**Lisa Daly:** So, a really crucial and critical question, or questions, you can see here on this slide, and presenting workshops all over Australia I get this question a lot. (LAUGHS) And I also get resistance a lot from many people. I also have some very healthy conversations around these ideas. So, remembering that this is my opinion, based on my experience...

Who can teach Aboriginal culture? Well, only Aboriginal people can teach Aboriginal culture, and that’s...there’s no other way to explain that. In saying that, I do understand that not all Aboriginal people have a knowledge or a sense of traditional culture. We often get hooked up on traditional culture, and that being what represents Aboriginal culture. It’s not true. We need to be looking at the whole picture and the current context as well when we’re talking about Aboriginal culture. Aboriginal people can teach Aboriginal culture. I cannot teach Aboriginal culture. I’m not Aboriginal. It is not my place nor my right to actually do that.

So, who can teach Aboriginal cultural knowledge? Aboriginal people can teach Aboriginal cultural knowledge. They are the holders of the information. They are the holders of the knowledge. A lot of that cultural knowledge is sacred, and a lot of the knowledge is shared on a chronological cycle. So, traditionally, tjitjis – or young Aboriginal children – would be given a progression of information. This has happened traditionally. And it’s not until they are much older, ready for men’s business, that they actually get to hear the next steps in the progression of the story. So, I guess an example of this is, when we think about Dreaming stories, or Tjukurpa, which is the Aboriginal lore – L-O-R-E – a way of living, we can think of it in the respect that anything that we can find on the internet as teachers and educators, in a general sense, is fairly safe information, because it has produced by Aboriginal and Torres Strait Islander people for the purpose of sharing knowledge. So, if you’re accessing a resource in that regard, it’s fine.

This is where Aboriginal content comes into it, because I can teach Aboriginal content, just as I can teach content around Nazi Germany, I can teach content around Australian invasion. I can teach ABOUT – this is the clue – ABOUT Aboriginal histories and cultures, but I cannot teach culture, and I cannot teach cultural knowledge.

A good example of this is a project that we are working on at the moment in my local school. And I’m very privileged to actually be here in a community where the cultural knowledge and sacred knowledge is still very tightly held and tightly known. So, in this school setting, we have the Anangu Education Workforce, much the same as the Koorie Workforce. And the piranpa – the non-Aboriginal teachers – work side by side with the Anangu in co-planning curriculum for our teaching and learning plan. And in an ideal context, which I’m in, the content, the information, comes directly from the Anangu community, so everything that we do in our science program comes from our local contextualised Anangu knowledge and knowledge systems.

So what that involves is the Anangu meeting together first to document and talk about all of the things that are happening in our local context and our local environment, particularly in relation to the land, the water and the sky. So we’re talking about country. They’ve jotted down all their ideas in relation to that. So the plants, sustainability, where the water source is, even Tjukurpa, and how the Dreaming stories relate to the content that they’re talking about. Now, that piece of paper is not available for a non-Aboriginal person – or non-Anangu person, I should say – teacher to pick up and do with what they want. Because the knowledge – this is cultural knowledge – belongs to the Anangu people.

So we have an amazing footprint and foundation from which we can actually start planning our curriculum and integrating it to other learning areas, but it is Anangu first. We do it from the Anangu knowledge base. There is only one piece of paper in our school with this information on it. It is not to be copied. It is not to be shared outside of our school system because it is cultural knowledge that belongs to the Anangu.

So, hopefully, that gives you a little bit of a contextualisation about the difference between these three areas and these three questions.

Thank you, Craig. I’ll have the next slide. So... I did touch a little bit on this on our first webinar, held on Tuesday. But I’d just like to remind you that when we are accessing, or trying to access and find, appropriate teaching and learning resources, we need to make sure that they are authentic, that they are factual, that they have been written and designed and developed by Aboriginal or Torres Strait Islander people. If there is an organisation involved, there may have been be a collaboration process that’s taken place or a partnership with Aboriginal and Torres Strait Islander people. So it’s really important to do your homework on who the actual creator of that information was.

If it’s created by an Aboriginal person and it is published, that is information for sharing. That is not sacred cultural knowledge. It is for information used for education purposes. The fact that it is published gives us as educators permission to use that. But do check on the credibility of the source. That is really important, because there is a lot of information out there that is not credible, and it is biased, and it is represented from a white, privileged perspective. So just be careful in the resources that you’re choosing.

So, I think that last point there that... Resources that are created by piranpas should only...we should only use them... We should only be using content created by First Nations peoples, or content that has been created in consultation or collaboration with First Nations peoples.

So, next slide. I’m just going to give you an example here. Wingaru – I spoke about them earlier – an excellent Aboriginal owned and run organisation with a whole host of resources, unit plans for the classrooms now. I’m only using this as an example because I’ve used this myself. But there are plenty of other good things out there, and it’s important to understand that Wingaru Education is a paid resource, so... The subscription isn’t a whole lot of money. But it works similarly to Mathletics, in that you can set up classes and assign lessons to your students and monitor progress. But what I want to talk about is the... This organisation creates teaching resources for the education sector, Aboriginal run, Aboriginal owned. Amazing resources. Now, this is actually...this resource is an Aboriginal perspective. Comes from an Aboriginal perspective, as opposed to the next resource, which I’m going to show you in just a moment. But this resource, from an Aboriginal perspective, talks about the proven existence of Aboriginal people on this land for over 65,000 years. So, keep that in mind when we skip to the next slide, please, Craig.

This organisation, Australians Together, is an organisation that I have done work for previously, but they are not an Aboriginal owned organisation. But their resources have been written...designed and written in a consultative process. So, even though it is a representa...is a non-Aboriginal organisation, its resources have been...have gone through that consultation process appropriately. But what I want to show you here is, the perspective of this resource is from a non-Aboriginal perspective. So, this is from a mainstream perspective, a general Australian perspective, if you like. So, it talks about Australia’s ancient past. It talks about European research and the way that that’s been analysed in the past. And it recognises and talks about reasons and the issues around European researchers’ analysis of Aboriginal people living on this continent for many, many years. So you can see the difference in the perspectives from the Wingaru – 100% Aboriginal perspective – to the Australians Together resource, which hits the same curriculum outcomes, is written from a mainstream Australian perspective. So, hopefully, that might give you some insight into... Both good resources, but...but shared from very different perspectives.

Next slide, please. I just want to quickly show you this one, because it is an amazing resource. Our Land, Our Stories. And another example of... Cengage Nelson is the publisher. Sally Lawrence, non-Aboriginal curriculum expert, is the main author. But all of these resources have been written in partnership with AIATSIS, which is...which to me actually is the most amazing resource ever. So that’s the Australian Institute of Aboriginal and Torres Strait Islander Study. This is a paid-for resource as well, but what I really like about it is, for our Aboriginal students to see themselves reflected in an amazing resource like this is just stunning. I use the lower primary one with my tjitjis, and the authors of those...the three authors through the lower primary series, Torres Strait Islander young girl, a remote...a young boy who lives remotely in Western Australia – so, very similar story to what we see here in Amata – and there is also representation of a girl living...Aboriginal fair-skinned girl living in urban... It might be Melbourne or Sydney. In the eastern states. So, really good resources.

And I am going to finish up just on this next slide, Craig. This link that you see on the screen here, I really want to share that with you, because this is some resources that I have pulled together myself over the years. And you’re very free to jump onto that website there – culturalminds.com.au. And, if you go to the resources tab, you will find this link to a padlet, which lists lots and lots and lots of organisations and resources and credible and reliable links, from my perspective. I’ve gone through each one of these with a fine toothcomb. You can actually see VAEAI and the calendar...Koorie Education Calendar that Zeta was talking about earlier.

So, I am going to finish on that, and, hopefully, there’s time to answer some questions. So, I would like to thank you for listening to me today, and I’ll throw back to you, Zeta.

**Zeta Wilson:** Yes, that will be Craig. (CHUCKLES)

**Craig Smith:** Thanks, Zeta. Just before I open up the question and answers, just a really quick point that I’ve popped in the chat box as well. Resources that are aligned explicitly to the Australian Curriculum and have the Australian Curriculum code, you can use them with Victorian Curriculum F-10. Remember, the Victorian Curriculum is practically an analogue of the Australian Curriculum. The things that are going to be slightly different will be, the code number at the end will be different, and the Australian Curriculum will talk about year levels – we tend to talk about levels. The other thing that might fool you slightly is the Australian Curriculum presents Humanities and Social Sciences. We just present Geography, History – it’s under the banner of Humanities, but you get to it much quicker. So, what I’m saying is the content, essentially, is the same. You’ll find the content descriptions pretty much in exactly the same place. It just may look a little different. But don’t feel you can only use these resources if you’re using the Australian curriculum. It’s not true. It’s like every state and territory has a slightly different way of showing the Australian Curriculum – Victoria has its own way – but the content is essentially the same.

So, this is the moment... And that was a fabulous presentation. Thank you so much, Lisa. Very clear.

So, if people would like to start putting in their questions. Are there points you’d like Lisa or Zeta to clarify, or you have comments, other questions, this is your moment to pop them in the Q&A box, and we will run through them. And, sorry – I know it’s hard to write and listen at the same time.

Our good colleague Alicia just popped up in the chat box, where you’ll find where to go to get a recording of today’s presentation and these slides as well. The only rider on that is it usually takes us between 5 and 10 working days to get a recording transcribed and published, so just bear with us. It will go up, but it does take a little bit of time to get that processed.

So, I will just wait another minute or two. And it’s absolutely fine if you don’t have any questions now, but later... I don’t know about you, but quite often it’s usually the day after, something will pop into my mind. Please feel free to get in touch with us at the VCAA. Zeta’s contacts are up on the next slide, I think. Yes. And also, Lisa’s very generously popped up her contact details as well.

Thank you, Gina. Gina writes, “Lisa, that was so powerful and packed full of information and ideas.” Couldn’t agree more.

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