**Craig Smith:** Good morning and welcome, everyone. My name is Craig Smith. I’m the Unit Manager here at the VCAA for the Victorian Curriculum F-10. It’s my great pleasure to welcome you to our third and final webinar on this short program for the Koori Education Workforce: Making Visible Aboriginal Perspectives in the Victorian Curriculum.

Today’s webinar is really to wrap around a number of practices. In a way, it’s the practical component of the...of where we’ve been going over the last couple of days in terms of unpacking, demystifying the Victorian Curriculum, showing places where Aboriginal perspectives should be taught through the curriculum, and also running through how schools can use things like whole-school curriculum planning as a way of having a viable and authentic program that covers off on the cross-curriculum priority area.

So, this morning’s webinar, once again, will be led by Zeta Wilson, and our special guest, Lisa Daly. Lisa is a...currently is a classroom teacher working with remote Aboriginal communities in South Australia.

And a couple of just really quick housekeeping tips before we get right into it. You’ll notice, on your screen, you’ve got the option of either chat or the Q&A box. We would ask you to put your questions and comments in the Q&A box. The reason for this is it gives us a way of tagging what queries or questions have been addressed and which ones haven’t. There will be time towards the end of this presentation to throw the floor open to hear and...from you in terms of your questions or your comments, or even your suggestions, and to have our presenters respond to you.

So, without any further ado, I’ll throw over to Zeta. Zeta?

**Zeta Wilson:** Alright. Thank you, Craig. And I would like to say, quickly, welcome to everyone to the final webinar. So, before I start our presentation, I’d like to begin with an acknowledgement to country.

I would like to acknowledge the traditional custodians of the Wadawurrrung people and of the ancestral lands that I’m speaking to you from today. I also acknowledge the traditional custodians of the many lands across Victoria on which each of you are living, learning and working from today. And as we share of our knowledge in teaching and learning, may we also pay our respects to our elders, both past, present and emerging, as it is their knowledge, wisdom and experiences that hold the key to the success of future generations. I would like to acknowledge the Aboriginal and Torres Strait Islander people and their deep feeling and continuing connection to land, sea and community.

So, the purpose, again, of these webinars. The overall purpose of these webinars is to build, again, and develop your confidence in your role to have the conversation, or the beginning of a conversation, with your school principals and teachers about embedding Aboriginal perspectives across the Victorian Curriculum F-10. These webinars can be used as a tool resource kit for which you can build upon as you gather more information and expand your knowledge in unpacking the Victorian Curriculum F-10. So, included in your tool resource kit is the whole-school curriculum planning, and now, it’s the implementation. So, by having an understanding about the implementation process, you’ll be able to provide the support and advice to teachers about embedding Aboriginal perspectives across the Victorian Curriculum F-10, and into the school’s teaching and learning program.

Making visible Aboriginal perspectives. Again, as I mentioned over the two previous webinars, this slide illustrates... Just think of the three-key combination, and that’s having an understanding. The three-key combination can help you in your role to provide the support and advice to help schools to unlock and make visible Aboriginal perspectives across the curriculum.

Now, as previously discussed over the last two webinars, the first webinar covered the overview of the Victorian Curriculum, and the cross-curriculum priorities of learning about the histories and cultures of Aboriginal and Torres Strait Islander people, and some of the lingo, the terminology about the curriculum, and how the cross-curriculum priority about learning about the histories and cultures of Aboriginal and Torres Strait Islander people can fit naturally across the learning areas.

The second webinar covered the planning process that’s involved for schools to develop their teaching and learning program, while unpacking the four interrelated layers to whole-school curriculum planning, and to highlight the planning tools and resources to support schools and guide schools to unpack the curriculum. And also, too, the Victorian Curriculum and the VCAA website.

And today’s webinar will focus on the implementation of making visible Aboriginal perspectives across the Victorian Curriculum in the school’s teaching and learning program.

The overview. So, today, I would like to begin by talking to you about the content of this presentation. This presentation will focus on how the Koorie Education Workforce can support with the implementation of Aboriginal perspectives in the school’s teaching and learning program. As outlined, these points will be covered – the teaching and learning program, perspectives, Aboriginal content, culture and cultural knowledge, and teaching and learning resources to support looking at embedding Aboriginal perspectives.

Now, some of the content to be discussed in today’s webinar, you may be familiar with some of these terms. But, at times, you may struggle in explaining to teachers some of these concepts. Often, what you can do is you can draw the strengths from your work colleagues, who have the good understanding and a good way of explaining these concepts that actually makes sense to you. Now, for teachers to clearly understand and grasp some of these concepts, it will provide some direction in the planning and implementation of embedding Aboriginal perspectives across the Victorian Curriculum into their school, and teaching and learning program.

So, what is the teaching and learning program? As you can see, noted on the slide, the teaching and learning program is the school-based plan for delivering this common set of knowledge and skills – which is the Victorian Curriculum – in ways that best utilise local resources, expertise and contexts.

Now, another important point noted on the slide is the teaching in schools...the school’s teaching and learning program is determined by the engagement of teachers, students, parents and the local community. So, community can have a role in shaping the school’s teaching and learning program.

So, today’s webinar, you’ll be provided with information that you can share with your schools, your school principals and your teachers, so they can understand and know the difference between teaching about content that’s relating to culture, cultural knowledge and perspective in the curriculum.

So, with that in mind, I will hand this presentation over to Lisa, who will share some of her knowledge and understanding about how you can relate these concepts.

So, Lisa... Hang on, I’m going to hand this over to Lisa.

**Lisa Daly:** Thank you, Zeta, and hello, everybody. It’s lovely to be here at home, today, in South Australia. Yesterday, we’ve hit the lockdown phase, so we’re all working from home today. So, we finally get to understand a little bit of what the Victorians have been experiencing for quite some time now.

So, I’d first of all, like to begin by acknowledging the land on which I’m on today, and the people, that is the Pitjantjatjara and Yankunytjatjara people, Anangu people, who are the traditional custodians of Amata, where I’m coming to you from, and also the connected communities. I’d like to acknowledge elders past, present and emerging from all of the nations across all of this continent and for the significant contributions they make to education in Australia.

And just to give you a bit of context, Amata, where I’m coming to you from, is about 140km south of Uluru, so that is at...Yulara is the closest township that I have access to. So, I’m very privileged to be living and working in this part of our country.

Just a bit about me – I am not Aboriginal. I have an English and Irish heritage. I’m a fifth-generation Australian. So, my ancestors arrived to this wonderful continent that we live on and that we call home around the mid-1800s. I’ve been teaching for around 15 years, mainly in the independent sector in Adelaide, and have also had the privilege of having an overseas experience, where I was living and teaching in Taiwan for a couple of years. That experience, actually, was transformational to the way I think and to my world views, as I got to experience life living as ‘the other’, so not being included in the majority or the mainstream culture.

So, I have also worked for an organisation whose goal, aim it is to build relationships between Aboriginal and non-Aboriginal people in Australia, and I’ve worked on developing some curriculum resources that align to the Australian Curriculum, to the Aboriginal and Torres Strait Islander histories and cultures cross-curriculum priority, and I’ve also presented professional learning for teachers across Australia in relation to how to go about embedding perspectives and content, but probably more importantly, the importance of why we should be doing that in our school context.

So, today, I’m going to be talking about some practicalities around the implementation and inclusion of content and perspectives in teaching and learning. I need to be up-front, and say that everything I share with you today is from my own perspective, based on my own experiences. I’m not here to represent Aboriginal people, and I’m not here to represent the VCAA. I’m an invited guest to this panel. So, what you will hear and see from me reflects my position, coming to you today.

So... Just a quick rundown of what I’m going to be covering. First of all, terminology. It’s really...it’s an interesting area for us to be working in this space. And I’m going to hopefully try and demystify some of the curriculum or teacher language that’s used a lot when we’re talking about embedding Aboriginal and Torres Strait Islander perspectives. So, I’m going to cover off things like perspectives, content, culture, cultural knowledge and world view. They’re all a bit complex, but, hopefully, I’ll be able to break them down for you, if you’re not aware of what they are. I do understand that we all come from different places of learning and knowledge today, and some of my information you will probably already know, but it’s always good to hear things from a different perspective as well and, hopefully, gain some new insights and new knowledge into that.

So, I’ll be talking also about the differences between teaching ABOUT Aboriginal histories and cultures and TEACHING Aboriginal culture. There’s a very significant difference. I’ll be talking about who can teach it and who can’t teach it. And at the end, I’ll be able to share with you some information about the selection of resources, give you some tips, and also provide you with some links that you can take back to your schools and your teaching staff.

Now, I’m just trying to find how I flick to the next slide. Alicia... Sorry. I can’t actually see it on my screen here.

**Craig Smith:** Alicia, it’s just the slide that says Perspectives, and there’s a small...

**Lisa Daly:** I didn’t actually want to flick to that yet, but I do any second now, so I just want to pre-empt that I can’t find the slide. So, maybe, Craig, can you drive the slides?

**Craig Smith:** Yep, happy to. So, just tell me when you want to go, and I’ll...

**Lisa Daly:** Alright, perfect.

**Craig Smith:** So, currently you’re on slide 6 – Teaching and Learning Program.

**Lisa Daly:** OK, if you could hold it there for me, please, that would be wonderful. Thank you.

**Craig Smith:** You’re welcome.

**Lisa Daly:** OK, for participants – in a very short moment, I’m going to flick an image up on the screen and I would like you to think about your very first impression of this image. What is your immediate reaction? And once I’ve – or Craig has – flicked the image up, could you give me a one or two...brief description of what your immediate reaction or thought is, once you see this image? If you can put that into the chat...into the chat, rather than the questions and answers, that would be super helpful. I just want to get an idea of your thinking around the image. So, Craig, could you please put that image up for us?

**Craig Smith:** Yep.

**Lisa Daly:** Thank you.

**Craig Smith:** It’s live now.

**Lisa Daly:** OK, so for the participants, can you please just start throwing in your first impressions of what this image is – your immediate reaction or thoughts around it? Just one or two words.

“The slide hasn’t changed,” is the response I’m getting, Craig. (LAUGHS) Do I need to...throw to you, Craig?

**Zeta Wilson:** Yep, you need to throw the ball to Craig, Lisa. Or Alicia can do that. Because you have it.

**Craig Smith:** Sorry, just bear with us, everyone. We’re just having a couple of technical issues.

**Lisa Daly:** OK, I can see that slide now, so you should be able to see it too. Thank you. So, just one or two quick words about your initial impressions. What are you thinking about?

Mm-hm. Any more? I’m just... I’ve got a few. I can see a few here.

Come on, everybody. I know there’s more participants than that! (LAUGHS)

OK, we’ve got quite a few responses now. I think we’ve got enough to...to go on with. If you’re watching those responses in the chat, you’ll see there that we have ideas about spring, we have ideas about summer, future, eating. We have views about honey – so the bee providing food for human consumption. Sustainability. And, yep, pollination.

So, what I want to help you to understand is that, when we see an image like this, the content is static. The content doesn’t change. The picture you see is an image of a bee and some flowers. That’s the information that we see. How we process that information and what we value from that information is based on our own perspective. I’ve been in workshops before where some of the ideas around this are bee stings – a bee may give an...a sting to an anaphylactic person, so it can be dangerous. There’s issues around safety. There’s all of the things that we’ve mentioned already. So, depending on your own experiences...will inform your perspective of that image. I hope that makes sense.

If we can just have the next slide, please, Craig. So, have a think about your responses. So, the content is the image – the information presented. The way in which you viewed that image is your own perspective – so, the way that you have interpreted or processed that information. So, in a teaching context, in a school context, the content is the information to be taught. Now, that is the intended or the written curriculum, in this case. The information to be taught. The perspective is the way in which that information is presented or taught – so, how the teacher or the presenter actually shares their own perspective on that image.

So, a teacher, in this regard, could be teaching about safety around bees. A teacher could be teaching about sustainability and how...the global issues around the declining number of bees around the world. So, depending on a perspective, that content is like our foundation building blocks, I suppose.

So, Craig, could I have the next slide, please? This is an example of content and perspective from a practical viewpoint. This image you see here is of Mungo National Park, and in the Year 7 History Victorian Curriculum, you can see the actual content description there - “The importance of conserving the remains of the ancient past, including the heritage of Aboriginal and Torres Strait Islander peoples.”

So, my perspective... Like, that’s the content, right? What we’re supposed to teach. That’s the information. My perspective, as a teacher, actually dictates how I teach that content. And for all of the Koorie Education Workforce out here right now, as well, your perspective...this is where your perspective needs to come into that stage of curriculum planning. Because, five years ago, I can tell you, as a classroom teacher, my perspective on this information would have been all around science – the importance of scientific discoveries, the importance of scientific analysis, the importance of archaeology, and also – probably ashamedly, with my ignorance at the time – teaching history for history’s sake. So, that would have been the way that I presented the information to my students.

Now, five years on from that, my perspective has changed incredibly. And now I would come from a perspective that the events of the past are important for all Australian people to know – that Aboriginal people are part of the...or ARE – not a part of it – they ARE the longest continuing culture and peoples in the world right now, today. So, that’s cause for celebration. So, it’s...and for Aboriginal people to understand the importance of the continuance of that culture is crucial. I mean, NAIDOC’s theme this year – “Always was, always will be.”

So, this is... I can teach about this stuff from my perspective now, as compared to five years ago. And, of course, from all Aboriginal Torres Strait Islander brothers and sisters in the room right now, your perspective is going to be a lot different to mine. So, hopefully, that demystifies the language around content and perspective a little for you.

If we could just flick to the next slide, please, Craig. So, just to summarise, Aboriginal perspectives – or any perspectives, actually, including non-Aboriginal – are the ‘how’ we teach the content, how we deliver information to our students, whether it’s through the pedagogy... And a good teacher will be teaching culturally responsive pedagogy to all of their students. Whether it’s through the teaching strategies that we use – you know, for a lot of Aboriginal students, hands-on kinaesthetics – learning, seeing, doing – is an appropriate strategy. But also, considering the teacher or the presenter viewpoints from their own cultural experiences is really important. So, obviously, the content is the ‘what’ we teach.

Next slide, please. So, while we’re on the subject of terminology culture is what we do. Now, we can be talking about Aboriginal culture, we can be talking about European culture, we can be talking about American culture. It doesn’t matter. Culture is what we do - how we go about our daily life, the things that we do, the things that we think, the things that we practise, is our culture – whereas cultural knowledge is what we know. So, this is...there is a slight difference there between our actions and knowledge. So, this can be applied to all culture across the whole world.

The important thing to think of when we think of the word ‘culture’ in an education setting is we often think of... And this word was used as...in part of a question of tokenism around culture in the classroom. When we’re thinking about culture as teachers, some typical responses might be arts – visual arts, performing arts – it might be language, food, celebrations, dress. These are all visible parts of culture. What we tend to skip over, as teachers and presenters, and any, actually, staff working in the education setting, is that the things that I’ve just mentioned are all surface culture, the things that are visible, the things that we can see. If you can imagine an iceberg, these are all the things sitting above the waterline. OK? The things that we can see.

Now, deep culture...is on another level, and with the iceberg model, that level is under the ocean. It is not seen, not seen easily. And within the deep culture, that’s where things like values, beliefs, rules, perceptions, sacred knowledge, cultural systems, things like kinship and kinship systems... All of that sits underneath that waterline of the iceberg, and we call that deep culture.

So, the surface culture can appear tokenistic. But, from my experience, no...no attempt to include Aboriginal and Torres Strait Islander content and perspectives in an education setting is tokenistic. We might not get it right, and very often that happens, and as educators, we need to be putting ourselves...being brave in that space, because we will make mistakes. All that I can really suggest and support you in is making sure that you have conversations with Aboriginal people in your community. I know I’m talking to a lot of Aboriginal people right here now, so maybe, you know, the onus...or not the ‘onus’ – that’s the wrong word – but share your knowledge with the classroom teachers and the school leadership, because we don’t know what we don’t know, and the more we know, the more we can share and the more that our kids are going to benefit from this in the future – because, you know, that’s why we’re all here, right?

So, thinking about the deep culture... I’m just going to ask you to flick to the next screen, please, Craig. Now, this is quite a big diagram, and I’m not going to unpack it altogether right now, because this is like a whole-day workshop on its own. But, basically, have a look at... The concentric circle in the middle is our world view. That is the heart of...of how we see the world, as people – so, how we view what is real in this world. Our world view is actually...it comes from our culture. It comes from our experiences of our physical and our spiritual environment.

Culture actually means to cultivate and to nurture. So, when we’re looking at students in our setting, the culture that they are coming from is the culture that they are learning in and growing up in. For non-Aboriginal children, often their culture will be very similar at home as it is in school. For a lot of Aboriginal students and Torres Strait Islander students, their culture at home may be very different to the culture that they experience at school. And that’s the same for any non-dominant-culture person attending our educational institutions and systems.

So, our world view is informed by our cultures, and this is where you hear the term ‘walking in two worlds’, or ‘walking both ways’, learning, is...that crossover between the different cultures that a lot of our students are expected to actually know how to do. It’s a very difficult skill. So, our world view informs our beliefs around what is true. Our beliefs then inform our values about what is good or best about that thing, and then our behaviour is reflected in what is done in relation to our culture. So, behaviour is actually part of that deeper level of understanding culture as well.

I know that’s a big concept right now, but please feel free to have a look at that model again in your own time. Even... You can google it. This is not my model. It’s out there for common knowledge if you want to do some more understanding about the depth of world view and culture.

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