### Aboriginal Studies Stage 6: HSC Course

#### SOCIAL JUSTICE AND HUMAN RIGHTS ISSUES: PART I, FOCUS 2 – EDUCATION

<table>
<thead>
<tr>
<th>Community/ies to be studied</th>
<th>Focus area – Unit Duration</th>
<th>Assessment Task</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local – Bundjalung (Grafton) National – Anangu (Pitjantjatjara) International – Sami (Karasjok, Norway)</td>
<td>EDUCATION – 7 WEEKS</td>
<td>Submission letter to Education Review Committee</td>
</tr>
</tbody>
</table>

#### Unit Outline

The focus of this Part is the examination of the social justice and human rights issues from a global perspective, specifically through a comparative investigation of health issues. This will be studied through a Comparative Case Study on:

- the Local Aboriginal Community/ies (must be the same community/ies for all Parts) AND
- a National Indigenous Australian Community (may be different communities for each topic) AND
- an International Indigenous Community (may be different communities for each topic).

#### Big ideas/key concepts

The key concepts I want students to learn are **that:**

- the experience of colonisation still impacts on Indigenous peoples around the world.
- Indigenous people have developed initiatives to improve access to education.

#### Why does this learning matter?

**The learning matters because:**

- an understanding of the ongoing impact of colonisation is fundamental to understanding contemporary Indigenous social, political, economic and legal issues
- it is critical to acknowledge and understand the role of Indigenous peoples in improving contemporary cultural, political, social and economic life for their own communities.

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*These materials may contain opinions that are not shared by the Board of Studies NSW.*
This unit draws on knowledge developed in the Preliminary course, focusing on the colonisation of Aboriginal peoples in Australia. Students will extend this knowledge through a study of Indigenous peoples in Australia and overseas to enable them to develop a deep knowledge and understanding of contemporary social justice and human rights issues common to Indigenous communities around the world.

See attached appendix for example of scope and sequence.

<table>
<thead>
<tr>
<th>Place in scope and sequence / Building the field</th>
<th>Target outcomes</th>
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</thead>
</table>
| **This unit draws on knowledge developed in the Preliminary course, focusing on the colonisation of Aboriginal peoples in Australia. Students will extend this knowledge through a study of Indigenous peoples in Australia and overseas to enable them to develop a deep knowledge and understanding of contemporary social justice and human rights issues common to Indigenous communities around the world.** | **H1.1** explains different viewpoints of invasion and colonisation and evaluates the impact of these viewpoints on Aboriginal peoples  
**H1.2** analyses and discusses the social justice and human rights issues that are contemporary consequences of the colonisation of Aboriginal and other Indigenous peoples  
**H1.3** assesses the representation of Aboriginal peoples and cultures for bias and stereotyping  
**H2.1** analyses the importance of land as an aspect of contemporary issues impacting on Aboriginal peoples  
**H2.3** discusses and analyses consequences of colonisation on contemporary Aboriginal cultural, political, social and economic life  
**H3.1** assesses the effectiveness of government policies, legislation and judicial practices in addressing racism and discrimination  
**H3.2** evaluates the impact of key government policies, legislation and judicial processes on the socioeconomic status of Aboriginal peoples and communities  
**H3.3** compares and evaluates current initiatives that reassert the social, economic and political independence of Aboriginal and Indigenous peoples  
**H4.1** investigates, analyses and synthesises information from Aboriginal and other perspectives  
**H4.2** undertakes community consultation and fieldwork  
**H4.3** communicates information effectively from Aboriginal perspectives, using a variety of media  
**H4.4** applies ethical research practices  
**H4.5** compares and evaluates the histories and cultures of Indigenous Australian peoples with international Indigenous peoples. |
## Websites

- [www.abc.net.au/message/blackarts/telegraph/thunder/default.htm](http://www.abc.net.au/message/blackarts/telegraph/thunder/default.htm)
- [http://school.discoveryeducation.com](http://school.discoveryeducation.com)
- [www.abc.net.au/7.30/content/2005/s1355870.htm](http://www.abc.net.au/7.30/content/2005/s1355870.htm)

## Books / Articles

- *Australian Journal of Indigenous Education*, University of Queensland.

## Audio / Visual / Multimedia

- *The Dreaming* (video) – ABC Television
- *Frontier* (video) – ABC television
### Aboriginal Studies HSC Course: Social Justice and Human Rights Issues

**Part I, Focus 2 • Education**

<table>
<thead>
<tr>
<th>Resource URL</th>
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<tbody>
<tr>
<td><a href="http://www.carclew.on.net/programs/Indigenous/anangu.aspx">www.carclew.on.net/programs/Indigenous/anangu.aspx</a></td>
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<tr>
<td><a href="http://www.waru.org">www.waru.org</a></td>
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<tr>
<td><a href="http://boreale.konto.itv.se/laante.htm">http://boreale.konto.itv.se/laante.htm</a></td>
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<tr>
<td><a href="http://www.utexas.edu/courses/sami/dieda/hist/suffer-edu.htm">www.utexas.edu/courses/sami/dieda/hist/suffer-edu.htm</a></td>
</tr>
<tr>
<td><a href="http://www.nswaecg.com.au">www.nswaecg.com.au</a></td>
</tr>
<tr>
<td><a href="http://www.daretolead.edu.au/cache14/DTL_index.html">www.daretolead.edu.au/cache14/DTL_index.html</a></td>
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</table>
Content from Education

<table>
<thead>
<tr>
<th>Students learn about (LA)</th>
<th>Students learn to (LT)</th>
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<tbody>
<tr>
<td>• ways in which Aboriginal peoples transfer and maintain their cultural and social life through education</td>
<td>• identify pre-contact Aboriginal systems and draw conclusions on the impact of colonisation on Aboriginal education</td>
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<tr>
<td>• the impact of colonisation and subsequent events on Aboriginal education</td>
<td>• use basic statistics such as tables, graphs and charts to assist in the analysis of social indicators regarding education</td>
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<tr>
<td>• statistics about the participation and outcomes of Aboriginal people in education</td>
<td>• make deductions and draw conclusions using social indicators to analyse current Aboriginal and Indigenous socioeconomic status and its impact on education</td>
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<tr>
<td>• mainstream government education programs and strategies to address Aboriginal education issues, including culturally appropriate programs and strategies</td>
<td>• synthesise information to evaluate the connection between land, culture and education status</td>
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<tr>
<td>• Aboriginal community-based initiatives in addressing education issues including Aboriginal Education Consultative Groups at all levels</td>
<td>• compare Aboriginal and other Indigenous peoples’ responses and initiatives to improve their current socioeconomic and health status</td>
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<tr>
<td>• the importance of regaining land, and cultural maintenance, in improving education for Aboriginal peoples</td>
<td>• construct hypotheses about the future of Aboriginal education and assess the implications in relation to social justice and human rights issues</td>
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<tr>
<td>• social and political changes necessary to improve Aboriginal peoples’ education opportunities and outcomes</td>
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<tr>
<td>• similarities and differences in education issues for Aboriginal and other Indigenous peoples and communities.</td>
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</table>

Content from Research and Inquiry Methods

Students learn to:

• consult with members of the local Aboriginal community in a culturally appropriate and ethical manner
• synthesise information from a variety of sources and perspectives.
### Learning Experiences – Education

**Ways in which Aboriginal peoples transfer and maintain their cultural and social life through education:**
- Read ‘Characteristics of Traditional Aboriginal Education’ ([WORKSHEET 1](#)). Research also the relevant sections on traditional education in ‘Survival’ and ‘Before the Invasion’ texts.
- Construct a comprehensive mind-map of ‘Traditional Education’. ([WORKSHEET 2](#))
- Research traditional education in the local area. Invite speakers from the community, most notably Elders, to speak to the class. Either as individuals or in pairs, class members then create a find-a-word or crossword based on their local community’s traditional education. Use the [http://school.discoveryeducation.com](http://school.discoveryeducation.com) puzzle-maker for a template.
- View any episode of ABC Television’s The Dreaming series. List on the board the significance of dreaming stories in traditional education.

<table>
<thead>
<tr>
<th>Evidence of Learning</th>
<th>Students gain a broad understanding of aspects of traditional education.</th>
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</table>

**The impact of colonisation and subsequent events on Aboriginal education:**
- ‘Think-Pair-Share’ brainstorming activity. Pose the question to the class: What impact might colonisation and invasion have had upon traditional education? Ensure that all possible aspects of impact are explored. ([WORKSHEET 3](#))
- Introduce to the class the concept of ‘institutionalisation’ in regard to Western education.
- Research activity: Have students visit the library, in addition to research at home, to construct a basic timeline of ‘Key events in Aboriginal Education since Invasion’. (Aborigines Protection Act 1869, etc)
- Construct a comparison chart which establishes the key differences between traditional and Western education. Lead the discussion by focusing on key aspects such as curriculum, timetabling, the learning environment, etc. ([WORKSHEET 4](#)) Included is an exam-style question addressing the differences in the two systems.
- Examine accounts of life in institutions such as Cootamundra and Kinchela, using texts such as ‘Retroactive 2’, ‘Investigating Australia’s 20th Century History’.

<table>
<thead>
<tr>
<th>Evidence of Learning</th>
<th>Students describe and analyse the processes of colonisation, and link this to impacts upon educational attainment.</th>
</tr>
</thead>
</table>

**Statistics about the participation and outcomes of Aboriginal people in education:**
- Using as a focus the key issues of ‘retention’, ‘benchmarks’ and ‘overall academic performance’, lead a discussion of the significance of statistics in charting progress and instigating change. ([WORKSHEET 5](#))
- Brainstorming activity: What can be done to arrest or reverse the poor participation and achievement of Aboriginal students?

<table>
<thead>
<tr>
<th>Evidence of Learning</th>
<th>Students gain an overview of key statistics concerning Aboriginal education.</th>
</tr>
</thead>
</table>

**Mainstream government education programs and strategies to address Aboriginal education issues, including culturally appropriate programs and strategies:**
- Research the education policies of both the Federal and State governments, through the [www.education.gov.au](http://www.education.gov.au) site. What are the key priorities of these policies?

<table>
<thead>
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<th>Evidence of Learning</th>
<th>Students become familiar with key state and national programs.</th>
</tr>
</thead>
</table>
### Part I, Focus 2 • Education

- Analyse the government’s claims on Aboriginal education programs. To what extent are these claims reflected in the previously researched statistics? ([WORKSHEET 6](#))
- Create a comprehensive list of the functions within governments which aim to address Aboriginal educational disadvantage. (AEA’s, teacher education programs, etc.)

**Aboriginal community-based initiatives in addressing education issues including Aboriginal Education Consultative Groups at all levels:**
- Through liaising with the AECG, organise students to visit a meeting of the local AECG committee. Aim to establish the committee’s purposes, roles and functions. [www.nswaecg.com.au](http://www.nswaecg.com.au) (NSW Aboriginal Education Consultative Group)
- Investigate the options open to Aboriginal communities in providing direction to the education of their children within schools. Using the following website as a basis, examine ways in which governments are attempting to give educational control to communities: [www.mceetya.edu.au/verve/_resources/Australian_Directions_in_Indigenous_Education_2005-2008.pdf](http://www.mceetya.edu.au/verve/_resources/Australian_Directions_in_Indigenous_Education_2005-2008.pdf)
  - Students gain an insight into ways in which communities attempt to improve educational outcomes.

**The importance of regaining land, and cultural maintenance, in improving education for Aboriginal peoples:**
- Revise the significance of land to Aboriginal society. ([WORKSHEET 7](#))
- Brainstorm a PMI plan of the link between regaining land and educational outcomes. ([WORKSHEET 8](#))
- Invite a member of the local land council to facilitate a discussion on tangible ways that regaining land might lead to better educational outcomes.
- Research a community, who either through land rights or native title has successfully regained a significant portion of land. Has this made a positive impact on education? Use relevant sections from *White Out* by Rosemary Neill, as well as others, as a resource to stimulate discussion. Extension could look at the experience of community-run reservation schools in Canada.
  - Students gain an understanding of the tangible and intangible links of education and the land.

**Social and political changes necessary to improve Aboriginal peoples’ education opportunities and outcomes:**
- Using the problem-solution framework, think-pair-share a range of measures which can be undertaken to improve educational outcomes. ([WORKSHEET 9](#))
- Read a variety of articles which address changes which have been undertaken to improve Aboriginal educational outcomes. Respond to the attached questions. ([WORKSHEET 10](#))
- Research success stories of Aboriginal students, communities and institutions to identify key characteristics of their success.
  - Students research a variety of perspectives upon ways in which educational problems can be addressed.

**Similarities and differences in education issues for Aboriginal and other Indigenous peoples and communities:**
- See table below.
**LOCAL COMMUNITY – BUNDJALUNG (GRAFTON)**

**Traditional Education:**
- Background – The Bundjalung people of the Grafton area encompass the towns of Grafton, Baryulgil, and Malabugilmah. There are five major primary schools and four major high schools in Grafton, and one primary school in Baryulgil. ([WORKSHEET 11](#))
- Education, typical to most Aboriginal nations, was conducted chiefly through a range of initiation rites, hunting and gathering techniques particular to the area, Dreaming stories such as the Clarence River serpent, and day-to-day activities. Elders, both male and female, were the primary guides.
- Class visit from local elder, Mr Roger Duroux, to conduct a range of traditional games and learning activities.

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**NATIONAL COMMUNITY – ANANGU, PITJANTJATJARA (ERNABELLA, AMATA, INDULKANA)**

**Traditional Education:**
The Anangu peoples of the Pitjantjatjara lands are known to have lived in the area for upwards of 50,000 years. Given the difficult nature of finding statistics and programs distinct to one community, the case study will focus on three key communities within the area. This is supported by the fact that the communities have many features in common, and operate under a variety of similar programs.

- Read and discuss the Anangu traditional lands overview, including map. ([WORKSHEET 14](#))
- Videos: *Manta Wirura Kanyilpai* (Keeping Spirit in Country), also *Bush Medicine*.

View, if possible, the following website with detailed community overview [http://waru.org](http://waru.org)

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**INTERNATIONAL COMMUNITY – SAMI (KARASJOK, NORWAY)**

**Traditional Education**
- Background cultural information – The Sami are a diverse cultural and ethnic group originating from Scandinavia and Russia.
- Use the provided sources to develop a chart which compares the traditional culture and education of the Sami and the Anangu peoples. ([WORKSHEET 22](#))
Impact of Colonisation

• This region was invaded and settled relatively late in the context of NSW, with the first colonists arriving for timber in the mid 19th Century.

• Colonisation in the Grafton region resulted in wholesale disruption to traditional education. Initially, in the late 19th and early 20th centuries, Aboriginal children were discouraged from attending the local schools such as Grafton Primary. At the same time, these children were also discouraged from practising traditional culture, with the area a target of the Protection policies of the first half of the 20th century. School facilities were provided at the Baryulgil Community from the 1870s, however these ignored any concerns for traditional education.

• Despite this, and despite an array of difficulties associated with other socio-economic concerns, aspects of traditional education are still passed on in this area, most notably in Baryulgil and Malabugilmah. These towns, however, are still experiencing the disastrous effects of the James Hardie asbestos mine which operated until 1979. (*WORKSHEET 12*) and local biographical texts.

Impact of Colonisation

• Colonisation has had a profound and sustained impact on the lives of the Anangu Pitjantjatjara peoples. Because of its relative isolation, however, many aspects of traditional cultural education were maintained.

• Summarise the general history of colonisation, using texts and film series *Frontier*.

• Read and summarise the comprehensive overview of colonisation in the Anangu Pitjantjatjara Lands. (*WORKSHEET 15*)

• Draw a consequence flow chart which describes how this process of colonisation has led to currently poor educational outcomes. (Teacher must lead discussion in terms of institutionalisation, curriculum, uniform, etc).

• The Sami people have achieved much in their struggle for recognition in Norway. Some very important legal measures have been taken, and the relationship between the Norwegian state and the Sami people is considered worldwide as a model relationship between the Indigenous peoples and the national state. The institution of the Sami Parliament is unique compared to the situation in other countries, including Australia. We have the classic liberal democracy complete with political parties, where Indigenous peoples have the same rights as everyone else. They may elect representatives through the political party system to the national parliament or to local government, but there are no specific parliaments of Indigenous peoples.

<table>
<thead>
<tr>
<th>Statistics</th>
<th>Impact of Colonisation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collection of statistics pertaining to Aboriginal students in the Grafton</td>
<td>*Colonisation of the Sami has had a huge impact on their educational access and outcomes. Read the two sources provided and formulate for the students a flow chart of impact on the board. (<em>WORKSHEET 23</em>) <a href="http://www.utexas.edu/courses/sami/dieda/history/suffer-edu.htm">www.utexas.edu/courses/sami/dieda/history/suffer-edu.htm</a> <a href="http://www.regjeringen.no/en/topics/Indigenous-peoples-and-minorities.html?id=929">www.regjeringen.no/en/topics/Indigenous-peoples-and-minorities.html?id=929</a></td>
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Statistics

• The Pitjantjatjara schools, as a whole, have produced generally poor levels of educational

Statistics

• Because there is no overall registration of the Sami population, it is difficult to

- At Grafton High School, the percentage of Aboriginal students from the isolated communities of Baryulgil and Malabugilmah failing to complete Year 10 is twice that of non-Indigenous students. In contrast, rates of Year 10 matriculation of all Indigenous students are on a par with the wider school community.

### Mainstream Programs

- All schools within the region are members of the recently re-formed AECG.

### Mainstream Programs

- Read the excerpt from the Carclew Youth Arts Initiative. Create a flow chart demonstrating the link between such initiatives and improved educational results. ([WORKSHEET 17](#))
- The Bachelor of Teaching (Anangu Education) is a program which has been enacted to get more Anangu students back to their communities as teachers. Examine the brief overview and complete the associated task. ([WORKSHEET 18](#))

### Mainstream Programs

- Read the Government inclusivity framework, which provides a comprehensive overview of Norway’s organisational principles for education of the Sami peoples. Complete the attached activity. ([WORKSHEET 24](#))
### Part I, Focus 2 • Education

<table>
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<th>Community-based Initiatives</th>
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<tbody>
<tr>
<td>• SLIKK (Student Leadership in Koori Kids) is a program developed for the Grafton area schools, and aims to build leadership in Aboriginal students. Workshops and an annual camp are held, where Koori kids have the chance to develop public speaking, interview skills, etc. (<a href="#">WORKSHEET 13</a>)</td>
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</tbody>
</table>
| • Class will visit a meeting of the local AECG, in order to understand its roles and functions within the local community. | • Read the *Letter to Australians* by Makinti Minutjukur from the Anangu traditional lands. This letter establishes a range of successful initiatives undertaken on Pitjantjatjara lands, particularly Ernabella. Identify the educational achievements mentioned. ([WORKSHEET 19](#)) | • Two of the key community-driven initiatives of the Sami are the Nordic Sami Institute and the Sami University College. Read about them on [WORKSHEET 25](#).  
[www.samiskhs.no/eng/about_SUC.htm](http://www.samiskhs.no/eng/about_SUC.htm)  
[www.samiskhs.no/eng/index_eng.html](http://www.samiskhs.no/eng/index_eng.html) |
| • The Gummyaney Aboriginal Preschool, with recent funding for new premises, operates in Grafton and provides culturally appropriate transition programs for Aboriginal students.  
Over $10,000 has been generated through community grants to provide healthy breakfasts for students of Baryulgil Public School.  
‘Dare to Lead’ project reports can be read from: [www.daretolead.edu.au/cache14/DTL_index.html](http://www.daretolead.edu.au/cache14/DTL_index.html) | • Read the relevant sections summarising the Anangu Education Services and the PY Education Committee – Discuss how they demonstrate an Increasing trend toward community involvement. ([WORKSHEET 20](#)) | • Research any sources available to try to locate other community initiatives in this region. |

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**Aboriginal Studies HSC Course: Social Justice and Human Rights Issues**

Page 11
**Regaining Land**

- The local Ngerrie Land Council has purchased a number of houses with funds generated through successful land rights claims. The land council and members of the community have stated that the certainty of housing and control of land has had a significant impact on access to schooling. Inadequacies of public housing provision have been linked to failure to complete school.

- Significant portions of this area hold freehold title under the *Pitjantjatjara Lands Right Act 1981* (SA), which, it could be argued, has led to an increasing degree of empowerment over the education system.

- It is difficult to find tangible evidence for such a link. Get class to brainstorm some ways in which control of land might create better opportunities for the community.


**Regaining Land**

- There appears to be little explicit evidence available linking Sami land rights to education. The status of Sami land rights is uncertain. See [www.uit.no/ssweb/dok/series/n02/en/004brant.htm](http://www.uit.no/ssweb/dok/series/n02/en/004brant.htm) for a good analysis of the issue of land.

**Social and Political Changes**

- The ‘restructuring’ of the ASSPA Committee system has led to a degree of disillusionment and significant difficulties in terms of applying for funding for specific programs in the local area. Community members state explicitly that a return to the previous system, or at the very least a simplification of the current ‘School-Community Partnerships’ is necessary (AECG).

- The transition of students from outlying areas such as Baryulgil and Malabugilmah to Grafton is seen to be problematic (AECG). Although transport is provided, the distance of over 80 km, combined with the alienating size and structure of the high schools, has led to an unsatisfactory level of drop-off in the early years. A more supportive and

**Social and Political Changes**

- The Amata school case study ([WORKSHEET 21](#)) provides an example of the type of changes in curriculum structure which can lead to tangible improved literacy outcomes. This program modelled a modified technique of literacy teaching to primary-aged Aboriginal students.

- Read the article at [www.sosj.org.au/justice/documents/AnanguPitjantjatjaraYankunytjatjaraLands.pdf](http://www.sosj.org.au/justice/documents/AnanguPitjantjatjaraYankunytjatjaraLands.pdf). This makes many statements about changes in the approach to the Anangu Pitjantjatjara communities which governments must make. Using this as a basis, brainstorm as a class some changes which could be made in education.

- This area links to assessment.

**Social and Political Changes**

- The majority of information pertaining to the need for social and political change in education is linked to implementing the inclusivity framework documented above.

- While the Sami language is taught in Karasjok and many other locations, it is still a long way off gaining widespread acceptance. It is argued by many that the full integration of Sami language and culture is necessary to fulfill the stated goal of the Sami Parliament of lifelong learning.
**Tangible link to the high schools, in the form of ‘outreach’ lessons and mentorship, is necessary.**

- This area links to assessment.

### Evaluation of Unit

<table>
<thead>
<tr>
<th>Teacher Evaluation</th>
<th>Evaluation of Unit</th>
<th>Comments/Variations</th>
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<tbody>
<tr>
<td><strong>How did the unit ‘rate’ in these areas?</strong></td>
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<td>Time allocated for topic</td>
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<tr>
<td>Student understanding of content</td>
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<tr>
<td>Opportunities for student reflection on learning</td>
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<td>Suitability of resources</td>
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<tr>
<td>Variety of teaching strategies</td>
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<td>Integration of Quality Teaching strategies</td>
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<td>Integration of ICTs</td>
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<tr>
<th>Date commenced:</th>
<th>Date completed:</th>
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**Teacher’s signature**

**Head Teacher’s signature**
### Week 1
- Traditional knowledge practices. Comparative study

### Week 2
- Impact of colonisation. Comparative study

### Week 3
- Statistics – participation and outcomes. Comparative study

### Week 4
- Mainstream government strategies. Comparative study

### Week 5
- Community education initiatives. Comparative study

### Week 6
- Regaining land. Comparative study

### Week 7
- Social and political changes. Comparative study

### Week 8
- Similarities and differences. Comparative study
Sample Overview of Weekly Lessons

The unit of work has been designed in such a way that students will gain a generalised overview of each learn about, giving them a context within which to understand the comparative study.

It is envisaged that the first two periods of a typical week will be spent on the general background, while four will be spent on the comparative study. Obviously, it is a matter for teacher discretion as to the exact content of a teaching week. Issues such as timetabling, period length and student capability must be taken into consideration.

An example follows:

Week 1 – Traditional Education

Lessons 1 and 2:

Ways in which Aboriginal peoples transfer and maintain their cultural and social life through education:

• Read ‘Characteristics of Traditional Aboriginal Education’ (WORKSHEET 1). Research also the relevant sections on traditional education in ‘Survival’ and ‘Before the Invasion’ texts.
• Construct a comprehensive mind-map of ‘Traditional Education’ (WORKSHEET 2)
• Research traditional education in the local area. Invite speakers from the community, most notably Elders, to speak to the class. Either as individually or in pairs, class members then create a find-a-word or crossword based on their local community’s traditional education. Use the http://school.discoveryeducation.com puzzle-maker as a template.
• View any episode of ABC Television’s The Dreaming series. List on the board the significance of Dreaming stories in traditional education.
Lessons 3 – 6:  

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<td>The Anangu peoples of the Pitjantjatjara lands are known to have lived in the area for upwards of 50,000 years. Given the difficult nature of finding statistics and programs distinct to one community, the case study will focus on three key communities within the area. This is supported by the fact that the communities have many features in common, and operate under a variety of similar programs.</td>
<td>Background cultural information – The Sami are a diverse cultural and ethnic group originating from Scandinavia and Russia.</td>
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<tr>
<td>• Education, typical to most Aboriginal nations, was conducted chiefly through a range of initiation rites, hunting and gathering techniques particular to the area, Dreaming stories such as the Clarence River serpent, and day-to-day activities. Elders, both male and female, were the primary guides.</td>
<td>• Read and discuss the Anangu traditional lands overview, including map. (<a href="#">WORKSHEET 14</a>) <a href="http://www.abc.net.au/message/blackarts/telegraph/thunder/default.htm">www.abc.net.au/message/blackarts/telegraph/thunder/default.htm</a></td>
<td>• Use the provided sources to develop a chart which compares the traditional culture and education of the Sami and the Anangu peoples. (<a href="#">WORKSHEET 22</a>).</td>
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<tr>
<td>• Class visit from local elder, Mr Roger Duroux, to conduct a range of traditional games and learning activities.</td>
<td>• Videos: <em>Manta Wirura Kanyilpai</em> (Keeping Spirit in Country), also <em>Bush Medicine</em>. View, if possible, the following website with detailed community overview <a href="http://waru.org">http://waru.org</a></td>
<td>• View the Wikipedia article and other sites to gain a wider background of the Sami. <a href="http://en.wikipedia.org/wiki/Sami_people">http://en.wikipedia.org/wiki/Sami_people</a></td>
</tr>
</tbody>
</table>
WORKSHEET 1

Characteristics of Traditional Aboriginal Education


Part I, Focus 2 • Education

WORKSHEET 2 – Mind Map

TRADITIONAL EDUCATION
WORKSHEET 3

THE WIDER IMPACTS OF INVASION AND COLONISATION UPON TRADITIONAL EDUCATION

FAMILY STRUCTURE:

LAW:

HEALTH:

SPIRITUALITY:
WORKSHEET 4

Education Systems

<table>
<thead>
<tr>
<th>Traditional</th>
<th>Western</th>
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Question: Based on the key differences between traditional Aboriginal and Western education, outline why you believe Aboriginal students typically achieve lower standards in Australian education.

_______________________________________________________________________________________________________________________

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WORKSHEET 5 - Statistics
Apparent retention in school

AWAITING COPYRIGHT CLEARANCE

Question: What general conclusions can be drawn from such statistics regarding the status of Aboriginal education?
WORKSHEET 6 – Government Claims on Education
WORKSHEET 7 – Importance of Land Revision

**Source Analysis:** Using the following source as a stimulus, outline the significance of land to Aboriginal peoples.

*I feel with my body. Feeling all these trees, all this country. When this blow you can feel it. Same for country... you feel it, you can look, but feeling... that make you.*

Big Bill Neidjie,  
Gagudju Elder,  
Kakadu.

Indigenous people have occupied Australia for at least 60,000 years and have evolved with the land - changing it and changing with it. The land was not just soil or rocks or minerals, but a whole environment that sustains and is sustained by people and culture. For Indigenous Australians the land is the core of all spirituality and this relationship has been deeply misunderstood over the past 200 years or so. This relationship is central to all issues that are important to Indigenous people today.

WORKSHEET 8

Pluses, Minuses, Interesting Things

Consider what the impact would be upon educational outcomes if governments returned significant portions of land to Aboriginal communities in Australia.
WORKSHEET 9

Brainstorming: Social and political solutions to poor Aboriginal educational outcomes.

Problem 1: Poor attendance rates.
Solutions:

Problem 2: Low rates of Year 12 retention.
Solutions:

Problem 3: A shortage of Aboriginal teachers and other education workers.
Solutions:
Problem 4: Curriculum which doesn’t engage Aboriginal students.
Solutions:

Problem 5: Scepticism and mistrust of schools.
Solutions:
WORKSHEET 10 – Articles on improving Aboriginal educational outcomes.

Article 1: EDUCATION A KEY TO IMPROVED WELL-BEING BUT INDIGENOUS AUSTRALIANS REMAIN LOCKED OUT
Statement by ATSIC Acting Chairman Lionel Quartermaine

Question: What are the main criticisms of the Government's program? To what extent could these be justified?
Part I, Focus 2 • Education

Article 2: $43 MILLION ABORIGINAL EDUCATION BOOST

September 4, 2006 - 10:19PM


Question: Briefly summarise the two arguments in this article. Is this an adequate response to the problems which you already know about?
Article 3: QUESTIONS RAISED OVER WADEYE PROGRAM

Source: Australian Broadcasting Corporation TV program transcript

Broadcast: 28/04/2005

Reporter: Murray McLaughlin

http://www.abc.net.au/7.30/content/2005/s1355870.htm

Question: Summarise the key issues in the article. Do you believe that the Government’s approach to the problems at Wadeye represents a satisfactory solution?
WORKSHEET 11– Map showing the Clarence Region, including Grafton and Baryulgil: Malabugilmah is not shown, but is a short distance from Baryulgil.

WORKSHEET 12 – Brief history of the town of Baryulgil.

Source: BARYUGIL, TINY COMMUNITY CREATED TO REMOVE ABORIGINES FROM ASBESTOS POISONING
Sydney Morning Herald and The Age February 8, 2004


Question: What effect might the asbestos mining and associated problems have had on educational outcomes in Baryulgil?
WORKSHEET 13 – The SLIKK Program.

Source: STUDENT LEADERSHIP IS FOR KOORI KIDS (SLIKK) PROGRAM


For further information about SLIKK, contact the Student Welfare Consultant, at Grafton Office, telephone (02) 6641 5023 or the Aboriginal Community Liaison Officer, telephone (02) 6641 5021.
WORKSHEET 14 – Overview of traditional Anangu Pitjantjatjara History, Culture and Education, with Map

The Pitjantjatjara Lands cover an area of 103 000 sq kms in Central Australia. The lands are nestled among several ranges including the Mann Ranges, which is roughly 250 km southwest of Uluru, by road. This is known as punu puli country which means tree and stone country. The ranges have many varying hues of blue, red, ochre and violet. The country is mostly mulga scrub and the grasses in the morning look like golden flax.

Many communities make up the Anangu Pitjantjatjara Lands. As in most traditional ways with land, it was divided into areas where the boundaries were determined by landform. Each landform description was handed down from generation to generation, through the Dreamings.

The areas are managed by a particular clan, language group or extended family group, which was determined by parentage. This was based on a complex but effective kinship system. ‘Anangu’ is a Pitjantjatjara word, which means ‘we the people’ and it encompasses all Aboriginal people who speak Pitjantjatjara, Yankunytjatjara and Ngaanyatjara.

Source: Uluru-Kata Tjuta National Park

Source: Walalka and Watarru Indigenous Protected Areas

Using the information above, as well as your own research, create a mind-map outlining the importance of the concept of tjukurpa in traditional Anangu education:
TJUKURPA

Map of Anangu Pitjantjatjara Lands, showing Ernabella, Amata and Indulkana
WORKSHEET 15 – Comprehensive overview of colonisation of Anangu Pitjantjatjara Communities

Source: THE EUROPEAN HISTORY OF THE ANANGU PITJANTJATJARA LANDS
by P. Gee

INTRODUCTION AND OVERVIEW

WORKSHEET 16: A section from an Aboriginal Lands Schools (Pitjantjatjara) document illustrates key educational objectives. Identify the key statistical goals and discuss their significance as a class.


To find document, enter 'Aboriginal Lands Schools' in search field
WORKSHEET 17 – Mainstream Programs.

Task: Create a flow chart which demonstrates how holistic programs such as this might lead to improved results in education.

SOURCE: Anangu Pitjantjatjara Yankunytjatjara Lands - Working towards Celebrating Healthy communities

Carclew Youth Arts website: [http://www.carclew.on.net/programs/indigenous/anangu.aspx](http://www.carclew.on.net/programs/indigenous/anangu.aspx)
WORKSHEET 18: Examine the program below. Design a rough outline of a similar course to operate in your local community.

Bachelor of Teaching (Anangu Education)
University of South Australia
Program Code: LBAE
Program Level: Undergraduate
Home Campus: Mawson Lakes
Program Length (in EFTSL): 3

WORKSHEET 19 – Community initiatives. Identify and discuss the educational achievements mentioned.

Indigenous politics: a letter to Australians

Source: ANTAR (Australians for Native Title and Reconciliation)

WORKSHEET 20 – Read the overview of the following community-driven services. Discuss how they differ from structures in your own community.

ANANGU EDUCATION SERVICES – COMMUNITY INVOLVEMENT

Anangu Education is the service provision unit within the Aboriginal Lands District, of the Department of Education and Children’s Services, that provides education services for communities situated within the Anangu Pitjantjatjara Yankunytjatjara Lands, the Maralinga Tjarutja Lands and the Yalata Lands.

Source: Aboriginal Lands District website  www.aeseeo.sa.edu.au

PY Education Committee

PYEC (Pitjantjatjara Yankunytjatjara Education Committee) is a body of traditionally oriented people which is responsible for strategic planning and determines policy and operational procedures across the Anangu Pitjantjatjara Lands. Its membership includes an elected representative from each community, the Anangu Coordinator from each school (joint administrator working with the Principal) and an Anangu Executive Officer, known as the Director.

Source: Waru Website  www.waru.org
WORKSHEET 21: The following is an overview of a program designed to increase literacy attainment at Amata School. It is an example of the type of changes necessary for improvement of outcomes.

Scaffolding Literacy for Indigenous Students - Amata School, South Australia

Scaffolding Literacy for Indigenous Students is a literacy improvement project developed by David Rose, Brian Grey and Wendy Cowey of the University of Canberra. See is a summary of a report by Brian Grey and Wendy Cowey, titled Some Reflections on the Literacy Development of Children at Amata School, 1998-2000.

Source: MCEETYA 2000 National Report on Schooling in Australia
WORKSHEET 22: Overview of Sami Culture and Education. Using the following sources of information, draw up a comparison chart to compare the traditional culture of the Sami and the Anangu Pitjantjatjara peoples.

Sources: http://boreale.konto.itv.se/laante.htm
http://odin.dep.no/odin/engelsk
WORKSHEET 23: An overview of the colonisation of the Sami.

Sources:

http://www.utexas.edu/courses/sami/dieda/hist/suffer-edu.htm

http://odin.dep.no/odin/engelsk
WORKSHEET 24: Read the following document, which provides a comprehensive overview of the Norwegian Government’s measures to deliver equitable education to the Sami. Briefly summarise the range of measures under the four categories of:

- Participation
- Access
- Literacy and Numeracy
- Cultural

Source:
Permanent Forum on Indigenous Issues
Fourth session
New York, 16-27 May 2005
Agenda item 4 of the provisional agenda
Ongoing priorities and themes

Contribution from the Government of Norway

WORKSHEET 25 – Community-driven initiatives

Saami University College - the Saami guiding star

http://www.samiskhs.no/eng/allaskuvllabirra/omsamiskhs.html