the elements.

Reflecting on perspectives and processes represents a shift towards a more interdisciplined and interlinked world view. This will provide students with the opportunity to produce deeper and more individuated cultural responses to community engagement.

A course based on this syllabus explores the effects of colonisation and current issues affecting Aboriginal and Torres Strait Islander Australians. These include contributions to local, regional, national and global economies, knowledges and communities. Understanding Aboriginal and Torres Strait Islander world views and cultural protocols will provide all students, Indigenous and non-Indigenous, with understandings that will help to identify and combat prejudice and racism.

The aspect of community engagement means that Aboriginal and Torres Strait Islander Studies has a varied community of learners. The flexibility of the syllabus document incorporates teaching and assessment variables that recognise that the students come from diverse backgrounds and study the subject for various reasons. These variables include, but are not limited to:

* See the Glossary for an explanation of how this word is used in this syllabus.
the academic challenge of exploring the subtlety and diversity of Aboriginal and Torres Strait Islander perspectives

using the distinct nature of the “learning log” and “multimodal” assessment techniques as pieces of cultural expression (see Section 6.5 for an explanation of these techniques).

Such a focus will enable students to apply the subject matter personally by:

- analysing their own and others’ cultures
- developing the ability to understand how their own cultural identity is constructed
- developing the skills to recognise the part they play in creating culture
- developing life skills that link to a broad range of vocational pathways.

We would encourage students to use Indigenous approaches to enrich their own understanding of topics and issues covered in the course and, indeed, the nature of knowledge itself. The teaching and learning contexts of the subject also provide opportunities for the development of five of the seven key competencies*. In designing learning activities for their students, teachers should use the listed key competencies to inspire specific inquiries or projects. In a course of study, students independently plan and manage their research and excursions in order to collect, analyse and organise information about Aboriginal and Torres Strait Islander Studies. As the subject requires social and cultural activity, students will interact with people individually and in groups. A range of information technology, including audiovisual equipment, can be used in communicating and conveying understandings.

Schools have a high level of flexibility in interpreting and applying the syllabus to devise courses that are best suited to the level of expertise and knowledge available within their school community, and to the needs and interests of their students.

1.1 Considerations when offering this subject

The revision of this syllabus was subject to significant community consultation to ensure that it reflected the wishes of Aboriginal and Torres Strait Islander communities. It is their histories, societies and cultures that form the knowledge content of the course, and so it is appropriate that the syllabus should reflect their perspectives.

Owing to the unique nature of this subject, it is important that schools are aware of the factors surrounding its implementation. These are outlined below.

1.2. Staffing and resource commitments

We strongly advise schools considering implementing this subject as part of their curriculum to explore and build-in professional development for all staff. It would be better if this professional development could be for all staff at each school, and it could take into account such areas as cross-cultural awareness training and teaching and learning strategies appropriate for Aboriginal and Torres Strait Islander students.

The study of the subject requires commitment from the total school community in terms of affirmation and support of students in their subject choice. Factors unique to this subject — use of appropriate terminology, spirituality and oral histories — need to be observed and nurtured continually over the four semesters of the course.

* These five are: KC1, collecting, analysing and organising information; KC2, communicating ideas and information; KC3, planning and organising activities; KC4, working with others and in teams; KC7, using technology.
Aboriginal and Torres Strait Islander communities will feel much more engaged and contribute more if schools establish school–community reference groups for Aboriginal and Torres Strait Islander Studies. The resulting relationships will provide a supportive framework in which Aboriginal and Torres Strait Islander Studies can develop and add value to schooling programs.

To build ongoing and long-term relationships between the school, the teacher, and the local community, schools should recognise that time is a key element in the process of establishing the subject. Because of this, it would be beneficial for schools to maintain constancy and consistency of staff over the four semesters, or provide professional learning and support for those staff undertaking the teaching of the subject.

1.3 Building community relationships

Establishing a school–community reference group builds trust at the local level, and paves the way for this subject to be a major player in effective collaboration and conciliation. It is important for the principal and the teachers responsible for the subject to take time to understand local protocol as it relates to the importance of consulting with community leaders who are traditional people of that region.

Ongoing consultation with the local Indigenous community is an important course component in that it provides students with unique opportunities to interact with their local Indigenous communities in studying cultures, histories, societies and issues.

“Local area study” and “Protocol for consultation” (see Section 5.3) give clear advice on the means for developing a relationship between schools and local communities. Continual contact with Aboriginal and Torres Strait Islander peoples and community places may require some travel and commitments to negotiation.

The collaborative nature of the subject also suggests that it is desirable to establish links with the parents of students who are studying the subject. These links, formal or informal, are in keeping with the aims and objectives of the syllabus as expressed in the Rationale and the Global Aims, and will help students develop their understanding of the subject.

1.4 Appropriate terminology

“History” does not exist without observers: historical accounts are constructed by people. Consequently, the understanding and portrayal of history, a central factor in the development of a sense of identity, is always subject to changing perspectives.

The same events, objects and actions can be interpreted differently by different observers. Factors such as background knowledge, level of personal involvement or motives of the observer contribute to varying interpretations. It is to be expected that our understanding of Australia’s history will develop in the light of new evidence and as different observers study the same sources. Evidence that may be crucial to a more comprehensive understanding of our past may have been overlooked or undervalued by earlier generations of social scientists or other observers.

Meanings given to terms will change over time as values and cultural practices shift and new points of consensus or disagreement emerge. The same terms can also be given different meanings by a variety of audiences. Certain terms evoke strong emotional responses from different individuals or groups, depending upon their life experiences.

Many Aboriginal people and Torres Strait Islanders interpret the arrival of the First Fleet and the subsequent spread of European settlement as an invasion, although some Torres Strait Islander people prefer the term intrusion to describe the sporadic contact and conflicts with outsiders from 1606 to the 1860s. Many non-Indigenous people, including a considerable number of historians, agree with the application of the term invasion to some of the events that have taken place since
the transportation of convicts and the establishment of the penal colony in 1788. Others argue that the terms *colonisation*, *non-Indigenous occupation* or *settlement* accurately describe the same events and actions.

A particular perspective and its corresponding terminology are valid in the classroom when they can be supported by historical evidence. The judgment of the professional educator is integral to this process. The teacher’s presentation of a variety of perspectives on the past is central to a student’s introduction to the way history is constructed and to the techniques of research and scholarship in the social sciences.

### 1.5 Distinct peoples

The syllabus makes it clear that there are two distinct Indigenous peoples of Australia: Aboriginal people and Torres Strait Islander people. The diversity of Aboriginal peoples and groups is a fundamental concept to Aboriginal studies and Torres Strait Islander studies. Within Australia there are over 600 Indigenous language and cultural groups, speaking over 260 languages. Whilst there are many differences as well as similarities in the cultures, languages and histories of Aboriginal peoples and Torres Strait Islander peoples, the recognition of individual, group and family identities is an important element to the syllabus. This diversity of societies creates a wealth of perspectives, knowledges and heritage to share within the classroom context. School location will influence choices concerning significant aspects of the course of study for each school.
2. Global aims

A course of study developed from this syllabus should help Indigenous and non-Indigenous students to:

- develop values appropriate to living within a culturally diverse society in order to effectively participate in Australian society
- value communication and engagement with Indigenous individuals and community
- understand that culture is dynamic — it allows individuals and groups to construct their own identities and to adapt to and modify the changing world around them
- value, understand and respect Torres Strait Islander and Aboriginal cultures, past and present, as contributing to the heritage of all Australians
- develop an awareness of the effects of invasion, intrusion*, occupation, resistance and colonisation on Aboriginal and Torres Strait Islander societies
- understand the ways in which Aboriginal and Torres Strait Islander peoples and their cultures and languages influence contemporary† Australian society
- gain insights into and respect the diversity, complexity and distinctiveness of Torres Strait Islander and Aboriginal cultures and languages through learning from the experiences, knowledge and achievements of Torres Strait Islander and Aboriginal peoples
- explore historical and contemporary issues of cultural importance from the perspectives and beliefs of Aboriginal and Torres Strait Islander groups
- apply principles of social justice to analyse the distribution and effects of power on groups within various settings in order to identify and deal with prejudice, stereotyping and racism.

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* For some Torres Strait Islanders, the perspective is more complex than the term “invasion” implies. The term “intrusion” refers to the sporadic contact and conflicts from outsiders from 1606 to the late 1800s. However, the period after 1871, with the “Coming of the Light” and the government claiming ownership of land, may be regarded as “invasion”.

† The term “contemporary”, in this syllabus, in terms of Indigenous societies and cultures, is taken to mean occurring within the past three generations. (Also see the Glossary.)
3. General objectives

The general objectives are a summary of what students should be able to achieve as a result of completing the course. They stem from the rationale and the global aims.

The objectives of the syllabus are categorised in the following dimensions:

- Knowing and understanding
- Managing and processing through critical inquiry
- Reflecting on perspectives and processes
- Communicating
- Attitudes and values.

3.1 Knowing and understanding

By the end of the course, students should have acquired a knowing and understanding of the histories, societies and cultures of Aboriginal peoples and Torres Strait Islander peoples.

In this syllabus, the word *knowledge* may be modified to mean, more accurately, “knowing”. It may be shaped by a melding of “facts” and opinions, social mores, attitudes and world views. Knowledge does not exist in isolation. Indigenous views of what constitutes knowledge differ from those of non-Indigenous people. What is regarded as truth for one generation changes over time and it is replaced by other truths. In order to reflect this difference, *knowledge* in this syllabus has a unique meaning. Students of Aboriginal and Torres Strait Islander Studies need to come to an understanding of how Indigenous people view knowledge.

Students should be able to:

- understand and demonstrate ways of knowing, different aspects of knowledge and ways of acquiring knowledge
- understand Aboriginal cultural protocols and Torres Strait Islander cultural protocols
- recall and understand appropriate terminology relating to the studied material
- recall and define a range of facts, policies and practices, ideas, theories, issues and perspectives, that impact on Indigenous peoples in local, national and global contexts.

3.2 Managing and processing through critical inquiry

By the end of the course, students should be able to work with information and people, collaboratively and independently. Students will develop knowledge and understanding from historical, social and cultural sources and contexts. This will demonstrate the students’ ability to negotiate, analyse, synthesise and evaluate material studied in the course. Students should be able to manage critical research through demonstrating their ability and skills in procedures for the planning and organisation of projects, independent and group.
Students should be able to:

- observe and document cultural protocols when working with the Indigenous community
- plan and use research process and referencing including shared information from community sources, and primary and secondary sources
- analyse, synthesise and evaluate sources of information for quality and validity
- control the purposes and practices of time management.

3.3 Reflecting on perspectives and processes

By the end of the course, students should be able to reflect on perspectives and processes. This involves students developing and demonstrating their ability to review the research process and identify the impact of personal perspectives on ideas, themes and processes.

Students will:

- reflect on and revise the decision-making processes throughout an inquiry
- consider their own and others’ changes in points of view, constructions of knowledge and perspectives over time
- justify conclusions and positions about information, research and perspectives.

3.4 Communicating

By the end of the course, students should be able to present the product and process of their critical inquiry using skills of written and nonwritten communication, and conveying meaning and appreciation of the cultural context, taking into account audience, purpose and place. Communicating varies according to the purpose, context and protocols.

Students should be able to:

- convey meaning and understanding within the cultural context by observing audience, purpose and place
- observe language and other conventions when using written and nonwritten forms as appropriate to a variety of genres, cultural contexts and media
- apply Aboriginal cultural protocols and Torres Strait Islander cultural protocols.

3.5 Values and attitudes

By the end of the course, students should have:

- developed a sense of pride in, and confidence to promote, our shared history within Australia as having the longest continuous Indigenous cultures and traditions in the world
- developed confidence to promote the value of Indigenous perspectives and protocols as an integral part of everyday Australian life
- formed an ability to appreciate and respect the diversity, complexity and distinctiveness of Aboriginal and Torres Strait Islander histories, societies and cultures
- demonstrated a critical and sensitive awareness of culturally diverse societies where people hold different values, attitudes and beliefs
- shown that they value the contribution of Indigenous Australians within economic and creative industries, and various social, political, cultural and environmental contexts, locally, regionally, nationally and globally.
4. Course organisation

The minimum number of hours of timetabled school time, including assessment, for a course of study developed from this syllabus, is 55 hours per semester. A course of study will usually be completed over four semesters (220 hours).

4.1 Course requirements

A course in Aboriginal and Torres Strait Islander Studies will be dependent on a school’s location, with this syllabus providing flexibility in accommodating local and regional approaches to course design. A course in Aboriginal and Torres Strait Islander Studies should include the following requirements:

- Six inquiry topics as a minimum.
- Each inquiry topic to be studied for a minimum of 18 hours of timetabled time.
- Two of the inquiry topics should have a local area focus, one from Year 11 and one from Year 12. The perspectives of the local area should be embedded to add stimulus and depth to the students’ inquiry. Schools should ensure that the community protocols are followed in Year 12. The inquiry topic may be student-devised.
- There should be four themes:
  - Time, continuity and change
  - Cultures and identities
  - Places and spaces
  - Political and economic systems.

Although themes are presented distinctively, the nature of this subject requires that they should be taught in an integrated holistic approach:

- There must be a balance of Aboriginal perspectives and Torres Strait Islander perspectives.

We encourage teachers planning an Aboriginal and Torres Strait Islander curriculum to include a number of contexts: time, place, and relational (see Section 4.2 for examples).

Another thing that is important to a course of study is the development of skills around inquiry learning and critical research based on cultural protocols and community engagement. The sequencing of a course of study should provide students with opportunities to progress along this learning continuum.

In keeping with protocol and the spirit of the syllabus rationale, the locality of the school should provide the context for local area studies in the course. As part of a collaborative and consultative process the teacher and the class should establish a working definition of the local area they are dealing with. For some places the local area community may be easily identified but for others, sources of information such as the following may have to be researched:

- relevant publications
- oral records
- local institutions
- knowledgeable people
- natural resources
material culture *
other resources — photos, films, videos, sketches, paintings.

It will be important to establish who is a local person and who the community thinks is best qualified to speak on their behalf.

4.2 Components of the course of study

Themes
The themes are the key concepts that direct students’ critical research and inquiry. They are the central ideas that are made concrete throughout the inquiry topics. Throughout the course, students should have the opportunity to develop a deeper understanding and connectedness to the ideas (henceforth the names of the four course themes) of Time, continuity and change, Cultures and identities, Places and spaces, and Political and economic systems. As the themes are holistic and not separate, multimodal or project-based learning is encouraged.

Inquiry topics
An inquiry topic is an in-depth study that exemplifies aspects of the theme(s). The teacher should structure units of work enabling an increasing independence of learning in Year 12. This could include the choice of structuring the course from a teacher-directed inquiry, through to a teacher–student negotiated inquiry, to the students’ selecting and interpreting their own inquiry topic.

Contexts
Contexts are the frames of reference for inquiry topics. Particular times, places, lands, languages, and relationships surround inquiry topics and themes to help determine their interpretation or deepen students’ understanding. These contexts can incorporate:

- time: historical, traditional, contemporary, future
- place: local, regional, national, international, global
- relationships: philosophical, spiritual, environmental, sociocultural, technological, theoretical, practical, political, archaeological.

They encompass the views of people or communities through which the local area studies, themes and inquiry topics could be viewed. Indigenous and non-Indigenous peoples whose life experiences and perspectives could support learning experiences and conceptual understandings include, but are not restricted to, the identification of role models, elders, local leaders, political activists, communities, Indigenous community organisations, academics, archaeologists, anthropologists, inventors, business or government departments, non-Indigenous explorers, South Sea Islanders, invaders, pastoralists, politicians, historians, geographers and linguists.

Local area study
The local area is to be studied through selected inquiry topics in Years 11 and 12. The approach is holistic, and the local area study is integrated through the inquiry topics.

The local area study enables students to develop and demonstrate their understanding of the general objectives of the syllabus. Students need to develop management skills to implement the

* the buildings, tools, and other artefacts that include any material item that has had cultural meaning ascribed to it, past and present
necessary protocols for the local area. These skills enable students to prepare for the local area study assessment tasks completed by students in Years 11 and 12.

Further details on developing and implementing local area study are given in the handbook that supports this syllabus.

4.3 Themes and inquiry topics

Themes

*Time, continuity and change*

Time is a culturally constructed concept and the historical flags are different markers for understanding the processes of time, past and the present. This theme is about understanding how the flow, the ruptures and the continuums of the past are re-presented from a variety of perspectives.

*Cultures and identities*

Cultures and identities consist of tangible and intangible elements and are affected by the meeting of different worlds. This theme is about understanding how culture and identities are not fixed but are constantly being shaped and reshaped by a range of factors.

*Places and spaces*

Australian environment has impacted on the way people connect to place and space. This theme is about understanding country through the different relationships with the land, whether it be economic, spiritual and/or social, of Aboriginal and Torres Strait Islander peoples and the contemporary changes to the fabric of the landscape.

*Political and economic systems*

Australia reflects many different Aboriginal and Torres Strait Islander communities. This theme is about understanding how, across the historical landscape, various communities and individuals within Australia engage with and develop internal systems of power and governance that simultaneously privilege and oppress.

Inquiry topics

The content listed under the following headings is provided as a guide to assist planning. Schools may select aspects of the suggested information and/or add local and contemporary issues to use in their planning.

*Hidden history: Contact history (before 1788 until early 1900s)*

- Cultures of the invaders from their perspective and that of the invaded.
- Effect of British colonisation on Australia’s Indigenous peoples (hidden history, including the effects of the introduction of diseases, poisonings, frontier conflicts, massacres, proclamation of terra nullius).
- Impact of invasion or intrusion on Indigenous and non-Indigenous peoples.
- Indigenous Australians have resisted colonisation in a variety of ways including frontier wars.
- Resistance to invasion, intrusion and occupation (past and present contexts).
- *Terra nullius* — what it means, how it was applied.
- Defining the effects: intrusion and invasion had a profound and continuing impact on the cultures of the Aboriginal people and the Torres Strait Islanders — effects include loss of life
from disease, alcohol, massacre and murder; changes in culture; slavery; and loss of autonomy and independence.
- The dominant culture accepted and used institutionalised violence.
- The cultures of Indigenous Australians and the invaders were completely different. Who are the local Indigenous people(s)? Now and in the past, Indigenous perspectives on colonisation (invasion vs. settlement debate). Contact between Indigenous and non-Indigenous cultures in Australia and in other places have had significant effects on language, culture, land ownership, health and education of Indigenous people.
- Forced movement of Indigenous people has resulted in loss of cultural practices and languages.
- The High Court’s Mabo decision in 1992 rejected the idea of terra nullius (“land belonging to no-one”).

**Australian story: Influences and ideologies**

A shared Australian history, not a black and a white history.
- Dominant thought and perspectives compared to Indigenous thought and perspectives.
- Explanations of their origins given by Aboriginal and Torres Strait Islander peoples can conflict with Western scientific explanations.
- Western scientific explanations are just one way of understanding the world.
- Changes in colonial discourse and representations of Indigenous people throughout Australian history have changed over time including representations such as colonial images to current images.
- Public opinion of Indigenous Australians — Review of texts and media representations over time (e.g. primitive and nomadic to complex societies and relationships, skilled vs. unskilled, civilised vs. uncivilised).
- Drawing comparisons between the oral history of Indigenous Australians and non-Indigenous Australians.
- Role of historians in the past.
- Comparing ideologies and perspectives between past and present policy, including paternalistic to self-determination.
- The influence of global policies, theories and perspectives on the perceptions of Indigenous peoples, the treatment and representation in forms of government including Social Darwinism, Western beliefs in human evolution, Christianisation, English systems of government etc.
- Positions of power and accumulated wealth due to land rights gained through dispossession of Indigenous custodians.
- Scientific justifications for the mistreatment of Indigenous peoples.
- Changes over time in terminology, appropriate language, political correctness, representations and sensitivity.
- Analysing different perspectives, past and current, on specific events and issues.

**Indigenous arts: Movements and change**

- Indigenous arts and cultural practices have changed over time and contributed to Australian cultural heritage and global identity.
- Varying ways of cultural expression and connections to community can be seen in Indigenous arts; community use of totems, flags, emblems, celebrations and everyday life
- Contemporary arts practice is influenced by traditional knowledges and oral histories (for example, Bangarra dance company, Indigenous plays, web-based and animated
Dreaming stories, didgeridoo used in classical music, Pupunya arts movement — from ground paintings to canvas, traditional stories to abstract arts, Indigenous radio broadcasting, establishment of cultural and arts centres).

Contributions of Indigenous arts to political identity through news media and other media.

Groups and communities are identified by practices, symbols and celebrations that reflect their values, beliefs and sense of belonging.

Commercialisation of Indigenous arts and cultural practices including debates for and against sale of cultural knowledge and objects, rights and responsibilities to Indigenous knowledges and “pan-Aboriginal” arts.

Holistic relationships: Connections to country

Indigenous world views are holistic and interconnected with the environment.

Local environments are distinguished by natural features, places of importance to Aboriginal peoples and Torres Strait Islander peoples, including sacred sites, waterways, landmarks, communal sites, massacre sites, cultural sites, middens, hunting grounds, memorials, missions, community meeting places, parks.

Environments and Aboriginal people and Torres Strait Islander people are inseparable — for example, saltwater people, desert people, freshwater people.

The physical features of environments influence the ways in which people live, work and practise culture in communities — a range of diversity of environments within Australia has impacted on the diversity of cultural practices and perspectives of Indigenous Australians.

Australian environments are changed by interactions between people, Indigenous and non-indigenous, and places.

Western farming techniques, mining, land clearing, introduction of plants and animals, damming and irrigation, fishing rights, residential and industrial development and legislation within Australian environments have had dramatic effects on the environment and on Indigenous peoples’ connections to country, lifestyles and access to specific places and spaces.

Sustainable environmental practices have developed over time and assist in the management of resources and the conservation and protection of animal and plant life, communities and mineral resources.

Indigenous knowledges of places, spiritual connections and the complex relationships with these places are demonstrated in a variety of practices including seasonal calendars, collection of bush tucker and medicines, firestick farming and fish trapping.

Governments, individuals and Indigenous communities need to balance economic, social, political and environmental factors through sustainable development, consumption and production.

Negotiated agreements exist between Indigenous people, non-Indigenous people and governments on the sustainable use of natural resources and compensation for Indigenous custodians.

Maps have been created to demonstrate the complexity and diversity of Indigenous Australian languages, communities, cultures and stories of particular areas.

Researchers’ and historians’ perspectives on Indigenous language boundaries are both useful and contestable depending on the context.

Indigenous maps and symbolic representations of country, waterways, sea and sky depict significant sites, features of the area and stories associated with language boundaries and relationships between Indigenous groups.

Significant places.
• Missions, Yumbas.
• Traditional sites — middens and ceremonial places.
• Government settlements and institutions.
• Access to Indigenous land — permits.
• Protection of sacred sites.
• Heritage listing.
• Debates — tourism vs. cultural sustainability.

**Resilience**

• From the perspective of Aboriginal people, this country was invaded, and occupation of the land, seas and waterways was enforced, largely but not exclusively, through violence.
• Aboriginal responses were varied and complex, ranging from widespread armed resistance, attempts at compromise and coexistence through to non-violent cooperation and accommodation. Yet Indigenous identity and culture remain.
• Invasion, intrusion, occupation.
• Stolen children; *terra nullius*.
• Authenticity of oral history.
• Pre-1788 societies, pre-contact societies in the Torres Strait, interaction with other cultures.
• Legal status, government legislation.
• Disease and dietary changes.
• Resistance — tactics and results; continuity of cultures; emergence of Indigenous political movements; art, dance, theatre, literature, language retrieval; the cultural and conceptual frameworks that shaped Indigenous perception and reception of invaders.
• The world views of the invaders and the ways in which these views shaped their attitudes and actions; ideological justifications of dispossession, such as beliefs about civilisation; the impact of Christianity; ways in which Indigenous experiences of invasion, intrusion and occupation have been represented and passed down in Indigenous cultures over time.
• Indigenous critiques of the non-Indigenous representation of invasion, intrusion and occupation through items such as history texts, re-enactments and commemorations; continued resistance.

**Colonialism**

• Attitudes of invaders/intruders — philosophical, historical and economic underpinning of imperialism and racism.
• Contemporary contexts of colonisation.
• Processes of colonisation.
• The effects of invaders’/intruders’ attitudes on Indigenous and non-Indigenous people.
• Legal justifications for invasion, intrusion and occupation.
• Changing attitudes of non-Indigenous people to Indigenous people and reasons for changes.
• Government policies — reasons for these and their effects.
• Media role in perpetuating racist attitudes.
• Government policies.
• Government policies from contact times to contemporary times, and the reasons for these policies.
• Changes in policy and the impact of all policies on Indigenous Australians.
• International Acts and covenants.
• Resistance to government policies (particular reference should be made to Queensland, including the Torres Strait); the effects of the loss of land and access to seas and waterways cannot be overestimated.
• Changes in custodial rights to lands over time; for example, from full custodianship, denial and removal of rights to legislative rights, government policies for Indigenous Australian peoples — a chronology of events and ideologies.
• Overview of policy and positions since colonisation: protection, assimilation, segregation, integration, self-determination, reconciliation, multiculturalism.
• Education policy changes and movements.
• Health and welfare policies: changes and movements.
• Policy and practice for self-governance — the arts, tourism, business (Indigenous Business Australia), grants and funding programs.
• The intervention — welfare reform.

**Law and politics**

• Elders.
• Customary law.
• Sovereignty.
   *Terra nullius.*
• Government policies and legislation.
• International laws and conventions.
• Citizenship rights; Indigenous protest; land rights movements; self-determination; self-government; Bill of Rights.
• Heritage protection.
• Equal opportunity and racial discrimination laws; reasons for high rate of arrest and imprisonment; the clash between Indigenous and non-Indigenous law; relationship between the Dreaming and law and between Legends and law.
• The High Court decision on the Mer (Murray) Island Land and Sea Claim; The Royal Commission into Aboriginal Deaths in Custody.

**Languages**

• An overview of Aboriginal and Torres Strait languages.
• Diversity and adaptability of languages.
• Dialects; complexity and humour; concrete imagery with layers of meaning.
• Interaction and connectedness.
• Oral tradition and histories.
• Language as it defines the individual and their place in society.
• Language as an expression of thought and spirituality.
• Language of everyday social interaction.
• Language as it defines the physical world.
• Retrieval and maintenance; structures; kinship terms.
• Relationship to the Dreaming and Legends; sign language; “reading” the environment; interrelationship of languages and culture.
• How some languages have been destroyed whereas others have survived; influences of the English language; aspects of Aboriginal English and Torres Strait Islander Creole.

**Media representation**

• The way in which Indigenous people have been portrayed over time.
• Indigenous involvement in the media; mainstream media — bias.
• Lack of Indigenous representation in mainstream media.
• Media ownership and control; who benefits from the ways Indigenous people are portrayed?
• Community-controlled satellite facilities.
• Future possibilities.

**Land rights**

• The importance of the elements such as land, sea, waterways, the constellations and the air to Indigenous spiritual beliefs.
• *Terra nullius.*
• Sovereignty.
• Sacred sites.
• Dispossession and dislocation.
• Land rights and the labour movement.
• Impact of mining, pastoral and tourism industries on land rights.
• Federal and state legislation; the High Court decision on the Mer Island Land and Sea Claim.
• The campaign by mining industries and others to ensure that land rights not be granted in the wake of the High Court decision; the Eva Valley Conference; federal legislation and its impact and meaning; autonomy and self-management; various political groups and their position on land rights.
• Indigenous peoples’ present relationship with the land, seas, waterways, constellations and the air; the diversity of groups and needs.
• History of dispossession.
• Successes and failures of land rights claims.
• Laws relating to land rights and protection of significant and other sites.
• Relationship between the elements and the Dreaming, and between the elements and Torres Strait Islander Legends.
• Native title legislation; Vincent Lingiari and the Gurindji Strike.
• Native Title Act and the Ten Point Plan; Wik decision.

**Cultural expression**

• Languages.
• Ceremonial life.
• The arts.
• Interaction of cultures.
• Sport and leisure; humour.
• Distorted media images.
• Oral histories.
• How Indigenous identities and issues are represented through the arts.
• Exploitation of Indigenous artists.
• Impact of invasion and occupation on arts.
• Complexities of and connections between Aboriginal art and culture, and Torres Strait Islander art and culture.
• Ways in which a work or performance relates to Indigenous cultural heritage.
• Relationship of a work or performance to social issues and government policy.
• Lives of writers and artists; the history of the group to which the particular writer or artist belongs.
• Extent of the continuing conflict between Indigenous culture and the dominant non-Indigenous culture; local artists.

** Movements, gatherings, maps and trade **

• Indigenous perspectives on stars and constellations for cultural survival, travel and navigating.
• Trade routes, Dreaming trails, sea routes and watercourses used for trade and travel over time.
• Communal gatherings and festivals including NAIDOC, Coming of the Light, Ceremonies, Bunya Festival, Laura Festival and other events and gatherings.
• Land ownership and management.
• Housing; trade; fire; weapons and tools.
• Dispossession and economic dependence.
• Government policies.
• Economic activities; economic opportunities; Indigenous enterprises.
• Contemporary socioeconomic status of Indigenous people.
• Indigenous economic systems.
• Paternalism.
• Aboriginal and Torres Strait Islander peoples in the workforce.
• Opening of the “frontiers” — role of Aboriginal people.
• Slave labour.
• Treatment by defence forces during World Wars I and II; the maritime strike of 1936; the Gurindji strike.
• Role of trade unions.
• Movements for economic independence and fair treatment.
• Contribution of Indigenous people to Australia.
• Indigenous people and the “opening up of Australia”; for example, work on cattle stations as domestics, drovers, stockmen; work in the maritime and pearling industries.
• Treatment regarding wages.
• Helping explorers; serving in various fields in wars Australia has engaged in.
• Indigenous people in various careers.
• Contributions in various aspects of the arts, tourism and sport.
• Value of Aboriginal and Torres Strait Islander knowledge regarding the environment and natural resource management.
• Initiative and contribution of the Aboriginal Medical Service and the Aboriginal Legal Service.
• Biographies; for example, of people in various careers such as sport, arts.
Deaths in custody
- Investigation that looks at the Royal Commission into Aboriginal Deaths in Custody.
- Reasons for such deaths; the recommendations of the Royal Commission.
- Response of Aboriginal groups and people to the Royal Commission and its recommendations.
- Whether the situation has changed.
- How have governments — especially the Queensland Government — reacted to the recommendations? What still needs to be done?

Missions and settlements
- Missions and settlements in Queensland and in the Torres Strait.
- Treatment of Indigenous people on missions and settlements.
- Role of individual churchmen and churchwomen, and government officials.
- Role of churches and governments.
- Relationship between churches and government.
- Effects on Indigenous people; changes over time.
- Role of churches today; customary (non-Christian) religious beliefs.

Reconciliation
- Reconciliation as a political process and its evolution as a people’s movement.
- Contact and legislation (treaties vs. terra nullius); languages; social organisation.
- Relationships — UN, international festivals, collaborations; the issue of sovereignty; the development of a treaty and the formal documents of reconciliation; significant individuals such as Vincent Lingiari, Nugget Coombes, Faith Bandler, Neville Bonner, Getano Lui Snr, Koiki Mabo.
- Ten key concepts of the Council for Aboriginal Reconciliation; Stolen Generation; Sorry Day; Journey of Healing; development of ANTAR and local reconciliation groups in Queensland; YAARR (Young Australians for Anti-Racism and Reconciliation); 2000 Walks for Reconciliation.
- Rights and responsibilities, rules and codes of behaviour are part of local communities.
- Kinship and community structures influence decision-making systems, and help people to live and work together in communities.
- Indigenous Australians are connected to other people and places by shared interests, including travel, exchanging goods and services, arts and cultural activities, and environmental issues.

4.4 Composite classes

In some schools, it may be necessary to combine students into a composite Year 11 and 12 class. This syllabus provides teachers with an opportunity to develop a course of study that caters for a variety of circumstances such as combined Year 11 and 12 classes, combined campuses, or modes of delivery involving periods of student-directed study.
The multilevel nature of such classes can prove advantageous to the teaching and learning process because:

- it allows teachers to maximise the flexibility of the syllabus
- it provides opportunities for a mix of multilevel group work, peer teaching, and for independent work on appropriate occasions
- learning experiences and assessment can be structured to allow both Year 11 and Year 12 students to consider the key concepts and ideas at the level appropriate to the needs of students within each year level.

The following guidelines may prove helpful in designing a course of study for a composite class:

- The course of study could be written in a Year A/Year B format, if the school intends to teach the same topic to both cohorts.
- Place a topic at the beginning of each year that will allow Year 11 students ease of entry into the course.
- Learning experiences and assessment instruments need to cater for both year levels throughout the course. Even though tasks may be similar for both year levels, we recommend that more extended and/or complex tasks be used with Year 12 students.

### 4.5 Work program requirements

A work program is the school’s plan of how the course will be delivered and assessed based on the school’s interpretation of the syllabus. It allows for the special characteristics of the individual school and its students.

The school’s work program must meet all syllabus requirements and must demonstrate that there will be sufficient scope and depth of student learning to meet the general objectives and the exit standards.

The requirements for on-line work program approval can be accessed on the Queensland Studies Authority’s website, www.qsa.qld.edu.au, under P–12 syllabuses & support > Years 11 and 12. This information should be consulted before writing a work program. Updates of the requirements for work program approval may occur periodically.
5. Learning experiences

Learning experiences are activities and/or tasks conducted within appropriate contexts which contribute to student development as outlined in the global aims and general objectives.

5.1 Inquiry learning model

Inquiry learning is central to Aboriginal and Torres Strait Islander Studies. It emphasises the process of investigation and inquiry as well as the management and communication of research protocols and materials.

An inquiry learning model moves students beyond the acquisition of facts to metacognition and the development of understandings about the themes, inquiry topics and contexts. It can also contribute to enhancing self-esteem by encouraging students to take responsibility for their own learning.

In Aboriginal and Torres Strait Islander Studies, the inquiry learning model is embedded within the general objectives of Knowing and understanding, Managing and processing through critical inquiry, Reflecting on perspectives and processes, and Communicating. The processes and contexts incorporated in Figure 1 are interrelated, non-hierarchical and not necessarily sequential.

Learning through reflective inquiry allows students to revisit themes to develop deeper understanding and connectedness. It is important that students manage their time to meet deadlines throughout their inquiries.

**Figure 1: Inquiry learning model for Aboriginal and Torres Strait Islander Studies**
The inquiry learning process outlined below may support aspects of students’ inquiry.
- Identify an issue, topic or general area of interest for research.
- Devise an inquiry topic.
- Plan research strategies that suit their purposes(s).
- Negotiate access to sources of information through interaction with community and individuals.
- Select, record and organise research material and shared information from primary and secondary sources.
- Consider the implications of the research material; considerations include validity, authority, authenticity, relevance, clarity and bias.
- Draw conclusions about sources and topics and justify conclusions.
- Reflect on the inquiry process and conclusions.
- Communicate new thinking and reflections.

5.2 Approaches

There are many approaches that a course in Aboriginal and Torres Strait Islander Studies may incorporate to enable a deeper understanding and connectedness to the subtleties and complexities of the distinct cultures and identities. Each of the approaches outlined below functions as an illustration of how knowledge and knowing is integrated and holistic. They are not an exhaustive set of strategies but rather tools to gain further insight into how the world views of Aboriginal and Torres Strait Islander peoples need to be and can be incorporated into the planning, design and delivery of teaching and learning.

Conceptual approach

Figure 2: Concepts that shape the acquisition of Indigenous knowledges

These concepts acknowledge courses based on the work of Dr. Norm Sheehan, Wiradjiri man, teacher Will Davis, Cobble Cobble man and the communities in which Indigenous knowledge processes were instigated and occurred.
One approach to guiding students’ acquisition of knowledge is to view the aspects of an issue through the above concepts. The diagram illustrates how patterns of relating bind and shape knowledge through respect, reciprocity in community responsibility, cross-generational resonance, an understanding of open and closed knowledge, individuation and interconnectivity. These are some of the central concepts to the acquisition of Indigenous knowledges. The outcome is an integrated mat of knowing and this can be seen as students manage, process and reflect Indigenous knowledges in their assessment pieces.

Examples illustrating Indigenous knowledges and world views include Indigenous:

- explanations of events and circumstances from a spiritual perspective
- issues of kinship
- Indigenous perspectives on historical events and issues
- the notion of moieties
- environmental and ecological attitudes.

The interconnectedness of the various aspects is often not recognised.

**Holistic approach**

A course in Aboriginal and Torres Strait Islander Studies should be studied in a holistic manner because the world view of Indigenous Australians is not fragmented; each aspect of culture, history and society is connected with all other aspects. The content of each of the themes: Time, continuity and change; Cultures and identities; Places and spaces; and Political and economic systems, is strongly dependent on the other themes.

Such an approach involves the following concepts:

- The whole is greater than the sum of its parts. That is, each aspect of a culture cannot be understood except in its relationship to the entire system.
- Ultimately, knowledge cannot be broken down into discrete parts, subjects, disciplines, experiences — all aspects of knowledge are indivisible. (See general objectives, “Knowing and understanding”.)

The challenge for teachers is to ensure that, at the completion of the course, students are able to understand and explain the interconnectedness of Indigenous histories, societies and cultures and relate these to contemporary life for Indigenous Australians.

The overarching organisational framework in Figure 3 exemplifies a holistic model that incorporates the elements of “Land”, “Language” and “Culture” in the context of particular “Times”, “Places” and “Relationships”; for example, “Times” could relate to pre-contact, contact, post-contact and contemporary aspects. This approach is equally applicable to unit, topic or lesson planning. It is an authentic Indigenous approach developed by an Aboriginal Elder and cultural research officer.

The framework demonstrates how the course, unit or topic may be organised to incorporate a holistic Indigenous perspective as well as comprehensive coverage of the objectives.

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*See the Glossary. Also, The Macquarie Dictionary, 4th edn, defines moiety (anthropology) as: One of two units into which a tribe is divided on the basis of unilateral descent.

*These holistic frameworks are taken from My Land My Tracks by Dijirabal/Djirrabal Elder and statewide cultural Research Officer Ernie Grant.
Figure 3: Holistic organisational model

Spiralling approach

To reflect the holistic nature of Indigenous learning, the syllabus advocates a spiralling approach. This approach allows the themes of Time, continuity and change, Cultures and identities, Places and spaces, and Political and economic systems to be developed in an integrated way. For example, while the focus of a unit may be on the theme Cultures and identities, it will be necessary to refer to elements of Time, continuity and change, Place and space, and Political and economic systems, as these cannot be separated from concepts relating to Cultures and identities.

An additional benefit of a spiralling approach is that it accommodates the wide range of teaching and learning situations in operation throughout Queensland schools. For example, the approach is designed to cater for both composite and discrete Year 11 and 12 classes. A spiralling approach allows teachers to focus on a particular theme, such as Cultures and identities with Year 11 students, while continuing to integrate it with other inquiry topics.

A spiralling approach allows for the themes and inquiry topics to be revisited and extended over the two-year course of study. This would also be conducive to teaching composite classes.
5.3 Local area study

5.3.1 Purpose

As noted in the rationale, gaining a meaningful and empathetic understanding of Aboriginal and Torres Strait Islander perspectives is a complex and continuous process. Hence, local area studies are planned as an integral part of the course because they provide the context for the assessment task. Students should learn about and understand the history and culture of a local area from the perspectives of Indigenous Australians so that the global aims and the general objectives of the course may be achieved.

Time is needed to develop a relationship between the school, the teacher and representatives of the Aboriginal or Torres Strait Islander community to bring the most satisfying outcomes. Local communities have much expertise to contribute and this subject could help draw communities and schools together by building trust at the local level through participation in a range of studies.

To ensure accurate and suitable information, the school must consult the local community, and teachers should be aware that there may be more than one group in the local area that should be consulted.

Other people may have an understanding of the histories and be able to teach about Aboriginal cultures and cultures from the Torres Strait in the course, but it would be inappropriate for them to attempt to pass on the culture of a local area. It is important that respect is shown for ownership of cultural knowledge.

Although setting up local area studies may be time-consuming, the course will be richly enhanced if the ethics of consultation are followed.

5.3.2 Absence of local community

In some areas, there may not be a community available to help with local area studies, or the community may be unwilling to become involved. Under these circumstances, teachers should undertake a local area study based on resources such as print and visual media and be guided by the Indigenous community education worker in that region.

In this situation, a school may wish to focus on broader national or state Indigenous areas of interest such as health, employment, media representation, childcare, legal or other issues, but still relate the results to the local context.

5.3.3 Distant local area study

If a distant local area group is selected for study, schools will need to ask permission from that local community to set up the study. It may be possible to arrange a “sister school” scheme and study a local area of the “sister school”. The Education Queensland partnerships officer or district community education counsellor based in the district or other local Indigenous organisations may be able to give advice in this situation.

5.3.4 Planning

Planning for students to go out into the community should commence at least one semester ahead of time and be ongoing. It is suggested that schools connect with the local community at least once each semester. This could be an excursion or event involving community members.

Time is needed to find out which members of the local community are approved by the community to come into the classroom, or whether students may visit them; what information they are willing to share; and what activities they are prepared to do. It is important to invite more
than one person, preferably from different backgrounds, occupations and sexes. It is important that Aboriginal or Torres Strait Islander guests know that other community people may be present.

Consultation should begin before the work program is written. Preparation and negotiation should take into consideration:

- participation of the community people
- contexts
- themes
- inquiry topics
- local area content
- specific objectives of that semester.

As consultation may take quite a long time, participation and collaboration are essential at each stage of the process. The local community members will want to consult each other about the school’s approach. The ideas developed from consultation will be referred to the local community for approval. We suggest that schools do not teach any local content based on the consultation until approval has been given.

Ask for advice from the school’s Aboriginal/Torres Strait Islander Community Education Counsellor, and those teachers and teacher aides who are able to help with contacting community members and providing guidance with protocols. They will also be able to suggest appropriate times to contact the local community, as there may be times when it is better that contact not be initiated. Schools could also consult with the following bodies:

- the Queensland Catholic Education Councils’, Independent School Queensland’s, and Education Queensland’s district-based partnerships officers
- school community
- Indigenous Student Support Unit (ISSU)
- Indigenous Education Consultative Body (IECB) members and/or the Torres Strait Islander Regional Education Council (TSIREC)
- other members of the local community.

5.3.5 The joint planning process

Joint planning should help the relationship between the school and the community. One good way is for the principal to establish a joint planning group, and membership could be drawn from:

- reference groups drawn from the school community
- parents and community members
- elders and other respected community members
- significant community people such as members of community-based organisations/agencies, leaders of religious groups, and local government councils
- heads of department and teachers
- students.

The group should be developmental and flexible according to the needs of the locality. Some schools may be more comfortable working with an established group whereas others may operate quite effectively through a network of key people. The local Indigenous community should be invited to decide who is best qualified to speak on their behalf.
The process of joint planning should involve a majority representation from the Indigenous community.

To reduce pressure on the local community, local high schools could plan together on the local area component of their courses.

5.3.6 Protocol for consultation

To maintain cordial relations, staff and students should follow acceptable protocols when working with the local community.

1. Extensive consultation must take place before students go out into the community to research. Part of this process should be detailed briefings on how to interact with and conduct interviews with community members. The briefings should be conducted by community members with a teacher present. Be aware that protocols may vary from group to group, and from one island group to another.

2. A crucial ethical issue is “Who owns the information?” The information the students gain from Indigenous people is intellectual property owned by those community people — it is their cultural information they are sharing. If inappropriate assumptions are carried into interactions with the local community, unintentional offence may occur.

3. The school should ensure that the community is well informed about the purposes of research and of what will happen with the information after the research is concluded. Students could present the results of their research to the community, provided both the school and the community are in agreement. This can be done in a variety of ways, such as a performance or a research document. The nature of presentation should be negotiated between the student, teacher and community.

4. All parties should be mindful that ideas will probably change as knowledge and understanding grow. Flexibility and guidance are important. It is better not to change what has been approved without taking the proposed changes to the community for consultation.

5. Payment for interviews and/or presentations is a matter for consideration by the local communities. Schools may need to budget accordingly and negotiate payment before activities.

6. Teachers and students should be familiar with the publications Mina Mir Lo Ailan Mun: Proper communication with Torres Strait Islander Peoples, and Protocols for Consultation and Negotiation with Aboriginal People, © The State of Queensland (Department of Communities) 2008. www.atsip.qld.gov.au/resources/cultures.html

7. Valuable advice regarding research protocols is to be found in the publication Guidelines for Ethical Research in Indigenous Studies, from the Australian Institute of Aboriginal and Torres Strait Islanders Studies. www.aiatsis.gov.au/

5.3.7 Evaluating the effectiveness of the local area study unit

Review the effectiveness of your local area study over the two-year course by considering the following questions:

- How will the students demonstrate an increased knowledge and understanding of Aboriginal and Torres Strait Islander cultures and lifestyles?
- How will the students respond to negotiating community protocols and issues?
- Which strategies will encourage students to increase their knowledge and understanding of Aboriginal and Torres Strait Islander peoples?
- Which strategies promote positive student learning and outcomes?
- Which resources (print, electronic, human) are beneficial to the project?
• What will be the positive outcomes?
• What indicators of empathy or of positive change in students’ attitudes will be highlighted?
• How will the parents, caregivers, members and agencies of the Aboriginal and/or Torres Strait Islander communities be involved in developing, delivering, and evaluating the program?
• How will we make other teachers and parents aware of the program?

You might also like to consider the responses of parents and community members, and make a note of the positive and negative experiences you observed.
6. Assessment

Assessment is an integral part of the teaching and learning process. The major purposes of assessment in Senior Authority subjects are to:

- promote, assist and improve learning
- inform programs of teaching and learning
- provide information for students, parents and teachers about the progress and achievements of individual students to help them achieve as well as they are able
- provide comparable levels of achievement in each Authority subject to be recorded in students’ learning accounts; the comparable levels of achievement may contribute to the awarding of the Queensland Certificate of Education
- be used as the base data for tertiary entrance purposes
- provide information about how well groups of students are achieving for school authorities and the State Education and Training Minister.

6.1 Principles of exit assessment

An assessment program for the four-semester course of study requires consideration of the following principles. These principles of exit assessment are to be considered together and not individually in the development of an assessment program.

- Information is gathered through a process of continuous assessment.
- Balance of assessment is a balance over the course of study and not necessarily a balance over a semester or between semesters.
- Exit achievement levels are devised from student achievement in all areas identified in the syllabus as being mandatory.
- Assessment of a student’s achievement is in the significant aspects of the course of study identified in the syllabus and the school’s work program.
- Selective updating of a student’s profile of achievement is undertaken over the course of study.
- Exit assessment is devised to provide the fullest and latest information on a student’s achievement in the course of study.

While most students will exit a course of study after four semesters, some will exit after one, two or three semesters.

Continuous assessment

Judgments about student achievement made at exit from a course of study must be based on an assessment program of continuous assessment.

Continuous assessment involves gathering information on student achievement using assessment instruments administered at suitable intervals over the developmental four-semester course of study.
In continuous assessment all assessment instruments have a formative purpose. The major purpose of formative assessment is to help students attain higher levels of performance.

When students exit the course of study, teachers make a summative judgment about their levels of achievement in accordance with the standards associated with exit criteria.

The process of continuous assessment provides the framework in which the other five principles of exit assessment operate: balance, mandatory aspects of the syllabus, significant aspects of the course, selective updating, and fullest and latest information.

**Balance**

Judgments about student achievement made at exit from a course of study must be based on a balance of assessments over the course of study.

Balance of assessments is a balance over the course of study and not a balance within a semester or between semesters.

Balance of assessment means judgments about students’ achievements of all the assessable general objectives are made a number of times using a variety of assessment techniques and a range of assessment conditions over the developmental four-semester course.

See also the section on Requirements for verification folio.

**Mandatory aspects of the syllabus**

Judgments about student achievement made at exit from a course of study must be based on mandatory aspects of the syllabus.

The mandatory aspects are:

- the general objectives:
  - Knowing and understanding
  - Managing and processing through critical inquiry
  - Reflecting on perspectives and processes
  - Communicating
- the four themes:
  - Time, continuity and change
  - Cultures and identities
  - Places and spaces
  - Political and economic systems
- a minimum of six inquiry topics.

To make the judgment of student achievement at exit from a four-semester course of study about the mandatory aspects, the standards associated with exit criteria stated in Section 6.7 must be used.

**Significant aspects of the course of study**

Judgments about student achievement made at exit from a course of study must be based on significant aspects of the course of study.

Significant aspects are those areas described in the school’s work program that have been selected from the choices permitted by the syllabus to meet local needs.

The significant aspects must be consistent with the general objectives of the syllabus and complement the developmental nature of learning in the course over four semesters.
Selective updating
Judgments about student achievement made at exit from a course of study must be selectively updated throughout the course.

Selective updating is related to the developmental nature of the course of study and works in conjunction with the principle of fullest and latest information.

As subject matter is treated at increasing levels of complexity, assessment information gathered at earlier stages of the course may no longer be representative of student achievement. Therefore, the information should be selectively and continually updated (not averaged) to accurately represent student achievement.

Schools may apply the principle of selective updating:
- to the whole subject-group
  - a school develops an assessment program so that, in accordance with the developmental nature of the course, later assessment information based on the same groups of objectives replaces earlier assessment information
- to individual students
  - a school determines the assessment folio for verification or exit (post-verification); the student’s assessment folio must be representative of the student’s achievements over the course of study; the assessment folio does not have to be the same for all students, but the folio must conform to the syllabus requirements and the school’s approved work program.

Selective updating must not involve students reworking and resubmitting previously graded responses to assessment instruments.

Fullest and latest information
Judgments about student achievement made at exit from a course of study must be based on the fullest and latest information available.

Fullest refers to information about student achievement gathered across the range of general objectives.

Latest refers to information about student achievement gathered from the most recent period in which achievement of the general objectives is assessed.

As the assessment program is developmental, fullest and latest information will most likely come from Year 12 for those students who complete four semesters of the course.

The fullest and latest assessment data on mandatory and significant aspects of the course of study is recorded on a student profile.

6.2 Planning an assessment program
To achieve the purposes of assessment listed at the beginning of this section, schools must consider the following when planning an assessment program:
- general objectives (see Section 3)
- learning experiences (see Section 5)
- principles of exit assessment (see Section 6.1)
- variety in assessment techniques over the four-semester course (see Section 6.5)
- conditions in which assessment instruments are undertaken (see Section 6.5)
• verification folio requirements, i.e. the range and mix of assessment instruments necessary to reach valid judgments of students’ standards of achievement (see Section 6.6)
• post-verification assessment (see Section 6.6)
• exit criteria and standards (see Section 6.7).

In keeping with the principle of continuous assessment, students should have opportunities to become familiar with the assessment techniques that will be used to make summative judgments. They should also have knowledge of the criteria to be used in relation to each assessment instrument.

Further information can be found at www.qsa.qld.edu.au under P–12 syllabuses & support > Years 11 and 12 > Subject areas.

6.3 Special provisions

Guidance about the nature and appropriateness of special provision for particular students may be found in the Authority’s Policy on Special Provisions for School-based Assessments in Authority and Authority-registered Subjects, available from www.qsa.qld.edu.au/assessment/2132.html.

This statement provides guidance on responsibilities, principles and strategies that schools may need to consider in their school settings.

This policy defines the responsibilities, principles and guidelines to be applied for special provisions in school-based assessments for Authority and Authority-registered subjects. It updates and replaces, and is consistent with, the previous Policy on Special Consideration for School-based Assessments in Senior Certification (February 2006). It specifically relates to students working towards senior certification in Authority and Authority-registered subjects.

The responsibility for making decisions about special provisions lies directly with the schools. However, this policy should serve as an appropriate guide and reference for schools in making those decisions.

Special provisions means making reasonable adjustments to conditions of assessment to ensure equitable opportunities for all students. Special provisions may apply to any student, depending on the circumstances. In making a decision about special provisions, the school is required to consider what adjustments to assessment conditions are reasonable in the circumstances.

6.4 Authentication of student work

It is essential that judgments of student achievement are made on accurate and genuine student assessment responses. Teachers should ensure that students’ work is their own, particularly where students have access to electronic resources and when they are preparing collaborative tasks.

The QSA information statement Strategies for authenticating student work for learning and assessment is available from www.qsa.qld.edu.au under Publications > Reports & papers > QSA. This statement provides information about various methods teachers can use to monitor that students’ work is their own. Particular methods outlined include:

• students planning production of drafts and final responses
• teachers seeing plans and drafts of student work
• maintaining documentation of the development of responses
• students acknowledging resources used.

Teachers must ensure students use consistent accepted conventions of in-text citations and referencing where appropriate.
6.5 Assessment techniques

The assessment techniques and suitable assessment instruments for those techniques, most suited to the judgment of student achievement in this subject are described below. The criteria to which each technique is best suited are indicated also.

Where students undertake a technique in a group or team, instruments must be designed so that teachers can validly assess the work of individual students and not apply a judgment of the group product and processes to all individuals.

The following assessment techniques are appropriate for use in Aboriginal and Torres Strait Islander Studies. A range of conditions should be established so that the teacher is able to confirm authorship of all student tasks. Evidence that students have integrated local area study across the course of study is vital.

Each technique is suitable for each criterion, except that an objective test can only assess Knowing and understanding.

**Technique 1: Multimodal presentation**

| Multimodal | Format: Multiple (more than one) modes of delivery to demonstrate understanding of key concepts and the general objectives and criteria of the course through a combination of aural, oral, visual, graphical, multimedial, tactile, practical and written modes |
| Possible instruments | Tutorials, presentations, orals, seminars, debates, interviews, webpages, computer simulations, interactive presentations, audiovisual presentations, dramatic presentations. Students could combine visual and performing arts, food production, craft production, photographic essays. |
| Conditions | Across the four criteria (Knowing and understanding, Managing and processing through critical inquiry, Reflecting on perspectives and processes, and Communicating). |
| | Supporting documentation of the research process. |

**Technique 2: Learning log**

| Learning log | Format: a range and balance of entries and activities that represent a selection of reflections on contexts and processes (sociocultural, cognitive and metacognitive) during critical inquiry. These reflections could include findings, solved and unsolved problems, analytical and evaluative responses to stimulus responses to cartoons, newspaper and magazine articles, photos, classroom audiotapes and videos, oral histories, response to guest speakers and other people, poetry and literatures, letters to the editor, contemporary issues and political commentary. Annotated presentation notes in response to issues in inquiry, teacher observation sheets, and/or self/peer assessment. |
| Possible instruments | Journal: digital, visual and/or written. Students should complete a learning log throughout Year 11 to develop their skills and their awareness of issues. Through the items selected and the student’s responses the work should demonstrate an increased understanding of the student’s own identity in Australian society, Indigenous peoples’ perspective and issues. |
| Conditions | Across the four criteria. The learning log may be presented in a combination of a variety of forms such as written response or a multimodal presentation. |
Technique 3: Extended written response

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<tr>
<th>Extended written response</th>
<th>Format: a continuous piece of prose writing that develops a response to a research question or hypothesis.</th>
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<tbody>
<tr>
<td></td>
<td>Possible instruments</td>
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<tr>
<td></td>
<td>Research assignment, research report, essays, biographies, autobiographies, response to stimulus.</td>
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<tr>
<th>Conditions</th>
<th>Length: min 600 words, max 1000 words</th>
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<td></td>
<td>Across the four criteria.</td>
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Technique 4: Additional assessment formats

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<th>Techniques</th>
<th>Format:</th>
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<tr>
<td></td>
<td>Instruments: response to stimulus tests, Objective/short response tests.</td>
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<tr>
<th>Conditions</th>
<th>Under supervised conditions.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Across the four criteria are possible except objective test.</td>
</tr>
</tbody>
</table>

6.6 Requirements for verification folio

A verification folio is a collection of a student’s responses to assessment instruments on which the level of achievement is based. For students who are to exit with four semesters of credit, each folio must contain the range and mix of assessment techniques for making summative judgments stated below.

Students’ verification folios for Aboriginal and Torres Strait Islander Studies must contain at least four assessment instruments. There should be a minimum of three performances from each criterion.

- one of each assessment technique
  - one extended written response of 600–1000 words
  - one multimodal presentation
  - one learning log
  - one additional assessment format
- one of which must be from Semester 4.
- multimodal presentations must be accompanied by students’ supporting documentation of the research process undertaken
- criteria sheets that show a clear link between the student script and the standard awarded
- other supporting documentation that confirms the standards assigned to the student’s work.

For information about preparing monitoring and verification submissions schools should refer to www.qsa.qld.edu.au under Assessment > Senior Assessment > Forms and procedures.

6.6.1 Post-verification assessment

Schools must use assessment information gathered after verification in making judgments about exit levels of achievement for those students who are completing the fourth semester of the course of study. For this syllabus students are to complete an assessment instrument after verification that assesses a minimum of two criteria.
6.6.2 Student profile

The purpose of the student profile is to record student achievement over the four-semester course of study. Key elements on the profile include:

- semester/inquiry topics/themes
- assessment instruments in each semester
- standard achieved in each criterion for each instrument
- instruments used for summative judgments
- interim level of achievement at monitoring and verification.

Schools may use the sample profile supplied after the table “Standards associated with exit criteria” in Section 6.8.1, or design their own.

6.7 Exit criteria and standards

The purpose of exit criteria and standards is to make judgments about students’ levels of achievement at exit from a course of study. The criteria are stated in the same categories as the assessable general objectives of the syllabus. The standards describe how well students have achieved the general objectives and are stated in the “Standards” table in Section 6.8.1.

The following criteria must be used:

- Knowing and understanding
- Managing and processing through critical inquiry
- Reflecting on perspectives and processes
- Communicating

Each criterion must be assessed in each semester, and each criterion is to make an equal contribution to the determination of exit levels of achievement.

6.8 Determining exit levels of achievement

When students exit the course of study, the school is required to award each student an exit level of achievement from one of the five levels:

- Very High Achievement
- High Achievement
- Sound Achievement
- Limited Achievement
- Very Limited Achievement.

Exit levels of achievement are summative judgments made when students exit the course of study. For most students this will be after four semesters. For these students, judgments are based on exit folios providing evidence of achievement in relation to all general objectives of the syllabus and in accordance with the criteria and standards.

Determining a standard

The standard awarded is an on-balance judgment about how the qualities of the student’s work match the standards descriptors overall in each criterion. This means that it is not necessary for the student to have met every descriptor for a particular standard in each criterion.
When standards have been determined in each of the criteria for this subject, the following table is used to award exit levels of achievement, where \( A \) represents the highest standard and \( E \) the lowest. The table indicates the \textit{minimum combination of standards} across the criteria for each level.

\textbf{Table 2: Awarding exit levels of achievement}

<table>
<thead>
<tr>
<th>Level</th>
<th>Requirement</th>
</tr>
</thead>
<tbody>
<tr>
<td>VHA</td>
<td>Standard A in any three criteria and no less than a B in the remaining criterion</td>
</tr>
<tr>
<td>HA</td>
<td>Standard B in any three criteria and no less than a C in the remaining criterion</td>
</tr>
<tr>
<td>SA</td>
<td>Standard C in any three criteria and no less than a D in the remaining criterion</td>
</tr>
<tr>
<td>LA</td>
<td>At least Standard D in any two criteria</td>
</tr>
<tr>
<td>VLA</td>
<td>Standard E in the two criteria</td>
</tr>
</tbody>
</table>

Some students will exit after three, two or one semesters. For these students, judgments are based on folios providing evidence of achievement in relation to the general objectives of the syllabus focused on to that point. The particular standards descriptors related to the objectives focused on are used to make the judgment.

Further information can be found at www.qsa.qld.edu.au under Assessment > Senior Assessment > Forms and procedures (scroll to Additional guidelines and procedures).
### 6.8.1 Standards associated with exit criteria

<table>
<thead>
<tr>
<th>Standard A</th>
<th>Standard B</th>
<th>Standard C</th>
<th>Standard D</th>
<th>Standard E</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Knowing and understanding</strong></td>
<td><strong>Knowing and understanding</strong></td>
<td><strong>Knowing and understanding</strong></td>
<td><strong>Knowing and understanding</strong></td>
<td><strong>Knowing and understanding</strong></td>
</tr>
<tr>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
</tr>
<tr>
<td>- comprehensive descriptions of ways of knowing and ways of acquiring knowledge</td>
<td>- detailed descriptions of ways of knowing and ways of acquiring knowledge</td>
<td>- general descriptions of ways of knowing and ways of acquiring knowledge</td>
<td>- simple descriptions of ways of knowing and ways of acquiring knowledge</td>
<td>- incomplete or inaccurate descriptions of ways of knowing and ways of acquiring knowledge</td>
</tr>
<tr>
<td>- thorough knowledge and understanding of Aboriginal cultural protocols and Torres Strait Islander cultural protocols</td>
<td>- effective knowledge and understanding of Aboriginal cultural protocols and Torres Strait Islander cultural protocols</td>
<td>- basic knowledge and understanding of Aboriginal cultural protocols and Torres Strait Islander cultural protocols</td>
<td>- broad knowledge and understanding of Aboriginal cultural protocols and Torres Strait Islander cultural protocols</td>
<td>- fragmented knowledge and understanding of some Aboriginal cultural protocols and some Torres Strait Islander cultural protocols</td>
</tr>
<tr>
<td>- precise and effective explanations of key concepts and terminology to show deep understanding of a diverse range of ideas, theories, perspectives, policy and practices that impact on Indigenous peoples in local, national and global contexts.</td>
<td>- effective explanations of key concepts and terminology to show competent understanding of a range of ideas, theories, perspectives, policy and practices that impact on Indigenous peoples in local, and national contexts.</td>
<td>- explanations of key concepts and terminology to show broad understanding of some ideas, theories, perspectives, policy and practices that impact on Indigenous peoples in local and national contexts.</td>
<td>- explanations of concepts and terminology to show partial understanding of ideas, policies and practices that impact on Indigenous peoples in local and national contexts.</td>
<td>- explanations of concepts and terminology relate to local context.</td>
</tr>
<tr>
<td>Managing and processing through critical inquiry</td>
<td>Reflecting on perspectives and processes</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------</td>
<td>----------------------------------------</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
<td>The student work has the following characteristics:</td>
<td></td>
</tr>
<tr>
<td>• controlled and clear observation and documentation of cultural protocols when working with the Indigenous community</td>
<td>• effective observation and documentation of cultural protocols when working with the Indigenous community</td>
<td>• observation and documentation of cultural protocols when working with the Indigenous community, but with obvious weaknesses</td>
<td>• makes little use of cultural protocols</td>
<td></td>
</tr>
<tr>
<td>• skillful planning and use of research, referencing and shared information from community sources, primary and secondary sources</td>
<td>• competent planning and use of research, referencing and shared information from community sources, primary and secondary sources</td>
<td>• inconsistent planning and use of research, referencing and shared information from community sources, primary and secondary sources</td>
<td>• relies mainly on shared information</td>
<td></td>
</tr>
<tr>
<td>• thorough and detailed analysis, synthesis and evaluation of sources of information for quality and validity.</td>
<td>• thorough analysis, synthesis and evaluation of sources of information for quality and validity.</td>
<td>• rudimentary analysis, synthesis and attempted evaluation of some sources of information for quality and validity.</td>
<td>• fragmented information from sources.</td>
<td></td>
</tr>
<tr>
<td>• strong control of the purposes and practices of time management</td>
<td>• sufficient control of the purposes and practices of time management</td>
<td>• Some control of the purposes and practices of time management</td>
<td>• Minimal control of the purposes and practices of time management</td>
<td></td>
</tr>
</tbody>
</table>

The student work has the following characteristics:
- logical reflection on and revision of the decision-making processes used throughout an inquiry
- consideration of their own and others' changes in points of view and constructions of knowledge
- coherent and logical justification of conclusions and positions about information and research.

The student work has the following characteristics:
- reflection on and revision of the decision-making processes used throughout an inquiry
- some consideration their own and others' changes in points of view
- conclusions about information and research may be reached.

The student work has the following characteristics:
- minimal revision of the decision-making processes used in an inquiry
- vague consideration of their own changes in points of view
- statements about information.
<table>
<thead>
<tr>
<th>Communication</th>
<th>The student work has the following characteristics:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• effective observation of audience, purpose and place to convey meaning</td>
</tr>
<tr>
<td></td>
<td>• skilled application of Aboriginal cultural protocols and Torres Strait Islander cultural protocols</td>
</tr>
<tr>
<td></td>
<td>• controlled and proficient use of language and other conventions when using written and nonwritten forms as appropriate to a variety of genres, cultural contexts and media.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The student work has the following characteristics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• coherent observation of audience, purpose and place to convey meaning.</td>
</tr>
<tr>
<td>• effective application Aboriginal cultural protocols and Torres Strait Islander cultural protocols</td>
</tr>
<tr>
<td>• controlled use of language and other conventions when using written and nonwritten forms as appropriate to a variety of genres, cultural contexts and media.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The student work has the following characteristics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• suitable observation of audience, purpose and place to convey meaning.</td>
</tr>
<tr>
<td>• clear application Aboriginal cultural protocols and Torres Strait Islander cultural protocols.</td>
</tr>
<tr>
<td>• use of language and other conventions when using written and nonwritten forms as appropriate to a variety of genres, cultural contexts and media.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The student work has the following characteristics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• variable observation of audience, purpose and place to convey meaning.</td>
</tr>
<tr>
<td>• some application Aboriginal cultural protocols and Torres Strait Islander cultural protocols.</td>
</tr>
<tr>
<td>• variably and disjointed use of language and other conventions when using written and nonwritten forms as appropriate to a variety of genres, cultural contexts and media — but general meanings communicated.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The student work has the following characteristics:</th>
</tr>
</thead>
<tbody>
<tr>
<td>• observation of audience, purpose and place to convey vague and indistinct meaning</td>
</tr>
<tr>
<td>• indistinct application of Aboriginal cultural protocols and Torres Strait Islander cultural protocols.</td>
</tr>
<tr>
<td>• unclear use of language and other conventions hinders meaning when using written and nonwritten forms.</td>
</tr>
</tbody>
</table>
## Sample student profile

School ____________________________________________________

Student’s name _____________________________________________

Entry year/Exit year: _________ / ________

<table>
<thead>
<tr>
<th>Assessment instrument</th>
<th>Semester 1</th>
<th>Semester 2</th>
<th>Monitoring</th>
<th>Semester 3</th>
<th>Semester 4</th>
<th>Verification</th>
<th>Exit</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Monitoring/verification folio | F | F | F | F | F | F | S | S | S | S | S | S |

| Criterion 1: Knowing and understanding |            |            |            |            |            |              |      |
| Criterion 2: Managing and processing through critical inquiry |            |            |            |            |            |              |      |
| Criterion 3: Reflecting on perspectives and processes |            |            |            |            |            |              |      |
| Criterion 4: Communicating |            |            |            |            |            |              |      |

### LEVEL OF ACHIEVEMENT

F--formative assessment

S--summative assessment
7. Language education

Teachers of Senior English have a special responsibility for language education. However, it is the responsibility of all teachers to develop and monitor students’ abilities to use the forms of language appropriate to their own subject areas. Their responsibility entails developing the following skills:

- ability in the selection and sequencing of information required in the various forms (such as reports, essays, interviews and seminar presentations)
- the use of technical terms and their definitions
- the use of correct grammar, spelling, punctuation and layout.

Assessment in all subjects needs to take into consideration appropriate use of language.

7.1 Inclusive language

Language in its social and cultural contexts is a crucial element in the construction of identity. In classrooms it plays important roles, both passively reflecting and actively shaping the way social and cultural realities are perceived. It is also a way to challenge exclusion and promote the acceptance and appreciation of diversity.

In terms of classroom practice:

- plan for the progressive development of spoken and written Standard Australian English language skills over the course of study
- ensure that the teaching practices are inclusive by accepting use of other languages as the first languages of some students; languages may include Aboriginal English, Aboriginal languages and creoles, Asian languages, European languages and Torres Strait Islander languages and creoles
- further enhance the participation of students of other cultural or language backgrounds — including Aboriginal students and Torres Strait Islander students — in the course by providing educational resources which acknowledge their literary contributions through film, plays, poetry, novels and media
- identify the language demands of the course and devise suitable teaching strategies to ensure students learn to identify others’ meanings and to convey their own meaning clearly.
8. Quantitative concepts and skills

Success in dealing with issues and situations in life and work depends on the development and integration of a range of abilities, such as being able to:

- comprehend basic concepts and terms underpinning the areas of number, space, probability and statistics, measurement and algebra
- extract, convert or translate information given in numerical or algebraic forms, diagrams, maps, graphs or tables
- calculate, apply algebraic procedures, and implement algorithms
- use calculators and computers
- use skills or apply concepts from one problem or one subject domain to another.

Some subjects focus on the development and application of numerical and other mathematical concepts and skills. These subjects may provide a basis for the general development of such quantitative skills or have a distinct aim, such as to prepare students to cope with the quantitative demands of their personal lives or to participate in a specific workplace environment.

Nevertheless, in all subjects students are to be encouraged to develop their understanding and to learn through the incorporation — to varying degrees — of mathematical strategies and approaches to tasks. Similarly, students should be presented with experiences that stimulate their mathematical interest and hone those quantitative skills that contribute to operating successfully within each of their subject domains.

The distinctive nature of a subject may require that new mathematical concepts be introduced and new skills be developed. In many cases, however, it will be a matter for teachers, in the context of their own subjects, having to encourage the use of quantitative skills and understandings that were developed previously by their students. Within appropriate learning contexts and experiences in the subject, opportunities are to be provided for revising, maintaining and extending such skills and understandings.
9. Educational equity

Equity means fair treatment of all. In developing work programs from this syllabus, schools should incorporate the following concepts of equity.

All young people in Queensland have a right to gain an education that meets their needs, and prepares them for active participation in creating a socially just, equitable and democratic global society. Schools need to provide opportunities for all students to demonstrate what they know and can do. All students, therefore, should have equitable access to educational programs, and human and physical resources. Teachers should ensure that particular needs of the following groups of students are met: female students; male students; Aboriginal students; Torres Strait Islander students; students from non–English-speaking backgrounds; students with disabilities; students with gifts and talents; geographically isolated students; and students from low socioeconomic backgrounds.

Subject matter chosen should include, whenever possible, the contributions and experiences of all groups of people. Learning contexts and community needs and aspirations should also be considered. In choosing appropriate learning experiences teachers can introduce and reinforce non-racist, non-sexist, culturally sensitive and unprejudiced attitudes and behaviour. Learning experiences should encourage the participation of students with disabilities and accommodate different learning styles.

Resource materials used should recognise and value the contributions of both females and males to society and include social experiences of both genders. Resource materials should also reflect cultural diversity within the community and draw from the experiences of the range of cultural groups in the community.

To allow students to demonstrate achievement, barriers to equal opportunity need to be identified, investigated and removed. This may involve being proactive in finding the best ways to meet the diverse range of learning and assessment needs of students. The variety of assessment techniques in the work program should allow students of all backgrounds to demonstrate their knowledge and skills related to the criteria and standards stated in this syllabus. The syllabus criteria and standards should be applied in the same way to all students.

Teachers should consider equity policies of individual schools and schooling authorities, and may find the following resources useful for devising an inclusive work program:

QSA 2006, Policy on Special Consideration in School-based Assessments in Senior Certification, available from www.qsa.qld.edu.au
10. Resources

The following lists, although not prescriptive or complete, are offered because good, informative resources for teaching and learning about Aboriginal and Torres Strait Islander history, societies, cultures and contemporary issues are not always easy to find. Information regarding oral histories has been included. Teachers should also consult other reference material written by Indigenous authors. Most programs will draw upon a number of resources depending on the nature of the units and the particular learning experiences chosen.

Always try to network with other teachers and use established networks such as the Queensland Indigenous Education Consultative Body (QIECB), Queensland History Teachers’ Association (QHTA), Australian Curriculum Studies Association (ACSA), the Queensland Historical Society, universities and TAFE colleges, local government libraries, local museums and art galleries. Government departments are a source of personnel with expertise in many fields and could provide valuable assistance and advice through involvement in school programs.

The Indigenous Schooling Support Unit Resource Library

Teaching references


Moyle, D. 1996, *Signposts ..., to Country, Kin and Cultures*, Curriculum Corporation, Carlton, Vic. (Moyle’s chapter about racism uses an investigative approach that reflects diverse attitudes.)

Websites

General
Australian Institute of Aboriginal Studies. www.aiatsis.gov.au (history, land claims and related issues, research ethics, etc.).
Education Network Australia. www.edna.edu.au (particularly the Murra project site, providing guidelines outlining strategies for finding Indigenous sites, and assistance with evaluating the credibility and validity of Indigenous websites).

Queensland Indigenous Education Consultative Body to the State Minister for Education. (policies, strategic plan, current research projects and other activities, members’ profiles and contact details).

The Australian Indigenous Health Promotion Knowledge Network. www.indigenoushealth.med.usyd.edu.au. The Network provides access to the latest information in Indigenous health including employment, skills and educational development opportunities; conferences and publications.

Australian Institute of Aboriginal and Torres Strait Islander Studies. www.aiatsis.gov.au/library/links/atsi_links. The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is the world’s premier institution for information and research about the cultures and lifestyles of Aboriginal and Torres Strait Islander peoples.

Center for world Indigenous studies. http://cwis.org. The Center for World Indigenous Studies (CWIS) is an independent, non-profit research and education organisation dedicated to wider understanding and appreciation of the ideas and knowledge of Indigenous peoples and the social, economic and political realities of Indigenous nations.

Overcoming Indigenous Disadvantage: Key Indicators 2005. In April 2002, The Council of Australian Governments commissioned the steering committee to produce a regular report against key indicators of Indigenous disadvantage. This report has an important long-term objective. It is to inform Australian governments about whether policy programs and intervention are achieving positive outcomes for Indigenous people. This will help guide where further work is needed.

Reconciliation Australia is an independent, not for profit organisation established in 2000 by the former Council for Aboriginal Reconciliation. Its mission is to promote and build reconciliation between Indigenous and non-Indigenous Australians. www.reconciliation.org.au.

National


Australian Institute of Aboriginal and Torres Strait Islander Studies, Family History Unit, offers assistance with tracing Indigenous heritage. The Aboriginal and Torres Strait Islander Biographical Index is available online at http://mura.aiatsis.gov.au. There is a family history information kit available plus family history guides, Indigenous family history guides and other related services.

Mura Gadi. An online guide to manuscripts, pictures and oral histories relating to Aboriginal and Torres Strait Islanders held in the National Library of Australia. There are online index searches, searches by region and links to digitised copies of the material if available. www.nla.gov.au/muragadi/

National Archives of Australia Indigenous Australia. This site details records held for the Northern Territory and Victoria plus details of government policies on Aboriginal and Torres Strait Islander affairs. There is information on the Bringing Them Home name index (not online) and links to online fact sheets, research guides, books and relevant websites. www.naa.gov.au/collection/explore/indigenous-australia/index.aspx

Aboriginal Studies WWW Virtual Library by Dr T Matthew Ciolek. This internet guide to Aboriginal studies has links to hundreds of specialist information sites. A site search engine is available. www.ciolek.com/WWWVL-Aboriginal.html

Australian Aboriginal Genealogy Resources by Paul Mackett, provides access to extracts and transcripts from a wide range of publicly available documents and records such as birth, death
and marriage indexes, prison records and mission records.
http://mc2.vicnet.net.au/home/pmackett/index.html


Archives of Australia’s list of Archival Resources Relating to Indigenous Australians.


Department of Veterans’ Affairs, Australia’s War 1939–1945. This site has a section titled “All in” — Indigenous Service that looks at the role played by Indigenous Australians in World War II. www.ww2australia.gov.au/allin/indigenous.html

New South Wales
State Records New South Wales Resources for Indigenous People include Archives in Brief fact sheets plus online indexes to Aboriginal Colonial Court Cases (1788–1838) and Aboriginal People in the Register of Aboriginal Reserves (1875–1904) and links to other indexes that may be relevant. www.records.nsw.gov.au

Milton Ulladulla Local and Family History Site with a link under Budawang Aboriginals to a PDF document by Cathy Dunn titled South Coast Aboriginal Genealogy. www.ulladulla.info/history/

Northern Territory
Northern Territory Archives Service online subject guides includes a Guide to Aboriginal People.
www.nt.gov.au/nreta/ntas/

National Archives of Australia Shop Research Guides include Tracking Family: A Guide to Aboriginal Records Relating to the Northern Territory. This is available as a PDF file. http://eshop.naa.gov.au

Queensland
State Library of Queensland’s Indigenous Library Services. This site offers information on major resources held, available guides, electronic resources and other related internet sites.

Footprints Before Me. Following the History of Family and Community by the Indigenous Library Services, State Library of Queensland offers practical advice and a wide variety of relevant links. www.slq.qld.gov.au/info/ind/footprints

South Australia
State Records of South Australia Aboriginal Services offers information about access to the records held plus details of available publications such as the Aboriginal Resource Kit.

State Library of South Australia. The Quick Links: Indigenous Australians details resources held.

Find Your Way Home with SA Link-Up aims to assist Indigenous people find connections to family and access reunification and other services. The guide Finding Your Own Way is available online (PDF) and it details existing records of South Australian children’s homes and institutions. www.salinkup.com.au

Tasmania
Victoria
Public Record Office Victoria. *Finding Your Story: A resource manual to the records of the Stolen Generations in Victoria*. This manual is available as a download (PDF).
State Library of Victoria’s Genealogy Information Guides include *Indigenous Australian Resources* and *Indigenous Victorian Resources* which lists websites, databases, books, journals and agencies for Indigenous Victorian genealogical research.

Western Australia
State Library of Western Australia, *Aboriginal and Torres Strait Islander Information Gateway*.
This detailed guide for research in Western Australia includes an *Indigenous Research Toolkit*.
www.slwa.wa.gov.au/find/guides/indigenous_material
Looking West. A detailed guide to Aboriginal records in Western Australia, published by the Records Taskforce of Western Australia.
www.lookingwest.communitydevelopment.wa.gov.au
Department of Indigenous Affairs (WA). Family History details are listed under *Heritage & Culture*. www.dia.wa.gov.au/

Texts

General references
Aboriginal mythology: An A–Z spanning the history of Aboriginal mythology from the earliest legends to the present day (1994)
Australian Encyclopedia (1996)
The Australian people: An encyclopedia of the nation, its people and their origins (2001)
The Encyclopaedia of Aboriginal Australia: Aboriginal and Torres Strait Islander history, society and culture (1994)
The Macmillan encyclopedia of Australia’s Aboriginal peoples (2000)
Macquarie Aboriginal words: A dictionary of words from Australian Aboriginal and Torres Strait Islander languages (1994)
Macquarie atlas of Indigenous Australia: Culture and society through space and time (2005)
Horton, D. (ed.) 1994, *The Encyclopaedia of Aboriginal Australia*, Aboriginal Studies Press, Canberra. (Past and contemporary identities, events and issues. A useful starting point for all topics of the syllabus.) This publication is also available on CD-ROM.
Isaacs, J. (ed.) 1987, *Australian Dreaming: 40000 years of Aboriginal history*, Lansdowne Press, Sydney. (Aboriginal people relate their own stories of Australia through The Dreaming and contact with non-Indigenous people. The beliefs of Aboriginal people and relationship to the land are made quite clear. Also useful for Foundation topics — Origin, Culture and Change.)
Sharpe, N. 1993, *Stars of Tagai: The Torres Strait Islanders*, Aboriginal Studies Press, Canberra. (Contains excerpts from the life stories of many people of the Torres Strait.)

Frankel, D. 1991, *Remains to be Seen*, Longman Cheshire, Melbourne. (Sites, investigations, techniques, inquiry-based exercises. Encourages students to think about important issues and how to carry out research.)


Beckett, J. 1987, *Torres Strait Islanders: Custom and colonialism*, Cambridge University Press, Sydney. (Examines the process and effects of colonialism on Torres Strait Islanders with case studies about Meriam people and Badu Islanders.)


Dodd, B. 1992, *Broken Dreams*, University of Queensland Press, Brisbane. (A stockman and sportsman from south-western Queensland, who became a quadriplegic after a swimming accident, courageously rebuilds his life.)


Ganter, R. 1994, *The Pearl-shellers of the Torres Strait: Resource use, development and decline, 1860s–1960s*, Melbourne University Press, Carlton, Vic. (Charts the exploitation of the people and natural resources of the Torres Strait Islands by focusing on the rise and fall of the pearling industry.)


Huggins, R. and Huggins, J. 1994, *Auntie Rita*, Aboriginal Studies Press, Canberra. (Account of life on an Aboriginal mission in south-east Queensland, work as a domestic servant, moving to the city and raising a family; as well as the beginning of Aboriginal organisations.)


Mok, Jeannie. 2005, *Cherbourg Dorm Girls*, Fortitude Valley, Malticultraral Community Centre. (The book contains stories of 12 women who grew up in the dormitories of the Cherbourg reservation from the 90s to the 1960s)


Sharp, N. 1992, *Footprints Along the Cape York Sandbeaches*, Aboriginal Studies Press, Canberra. (An ethno-history, drawing upon written documents and oral histories of Aboriginal and Torres Strait Islander peoples of northern Cape York Peninsula, to document the process by which the people of the region either died or were forced to move away from their lands.)

Triolo, R. 1996, *The Australian Experience*, Cambridge University Press, Melbourne. Oral histories and autobiographies. (Unit 1, “I give you this story” (Episode 1 in the ABC education television series), is an excellent introduction to Australia’s Aboriginal history.)


Wharton, H. 1994, *Cattle Camp*, University of Queensland Press, Brisbane. (Autobiographical works providing the history, backgrounds and daily lives of Aboriginal stockmen in outback Queensland.)

**DVD**

Perkins, R (director/writer/producer) 2008, *First Australians The Untold Story of Australia*, Special Broadcasting Service. (First Australians chronicles the birth of contemporary Australia as never told before from the perspectives of its first people.)


Episode 1 — *Trade Routes*: Brings together storytellers to uncover historical Aboriginal trade routes across Australia long before the invasion.

Episode 2 — *Changing Culture*: The lives of two Aborigines, both of whom leave their homes to experience success in new environments, but regularly return home, although their sense of belonging has been altered.

Episode 3 — *Warriors*: Resistance against the settlers — reminiscences are woven through the story drawing on the continuity of Aboriginal resistance. Aspects of early Sydney life are also explored.

Episode 4 — *Sacred Sites*: To Aborigines, the land and people are inseparable. Their sacred sites represent the expression of total respect for nature and humankind. This episode takes viewers around Australia to some of the most important sacred sites and examines the relationship of Aborigines to these sites.

Episode 5 — *Women*: As the pressures of contemporary society and the past 200 years take their toll on “traditional” life, Aboriginal women are becoming the firm inspiration for Aboriginal people. The film focuses on individuals who have overcome those pressures to create a new direction and regard for themselves and their people.

Episode 6 — *Survivors*: The question of identity, particularly in relation to Tasmanian Aborigines.


Part 1: *Alinta — the Flame*. The customs, culture and lifestyle of the Nyari people before British settlement.


Part 4: *Lo-arna, 1981*. The trauma experienced by a young woman who unexpectedly discovers her Aboriginal background.

After Mabo: The long and difficult road to Native Title. (1997) 40 minutes. (This video covers Wave Hill/Gurindji, the Mabo decision 1992, The Mabo family, the *Native Title Act 1993*, the Wik Judgment 1996, the government’s response.)

After Trousers: *Australia — beyond the fatal shore* (2000) 53 minutes.

Before It’s Too Late: *Aboriginal traditions and culture alive* (1996) 30 minutes.


Harry’s War (1999) 27 minutes


Mabo myths, From ABC’s Best of Lateline series (1993) 30 minutes.

Missions, Settlements and Reserves (1999) 28 minutes.

Morning Star Painter. *Aboriginal art and culture* (1979) 30 minutes.

Sacred Ground (2007) 60 min. (Filmed over four years, this observational documentary captures the personal struggles of Quenten Agius and his family, as they try to save what is left of their ancient heritage and culture from a multi-million dollar property development.


Talking Native Title and Reconciliation (1998) 25 minutes.

Trespass, 26 min. (With only 26 members of her community remaining alive today, their language and cultural survival constantly under siege, gently spoken Yvonne Margarula has led the Mirrar people on a non–violent campaign of resistance that has stopped successive Federal governments, and four of the world’s largest mining companies in their tracks).


Women of the Sun: 25 years later (2006) 81 mins. (Twenty-five years later, Bob Weis, the producer of Women of the Syb, sets out to find out the impact of the film on five of the women who played major roles in the original series.)

White Australia Has a Black History (1999) 30 minutes.


Journals and periodicals

*Aboriginal Law Bulletin*, Law Department, University of New South Wales, Sydney. (Explores current issues relating to Aboriginal people, Torres Strait Islander people and the law.)

*Australian Aboriginal Studies: Journal of the Australian Institute of Aboriginal and Torres Strait Islander Studies*, Aboriginal Studies Press, Canberra. (Multidisciplinary approach to a wide range of Aboriginal and Torres Strait Islander issues.)

*The Australian Journal of Indigenous Education*. Aboriginal and Torres Strait Islander Studies Unit, the University of Queensland, Brisbane. (Articles by educators on aspects of Aboriginal and Torres Strait Islander education.)

Local human and physical resources

Work with the local school community, using their skills and resources initially and supplement these with outside expertise to meet specific needs which cannot be met locally.
Any cultural elements of professional development and training should be accessed through the local community, and in observance of protocols.

Contact could include the following:
- local school community including Elders
- school community education counsellor and other Indigenous Education Workers
- Aboriginal and Torres Strait Islander Education Unit Sub-Centres, South (Inala), North (Townsville) and Far North (Cairns) — centres have Aboriginal and Torres Strait Islander Educational, Curriculum and Cultural Resource Collections for access by schools; the centres are also available to provide professional development and training to support program development and implementation
- Aboriginal and Torres Strait Islander Education Unit (Education House, Brisbane)
- IECB (Indigenous Education Consultative Body) — Council members
- TSIREC (Torres Strait Islands Regional Education Council)
- private providers — with the increase in private providers school communities are able to access groups who can design, develop and implement training programs specific to their needs.

**Aboriginal and Torres Strait Islander education facilities**

Aboriginal and Torres Strait Islander Education Unit:
- Aboriginal and Torres Strait Islander Education Unit, Education House (Policy and Curriculum Advice), telephone (07) 3237 0808 or fax (07) 3237 0781.
- Sub-Centre South, Inala (Outreach Support), telephone (07) 3372 5066 or fax (07) 3372 4914.
- Sub-Centre North, Townsville (Outreach Support), telephone (07) 4775 6055 or fax (07) 4725 3464.
- Community Partnerships Unit, Education House (school–community partnerships), telephone (07) 3235 4213, or fax (07) 3237 0781.

Aboriginal and Islander Cultural Centre (Catholic Education Office), 100 Lilac Street, Inala, Qld 4077. Telephone (07) 3372 1058 or (07) 3372 7654.

Queensland Indigenous Education Consultative Body Secretariat, Education House, 30 Mary Street, Brisbane Qld 4000. Telephone (07) 3864 0807 (see websites this section).
11. Glossary

Terms that may be found in connection with this syllabus are defined as follows:

**Acculturation**: The process by which members of a group change to adopt aspects of another culture during direct and prolonged contact with another (alien) group. (See also ASSIMILATION.)

**Adaption**: The slow modification of the cultural characteristics of a community to the changes in social, political, economic and/or geographic environments.

**Affective**: Refers to the attitudes, values, feelings and understandings that the syllabus aims to develop in students.

**Analysing**: Determining and examining essential features and their relationships.

**Archival techniques**: Ways of recording history.

**Assimilation**: The process whereby the people in one culture group are absorbed and incorporated into mainstream society by acquiring the basic attitudes, habits and mode of life of an all-embracing national culture.

**Boundary maintenance**: The process by which members of a group retain their cultural identity.

**Cognitive**: Related to knowing and thinking (as in perceiving, conceiving, etc. (as opposed to emotion and volition)).

**Connotations**: An association or idea suggested by a word (concept) in addition to its primary meaning; implication: often evolved through changing conditions and acquired attributes.

**Contemporary**: In terms of Indigenous societies and cultures, occurring within the past three generations.

**Cosmology**: Systems of belief and knowledge about the nature, structure, evolution and origins of the universe as a whole.

**Creole**: Torres Strait Creole is a language spoken in the Torres Strait. It is a valid form of verbal and written communication in daily use, and includes elements of several Torres Strait languages as well as English. Some people prefer to call this language “Broken”.

**Criticising**: Analysing and judging the quality or merit of texts, speech, actions, etc.

**Cultural borrowing**: Members of one cultural group adopting as their own, the customs, behaviours, ideas, language, etc. from another cultural group. This is also referred to as cultural appropriation.

**Cultural chauvinism**: Viewing people from other cultures from one’s own perspective rather than from their perspectives. This feeds prejudice and bias. (See also ETHNOCIDE, GENOCIDE and RACISM.)

**Cultural relativism**: Viewing individuals and/or groups of another culture from their perspectives rather than from one’s own perspective. This helps to avoid prejudice and bias.

**Cultural imperialism**: The domination of one particular dominant culture’s point of view, ways of behaving, etc.; these can gradually displace those of other minority cultures.

**Culture**: Culture has two elements: (a) The foundation, or body of customary knowledge, beliefs and values shared and learned by members of a group. This element has continuity over time, being passed from one generation to the next. (b) The second element consists of the day-to-day experiences of individuals which add to their cultural foundations, and whereby individual cultures are constructed. Hence the dynamic nature of culture.

**Deducing**: Reaching a conclusion that it is necessarily true, derived by a process of reasoning.

**Diffusion**: The spread of elements of a culture from one region or people to another. (See CULTURAL BORROWING, CULTURAL APPROPRIATION.)

**Discrete**: Separate, detached, distinct from others.
Dominant culture: The cultural group that has most power and whose values, beliefs and point of view is most widespread and accepted as the norm.

Dreaming: Developed by anthropologists to broadly describe Aboriginal cosmology and spirituality, this English word does not convey the complexity of important Aboriginal concepts and beliefs. Although specific Aboriginal groups have different names for The Dreaming, its meaning is the same. It is the realm of the spiritual that encompasses all living things (land, seas, rocks, mountains, people, flora and fauna, winds, constellations, etc.), and relates to the past, the present and the future.

Dynamic: Active and changing.

Enculturation: The process by which the values and norms of a society are passed on to or acquired by its members. (See SOCIALISATION.)

Environment: Includes the physical, biological and social aspects of a person’s or group’s surroundings. These aspects may be considered separately or in combination.

Ethnicity: Refers to cultural, behavioural and/or perceived physical characteristics that make one group of people distinct from another.

Ethnocentrism: The practice of regarding the customs, standards and beliefs of one’s own social/ethnic/cultural group as the normal way of behaving and thinking, and those of other social groups as inferior and not natural.

Ethnocide: The systematic, intentional destruction of a group’s culture. (See also GENOCIDE and RACISM.)

Evaluating: Assigning merit according to set standards.

Extrapolating: Logically extending trends or tendencies beyond the information or data given.

General objectives: Objectives that the school intends to pursue; achievement of these objectives is assessed by the school.

Genocide: The systematic and intentional extermination of a national, cultural or ethnic group. (See also ETHNOCIDE, and RACISM.)

Global aims: Statements of the long-term achievements as well as attitudes and values that are to be developed by students of the subject; but which are not directly assessed by the school.

Historiographical record: The ways in which a society’s history is recorded.

Holistic: A view or approach that considers that everything is connected; involving all parts, aspects, etc., whether perceived obviously to be either discrete or relative.

Homogenous: Composed of parts that are all of the same kind or character.

Human universalism: A central anthropological principle: all people are equivalent as members of the human race, irrespective of particular race or ethnicity.

Hypothesising: Formulating a hypothesis, i.e. a possible reason to account for observed occurrences, which is then often the subject of a testing process to ascertain its correctness or otherwise.

Identity: The condition or fact of a person being that specified unique person. Indigenous people’s identities are linked with place and with cultures. (See also CULTURE.)

Ideology: The cultural system, including values and beliefs about the nature of the universe, its order, structure and functioning, which is consciously learned and incorporated, as an integrated whole, into the culture of a group of people. (See also COSMOLOGY and WORLD VIEW.)

Indigenous people: People native to a particular land or place; original inhabitants.

Indigenous world view: The concept of the world held by Indigenous people. It may include the notion that all things are parts of a single system within which people, animals, plants, and places are intimately related to each other physically and spiritually; and that humans have custodial responsibilities that relate to maintaining the natural order of the universe. (See also DREAMING, HOLISTIC and WORLD VIEW.)

Inferring: Reaching conclusions that are consistent with a given set of assumptions.

Infrastructure: The basic framework or underlying foundation of a system.

Inherent: Existing in something as an essential, permanent and inseparable element, quality or attribute.
Intrusion: Some Torres Strait Islander people prefer the term intrusion to the term invasion for sporadic European contact and conflicts that occurred before 1871.

Invasion: Aboriginal people regard the arrival of the First Fleet in 1788 as an invasion.

Land rights: The rights Indigenous people have to determine the use of lands to which they claim traditional ownership or connection. Land rights encompass compensation for lands taken from them.

Law(s): These comprise the customs and rules of a group including rights, the definition of reasonable or acceptable behaviour, and sanctions and punishments for antisocial or illegitimate actions. Laws are often part of tradition, or written into legislation. Many Indigenous people are now differentiating between Lore and Law. The former (traditional law) is a doctrine that has been taught or passed on since time began. Laws that are legislated are usually Western laws.

Lifestyle: The way of life characteristic of a group or individual. It includes those behaviours associated with existence including subsistence, economy, technology, social interaction and the use and modification of environmental resources.

Lore: See Law(s)

Media: Methods of conveying information or meaning in a variety of ways; for example, written, performance, audiovisual, multimedia.

Moieties: A form of social organisation in which all people and indeed, most natural phenomena, are divided into two categories. These categories are rarely actual gatherings of people with a common interest or purpose. They are intermarrying divisions of society which describe kin relationships and provide a general guide to behaviour.

Myth: A traditional story that provides an explanation for or embodies a popular idea concerning a natural or social phenomenon or spiritual belief. Care should be taken in describing Indigenous stories as myths. Preferred terms are Aboriginal Dreaming stories and/or Legends of Torres Strait.

Organisational mechanisms: The ways societies organise themselves to ensure preservation of their culture; for example, education, initiation, government, kinship system.

Race: A concept used to refer to the alleged existence of separate biological groups or subspecies of people on the basis of differing physical characteristics, particularly skin, hair and eye colour. Modern biology has shown extensive diversity in genetic inheritance which determines such characteristics. This has revealed that there is sometimes more genetic similarity between people of different social/cultural groups than between the members of the same group or so-called “race”.

Racism: An extreme form of ethnocentrism in which one social group attributes negative characteristics to another social/cultural group seen as physically or racially distinctive in order to justify excluding or exploiting its members. Racism may take many forms, such as overt and covert, and result from institutional as well as individual behaviour.

Reciprocity: Equal exchange. The state or condition of being reciprocal; mutual action. The first Law of Indigenous Australians is that of reciprocity — to place (land, environment) that provides what is needed to survive; to kin; and to others.

Socialisation: The process by which individuals take in the beliefs, rules and values of their cultures. This usually occurs with learning in infancy and childhood, but may continue well into adult life with the learning of esoteric (or secret) knowledge.

Society: A group of people who inhabit the same territory, regularly spend time together, and are often part of the same political unit, usually distinguished from other surrounding groups. Some societies share a common culture of related subcultures, while others may include members of two or more distinct cultures such as in pluralistic or multicultural societies.

Social mores: The essential customs or conventions of a group that both reflect and influence its fundamental views.

Social norms: Expected ways of behaving in a society.

Sociopolitical institutions: The various structures that make up society; for example, the political system (the state), the law, the media, the church.
**Status indicators**: Factors showing where individuals are positioned within a society, such as how much cultural knowledge he or she possesses, income, job, educational level.

**Synthesising**: Combining parts into a complex whole.

**Taxonomies**: Classifications in relation to principles and laws.

**Terra nullius**: Territory belonging to no state, i.e. territory not inhabited by a socially and politically organised community.

**Values**: Emotional/affective beliefs about the world, often used by people to identify and evaluate what is good and bad, right and wrong, appropriate and inappropriate and so on. Values are accommodated as part of ideology, religion and world view, and are reflected in law.

**World view**: The basic cultural orientation (combining beliefs, knowledge and values) shared by members of a group. It includes ways of looking at life and the nature of the world and its inhabitants, as well as choices people make. World views might be expressed as philosophy, ideology, cosmology, religion; and integrated into morality, ethics, ritual, behaviour, belief and knowledge. They are the foundations of shared and agreed understandings and acquired wisdom among members of a group. They allow people to make sense of the world and the way things are. (See also COSMOLOGY and IDEOLOGY.)