

THE STORYTELLER

Indigenous Learning

PROJECT TITLE

Inquiring pedagogical practices of Indigenous perspectives in schools via the storyteller cultural education resource

AIMS AND BACKGROUND

This project aims to develop strategies and resources to support greater respect and reconciliation between both Indigenous and non-Indigenous groups and individuals through developing a cross curriculum approach that weaves Aboriginal perspectives throughout curriculum subjects.

The inclusion of Indigenous perspectives within school curriculum was brought to focus with the introduction of National Aboriginal and Torres Strait Education Policy in 1989 (Price, 2004). In line with this policy, the Adelaide Declaration on National Goals for Schooling in the Twenty First Century (1999), and the current Melbourne Declaration on Educational Goals for Young Australians (2008) bring to the forefront the importance of developing an understanding and respect for Aboriginal and Torres Strait Islander traditional and contemporary cultures in all students.

The storytellers over the last six years has delivered many small-scale pilot projects on attitudes and knowledge about Aboriginal heritage and cultural identity in educational and health settings, it shows that children and adults still feel less confident and less resourced to explore Indigenous perspectives within their community.

In this application the endeavour is to further this work in the first in-depth Victorian project on this topic by proposing to study, how X nominated teachers, working across diverse disciplinary areas, from X nominated schools varied across urban and rural Victorian Secondary schools identify, develop, plan and implement Indigenous perspectives in their school settings over a 36-month period guided by four questions:

What relationships exist between school children's understandings of Indigenous identity and culture, and teachers' pedagogical practices?

How can these relationships and understandings be best theorised?

What factors influence school children's understandings of Indigenous identity and culture over time?

How can teachers engage in exploring alternate pedagogical practices across discipline areas that better informs all students about Indigenous identity and culture?

The storyteller will nominate a researcher who will answer those questions by combining research techniques and the instrument titled THE STORYTELLER *Indigenous learning from an Indigenous standpoint perspective*

The Storyteller is a multi-tiered Indigenous cultural educational resource that aims to "provide knowledge and understanding of Aboriginal people society and culture from a generic and Indigenous standpoint perspective through alternative active learning pathways".

The Storyteller Indigenous cultural educational resource (board game) provides opportunities for participants to begin a journey of self-discovery to reflect on their own self-awareness regarding their historical and contemporary understandings of Aboriginal cultural identity and ask questions and enter into dialogue about this knowledge base.

THE STORYTELLER

Indigenous Learning

The researcher will theorise this work using an innovative framework built from poststructuralist and postcolonial theory about the relationship between teachers' and students' understandings of Aboriginal cultural identity, and their engagement with Indigenous perspectives at schools.

The resultant empirical and theoretical gains about the inclusion of Indigenous perspectives in schools would be at the forefront of international scholarly work in the field.

To date there has been much debate about how and what should be offered as Indigenous studies at schools with a majority of studies identifying the inadequacies in what is taught as Indigenous perspectives in Australian schools, especially to involve and increase Indigenous students' educational access, and to bring about reconciliation between Indigenous and non-Indigenous Australians.

So, despite the well-established longstanding National Aboriginal and Torres Strait Education Policy in Australia, knowledge and understanding about how and what should be taught as Indigenous perspectives in schools are lacking.

Acknowledging and addressing the lack of Indigenous participation in Australia's educational system, and the further deficiency in appropriate teacher training to adequately teach Indigenous perspectives in order to educate all students to engage respectfully with Australia's Indigenous peoples and culture is long overdue.

Currently with the development and introduction of National History Curriculum (ACARA, 2009), teaching Aboriginal history and culture in all Australian schools at different grade levels has been mandated.

Complementing the above, the Victorian Essential Learning Standards (VCAA, 2005) proposes the use of cross-curricular models to teach Indigenous perspectives in Victorian schools (Hincks, 2009).

However, it has been repeatedly brought to note that current pedagogical practices only result in 'othering' Indigenous Australians as being outside the national identity, due to which the prevailing attitudes with undercurrents of racism and disempowerment of Indigenous Australians have been left undisrupted and unchanged (McDonald, 2004; Leeman & Reid, 2006; Craven, 2005; Irving, 2005).

Concurrently, it has also been well established that adequate teacher training is essential to alleviate this iniquitous situation, and both Indigenous and non-Indigenous teachers feel that current teacher training is less efficient in providing models that are able to build respect for Aboriginal Australian heritage, and an understanding of contemporary Aboriginal Australian identity (Santoro, 2007; Hart, Whatman, McLaughlin & Sharma-Brymer, 2012; Santoro, Reid, Crawford & Simpson, 2012).

Over the last 12 years the storytellers has delivered Indigenous learning that offered glimpses of attitudinal shift in peoples' understandings of Aboriginal Australian culture, however, it was also concluded that learning about Aboriginal cultures alone did little to eliminate 'othering' of such groups and individuals.

Therefore, an alternate approach that includes multiplicity is much required to train teachers to enable all students to work towards reconciliation and respect for Aboriginal Australians. McDonald (2004) recommends the use of post structural, postcolonial, critical race theoretical base to critique what is represented as Indigenous peoples and cultures, and thereby challenge and change current pedagogical practices to include multiple voices, multiple histories and appropriate language in a manner that issues of social justice and racism are addressed simultaneously.

THE STORYTELLER

Indigenous Learning

RESEARCH PROJECT

This study's significance derives from its potential to mobilise issues of how and what is taught within National History Curriculum and as Indigenous perspectives in Australia, and enable teachers to engage in a self-inquiry process to better engage in theory, policy and practice resulting in respectful and socially just and equitable understanding of Aboriginal Australian history, identity and culture.

Further, this study will go outside of History curriculum to understand how Indigenous perspectives can be acknowledged and explored across the diverse curriculum areas such as English, Maths, and Geography.

Advancing anti-discriminatory policy and pedagogies for equity

Policy and practice significance: why teach Indigenous perspectives in Australian educational settings?

Australian education system is not equitably accessed by Indigenous Australians, as only 28% of Indigenous population between the ages of 15-24 completed Year 12, in comparison with the 76% of non-Indigenous Year 12 completion rate (ABS, 2008).

In fact, Indigenous representation in Australian tertiary education system is even lesser (Santoro, Reid, Crawford & Simpson, 2012), and due to which much of what is taught as Indigenous studies in schools and in tertiary institutions are delivered by non-Indigenous teachers.

The MACER report for the Minister for Education and the Minister for the Arts (Ministerial Advisory Committee for Educational Renewal, 2004) have underpinned ignorance about Indigenous children's learning capability, institutional racism and failure to engage with Indigenous communities in combination with lack of professional training to transform teaching practices as the key causes for successful Indigenous participation in the current educational system.

The Indigenous Education (Targeted Assistance) Act Annual report (Commonwealth of Australia, 2011), has specifically identified Indigenous involvement, Indigenous employment, professional development for all teachers and culturally inclusive curriculum as the key factors to result in better educational outcomes and well-being for all Indigenous Australians.

Bearing these key report strategies in mind, the Aboriginal and Torres Strait Islander Education Action plan 2010-2014 (Commonwealth of Australia, 2011) clearly emphasises the need for increased access, presence and participation of Aboriginal and Torres Strait Islander peoples in the Australian education system.

Moreover, the two key goals for equitable and appropriate educational outcomes specify the role of education in enabling all Indigenous Australians to take pride in their heritage, and in developing respect and understanding for traditional and contemporary Aboriginal and Torres Strait Islander cultures in all students.

These goals have also been highlighted by the Melbourne Declaration of Educational Goals for Young Australians (MCEETYA, 2008) in order to promote equity and excellence in Australian schooling.

Policy and practice significance: what is teaching Indigenous perspectives in Australian educational settings?

THE STORYTELLER

Indigenous Learning

In Australia, the education system is predominantly based on Anglo Australian cultural values (Shipp, 2011), and Hart et al (2012) add that there has been much international debate about decolonising Indigenous knowledge and learning, as reclaiming this has been a site of universal struggle in colonised spaces.

These authors propose that any such attempts should focus on avoiding dichotomous presentation of west versus Indigenous knowledge; as such divisions will impede the development of self-worth and thereby render such education less relevant.

There is still much debate about how and what should be taught as Indigenous perspectives at schools and in higher education all around the world, as the relevance of embedding Indigenous perspectives in formal educational curricula is challenged.

However, McKeich (2009) proposes, especially with the introduction of National History Curriculum (ACARA, 2009, the exploration of Aboriginal histories using the “right approach” will provide opportunities to recognise all aspects of Aboriginal history in Australia.

Many authors, including government bodies have repeatedly highlighted the importance of Indigenous consultation and participation when including Indigenous perspectives in schools, and they add that this needs to begin with the direct voices of Indigenous people themselves (McDonald, 2004; Irving, 2005; Commonwealth of Australia, 2011).

The inclusion of Australian history, the impact of colonisation on Indigenous peoples and their cultures, and the later overt and covert policies that resulted in the injustice and oppression suffered by Indigenous Australians by school curriculum are warranted as measures that can alleviate racism and discrimination suffered by Indigenous Australians, and their non-engagement with the education system (Phillips, Lampert & Healy, 2004; Irving, 2005; Shipp, 2011).

Price (2004), and Hughes, Holmes and Julian (2007) stress on the importance of including multiple images and voices of Indigenous Australians to avoid stereotyping and ‘othering’ the identity and culture of Indigenous Australians, and they bring to note the power that colonisers possessed and still possess in constructing such identities for their ‘other’. Hughes et al (2007) add that there is much diversity amongst Indigenous leaders and academics on the representations of their identities, as. “Who is an Aborigine?” (Hughes et al, 2007: 196) is a complex reality.

These authors add that while leaders like Anderson and Everett denounce being linked with any aspect of their coloniser’s identity by embracing their aboriginality in its purest form, other writers and academics such as, Holland, McNamara and Langton reject essentialist representations of their Aboriginal identity, as they proclaim that their postcolonial identity is contextually bound by multiplicity.

Therefore, due to this inherent complexity laden in ‘history talking’ in Australia, although the National History Curriculum (ACARA, 2009) and Victorian Essential Learning Standards mandate the inclusion of Aboriginal history and Indigenous perspectives respectively into the school curriculum, there is a lack of clarity and understanding on how and what should generate its theories, policies and practices in Australian schools.

Advancing theory

Theoretical issue: lack of viable theoretical paradigm in teaching Indigenous perspectives for social equity and reconciliation.

THE STORYTELLER

Indigenous Learning

The land that is Australia has been a land of many Aboriginal and Torres Strait Islander tribes speaking many languages, yet united by their worldviews (Hughes et al, 2007), which was unlike the political unity that has been constructed and propagated in much of the modern world (Taylor, 2004).

Therefore, constructs such as, citizenship, nation and national identity although a part of modern reality has less meaning for many Indigenous peoples, who live and traverse between pre-colonial, colonial and postcolonial boundaries. According to Kiernan (2000) colonialism still affects Aboriginal peoples in Australia, as they feel disempowered by current political hurdles that control their daily lives.

Therefore, any 'history talking' that does not address the ruins of colonialism in postcolonial Australia does little to the process of reconciliation and social justice. Irving (2005) believes that the effects of the 'White Australia Policy' (1901) still impedes how Indigenous perspectives are delivered at schools by current teachers, who are predominantly from non-Indigenous background, and they find it difficult to directly address the past and current racist ideologies and practices.

The tensions are compounded due to how identities are constructed for Australian and Indigenous Australians by the current socio-political system of Australia.

The current Australian identity is still set around 'white', English speaking Anglo-Saxon image, along with those who migrated later, however, "it is not the image of the Indigenous people" with the Indigenous Australians classified as "just another ethnic group" (Leeman & Reid, 2006: 61-62).

The authors add that despite the development of National Aboriginal Education Policy in the 1980's introduced to build respectful understanding of Indigenous identity and cultures in all students, much of what is taught presents Aboriginal communities as 'other', and does little to address the racism and discrimination based on one's skin colour, still experienced by them.

Moreover, many staff, who hold leadership positions in schools believe racism to be a thing of the past, do not acknowledge its presence, and therefore don't take actions to eradicate racism in its current multivariate form (Aveling, 2007).

Thus, 'race' and colour still affects both Indigenous and non-Indigenous people, and it especially poses far reaching implications for Indigenous communities, as those who have been classified as 'other' find it difficult to successfully engage in the Australian education system.

Shipp (2011) and Anning (2010) stress that Aboriginal students' educational outcomes can be improved with cross-cultural teachers' training specifically provided to include Aboriginal worldviews in classrooms.

Craven's study (2005) conclusively infers that appropriate teacher training develops positive attitudes towards Aboriginal identity and culture, in both Indigenous and non-Indigenous pre-service teachers.

However, Craven (2005) also suggests that further longitudinal study is essential to measure the impact of changed pedagogical practices on Indigenous and non-Indigenous students' attitudes and understandings of Aboriginal identity and culture.

Thus, there is much evidence and debate that establishes what is presented as Indigenous studies in teachers' training and in schools is varied, and that current teachers' training is inadequate in promoting reconciliation and social equity.

THE STORYTELLER

Indigenous Learning

It has also been acknowledged that rather than increasing the content of Indigenous studies in schools, one should look at including critical paradigms that directly address racism and discrimination through the exploration of historical and current socio-political proceedings and their impact on Indigenous communities (McDonald, 2004; Aveling, 2007; Reconciliation Australia, 2010).

However, there is a paucity of literature that has emanated from trialling such critical and transforming approaches in teachers' training, resulting in transformed pedagogical practices and policies.

Innovation: refinement of an alternative theoretical paradigm.

Teachers' training seems to be less effective in enabling teachers to confidently engage with the complex facets of Indigenous history, identity and culture for the following reasons.

Medcraft (2000) brings to note that although it is compulsory to teach Indigenous studies in Australian schools, non-Indigenous teachers are frightened to teach this as they are more aware of stereotyping and the use of unacceptable language to represent Indigenous culture.

Harrison (2008) adds that going as a non-Indigenous teacher to teach Indigenous children can be overwhelming as one is directly confronting the negative effects of colonisation, and therefore urges teacher training to embed Indigenous identity as a part of who we are as Australians.

Current teachers' training is inadequate in its representation of Indigenous identities and this has only resulted in Indigenous pre-service teachers to angrily withdraw from aspirations of becoming future teachers (Santoro et al, 2012).

What is certain thus far is that teaching Indigenous perspectives is not just about 'history talking' with students in classrooms, but it is also about working towards reconciliation and social justice.

Post-colonialism, as a theoretical base offers possibilities of challenging colonial dominance that results from the dichotomous constructions of social groups (Loomba, 2005), and thus post-colonialism recognises and brings to surface covert forms of colonialism in a postcolonial society such as Australia.

The post-colonial term 'othering', refers to the colonising process, which forms the basis of establishing identities through comparisons of what 'self' is and 'other' is not (Said, 1978).

The power that the colonisers exerted as 'us' over 'them', the Aboriginal peoples has resulted in iniquitous relationship between the two groups, as the 'other' was seen as deficit and dispensable and therefore, needed to be taught to be accepted by 'us' (Hughes et al, 2007).

Much of what happened politically in Australia, including forceful separation of children from Aboriginal families until the mid 1970s were based on the notion that 'whiteness', as a 'race' was much superior than their 'other', the non-whites (Irving, 2005).

Stemming from this, post-colonialism offers the language and space to identify and challenge how colonising dominant ideologies are propagated discursively, and furthermore how such attitudes become ingrained and accepted within what is normal in societies.

Hence, as a theoretical paradigm, post-colonialism offers newer theoretical underpinnings for teachers to inquire the current practices both individual and institutional that continue to 'other' Indigenous communities and thereby, maintain colonising relationships between Indigenous and non-Indigenous groups.

THE STORYTELLER

Indigenous Learning

Critical race theory, as a body of knowledge provides a platform to challenge and bring to surface the discourses that essentialises specific identities for 'whites' and 'other', and thereby legitimise making decisions for and about 'other' (Frankenberg, 1998).

Moreover, Frankenberg's (1998) theory conceptualises how discursively 'whiteness' is made invisible by those who possess this power, and is also contested by the very same group.

Thus, it provides room to move beyond the dichotomy of 'whites' versus 'non whites' or 'Indigenous' versus 'whites' or 'non-Indigenous'.

Therefore, identification of how colonisation and its discriminatory peripheral discourses are mobilised and simultaneously contested by Indigenous and non-Indigenous members of the community in the past and in the present and the future are made possible and realisable.

Aveling (2002) aptly brings to note that when national identities are dictated by dominant 'white' images, the power of 'whiteness' is maintained and propagated covertly and institutionally due to its perceived invisibility.

Aveling (2002) adds that 'whites' who do not want to confront racism find it highly contentious to be named as 'whites', and therefore it is critical to name and disrupt the acceptance of neutrality and normality of 'whiteness' with the use of critical race theory.

Santoro (2007), like Aveling (2002) recommends critical engagement through the recognition of 'whiteness' and its privileges in Australian society, especially for teachers, who are committed to actively changing existing power relations.

The above theories not only provide a platform to identify, understand and conceptualise the effects of colonisation on Indigenous communities in the past, but also actively engage to contest these effects together in order to break this vicious cycle.

Therefore, the exposure of teachers to critical paradigms such as, postcolonial, critical race and critical literacy theories is necessary to support reconciliation between Indigenous and non-Indigenous groups and social equity.

Innovation: new methodologies to be developed and refined.

The unique feature of this study will be the collection and analysis of data from teachers and students, pre and post engagement in this project in order to trial critical, transforming pedagogical practices at schools.

The storyteller in partnership with the Melbourne Girls Grammar School has documented a data collection project that the researcher will be using as an innovative analytical tool.

Five approaches to teaching Aboriginal studies by Price (2004) to establish the relationship between current pedagogical practices and students' understandings.

Price (2004) details these approaches by discussing the strengths and limitations of each of these approaches in teaching and learning Indigenous perspectives.

In conjunction with these approaches, the storyteller researcher will embed postcolonial and critical race theoretical concepts in the professional development sessions to enable teachers to better work towards reconciliation and social justice.

THE STORYTELLER

Indigenous Learning

The storyteller researcher will support participating teachers through targeted action research workshops that offer engagement with local Indigenous community members, and critical paradigms to develop an inquiry question, and trial newer pedagogical practices of engaging with Indigenous perspectives at schools.

These techniques of engaging in an inquiry journey have been developed and successfully trialled by the storyteller researcher in their earlier research with staff and teachers from early childhood settings and schools (MacNaughton & Smith, 2008; MacNaughton, Hughes, & Smith, 2008).

The inquiry based approach used in conjunction with critical theoretical concepts will enable teachers to challenge, refine and change their current pedagogical practices, and provide better understanding about working against racism and discrimination while embedding Indigenous perspectives at schools (Ebbeck, Chan & Yim, 2011; Goodfellow, 2005).

Approach

This project conducted over a period of 36 months, will firstly identify the current pedagogical discourses that circulate particular understandings about Indigenous history, identity and culture in Australian schools, the storyteller researcher will collect preliminary empirical data from X nominated secondary school teachers, year 9 subjects (semi-structured questionnaires) and 40-50 secondary school students (10 focus groups) across 10 schools in Victoria using mixed method methodology.

And secondly, offer action research workshops for teachers to trial transforming pedagogical practices using an inquiry based approach leading to the collection of empirical data from teachers and students as in preliminary stage.

Relationship between project aims, strategies, techniques and their expected outcomes.

The planned project will be conducted in four phases over a three-year period.

Phase 1: establishing the project, collection and analysis of pre-project empirical data
(July 2017 – Jan 2018)

Phase 2: development and implementation of an inquiry question with professional development sessions (Feb 2018 - December 2018)

Phase 3: sharing significant change stories and collection of post-project empirical data
(Feb 2018 - June 2018)

Phase 4: data analysis, synthesis and presentation of findings. (July 2018 - April 2019)

Phase 1 establishing the project

In this phase the storyteller will be seeking and engaging the researcher to approve and recruit participants for the project.

The researcher will use purposive sampling technique that has been used in earlier projects to recruit the 10 secondary schools from regional and metropolitan Victoria, who represent diversity of (a) Cultural background (b) teachers of Indigenous perspectives/ History and other cross-curricular subjects.

THE STORYTELLER

Indigenous Learning

The category (a) ‘Cultural background’ will have 2 sub categories: teachers and students with white Anglo-Australian background, and teachers and students with non Anglo-Australian background.

The category (b) ‘teachers of Indigenous perspectives/History and other cross-curricular subjects’ will have two sub-categories: teachers who teach Indigenous and non-Indigenous children, and teachers who teach only non-Indigenous children.

Although the sample size is small, the storyteller believes comparisons between these sub-categories will provide rich qualitative data that reflects the complex subjectivities embedded in engaging with teaching and learning Indigenous perspectives.

Once the participating schools have been recruited, the storyteller researcher will be collecting pre-project empirical data by circulating questionnaires to those X nominated teachers who have consented to participate and conducting 10 focus group sessions with 40-50 Grade 8 students.

All data will be entered into Survey Monkey to be coded and categorised and match these approaches with students’ data, that reflect their attitudes and understandings of Indigenous history, identity and culture.

Phase 2: Development and implementation of an inquiry question with professional development sessions

The storyteller researcher will provide 6 action research workshops with advisory groups that consist of up to 5 elders or respected persons from Indigenous Australian communities.

These advisory groups will reflect the multiplicity within Indigenous Australian communities, and share knowledge that provide an interdisciplinary approach to teaching and learning Indigenous Australian history, identity and culture.

Table 2 shows timing of data collection during the 36-month period of field study.

Table 2: Phase 2 – timetable of project components and activities

2017	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Ethics approval							√	√				
Recruitment of participants, gaining consent to participate								√	√			
Pre-project questionnaire distribution and collection from teachers										√		
Pre-project focus group sessions with students										√	√	
Pre-project data analysis											√	√
2017	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
Pre-project data analysis and synthesis	√											
Action research workshop 1		√										
Action research workshop 2				√								
Action research workshop 3						√						
PD session 4								√				
PD session 5										√		

THE STORYTELLER

Indigenous Learning

Phase 3- sharing significant change story and collection of post-project empirical data

The analysis and synthesis of post-project data will be similar to those of pre-project data, however, with the inclusion of identifying changes in pedagogical practices and understandings in response to the implementation of teachers' inquiry process in their respective schools.

Included in the post-project data will be teachers' significant change stories.

These stories provide valuable insight into what key strategies and knowledge supported teachers to resist, disrupt and transform their pedagogical practices.

2018	Jan	Feb	Mar	Apr	May	Jun	Jul	Aug	Sep	Oct	Nov	Dec
PD session 6					√							
Post-project questionnaire distribution and collection from teachers		√										
Pre-project focus group sessions with students		√	√									

Phase 4 - data analysis, synthesis and presentation of findings.

Planned analytical themes include:

What are the pre/post project approaches in teaching Indigenous perspectives at schools and what are the attitudes and understandings circulated by these approaches before and after teachers' participation in the project?

What are students' pre/post project attitudes and understandings of Indigenous Australian history, identity and culture and how are these related to the approaches?

What are teachers' and students' images of Indigenous identities and how do they influence the constructions of their own Indigenous or non-Indigenous identity?

How do pedagogical practices construct identities for and with Indigenous communities and who holds the power in constructing those identities?

How did teachers' understandings towards teaching indigenous perspectives change over time and what are the points of resistance, disruption and transformation of teachers' understandings from different groups?

Table 3: Phase 4- data sources, preparation for analysis and analysis

Data sources	Preparing data	Reduction & analysis	Synthesis
Pre-project and post-project questionnaires - teachers	<u>Semi-structured, individual questionnaires – Teachers</u> Transferring all data into Survey Monkey to generate information on sub-categories. Preparation of analytical protocols to identify discourses.	Categorical analysis and coding of textual data using Microsoft Excel format according to the respective approaches and postcolonial and critical race theoretical underpinnings.	
Pre-project and post-project focus group sessions - students	<u>Open-ended focus group sessions – Students</u> Transcription of audio-taped data. Preparation of analytical protocols.	Categorical coding of Students' understandings of Indigenous identity with	Matching teachers' discursive practices with children's understandings

THE STORYTELLER

Indigenous Learning

Data sources	Preparing data	Reduction & analysis	Synthesis
		postcolonial and critical race theoretical concepts.	and identifying how this changed over time.
Significant change stories	Collection of presentations and transcription of significant change stories as needed.	Analysis of data by identifying themes of resistance, disruption and transformation.	Mapping teacher' journey of engagement with alternative and multiple ways of embedding Indigenous perspectives in school curriculum.

State Benefit

This project presents an important opportunity to advance scholarly knowledge on the highly topical and controversial issue of how Indigenous and Non-Indigenous identities are constructed in Victoria.

The theoretical and pedagogical gains from this project could lead to significantly improved theoretical understandings of Indigenous perspectives at schools and as a result Victorian identity formation in students and teachers including its implications for education and generate:

1. A unique Victorian empirical data base from which to theorize about the educational implications of the construction of Indigenous perspectives across multidiscipline curriculum in secondary education
2. Increased knowledge about how to support teacher's ideas about Indigenous perspectives and foster their critical thinking about it
3. Greater awareness of the value of specific poststructuralist and postcolonial ideas associated with knowledge-power analysis in furthering the theory and practice of Indigenous perspectives in cross-curriculum
4. Increased Indigenous participation of in pedagogical practices

RESEARCH ENVIRONMENT

The aims of this project with the four strategic research themes:

1. Access to Public Goods including access to health, education, space, shelter, employment, transport
2. Citizenship and Cultural Difference including cultural identity, social diversity, community, migration, legal pluralism
3. Human Rights including discrimination and anti-discrimination, national and international human rights
4. Social Policy across the Life Course including labour, taxation and income-support policy, transitions and pathways from early childhood to youth, family and aged care.

The storyteller's researcher will communicate results to stakeholders and contribute to policy and scholarly debates on Indigenous perspectives at schools via national and international journal papers, conference presentations and book chapters.

Findings will be disseminated to professionals in courses for teachers and professional development activities and journals.

ROLE OF PERSONNEL

The storyteller researcher will plan & direct the research and supervise the research assistant and be responsible for data analysis and final preparation of the project's technical reports.

To ensure timely completion of the project the research assistant will assist with data collection, archiving of data, initial data preparation and analysis.

The Project manager will co-ordinate the administration of the project, organize venues and correspondence with participants.

THE STORYTELLER

Indigenous Learning

REFERENCES

- Anning, B. (2010). Embedding an Indigenous graduate attribute into University of Western Sydney's courses. *The Australian journal of Indigenous education*, 39, 40-52.
- Australia, R. (2010). Indigenous perspectives in Australian schools. <http://www.reconciliation.org.au/home/resources/factsheets/q-a-factsheets/indigenous-perspectives>
- Australian Curriculum Assessment and Reporting Authority. (2009). *National History Curriculum*. Retrieved from http://www.acara.edu.au/verve/_resources/Australian_Curriculum_-_History.pdf#search=National
- Aveling, N. (2002). Student teachers' resistance to exploring racism: reflections on 'doing' border pedagogy. *Asia-pacific journal of teacher education*, 30(2), 119-130.
- Aveling, N. (2007). Anti-racism in schools: a question of leadership? *Discourse: Studies in the cultural politics of education*, 28(1), 69-85.
- Craven, R. G. (2005, 27 November-1 December). *Turning points in Indigenous education: new findings that can really make a difference and implications for the next generation of Indigenous education research*. Paper presented at the Conference of the Australian association for research in education, University of Western Sydney, Parramatta.
- Department of Education Employment and Workplace Relations. (2011). *The Indigenous Education (Targeted Assistance) Act Annual report*. Retrieved from <http://www.deewr.gov.au/Indigenous/Resources/Documents/2009-IETA-Report.pdf>.
- Ebbeck, M., Chan Y., & Yim, H. (2011). *Encouraging a Culture of Research in Practicing Teachers in Singapore*. *Early Childhood Education Journal*, 39, pp. 355-364.
- Frankenberg, R. (1993). *White women, race matters: the social construction of whiteness*. Minneapolis: University of Minnesota Press.
- Goodfellow, J. (2005). Researching with/for whom? Stepping in and out of Practitioner research. *Australian Journal of Early Childhood*. Government of the Commonwealth of Australia. (1901). Immigration Restriction Act. <http://www.foundingdocs.gov.au/item.asp?dID=16>
- Harrison, N. (2008). *Teaching and learning in Indigenous education*. Sydney: Oxford University Press.
- Hart, V., Whatman, S., McLaughlin, J., & Sharma-Brymer, V. (2012). Pre-service teachers' pedagogical relationships and experiences of embedding Indigenous Australian knowledge in teaching practicum. *Compare: A Journal of comparative and international education*, 42(5), 703-723.
- Holmes, D., Hughes, K., & Julian, R. (2007). *Australian sociology: a changing society*. NSW: Pearson education Australia.
- Irving, F. (2005, 27 November-1 December). *Pathways, policy, practice in Indigenous education*. Paper presented at the Conference of the Australian association for research in education, University of Western Sydney, Parramatta.
- Kiernan, G. (2000). Building an Indigenous language center: the children have their right to learn their language. In M. Nee-Benham & J. E. Cooper (Eds.), *Indigenous education models for contemporary practice: in our mother's voice* (pp. 81-86). London: Erlbaum Associates.
- Loomba, A. (2005). *Colonialism/Postcolonialism*. New York: Routledge.
- McDonald, H. (2004). Incorporating Aboriginal perspectives and Torres Strait Islander perspectives in SOSE. In R. Gilbert (Ed.), *Studying society and environment: a guide to teachers* (pp. 153-169). Southbank: Thomson Social Science Press.
- McKeich, A. (2009). National History Curriculum and the stolen generation. *Agora*, 44(4), 51-54.
- MacNaughton, G. & Smith, K. (2008) Engaging ethically with young children: principles and practices for listening and responding with care. In G. MacNaughton, P. Hughes, & K. Smith (Eds.) *Young children as active citizens: principles, policies and pedagogies*. Cambridge Scholars Publishing: London.
- MacNaughton, G., Hughes, P., & Smith, K. (2008) Children challenging adults: the Yarra Valley Project. In G. MacNaughton, P. Hughes, & K. Smith (Eds.) *Young children as active citizens: principles, policies and pedagogies*. Cambridge Scholars Publishing: London.
- Medcraft, R. (2000). Locating global learning centres: "with the united forces of us all". In M. Nee-Benham & J. E. Cooper (Eds.), *Indigenous education models for contemporary practice: in our mother's voice* (pp. 153-158). London: Erlbaum Associates.
- Ministerial Advisory Committee for Educational Renewal. (2004). *MACER report on Indigenous education*. Retrieved from <http://education.qld.gov.au/publication/production/reports/pdfs/indigenoureport.pdf>.
- Ministerial Council for Education Early Childhood Development and Youth Affairs. *Aboriginal and Torres Strait Islander education plan 2010-2014*. Retrieved from http://www.mceecdya.edu.au/verve/_resources/a10-0945_ieap_web_version_final2.pdf.
- Ministerial Council on Education, E., Training and Youth Affairs. (1999). Retrieved from <http://www.mceetya.edu.au/mceecdya/nationalgoals/natgoals.htm>.
- Ministerial Council on Education Employment Training and Youth Affairs. (2008). *Melbourne declaration on educational goals for young Australians*. Retrieved from http://www.mceecdya.edu.au/verve/_resources/National_Declaration_on_the_Educational_Goals_for_Young_Australians.pdf.
- Price, K. (2004). Aboriginal studies and Torres Strait Islander studies. In C. Marsh (Ed.), *Teaching studies of society and environment* (pp. 275-298). Frenchs Forest: Pearson Education Australia.
- Said, E. W. (1978). *Orientalism*. New York: Vintage books.
- Santoro, N. (2007). 'Outsiders' and 'others': 'different' teachers teaching in culturally diverse classrooms. *Teachers and teaching: theory and practice*, 13(1), 81-97.
- Santoro, N., Reid, J. A., Crawford, L., & Simpson, L. (2012). Teaching indigenous teachers: valuing diverse perspectives. In T. N. Basit & S. Tomlinson (Eds.), *Social inclusion and higher education* (pp. 173-192). Bristol: The Polity Press.
- Shipp, C. (2011). Why Indigenous perspectives in school? A consideration of the current Australian education landscape and the ambiguities to be addressed in literacy teaching. *ACT: ACTivate*, 23(1), 16-21.
- Draft project paper prepared by Dr. K. Smith Melbourne University