**Leonie Brown:** So, then we move on to 5-6. So, again, these actual descriptors, which I’ve coloured black ‘cause I was I’m considering that they’re potential ones. The blue ones are the mandated ones, so that’s my colour-coordinating of the docs that are there. And this is where there’s actually three content descriptors that, again, allow you access to the use of Aboriginal and Torres Strait Islander perspectives in your design of your teaching and learning program.

So, the diverse characteristics of places – so if you were to do a comparison between arid areas and non-arid areas, but also within Victoria, the mountain environments in comparison to the coastal environments, in comparison to the arid environment. So, you’ve got that sort of potential, too. And the different spatial distribution patterns – you really need to look at a map for that, but I’m gonna ask my friend Vaso later on to show you a really great map that would help you actually make it live, make this content descriptor live. And the other one is just describe and explain the interconnections between people and places in that sense.

So, those three content descriptors allow accessibility, but not the ones that are necessarily mandated. This is the one that’s mandated – the influence of people, including the influence of Aboriginal and Torres Strait Islander people, on the environmental characteristics of Australian places. So, the point that I made before about how traditional people can live, traditionally, a very healthy lifestyle in an extremely hostile, arid, challenging environment, is exactly how those people are able to, in their lifestyle, keep the environmental characteristics, so they live there sustainably without actually dammaning...sorry, damaging the natural biodiversity and the ecosystems. So, that’s an example of how a mandatory content descriptor could help you there.

Another one which is a possibility to do, and given what’s happening in current press, I actually went to this content descriptor for a particular purpose, and that is the impact of bushfires or floods. So, these are mandated general content descriptors, but, from an Aboriginal perspective, you could look at the impacts of bushfires and how people should respond in terms of that. So, the very contemporary perspective that land managers are now taking on board for the slow-burn techniques of Aboriginal and Torres Strait Islander peoples, they’re actually adapting and adopting that sort of practice as a way that we combat the incredible devastation that was so much part of our life in the last 12 months. So, that’s an example of current Indigenous perspectives that could inform current management practices. So, that is something that you might like to take up with your students at 5 and 6.

The environmental and human influences on the location and characteristics of places and the management of places is...a classic example of that is also the slow-burn techniques for bushfires, but also how the Aboriginal people were able to live in total harmony with their environment and live a very sustainable lifetime...lifestyles within that as well.

The bottom one down the bottom, which, for some reason, has disappeared from my screen here, allows you to look at other factors influencing people’s awareness and opinions of places. So, in terms...to gain an informed opinion, we need to actually understand the significance of those places, and that’s why it’s very meaningful to take on the perspectives of Aboriginal and Torres Strait Islander perspectives, as well as how you may look at, in your general geography syllabus in the primary school, the local community, or an Australian community as well.

So, now I’m down to... This is something that I mentioned to you that I don’t think you can actually teach this without this particular resource, in terms of I don’t think you can teach primary geography without looking at a map, and the use of aerial photographs like I’ve just used in the presentation, and spatial technologies in terms of Google Earth, by all means, use that. But Professor Horton’s map of Indigenous Australia, which is this link that I provided here, which my friend Vaso is going to do.

Sorry. Now, this is where... Oh, sorry about this. Just a quick look, Vaso. Over to you. Vaso, are you right? No? OK.

**Vaso Elefsiniotis:** Can you hear me? It’s not showing. I’ve got it up on my screen. And I, um... Um, it’s not showing.

**Leonie Brown:** Don’t worry. It’s OK. I’ve got the link. It’s alright.

**Vaso Elefsiniotis:** OK... You’ve got the AIATSIS link? And...you can hear me there? The AIATSIS link. And if you if you put that up, you can... I wish I could share it. I’m not sure why it’s not sharing. I’ll try throughout the presentation to share it again. We can mention it, but basically it’s interactive and it’s got a magnifying glass, and you can have a look through and search through country. And if I can take a moment to answer a question, because Maryanne was asking about...in the chat about permission to use these maps in the classroom. They are for sale. And so they’re out there in the public domain and, by all means, I think they’re encouraged to use in your classrooms and to use these sort of links and the maps in your lessons and your PowerPoint presentations. Mm. Yeah.

**Leonie Brown:** OK. OK. Go back... So, Vaso, can you handball it back to me now?

**Vaso Elefsiniotis:** I don’t think I... I can actually show it now. I can see it, if that helps, for just one moment. Have we got time? There we go. Can you see that?

**Leonie Brown:** Mm-hm. Mm-hm.

**Vaso Elefsiniotis:** Alright. Great. I won’t take much time. So, there it is, AIATSIS. Look up Horton’s Aboriginal map in your Google. It’ll come up as AIATSIS. This is it. This is the magnifying glass. And, you know, I’ll just bring it down ‘cause we’re going to localise to Victoria. And I can use my mouse to put you exactly where I am in Woiworung-speaking country, Wurundjeri country. So, you can travel around. That’s it. Over...back to you. And... (LAUGHS) ...I need to get you back. There we go, I can pass you the ball. And I can’t work out how to pass the ball. Maybe, Peter, you can pass the ball for me. Thank you.

**Leonie Brown:** Oh, thank you, Peter. I just want to quickly mention that I’ve put there the link to the Indigenous calendars from the CSIRO, which is a great resource, and also another plug down the bottom for a VCAA resource, which has just been released this year, which actually looks at Budj Bim country at Lake Condah in Western Victoria, which is a fascinating example to look at. So, they’re my favourite resources for you. So, I’m gonna handball over to Gerry now.

**Gerry Martin:** Thanks, Leonie. I’m going to talk on Civics & Citizenship. And, of course, Civics & Citizenship is essential in... Ooh. Is essential in really enabling students to become active and informed citizens who participate and sustain Australia’s democracy. So, when students engage with the Civics & Citizenship curriculum, we want them to investigate the political and legal systems and explore the nature of citizenship, diversity and identity in contemporary Australian society, so they can gain the knowledge and skills necessary to question, understand and contribute to the local community and the world in which they live.

So, the subject itself, Civics & Citizenship, demands really engaging with contemporary political, legal and social issues, and the issues that impact Aboriginal and Torres Strait Islander peoples particularly. But not only is there demand hearing about their perspectives on issues that are pertinent to their community, but also it’s really important that we actually hear Aboriginal and Torres Strait Islander perspectives on ANY political, legal and social issue, such as climate change policy, or even some of the things that are happening in their current society around the pandemic and COVID-19, and hear their perspectives on that. So, we can learn a lot about the perspective of Aboriginal and Torres Strait Islander people today, their beliefs and their cultural practices, as it relates to issues that affect all of us in society.

And it’s really important... What’s fundamental in engaging with Civics & Citizenship is using contemporary events and issues to teach the content and develop critical understanding. And, therefore, that requires students to evaluate the democratic principles of fairness, of laws, how representative of community are politicians, and, therefore, link that to also understanding about those values and Aboriginal and Torres Strait Islanders’ perspectives about those values, and see is there an element of equity and understanding and valuing there.

What’s also really fundamental in the Civics & Citizenship curriculum is civic participation, which is actively embedded in the curriculum, so students have an understanding and participate in evaluating the Aboriginal and Torres Strait Islander experiences and perspectives in our community. That’s really... That’s quite central.

Really, these three things, I think, sit at the corner of Civics & Citizenship, and, therefore, when engaging with civic knowledge and concepts, or engaging with contemporary issues, or requiring students to engage with civic participation and engagement, and get them to understand that how they engage with that should look at the range of perspectives and experiences of people around that particular issue, but also people’s views and perspectives of that issue. So, investigating contemporary issues and events, students learn to value their belonging in a diverse and dynamic society, develop points of views, and possibly contribute local...locally, nationally, regional and globally. So, many contemporary issues, such as, you know, Aboriginal imprisonment, issues around Sorry Day, issues around the Statement from the Heart. We really should be engaging with those contemporary political issues around Aboriginal voices in our community today.

So, Civics & Citizenship content around the institutional process is warranted, however, applying the contemporary issues to that knowledge around government, democracy, around the law, around citizenship and diversity is really, really quite central. It also allows students to appreciate and understand the nature of democratic government and decision-making, and how that impacts on Aboriginal and Torres Strait Islander peoples and their perspectives around issues today.

And so, therefore, it’s really important to find opportunities to make connections between what is learned in class and the events and issues that are vital to the students and their community, and then issues that are important to Aboriginal and Torres Strait Islander people. And really what is central is the skills to investigate those issues, to become active and informed about the issues that affect our community and the Aboriginal and Torres Strait Islander community and our society as a whole. Because, in the end, what we’re really trying to do in the Civics & Citizenship curriculum is practices of making citizens, empowering young people with the belief that what they do will make a difference. And therefore, by educating and providing students with contemporary issues, particularly those of Aboriginals and Torres Strait Islanders, that they have an opportunity to make a difference. And through that, they must engage with multiple perspectives and engage with the perspectives of Aboriginals and Torres Strait Islanders. A range...the range of views within that community. The different policies, programs, approaches and responses to those issues. An opportunity for students to have some voice and some action. And particularly at levels 3 and 4, require students to investigate why and how people participate within communities and cultural and social groups, describe different cultural, religious and social groups to which they and other communities may belong.

And again, fundamentally, when looking at perspectives in Civics & Citizenship, all our perspectives in history, which is about the past and perspectives in the past, the perspectives of citizens... (AUDIO DROPS OUT) It’s really important to engage with the multitude of different views on particular issues, so, conservative views, progressive views, Aboriginal and Torres Strait Islander perspectives and non-Indigenous perspectives. Start really interrogating, critically, how an issue is viewed from all those different views and perspectives. So, again, it’s an opportunity to engage with a variety of Aboriginal and Torres Strait Islander communities. And this may, you know... Also, as far as I understand, that even within that community, there are many, many different perspectives. And again, it’s down to geographic location, history, language, tribal group, experience through...as well, really influences how we, or our community, have different perspectives.

So, again, when looking at contemporary issues, which is fundamental to Civics & Citizenship, you are looking at issues that...particularly Aboriginal and Torres Strait Islander community issues, but also what their views are on issues that affect all of us in this society. That’s really, really important, to engage with that as well.

Ooh. And that’s me done. I’m gonna hand over to Zeta, I think, is it?

**Zeta Wilson:** Alright, thank you, Gerry.

So, quickly, in the protocols, we’ll just look at one resource. Alright, the Koorie Cross Curricular Protocols for Victorian Government Schools, what this is saying here, quickly, is there’s principles and guidelines, there’s further links and references to support teachers about teaching the protocols about Aboriginal and Torres Strait Islander cultures in the classroom.

Resources for Humanities. Just quickly, we’ll just share one, and that’s just looking at the VAEAI resources that are available. Quickly, I’ll just hand over to this Vaso, who will share, quickly, the resource.

**Vaso Elefsiniotis:** Great. Very quickly. Just gotta pass me the ball, Zeta. Hello, everybody. Or, Peter, if you could pass me the ball, please. So, my name’s Vaso, I’m going to just very quickly... ‘Cause we’re gonna run out of time soon, and we wanted a little bit of time for question and answer. I’m just going to quickly show VAEAI’s resources. (LAUGHS) Here we go again. Oh, here we go. Alright. So, if you jump... I was looking at something before, but here’s our landing page for... I’m going to show you our key education resource, but there’s plenty for Humanities. Our Koorie Education Calendar – many of you might be familiar. Look in your own time. And I’m trying not to race too quickly, but not take too much time.

Where I want to focus your attention is around our Koorie Perspectives in Curriculum Bulletins, our Features and Briefs. Feel free to join our mailing list if you’re not already, by emailing me – vaso@vaeai – if you’re not on the mailing list. The bulletins are curriculum linked and in your own... The latest one, August-September, was up. If I’ve got a moment, I can show, but, Zeta, you can nod or not. Here are the briefs... Oh, that’s right. Look in your own time. There’s heaps in here. Briefs & Features – 1967 Referendum, ‘65 Freedom Rides... These are in the content descriptors. Talk about Charlie Perkins, Charles Perkins, for the Freedom Rides, Rights and Freedoms, all the significant days and weeks that we have in our calendar.

Many people asked in the chat, and I’ve put a link already, for Koorie seasons. And don’t forget the astral calendars up in the sky that signify the seasonal changes. And, of course... And here they are. And quite a few seem to be interested in the chat also around the Goldfields, and the really good resource that’s mentioned, Hidden Histories, is featured in this one, Aboriginal Perspectives from the Victorian Goldfields, which was really interesting to create, not having known much myself.

So, jump on our website at your own time, have a look. They’re all multimedia. You can click on the images and go to online information. There you go, Zeta. Over to you.

**Zeta Wilson:** Thank you, Vaso. Need to get out.

**Vaso Elefsiniotis:** You know, that’s OK. People can have a look in their on time.

**Zeta Wilson:** Alright, the Stolen Generation. There’s just two websites here that you can go to for reading about the Stolen Generation, so... Yep. Be very brief. Just on there...so, there’s some resources there to support teachers how to go about teaching it respectfully. And the last one, of course, is the Young Dark Emu: A Truer History – Bruce Pascoe. As you can see, it’s suitable for you for Year 4-6, and it brings out those firsthand accounts from the early settlers and explorers, and provides that different perspective.

So, if you want to keep up to date, you can get subscriptions to the VCAA, the Bulletin and the F10, and also Vaso’s detail at VAEAI for the Koorie Perspectives in the Curriculum.

And finally, a few... Yep. Time... Over to Craig, as regards to question time.

**Craig Smith:** Thanks, Zeta. I’ll jump straight into it. Probably, I’ll ask myself and, hopefully, provide you with the answer to this first one, but we’ve had a number of questions around access to the recording and so on. The go with this is really straightforward. The VCAA will put up a recording of today’s webinar, including a transcript and the PowerPoint that comes with it. Now, it takes a number of days for us to produce that transcript. So, once that is ready, we load it up on the VCAA F-10 resources page under the professional learning space. So, if you go and check there, normally, it takes between five and seven working days for us to go through that process. So I would go and check there for a copy of today’s webinar in about two weeks’ time.

So, I’ve answered the first question. I’ll throw the next question back to you, Zeta. This is from Dagmar, I think is how you’d say his name, or her name. They write, “Could I have some clarification around how to talk about Aboriginal people who have passed away?”

**Zeta Wilson:** Alright. That is often a very sensitive issue to talk about and that, so you will have to do that in a very respectful way. And often when you...you know, you take and you view TV, there’ll often be a disclaimer and that, and they’ll put that this disclaimer that you need to be respectful, that there have been people that have passed away and that, so it needs to be... So think of it like having a disclaimer to your students if you are talking about people... I think you need to be mindful of that, at least, I think, if people are related to, you know, people that are lost and dead, and that. So you might be...yeah, just make sure that it’s...you know, it may be sensitive...sensitive to them to bring that up as well, so you need to check your audience as well. But always...yeah, you need to do it in a very respectful and sensitive way. So, I’ll open that up to Vaso and Aunty Fay, if they want to add to that as well, but that’s my thoughts.

**Vaso Elefsiniotis:** That’s OK. I thought we didn’t have control of the mic. I totally agree with what Zeta has said, of course, you know, about respectful... For people who are not sure why the question was asked, there are, traditionally, taboos around speaking the name of somebody who has passed away. Often, interestingly, in language, there’s a name used to refer to someone who has passed away as well, and you might not even say names that sound like it. So that comes into modern day in many ways, which is why we have these disclaimers. If I’m talking about someone who’s passed away, and in Victoria, it’s OK... Aunty Fay, you’ll sort of explain if I’m...correct me if I’m wrong. But I might say, “The late so-and-so,” or, you know, often in company I’ve been across people who’ll say someone’s name and then they’ll say, “Rest in peace,” in language. Wurundjeri people will always say, “Oh, poor fella,” so there’s this sort of recognition they’ve passed away. Over to you, Fay.

**Aunty Fay Muir:** Yes, some people don’t even speak the name at all, and just refer to them, you know, like, say, “My brother,” or “My cousin who’s passed away,” but don’t say the name. So, it’s...it’s, um... You need to...you do it respectfully, but make sure that, you know, the kids in your class aren’t related to that person.

**Craig Smith:** Alright, we’ll press on. I’ve got numerous questions and, as you can see from the chat box, it’s completely gone off in terms of people offering some fantastic resources. And, look, this is what makes teaching such a great profession – the way, you know, we collectively share and distribute information, hot tips and all the rest of it.

So, we will cover as many questions as we can in the remaining time, but I, you know, would urge you to go through the chat box and grab any resource links that particularly interest you. And don’t forget, when this slide gets published, we will also be providing these sorts of links.

So, Gerry. I’ll throw you on notice, and of course...and open it up to the rest of the panel. This is a question from Ashley. Ashley wrote, “What would be the ethics of presenting students with the primary source and having them rewrite the text from the perspective of a minority group?” I think this goes back to something you mentioned at the start, Gerry, of your presentation, around the fact that most of the received history that has been available has come from a very particular, typically white male privileged, view.

**Gerry Martin:** I think that’s a really challenging and difficult task. What you’re moving into is a contentious skill in what we call “historical consciousness”, which I’m not generally a fan of, to be honest, because really it’s impossible to understand the experiences of people in the past. The history is a remote place. So, clearly, it’s about...it’s about actually exposing kids, students, to real perspectives from the past, and getting them to interrogate those practices.

You might pose kind of some Socratic question of, you know, “Here’s this one perspective. What might it have been like for a woman or what might it, like, have been from an Aboriginal perspective?” So I think it’s... We need to be very careful that we don’t corrupt historical sources and use them for a purpose that they were never intended. So, it’s a very challenging area. I suppose this idea “Imagine you were...” – fill in the blank – is probably a challenge. But I think you can talk to kids to describe and explain and discuss what that perspective is in the source and, if there is silent voices, give them voices not present and acknowledge that the voice is not present. And that’s really what’s so important.

And if you have access to sources that kind of are contradictory, well, that’s fantastic, that’s what you really want. Then they actually start beginning to go, “Well, this source says this and this source says that. They don’t necessarily say the same thing.” But then, through analysis of that, then kids can come to a little bit of a more deeper understanding of the perspective at the time.

I’m kind of a little bit reluctant to say, you know, “Take a source and imagine a perspective from that,” because I think that doesn’t really lead to authentic historical construction.

**Craig Smith:** Thanks, Gerry. There’s probably much more we could all speak on this. I’m really conscious we’ve got a number of questions and a lot of interest from some of our participants, so I’m really keen to try and get them an answer.

This is from Kylie. Kylie writes, “Could you please clarify how teachers know when something is mandated?” And, Leonie, maybe you want to kick off the ball with that.

**Leonie Brown:** Oh. Hang on. So you can...you can hear me, Craig? Am I on? Yeah?

**Craig Smith:** Yeah, good as gold.

**Leonie Brown:** Well, in terms of this, you just need to go to the content descriptions and see wherever there’s a reference directly to Aboriginal or Torres Strait Islander people’s perspective. So that’s the...that’s the mandated one for cross-curriculum priorities. Yep. So I hope that’s answered your question.

**Craig Smith:** I think it does. And following on from that, Kirsty and another a number of participants are very interested in this, and, Zeta, you might want to start – “Is there a webinar that goes through work examples of incorporating Aboriginal perspectives in a curriculum area?”

**Zeta Wilson:** OK. If I know of an example of a webinar? OK. Oh. Yep. I’m thinking... Apart from, you know, what VCAA has produced, and that... Apart from that...yes, I’m not very good. (LAUGHS)

**Craig Smith:** That’s alright. A couple of things come to mind, Kirsty and others. For example, we will be running a webinar that will go between the cross-curriculum priority that we’ve...that’s framed our discussions today, and also Victorian Aboriginal languages curriculum. I know for a fact that we have a number of units of work, or samples units of work, that rehearses or goes through a number of work examples of using Aboriginal perspectives in a part of the curriculum. The other webinars that may be of interest as well will be the arts webinar for secondary schools that’s coming up next week. So I hope that goes some of the way towards answering your question.

Quickly, the question that came up a lot for us yesterday as well. And, Vaso, I might get you to start a reply. It’s the question of, “How do I make...” You know, “How does my school make contact or get involved with the local Aboriginal community?”

**Vaso Elefsiniotis:** Uh, I’ll go again. (CHUCKLES) Yes. Well, the first instance is to... You’ve got your LAECGs, your Local Aboriginal Education Consultative Groups, that you can contact us at VAEAI to get information about who that might be. 33 across the state. That’s from VAEAI’s perspective. But in schools, you’ve got your Koorie Education Workforce, you’ve got your KESOs and your KECs, and they’re tremendous. They’re right across the state in schools. So you can get in touch with them through...if you’d already not working with your KESOs and your KECs, through the department’s website. And you can start there. You can look at your Aboriginal organisations in your local area.

And don’t forget your school community, your parent groups, and really get to know your students, get to know where they’re from. As well, you know, like, Zeta talked about the...and quite rightly, about the community-preferred model, where we start local and regional and expand out when we’re talking about Indigenous perspectives. When you get to know your students, you...you’ll find that your Koorie students are from all over the place, and they can be from interstate as well. And, you know, like, my son’s Yamaji from WA, so I only wish the class would incorporate, in a...in an inclusive way, that cultural inclusion. So... (AUDIO DROPS OUT) ...that I could keep talking about this for...

You know, it’s about making... It’s fundamentally about making connections and remembering that people have other...community people have other priorities hugely within their community obligations and family obligations, and many are volunteers in these roles, so be patient and work with those around you, your Koorie Education Workforce and VAEAI, your LAECGs, and VACL, to help connect.

**Craig Smith:** Thank you, Vaso. This will be our last question before we throw over to Zeta to wrap up. And, Aunty Fay, I was wondering if you could come and... The question is from another Leonie Brown, and Leonie writes, “Can we teach Boonwurrung words in Carolyn Briggs’s book ‘The Journey Cycles of the Boonwurrung’?” And I guess, just broader question there, around...just the teaching of language, you know, from a...from a text. So, Aunty Fay?

**Aunty Fay Muir:** Thank you for that, Craig. What if... (AUDIO BREAKS UP) You can use the language that’s there, but understand you won’t be speaking the way that we would like it to be spoken, because you’ll be using your non-Aboriginal understanding of how to say the words. So, it’d be better to get somebody in to help you with the pronunciations of the words.

**Craig Smith:** Thank you, Aunty Fay. Zeta, over to you to do a very quick wrap-up for today.

**Zeta Wilson:** I’m listening to the webinar. Sorry. Thank you for... My microphone. I would like to say thank you for listening to today’s webinar, and thank you to Leonie and Gerry as well, and of course key stakeholders Aunty Fay and Vaso. There are the contact details and that. And next week it’s the secondary again, as what Craig mentioned. That kicks...starting off with Victorian Aboriginal languages and then we’ll have the arts, humanities and STEM. So, that will be for the secondary setting. So, that’s it for next week. And thank you for attending. That’s it.

**Craig Smith:** Thank you, everyone, and goodbye.

**Aunty Fay Muir:** Bye.

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