



TEACHER RESOURCE OVERVIEW 2018

STOMP OUT THE GAP



CATHY
FREEMAN
FOUNDATION

EDUCATION CHANGES LIVES

TEACHER RESOURCE OVERVIEW 2018

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INTRODUCTION

Thank you for committing to participate in Stomp Out The Gap. By learning more about local Indigenous culture, whilst supporting education programs for Indigenous children, together we can help bridge the gap between Indigenous and non-Indigenous education outcomes.

The Stomp Out The Gap Teacher Resources have been designed to give teachers the confidence and tools to address the current curriculum priority of Aboriginal and Torres Strait Islander histories and cultures. It's vital for all teachers to feel confident delivering lessons about Indigenous culture, while understanding the purpose and meaning behind them.

The Cathy Freeman Foundation has partnered with Aboriginal cultural consulting organisation, BlackCard, who have designed and based the resources around Aboriginal cultural Terms of Reference. The Terms of Reference aim to give teachers the cultural understanding necessary to help them conduct the prepared lessons in their classroom. The resources are unique as they are made up of a variety of perspectives from educators, Elders, and students.

"In order to create an authentic learning experience, it's important to consider the viewpoints of different people who have helped shape our resources. Through this partnership, we have formulated a package to help teachers deliver lessons to students that will allow them to walk away with an enriched learning experience. The resources we have created have been influenced and approved by Indigenous Elders and we have ensured that the activities and lessons are linked with the standards from the Australian Curriculum."

Kiana Charlton, BlackCard

The overall purpose of the Teacher Resource is to provide teachers with activities and cultural knowledge to incorporate into the classroom during their Stomp Out The Gap activities. With access to a set of unique resources and classroom ideas, this resource will help you guide students through an integrated curriculum experience exploring inquiry questions that promote conversation about Indigenous culture, history and community development.

ABOUT US

CATHY FREEMAN FOUNDATION

Cathy Freeman established the Cathy Freeman Foundation in 2007 with a vision that is simple, but ambitious: An Australia where Indigenous and non-Indigenous children have the same education standards and opportunities in life.

Through the delivery of life-changing education programs, the Foundation supports over 1600 students in four of the most remote Indigenous communities across Australia – Galiwin'ku and Wurumiyanga in the Northern Territory, and Palm Island and Wooradinda in Queensland. Our education programs support students from early childhood years, through to primary and secondary education. Our programs focus on improving school attendance, increasing confidence and pride, setting goals for the future and increasing Year 12 attainment.

Cathy Freeman Foundation programs broaden horizons and support Indigenous students to realise their potential in school and beyond.

For more information, please visit
www.cathyfreemanfoundation.org.au

BLACKCARD

BlackCard is a 100% Aboriginal owned and operated business, providing training and consultancy services to enable people and organisations to work effectively with members of the Aboriginal community. BlackCard's approach is based on a number of courses developed by Dr Lilla Watson and Dr Mary Graham, Aboriginal Elders and educators and long-time course developers and lecturers for the University of Queensland. The courses they developed and taught were core university subjects such as "Aboriginal Perspectives" and "Aboriginal Approaches to Knowledge" both at an undergraduate and post-graduate level since the 1970's.

BlackCard's educational workshops are informed and guided by Aboriginal Terms of Reference which include: Law, philosophy, ethics, governance, and are based on all the knowledge that Aboriginal people have accumulated, developed and have practiced over the many thousands of years they have lived on this Great South Island now known as Australia. BlackCard also offers a range of consulting services with Aboriginal Elders engaged in the whole process.

The Cathy Freeman Foundation would like to thank BlackCard and education consultant, Kiana Charlton, for their invaluable insight and knowledge in putting together these Teacher Resources for Stomp Out The Gap.

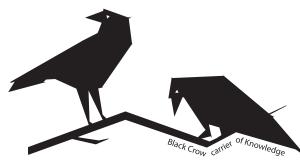
Kiana Charlton is a proud Goenpul woman from North Stradbroke Island. She is a committed and passionate educator whose goal is to help teachers and students understand and learn through an Indigenous perspective throughout all areas of the curriculum. She has created her foundation to teaching and learning by working as a primary school teacher and is recognised for her work with Indigenous students around the Brisbane region. Kiana has helped be a mentor for students who have moved from remote communities to complete their secondary schooling.

For more information please visit
www.theblackcard.com.au

A special thank you to Aunty Kerry Charlton for providing audio and permission to use the Yuggera language to support the activities within the lesson plans.

BlackCard®

Working with people
Not for people®



TEACHING APPROACH

The Stomp Out The Gap Teacher Resources are designed to help teachers and students learn about Australia's Indigenous people and their rich cultural values.

Some of the learning experiences given will be embedded through an inquiry-based learning approach (for teachers who are not familiar with

this approach, please familiarise yourself with the cycle below). The purpose of an inquiry based approach, is for students to be able to bring their own prior knowledge to the teachings, while making connections and building upon their own understandings.

The lesson plans will be broken up into three sections:

KNOWLEDGE & CONTENT (WHAT)	PREPARATION & RESOURCES (HOW)	SKILLS & VALUES (WHY)
<ul style="list-style-type: none"> - Focus and objective of lesson - Content to be covered - Overview of lesson - Guiding questions 	<ul style="list-style-type: none"> - What preparation needs to be conducted prior to lesson - What resources need to be prepared prior to lesson - Recommendation for teachers to help prepare for lesson - Stationary resources that might be needed 	<ul style="list-style-type: none"> - The purpose of the lesson - What skills will be required - What values students will be able to take away

INQUIRY CYCLE

1 TUNING IN

What do I know about this topic?

3 SORTING OUT

What information is relevant to my questions?

5 MAKING CONCLUSIONS

What is my main point I wish to make?

2 FINDING OUT

What kinds of resources might help?

4 GOING FURTHER

How might I organise my information and ideas?

6 TAKING ACTION

What have I learned about the topic?

LINKS TO NATIONAL CURRICULUM

The Stomp Out The Gap Teacher Resource has been designed to align with the standards from the National Curriculum.

The National Curriculum website states:

The Australian Curriculum sets consistent national standards to improve learning outcomes for all young Australians. Australian Curriculum, Assessment and Reporting Authority (ACARA) acknowledges the gap in learning outcomes between Aboriginal and Torres Strait Islander students and their non-Indigenous peers. It recognises the need for the Australian Curriculum to provide every opportunity possible to 'close the gap'.

Therefore, the Australian Curriculum is working towards addressing two distinct needs in Aboriginal and Torres Strait Islander education:



- that Aboriginal and Torres Strait Islander students are able to see themselves, their identities and their cultures reflected in the curriculum of each of the learning areas, can fully participate in the curriculum and can build their self-esteem.
- that the Aboriginal and Torres Strait Islander Histories and Cultures cross-curriculum priority is designed for all students to engage in reconciliation, respect and recognition of the world's oldest continuous living cultures.

UNDERSTANDING INDIGENOUS CULTURE AND TERMS OF REFERENCE

WHY IS IT IMPORTANT TO UNDERSTAND INDIGENOUS CULTURE?

History plays an important part in understanding how relationships between Indigenous peoples and non-Indigenous Australians have developed.

As non-Indigenous Australians become more knowledgeable and educated about Indigenous Australians, there is increasing understanding and sensitivity between these populations, which is helping to build more informed and mutually respectful relationships.

Effective training in understanding Indigenous Terms of Reference, Indigenous culture and the implications for communicating and building relationships with Aboriginal and Torres Strait Islander peoples and communities is critical when teaching Indigenous culture.

Respect is of the first order when dealing with all cultures and especially when engaging with the First Peoples of this Land. It is important to acknowledge that Indigenous peoples have been the custodians of this Land for thousands and thousands of years.

THE DIFFERENCE BETWEEN 'WELCOME TO COUNTRY' AND 'ACKNOWLEDGEMENT OF COUNTRY'

Welcome to Country

'Welcome to Country' is a highly respected and recognised diplomatic tradition and protocol that can only be performed by the Traditional Owners of the Country.

Traditional Owners' 'Welcome to Country' can be highly formal or informal to suit the occasion and can only be carried out by the Traditional Owners of Country that you are standing on at that moment.

To pay respect to the Traditional Owners of Country demonstrates integrity and respect as well as acknowledgement of a maturing relationship between Indigenous peoples and non-Indigenous peoples.

Acknowledgement of Country

'Acknowledgement of Country' is an ancient cultural diplomatic protocol that has been in practice for thousands of years.

People who perform the duty of 'Acknowledgement of Country' become participants in continuing this ancient cultural practice.

It is an important and respectful way for non-Indigenous people to begin to build a closer relationship with Indigenous peoples.

'Acknowledgement of Country' is a duty that may be carried out by Indigenous peoples and non-Indigenous peoples whenever the occasion arises.

ACKNOWLEDGEMENT OF COUNTRY

GENERAL ACKNOWLEDGEMENT	I would like to begin by acknowledging the traditional custodians of the Land on which we are meeting today. I would also like to pay my respects to the Elders past and present.
SPECIFIC LANGUAGE ACKNOWLEDGEMENT – GENERAL	I would like to begin by acknowledging the traditional custodians of the Land on which we are meeting today, the “ <i>insert Clan name</i> ”, People of the “ <i>insert Traditional Country</i> ” Nation. I would also like to pay my respects to their Elders both past and present.

ABORIGINAL TERMS OF REFERENCE

ABORIGINAL & TORRES STRAIT ISLANDER IDENTITY

ABORIGINAL PEOPLE

- Many Aboriginal people prefer to be known by their language names, and in particular geographical areas where their 'Country' is located.
- In South East Queensland, Aboriginal people are known as Murri or Goori.
- Throughout the Sydney area, and many parts of New South Wales, Melbourne and in Victoria, the same word 'Koori' is used.
- It is always best to enquire of the local Aboriginal people as to the preferred name to be used in the area you are visiting.

TORRES STRAIT ISLANDERS

- Torres Strait Islanders have their own distinct culture and linguistic identity which is very different from Aboriginal Australians.
- It is most appropriate to identify Torres Strait Islanders by their relevant group or island.

ABORIGINAL & TORRES STRAIT ISLANDER LANGUAGES

ABORIGINAL ENGLISH

- When speaking with Aboriginal people, there needs to be an awareness of the Aboriginal English that Aboriginal people have developed over time and use in general conversations and business communications.
- Aboriginal people have given an added meaning to some English words, eg, 'Land'. Land for most non-Aboriginal Australians usually means a piece of real estate that can be bought and sold. For Aboriginal peoples 'Land' has great spiritual significance and is not something that can be bought and sold. Hence the saying 'Always was, always will be Aboriginal Land'.

TORRES STRAIT ISLAND LANGUAGES

- Torres Strait Islanders have their own distinct culture and linguistic identity which is very different from Aboriginal Australia.
- There are various languages spoken in the Torres Strait. Traditional languages are divided between the Eastern Islands Miriam Mer and Kala Lagaw Ya in the Central Islands and Western Islands, along with Torres Strait Island Creole and English.

KEY TERMINOLOGY

ABORIGINAL PEOPLE	The term 'Aboriginal peoples' refers to all Indigenous Australians and recognises the many different Aboriginal countries and languages.
ABORIGINAL	'Aboriginal' is a word that should not be used by itself in referring to Indigenous Australians. It is always best to refer to Aboriginal people(s).
ABORIGINES	'Aborigines' is not an acceptable term and should never be used when referring to Aboriginal people.
ABORIGINAL PEOPLE & TORRES STRAIT ISLANDERS	To speak of both Aboriginal peoples and Torres Strait Islanders, each with their separate identity, on a particular issue is quite acceptable and sometimes preferable.
INDIGENOUS	The term 'Indigenous' can be used to refer to both Aboriginal people and Torres Strait Islanders within context.
INDIGENOUS AUSTRALIANS	Linking both Aboriginal peoples and Torres Strait Islanders together as Indigenous Australians is quite acceptable.
FIRST PEOPLES	This term is sometimes used when referring to all Aboriginal peoples of the Land collectively.
FIRST NATIONS PEOPLE	Is a term which is used by some Aboriginal peoples but as yet is not widely used.
ATSI OR ATSI PEOPLE	This is not an acceptable reference and preferably should not be used when referring to Aboriginal and/or Torres Strait Islander people.

NEGATIVE TERMINOLOGY

Old fashioned and out of date terms such as the following are offensive, derogatory and should not be used:

- Full-bloods
- Half-castes
- Part-Aboriginal
- Aborigines
- Abo
- Tribe
- Native
- Coloured
- Blackfella/s

Aboriginal people may choose to identify themselves by using some of the abovementioned terms – this is their choice to do so. However, non-Aboriginal people should not use these terms.

CLASSROOM LESSONS USING ABORIGINAL TERMS OF REFERENCE

THE PURPOSE OF A CONGENIALITY CIRCLE

According to sociolinguist Kenneth Lieberman, Aboriginal people in this country are the only people in the world to work really hard at creating congenial fellowship.

Lieberman observed how Aboriginal people would sit under a tree talking to each other for hours at a time, with people coming and going but the group always remained. This built and maintained important relationships between people and lessened the potential for conflict. It helped people to listen and hear with greater clarity, and therefore be more willing to work towards maintaining harmony within the group.

Congeniality making within the group allows people's minds and bodies to be more relaxed. Being relaxed allows people's minds to perform at a higher capacity. The creative brain is more readily engaged and it helps people to hear and retain new knowledge. This is why it is so important to incorporate an Aboriginal Terms of Reference introduction at the beginning of classroom lessons.

Time is a valuable resource, and congeniality making is a valuable tool in producing a more creative, productive and happier workforce.

HOW TO MAKE A CONGENIALITY CIRCLE

STEP 1 - SOCIALISATION

When people first come together for a meeting, it is important for people to sit down and socialise for the first ten or fifteen minutes to get to know each other on an informal bases.

STEP 2 – ABORIGINAL TERMS OF REFERENCE INTRODUCTION

To begin the Aboriginal Terms of Reference (ATR) Introduction, each person in the group will introduce themselves including:

- Where your Mum and Dad were born.
- Where you were born and grew up.
- If you have any siblings.
- The name of the Traditional Owners where you grew up.
- Your relationship status – single, in a relationship, married, children.
- If you speak another language.
- Where 'home' is for you on this Land.

A shorter version of an ATR Introduction can be more of a 'thumbnail sketch', where people are asked to share their name, a short family history, and the name of the Traditional Owners where they grew up.

STEP 3 – CLASSROOM AGENDA

Once 'proper' relationships have been established you can continue onto your planned classroom agenda.

There are no rules for ATR Introductions - if individuals find it difficult to participate, simply move on to the next person. No one should be made to feel uncomfortable.

VALUES AND ATTITUDE TO ESTABLISH IN THE CLASSROOM

OBJECTIVE: Creating a society that includes us all, in a meaningful and productive way, by people working more effectively with First Nation people and each other.

Prior to conducting lessons in your classroom it is vital to incorporate:

ETHICAL BEHAVIOUR – responsibility and obligations to treat everybody with respect

RESPECT – for self and others

HONESTY – in feelings, emotions and actions

DEEP LISTENING AND DEEP LEARNING – focus 100% of your attention on the task at hand

INTEGRITY – conducting yourself in a respectful/an appropriate manner

ALL PERSPECTIVES ARE VALID AND REASONABLE – everybody has a voice that should be heard

COURAGE AND ACCEPTANCE – don't be afraid to speak up

SHARING – maintaining the tradition of sharing knowledge, resources and experience

OUTLINE OF CLASSROOM ACTIVITIES

YEAR LEVEL	LEARNING OUTCOMES	LINKS TO NATIONAL CURRICULUM
PREP - YEAR 2	<p>Students will:</p> <ul style="list-style-type: none"> - Explore the number of Indigenous languages in Australia - Engage with learning experiences to practice speaking words in language - Identify Stradbroke Island on a map of Australia - Sing the song 'Head, Shoulders, Knees and Toes' in 'Yuggera' language - Create an art piece to represent their body parts using 'Yuggera' language and label 	<p>National Curriculum</p> <p>Learning Area: Languages</p> <p>The Framework for Aboriginal Languages and Torres Strait Islander Languages provides a direct way of learning about and engaging with diverse Aboriginal and Torres Strait Islander communities. Aboriginal and Torres Strait Islander Histories and Cultures are an integral part of learning Aboriginal languages and Torres Strait Islander languages as there is an inseparable connection between the languages and land, sea, sky and waterways. Through learning a framework language, all students gain access to knowledge and understanding of Australia that can only come from an Aboriginal or Torres Strait Islander perspective.</p> <p>For Aboriginal and Torres Strait Islander students, learning their own language can have a significant influence on their overall learning and achievements. It can foster a strong sense of identity, pride and self-esteem and enables students to develop a wider recognition and understanding of their culture, Country/Place and People. This then contributes to their wellbeing.</p>
YEARS 3 - 6	<p>Students will:</p> <ul style="list-style-type: none"> - Understand how Aboriginal people express themselves through art - Appreciate the stories and symbols used in Aboriginal artwork - Recognise the symbolic meaning of art for Aboriginal people - Connect with Aboriginal paintings to identify symbols used 	<p>National Curriculum</p> <p>Learning Area: The Arts</p> <p>Students exploration of traditional and contemporary artworks by Aboriginal and Torres Strait Islander Peoples provides insight into the way the relationships between People, Culture and Country/Place for Aboriginal and Torres Strait Islander Peoples can be conveyed through the arts, their expression in living communities, and the way these build Identity.</p> <ul style="list-style-type: none"> - Respond to visual artworks and consider where and why people make visual artworks, starting with visual artworks from Australia, including visual artworks of Aboriginal and Torres Strait Islander Peoples (ACAVAR109) - Create and display artworks to communicate ideas to an audience (ACAVAM108) - Explore ideas, experiences, observations and imagination to create visual artworks and design, including considering ideas in artworks by Aboriginal and Torres Strait Islander artists (ACAVAM106)

YEAR LEVEL	LEARNING OUTCOMES	LINKS TO NATIONAL CURRICULUM
YEARS 7 - 9	<p>Students will:</p> <ul style="list-style-type: none"> - Look at timeline of civilisations and Ancient Cultures. Discuss the similarities and differences between ancient cultures. - Highlight similarities and differences between ancient cultures and ancient Aboriginal culture in Australia - Inquire into Aboriginal languages & sacred sites - Understand who 'Mango Man' & 'Mango Woman' - Identify the number of Ice Ages in Australia 	<p>National Curriculum</p> <p>Learning Area: Humanities and Social Sciences – History</p> <ul style="list-style-type: none"> - The nature of sources for ancient Australia and what they reveal about Australia's past in the ancient period, such as the use of resources (ACDSEH031) - The importance of conserving the remains of the ancient past, including the heritage of Aboriginal and Torres Strait Islander Peoples (ACDSEH148) - The extension of settlement, including the effects of contact (intended and unintended) between European settlers in Australia and Aboriginal and Torres Strait Islander Peoples (ACDSEH020)
YEARS 10 - 12	<p>Students will:</p> <ul style="list-style-type: none"> - Inquire into the laws that were given to Aboriginal people - Identify significant dates in Australia's history, that are of relevance and significance to Aboriginal people - Develop an understanding of the current constitution and what it means for Aboriginal people 	<p>National Curriculum</p> <p>Learning Area: Humanities and Social Sciences – History</p> <ul style="list-style-type: none"> - Background to the struggle of Aboriginal and Torres Strait Islander Peoples for rights and freedoms before 1965, including the 1938 Day of Mourning and the Stolen Generations (ACDSEH104) - The significance of the following for the civil rights of Aboriginal and Torres Strait Islander Peoples: 1962 right to vote federally; 1967 Referendum; Reconciliation; Mabo decision; Bringing Them Home Report (the Stolen Generations), the Apology (ACDSEH106) - The continuing nature of efforts to secure civil rights and freedoms in Australia and throughout the world, such as the Declaration on the Rights of Indigenous Peoples (2007) (ACDSEH143)

GET INVOLVED – STOMP OUT THE GAP

Thank you for participating in Stomp Out The Gap. Your support means that more Indigenous students can succeed in school and achieve positive education outcomes. At the same time, more students all over Australia can learn more about their local Indigenous culture whilst supporting much-needed education programs for Indigenous students in remote communities.

To find out how you can continue to support the Cathy Freeman Foundation, please email us at schools@cathyfreemanfoundation.org.au

If you are interested in BlackCard visiting your school for a tailored Indigenous Culture Workshop, please visit their website www.theblackcard.com.au

**IF YOU HAVE ANY QUESTIONS REGARDING
STOMP OUT THE GAP OR THESE TEACHER RESOURCES,
PLEASE VISIT WWW.STOMPOUTTHEGAP.ORG.AU
OR CALL US ON 1800 436 628**

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