A CRITICAL DISCOURSE ANALYSIS OF THE ABORIGINAL AND TORRES STRAIT ISLANDER CROSS CURRICULUM PRIORITY IN THE AUSTRALIAN GEOGRAPHY CURRICULUM

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Abstract

The Australian Curriculum includes Aboriginal and Torres Strait Islander histories and cultures as a Cross Curriculum Priority across all key learning areas. The Australian education system is largely based upon Anglo-Saxon values, beliefs and worldviews. This Critical Discourse Analysis examines the positioning of Aboriginal and Torres Strait Islander content in relation to Geography Curriculum content. The purpose of this research was to understand how Indigenous content has been re-contextualised, to determine how Australian school teachers interpret Indigenous content in disciplinary areas. The positioning of Indigenous content was examined through the application of Critical Discourse Analysis tools. A cultural analysis tool was also used to measure the breadth of content and the depth of perspective of Aboriginal and Torres Strait Islander curriculum content. From all levels of analysis, it was found that Aboriginal and Torres Strait Islander histories and cultures are positioned in states of uncertainty and irrelevance due to their re-contextualisation as a Cross Curriculum Priority. These findings raise serious questions regarding the inclusion of Cross Curriculum Priorities in the Australian Curriculum. It is evident from the findings of this research that the current positioning and re-contextualisation of Aboriginal and Torres Strait Islander histories and cultures in the Geography Curriculum does not meet the intended purpose of its development or recommendations made by The Ministerial Council on Education, Employment, Training and Youth Affairs.
Keywords
Aboriginal
First Australians
Original Peoples
First People
First Nations People
Indigenous
Indigenous Australians
Torres Strait Islander

For the sake of this paper the terms Indigenous, Aboriginal and Torres Strait Islander will be used. However, I do not agree with the use of these terms, nor do I identify with any of these labels. I am a sovereign individual, born on this continent with ancestry emanating from both Western Europe and the islands of Masig and Boigu, located between Papua New Guinea and the continent now known as Australia.
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List of Abbreviations

CAT  Cultural Analysis Tool
CCP  Cross Curriculum Priority
KLA  Key Learning Area
CDA  Critical Discourse Analysis
ACARA The Australian Curriculum Assessment and Reporting Authority
MCEETYA The Ministerial Council on Education, Employment, Training and Youth Affairs
MCEECDYA Ministerial Council for Education, Early Childhood Development and Youth Affairs
Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

Signature:

Date: 26/6/2016
Acknowledgments

I need to acknowledge my year two teachers who inspired a love of geography and the natural world through their teaching. That was undoubtedly the most influential educational experience of my early life.

I want to thank my friends and family for all their support throughout my life. I especially want to thank my friends who persuaded me to join them in China to teach English. It was the most profound experience of my life that ultimately influenced my decision to become a teacher.

I would like to acknowledge the Gubbi Gubbi/ Kabi Kabi People of the Sunshine Coast area as they care for and maintain this region I call home. I also want to pay my respect to the Elders of this continent, for they have passed on thousands of years of invaluable knowledge.
1. Introduction

1.1 THE RESEARCHER

My motivations to conduct this study stem from my cultural and ethnic heritage and experiences working in education. I am of Western European and Torres Strait Islander decent. I identify more with my Torres Strait Islander heritage as this is my mother's ancestry, which I am more familiar with. My father's ancestry is ambiguous, like many Australians with European heritage. I have always felt different to other Australians and thus felt differently treated; especially by my peers throughout schooling. I didn't particularly enjoy my schooling experiences, mainly due to the fact that I was constantly reminded that I was different. After completing studies in education and teaching I began looking for opportunities to work specifically with programs/organisation relevant to Indigenous education. I began working in a role where I was tasked with assisting teachers in meeting the Aboriginal and Torres Strait Islander cross curriculum priority. I would go to schools on request and teach model lessons for teachers to observe and then replicate in their own practice. After approximately four months in this position I noticed several issues with what I was doing. Teachers were expecting that I return to their classrooms to perform the same model lesson again to avoid their teaching responsibilities. Some observing teachers wouldn't watch the models lesson, instead doing other work; marking, lesson planning, etc. In addition, most students had no prior knowledge to build upon, and Aboriginal and Torres Strait Islander students in these classes were sometimes visibly uncomfortable or disengaged with the lesson content and activities.

Upon reflection, I felt it necessary to conduct research into how Aboriginal and Torres Strait Islander histories and cultures are embedded in the Australian Curriculum. My personal and professional experiences indicate that it is important that every Australian person understands our shared history, and is able to comprehend the immense diversity of Indigenous Australia and the complex knowledge systems these societies have developed over tens of thousands of years. It is imperative that the
Australian Curriculum reflects this thinking, and recognises the importance of Indigenous learning for all students that responds to Australia's social, political and historical contexts.

1.2 RESEARCH QUESTIONS

The overarching question for this study has been crafted around the motivations of the researcher and the intrinsic investigatory nature of critical research. The sub-questions have been adapted from Fairclough's (2007) model of Critical Discourse Analysis (CDA):

How are Aboriginal and Torres Strait Islander histories and cultures positioned in the Australian Geography Curriculum (v8.1), from foundation to year ten?

The following sub-questions will be addressed to determine how Indigenous histories and cultures are positioned in the Geography Curriculum supported by relevant literature, policy and teaching practice:

i. How and to what extent have Aboriginal and Torres Strait Islander histories and cultures been operationalised in the Australian Geography Curriculum?

ii. How and where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?

iii. How and where have Aboriginal and Torres Strait Islander histories and cultures emerged and develop within the curriculum?

iv. Where and how extensively have Aboriginal and Torres Strait Islander histories and cultures been re-contextualised in the Australian Geography Curriculum?
1.3 BACKGROUND

Prior to their arrival on the Australian continent in the late eighteenth century, British invaders were given explicit orders to take "possession of the land" in the absence of human inhabitants. Should it be inhabited, they were to seek the consent of the "natives" to occupy the land (Butler, Percival, and Cameron, 1995). However, these orders were deliberately ignored, and Australia was illegally colonised. For England to legally take possession of the Australian continent under international law, Australia was declared *terra nullius*; nobody's land (Falk & Martin, 2007; Exley & Chan, 2014). This false declaration gave British invaders the legal jurisdiction to take dominium over the land and resources (Frost, 1989). To solidify England's claim in the region and be recognised by their European competitors as the legal owners of the continent, it was their immediate priority to dominate and control the original inhabitants of Australia (Broom & Jones, 1973). Domination was conducted through what are widely accepted as barbaric practices; murder, rape, torture, genocide, the unintentional and intentional spreading of European diseases and the wilful destruction of sacred cultural sites (Young, 1992). Control over the Original People was and still is propagated through the social and political systems of successive State and Federal Governments. The laws and acts designed to control Indigenous Australians are usually covert and hidden under the guise of supposed "protection" for Aboriginal and Torres Strait Islander people when in fact these laws have diminished Indigenous sovereignty and self-determination leading to centuries of declining social standards for Indigenous Australians (Brock, 1993).

The English language has been a device of oppression for the Indigenous Peoples of Australia since its introduction. It has been used to denigrate and vilify Aboriginal and Torres Strait Islander peoples and societies since European colonisation and continues to present day (de Varennes, 2012). There are still elements of Australian society that use the English language to speak and write about Indigenous Australians based on antiquated European views, preserving racist and ignorant opinions of Aboriginal and Torres Strait Islander Peoples long held by generations of European immigrants who now occupy the Australian continent (Dudgeon, Wright, Paradies, Garvey, and Walker, 2010). These views are transmitted
through Australian news media, social media, government policies and campaigns, and through education based on Western values.

With the 'Aboriginal and Torres Strait Islander Histories and Cultures' Cross-Curriculum Priority (CCP) now a part of the Australian Curriculum, it is necessary that the Indigenous content included be analysed and evaluated to ensure both accuracy and legitimacy. It is imperative that any use or reference to Aboriginal and or Torres Strait Islander cultures or peoples be scrutinized to ensure that the language being used is devoid of any negative connotations or stereotypes that would unfairly or inaccurately portray Indigenous Australians. There are significant risks associated with embedding Indigenous content as a CCP within prescribed curriculum areas. Firstly, many Australian teachers have a limited understanding of Indigenous cultures. This impedes their ability to interpret Aboriginal and Torres Strait Islander cross curriculum content descriptors in the Australian Curriculum (Harrison & Greenfield, 2011; Lowe & Yunkaporta, 2013). Secondly, to embed CCPs successfully, teachers must have an in-depth knowledge base of that particular priority to find opportunities to include that teaching in subject areas (Hart, Whatman, McLaughlin, and Sharma-Brymer, 2012; Heywood, Parker and Jolley, 2012). Thirdly, non-Indigenous teachers with limited experiences with Indigenous Australians are more than likely to make broad generalisations about Indigenous Australians, reinforcing the dominant European ideological perspective on Australian history and Aboriginal and Torres Strait Islander cultures (Harrison & Greenfield, 2011; Nakata, 2002; Kanu, 2011).

1.4 THE AUSTRALIAN CURRICULUM & CROSS CURRICULUM PRIORITIES

In 2007, then Prime Minister Kevin Rudd announced that education reform would be a focal point of the Labour Party's political agenda. The following year saw all Australian Governments agree upon a nationalised curriculum for all Australian students. The shift from Australian State based education models to a national curriculum is justified by The Australian Curriculum Assessment and Reporting
Authority (ACARA). ACARA’s (2010a) rationale for an Australian Curriculum is explained in the following four points:

- "the individual and combined efforts of states and territories can focus on how students’ learning can be improved to achieve the national goals, regardless of individual circumstances or school location." (p.1).
- "greater attention can be devoted to equipping young Australians with those skills, knowledge and capabilities necessary to enable them to effectively engage with and prosper in society, compete in a globalised world and thrive in the information-rich workplaces of the future." (p.1).
- "high-quality resources can be developed more efficiently and made available around the country." (p.1).
- "there will be greater consistency for the country’s increasingly mobile student and teacher population." (p.1).

Education ministers from all levels of government supported the development of a national curriculum based on the actions outlined in the Melbourne Declaration on Educational Goals for Young Australians (ACARA, 2010a). The Australian Curriculum was created to ensure all Australian students have the opportunity to learn and develop abilities necessary for a modernised world. It is meant to assimilate curriculum content while also providing teachers with clear learning goals for their students. ACARA is the governing body which is responsible for developing the Australian Curriculum; F - 12. ACARA began developing the Australian Curriculum in the year 2008, with alterations and updates to curriculum content ongoing. The Australian Geography Curriculum was the last major subject area to be developed and operationalised, being released to the public in May 2013. It is impossible to determine when CCP content was developed and embedded in key learning areas (KLA’s). The broad development timeline follows;

- 2008 - 2010 - English, mathematics, science and history begins development.
- 2010 - 2012 - Geography, languages and the arts begin development.
• 2011 - 2013 - Health and physical education, business, design and technology, information and communication technology, economics, and citizenship begin development.
• 2013, May - Geography Curriculum is released to the public through version 7.5 of the Australian Curriculum.
• 2014 - Review of the Australian Curriculum
• 2015, May - Revised version 7.5 of Australian Curriculum is released to the public
• 2015, October - Version 8.0 of the Australian Curriculum is released to the public

The Australian Curriculum includes three CCPs embedded throughout all key learning areas: Sustainability; Australia's engagement with Asia; and Aboriginal and Torres Strait Islander histories and cultures. The Melbourne Declaration on Educational Goals for Young Australians (2008) identified these concepts as essential learning objectives for all Australian students. They are addressed through key learning areas and applied in content descriptors depending upon the relevance between subject matter identified by ACARA (2013). The Aboriginal and Torres Strait Islander historical and cultural CCP is intended to offer all Australian students the opportunity to develop an understanding and appreciation of Aboriginal and Torres Strait Islander ways of being, thinking, doing and knowing, and to contextualise contemporary Indigenous realities (ACARA, 2011). The Aboriginal and Torres Strait Islander CCP has also been noted as a potential step towards reconciliation between Indigenous and non-Indigenous Australians (Exley & Chan, 2014). Reconciliation meaning the repairing of relationships through the acknowledgement of past injustices (Short, 2008). The Australian Government issued a review of the Australian Curriculum in 2014, with many recommendations being made for the Geography Curriculum and cross-curriculum priorities embedded within its learning areas.
1.5 REVIEW OF THE AUSTRALIAN CURRICULUM AND CROSS CURRICULUM PRIORITIES

In 2014 the Australian Government issued a report into the development and implementation of the Australian Curriculum. The report was a comprehensive evaluation of the entire curriculum, including cross-curriculum priorities. Through the investigation, it was found that there were many issues relating to the production of curriculum content, how it was interpreted by teachers and how it was operationalised in schools (Australian Government, 2014). Overall the Australian Curriculum was found to:

- be constructed in a limited timeframe
- fail to recognize the importance of wellbeing and personal development for students as a basis of curriculum development
- prioritise curriculum based on political and policy agendas, instead of educational needs of students
- have an excessive amount of content in an attempt to meet all stakeholders curriculum demands
- develop curriculum content from a top-down approach, failing to consider the social and historical learning contexts of regional and remote areas of Australia and the learning needs of socially and economically disadvantaged students
- fail to include specific community groups in the consultation and development stages of curriculum content
- be developed through poor communication between advisory groups, committee members and curriculum writers, with most criticism directed at curriculum writers
- exhibit design faults, such as inappropriate content for specific year levels; lack of connection between Australian Curriculum content and NAPLAN assessment; uninterpretable allocation of cross-curriculum priorities in KLA’s
The review highlighted serious issues with the cross-curriculum priorities and the Australian Curriculum. The main concerns relate to how they had been included in the design of KLA’s, and the confusion surrounding whether they were mandatory teaching or not. Teaching the cross-curriculum priorities are not mandatory, which was never communicated to teachers and educators (Australian Government, 2014). The review concluded by suggesting that the cross-curriculum priorities should not be deserted or removed but addressed through alternate methods (Australian Government, 2014). ACARA responded by creating a single Foundation - years 6/7 Humanities and Social Sciences subject that replaced History, Geography, Civics and Citizenship, and Economics and Business subjects at these year levels (F-6/7). ACARA also streamlined the identification process of CCP in each learning area, which was released in version 7.5 of the Australian Curriculum in May 2015. Further alterations were made to the Aboriginal and Torres Strait Islander CCP content descriptors from version 7.5 to 8.0 of the Australian Curriculum.

1.6 CONTEXT & PURPOSE

The focus of this study is the Aboriginal and Torres Strait Islander histories and cultures cross-curriculum priority in the Australian Geography Curriculum (v8.0). The newly developed Australian Curriculum contains Aboriginal and Torres Strait Islander content throughout all key learning areas. However, this study will focus on the Geography Curriculum (F - 10) as the basis for understanding the entire process. The Geography Curriculum was chosen as it is the researcher's major teaching area and the last KLA to be developed and operationalised. It has also undergone significant structural adjustment in response to findings of the Australian Curriculum Review (2014). The purpose of this study is to examine how Aboriginal and Torres Strait Islander histories and cultures are positioned in the Australian Geography Curriculum. At the time of this study there was no existing research that examines the relationship between Aboriginal and Torres Strait histories and cultures and the Geography Curriculum.
1.7 SIGNIFICANCE

This study will highlight how Aboriginal and Torres Strait Islander histories and cultures are embedded in the Australian Geography Curriculum through a Critical Discourse Analysis (CDA). There are significant gaps in the literature discussing how Aboriginal and Torres Strait Islander content is developed, operationalised and re-contextualised in the Geography Curriculum. Lowe & Yunkaporta (2013) preformed an analysis of the Aboriginal and Torres Strait Islander content in the Australian Curriculum before the Geography Curriculum had been finalised and released. Therefore the Geography Curriculum has not been scrutinised to the same level as other KLA.

This CDA is significant to educational research as it is presenting an examination of Indigenous curriculum content by a Torres Strait Islander person. Aspects of CDA are dependent upon the researchers interpretation of linguistic features present in the text (Fairclough, 2001). Interpretation is influenced by socio-cultural perspectives and biases (Fairclough, 1989). Therefore the findings of this study will reflect the researchers cultural heritage and standpoint in relation to education. Performing research through a Torres Strait Islander worldview will potentially empower other Torres Strait Islanders to follow suit. It is important that more Indigenous people engage in research that has bearing upon their cultural and social systems. Indigenous people are the beholders of their cultural and historical knowledge. As custodians of that knowledge, it is their responsibility to preserve and protect that knowledge for future generations. When Aboriginal and Torres Strait Islander concepts are produced into consumable, accessible content, Indigenous people must determine whether they meet certain cultural standards and protocols (Smith, 1999). Indigenous participation in research is becoming more prevalent, providing theories and arguments that challenge established hegemonic systems (Moon, 2015). The findings of this study have the potential to generate new discussion regarding the current positioning of Aboriginal and Torres Strait Islander content in the Australian Curriculum.
1.8 THESIS OUTLINE

This study begins with a review of literature relevant to the research question and sub-questions. The literature review chapter is comprised of five sections; incorporating new learning concepts into curriculum, rationale for embedding, Cross Curriculum Priorities, challenges and opportunities to embedding, and embedding Aboriginal and Torres Strait Islander histories and cultures in curriculum. Each of these sections provide a basis for understanding the topic of the research as well as the significance of this study's findings. The Research chapter discusses the methodology, research design, ethics, rigour and limitations of this study. The methodology and research design are explained, with practical examples, where relevant. The Results and Analysis chapter present the findings of the research, with an analysis informed by literature, policies and teaching theories. The Discussion chapter presents a more in depth analysis and interpretation of the findings. Key discussion points include; extent of operationalised CCP content, emergence and hegemony, and re-contextualisation. The conclusion presents the key findings, implications of the findings and recommendations for practice and future research.
2. Literature review

2.1 INTRODUCTION

The purpose of this literature review is to construct a contextual basis for understanding the intentions and findings of this study. Although there is abundant literature that discusses key aspects of embedding Aboriginal and Torres Strait Islander histories and cultures into curriculum, this review identifies gaps in the literature that need to be explored. Analysing and evaluating relevant literature provides an insight into how this research is positioned in relation to existing studies (Cresswell, 2009). This literature review focuses on how new learning is incorporated into established curriculum frameworks, reasons why Aboriginal and Torres Strait Islander histories and cultures are identified as prioritised learning, and the challenges associated with embedding Indigenous content as a CCP. The decision to use a CDA approach to this study was influenced by the findings of this review.

2.2 INCORPORATING NEW LEARNING CONCEPTS INTO CURRICULUM

Incorporating newly prioritised learning into established curriculum frameworks can be approached in varying ways. There is no uniform method for assimilating new content or skill acquisition into the curriculum. Instead, curriculum developers employ methods they deem suitable for the application of new learning into the curriculum. Embedding, integrating, bolting-on and stand-alone subjects are design approaches that allow curriculum developers to incorporate newly prioritised learning into curriculum frameworks. Embedded content is interwoven into existing curriculum; curricula integration is in parallel with the core discipline and places emphasis on the development of skills and technical knowledge; bolt-on approaches are independent of the core
discipline, enabling the development of explicit skills (Chadra & Nicholls, 2006); stand-alone courses are separate from already existing curriculum frameworks, and obtain equal strategic importance as other disciplines (Wang, 2006). Curriculum developers select an approach based on several factors; the perceived relevance of new learning to curriculum, the level of importance placed on new learning, and the available space in curriculum frameworks for new learning to exist.

Sustainability has become a key focus for most industrialised nations. Sustainable concepts and practices are vital aspects of graduate attributes as industries respond to the growing issues of climate change, socio-economic disparity and environmental issues (Glassey & Haile, 2012; Shultz, 2013). The School of Chemical Engineering and Advanced Materials at Newcastle University (UK) identified sustainable practices as essential components of student development and embedded these concepts throughout the chemical engineering undergraduate degree (Glassey & Haile, 2012). They adopted a student-centred approach which exposed students to new concepts, facilitated by a team of cross-faculty advisors with expertise in the teaching of sustainability. Overall the application of sustainability themes into the curriculum was a success, however, significant barriers to achieving this outcome were present throughout the consultation and operational phases of development (Chadra & Nicholls, 2006; Glassey & Haile, 2012). The study fails to mention the barriers to embedding encountered, but do make the distinction between embedding and the bolt-on approach stating, "it is vital to embed the content within the curriculum, rather than using a bolt-on approach" (Glassey & Haile, 2012). The bolt-on approach to incorporating both essential skills and content knowledge into the curriculum is not the best approach as students often fail to see the academic value or relevance in curriculum detached from the core discipline (Chadha & Nicholls, 2006; Johnson et al., 2015; Wingate, 2006).

Curricula integration is an approach that encourages the teaching of relatable concepts over two or more KLA's. Integrated content is intended to cut across subject-matter lines and offer students multiple perspectives in which to comprehend new learning (Shoemaker, 1989). It presents opportunities to create education that is responsive to student's prior learning and life experiences by making valid connections between relatable content in different KLA's (Rennie et al., 2012). Integrated curricula
expand students' understandings with interdisciplinary real-world applications rather than the linear progression of stand-alone subject areas (Hudson, 2012). However, stand-alone programs have proven to be effective when facilitated by experts in corresponding fields (Jonson, McGuire, and O’Neill, 2015). Stand-alone subjects attain a higher level of hegemony than embedded, bolted-on or integrated content. They function separately from other disciplines and comprise assessment, content knowledge and pedagogies specific to their intended learning outcomes. Teacher education programs must, therefore, develop courses that prepare pre-service teachers with the content and pedagogical knowledge to teach stand-alone subjects. Teaching Indigenous content is a daunting task for any teacher with limited exposure to Aboriginal and Torres Strait Islander cultures. Indigenous knowledge systems are complex and often misunderstood by most educators (Harrison & Greenfield, 2011). The stand-alone approach provides a structure that allows Indigenous knowledges and practices to be grounded in curriculum and assessment while also validating its existence in Western systems as a separate, but equally important focus of learning (Yishak & Gumbo, 2015). Although there is no unanimously supported approach to incorporating new learning into the curriculum, Australian curriculum developers have consistently chosen "embedding" as their preferred method of inclusion. Curriculum developers favour embedding as it presents opportunities to create new learning paradigms based on diverse and at times contentious subjects, without the enterprise associated with creating a new stand-alone course (Treleaven, Sykes, and Ormiston, 2012).

Embedding Aboriginal and Torres Strait Islander content throughout all levels of education have been a priority in Australia for the past twenty years. Studies by Loban (2011), Williamson & Dalal (2007) and Harrison & Greenfield (2011) present how James Cook University (JCU), The Queensland University of Technology (QUT), and twelve schools within a region of New South Wales (NSW) instituted curriculum initiatives to embed Aboriginal and Torres Strait Islander knowledge into their particular education programs. Each of these studies utilized different frameworks, theories and approaches to embedding Indigenous content into their curriculum areas. Problem-centred frameworks influenced by Freebody (2003) and Cochran-Smith & Lytle (2009), curriculum frameworks inspired by the Cultural Standards for Curriculum developed by the Alaska Native Knowledge Centre and published peer reviewed work by Hart (2003), Kumashiro
(2000), Lampert (2003), Nakata (2002) and Phillips (2003) have formed the foundation for integrating Indigenous content at QUT, JCU and some NSW schools. This differentiation in studies proves there is no universal method or approach for embedding Indigenous content into Eurocentric curriculum structures. Attempts to Indigenise curriculum can lead to impoverished versions of Aboriginal and Torres Strait Islander pedagogy and inaccurate recognition of Indigenous knowledge (Nakata, 2002). Australian institutions use a combination of theories and frameworks to embed Indigenous content into curriculum. This is to ensure they fairly and accurately represent Indigenous standpoints and perspectives; a complex task as more than three hundred different Indigenous groups exist within Australia, with their own cultures, languages and ways of thinking (Dudgeon et al., 2010).

2.3 RATIONALE FOR EMBEDDING

Educators are responsible for designing a curriculum that is responsive to the diverse learning needs of students in a globalised world. Education must lead students to employment through learning that is relevant to social and economic trends. This usually requires the prioritisation of new content learning or skill acquisition to be integrated within existing or newly designed curriculum frameworks (McWilliams & Allan, 2014). The inclusion of prioritised content and or skill acquisition into curriculum is usually referred to as "embedding". Embedding in an educational context is the process of integrating content knowledge or skills into a curriculum framework for the purpose of addressing essential learning for students that has been identified as a priority (Dufty, 2014; Steele, 2012). Prioritised learning is identified from necessary employment attributes of graduate students and shifts in social values; essentially something that is missing from a students’ learning that would benefit them as individuals and the broader society. Embedded content and skills are integrated within the curriculum to address these perceived deficiencies in students learning outcomes.

Aboriginal and Torres Strait Islander cultures and knowledges are beginning to be more widely acknowledged in Australian society as credible and essential aspects of
learning for all students. Recommendations made in the *Melbourne Declaration on Educational Goals for Young Australians* (2008) highlighted the importance of developing curriculum that offers students the opportunity to learn about Indigenous worldviews and cultures. Integrating content into curriculum that acknowledges and values Indigenous cultures is to the benefit of Indigenous and non-Indigenous students. For Indigenous students specifically, it is intended to provide opportunities to engage with learning relevant to Indigenous realities; having the potential to address lower than average attendance and achievement levels in comparison to non-Indigenous students (Loban, 2011). For all students it presents learning designed to convey an understanding and appreciation of Indigenous cultures, contributing to practical reconciliation between Indigenous and non-Indigenous Australians (MCEECDYA, 2008). The Australian Government is attempting to embed Indigenous knowledges and experiences into mainstream discourses in an attempt to improve relationships, and address the social and economic disparity between Indigenous and non-Indigenous peoples.

ACARA responded to MCEECDYA's (2008) recommendations by embedding Aboriginal and Torres Strait Islander histories and cultures as a cross-curriculum priority throughout the Australian Curriculum. Embedding Indigenous knowledge into the curriculum has been identified as a key component of reconciliation between Indigenous and non-Indigenous people, as well as highlighting issues relevant to Indigenous realities (Harrison & Greenfield, 2011; Kanu, 2011). Reconciliation is a prominent and recurring focus of Australian State and Federal Governments as it has been identified as a means of addressing social issues that affect some Indigenous communities (McIntosh, 2014). Higher incarceration rates per capita than non-Indigenous Australians, shorter average life expectancies, higher rates of suicide and mental illness, and higher rates of chronic and preventable diseases are the lasting consequences of past government policies directed at Indigenous Australians (Dudgeon et al., 2010; Holland, 2016). The thousands of Indigenous children stolen from their families is one such policy actioned by State and Federal Governments which intended to destroy Indigenous kinship structures in an attempt to "breed them out" (Pedersen, 2005). Deliberate acts of genocide have spawned decades of conflict and animosity between Indigenous and non-Indigenous Australians, while also creating levels of social inequality that have exacerbated the intergenerational trauma experienced by First Australians at the hands of European forces (Commonwealth
Literature review

of Australia, 1997). Reconciliation is the process of acknowledging these past injustices directed at Indigenous people and the ongoing effects of such actions, in an effort to promote improved relations between parties into the future (Short, 2003). To address the discord and social inequality between Indigenous and non-Indigenous Australians reconciliatory themes must be present throughout all aspects of family life, education, schooling and the broader community (Rigby, 2003). ACARA has embedded concepts relating to reconciliation throughout CCP content descriptors in the Geography Curriculum.

2.4 CROSS CURRICULUM PRIORITIES

Cross-curriculum refers to the merging of a specific content focus across disciplines with the intention of imparting deeper knowledge and understanding of a particular topic through relatable concepts (Heywood et al., 2012). Aboriginal and Torres Strait Islander histories and cultures have been embedded into all key learning areas by ACARA; English, Mathematics, Science, Humanities and Social Sciences, The Arts, Technologies, Health and Physical Education, Languages and Work Studies. Aboriginal and Torres Strait Islander histories and cultures are identified by content descriptions and elaborations within each learning area. ACARA has stated, "They (Aboriginal and Torres Strait Islander histories and cultures) will have a strong but varying presence depending on their relevance to the learning area" (ACARA, 2013, p.1). Although ACARA has embedded Indigenous content where they deem relevant, the teaching of such content is still dependent upon teachers’ perceptions towards the subject and their ability to see relevant connections between curriculum and practice (Ruthven, Baillie, and Elsweiler, 2007). Weak integration of cross-curriculum content into learning areas has been found to minimise the effect of cross-curriculum understanding for students (Craven, 2005; Heywood et al., 2012). Lowe & Yunkaporta (2013) found that the current inclusion of Indigenous content in the Australian Curriculum was weak, tokenistic and didn’t meet ACARA’s own rationale and objectives for embedding Aboriginal and Torres Strait Islander histories and cultures within the curriculum. Although cross-curriculum learning has been promoted as a way for students to conceptualise new learning, teachers cite
challenges with this approach. Lack of time, limited resources and insufficient knowledge of the cross-curriculum content are barriers to successfully embedding content across learning areas (Craven, 2005; Heywood et al., 2012). In the absence of explicit modelling teachers are forced to make assumptions about how cross curriculum content should be applied in practice (Hart et al., 2012).

Aboriginal and Torres Strait Islander histories and cultures have been afforded room in the Australian curriculum only as a cross-curriculum priority. As a result, they are denied the same level of importance that sanctioned curriculum is given because CPPs are perceived as less important by many teachers as they are not part of the assessable curriculum (Salter & Maxwell, 2015; Exley & Chan, 2014). Professor Barry McGaw, chairman of the Australian Curriculum, Assessment and Reporting Authority (ACARA) has stated,

There is no requirement in the Australian Curriculum that subjects be taught through the three cross-curriculum priorities: Aboriginal and Torres Strait Islander histories and cultures, Asia and Australia's engagement with Asia, and sustainability. (Cross Curriculum Priorities are options, not orders, 2014).

This statement from the chairman of ACARA allows teachers to justify avoiding cross curriculum content embedded within key learning areas, highlighting a fault in the design of the cross curriculum priorities (Salter & Maxwell, 2015). With a large percentage of teachers having very limited knowledge of or exposure to Indigenous cultures, it is safe to assume most teachers are bypassing the teaching of Aboriginal and Torres Strait Islander content in their classroom practice (Craven, 2005; Harrison & Greenfield, 2011). Aboriginal and Torres Strait Islander content in its current contextualisation as a cross curriculum priority is more symbolic rather than operational, leading to questions behind its intended purpose and existence within the Australian Curriculum.
2.5 CHALLENGES AND OPPORTUNITIES TO EMBEDDING

Incorporating new learning concepts into established curriculum frameworks presents many challenges for curriculum developers and teachers. Embedding is a widely utilised approach that provides opportunities to include prioritised learning in established curriculum frameworks. However most educators use the processes of embedding without defining the term and the implications for embedded content or skills in relation to the actions associated with the term. It is important to analyse how embedded content or skills are positioned within curriculum frameworks to understand the relationship between prioritised embedded learning and the dominant ideological discourses present within the curriculum. If embedded content is found to be unbalanced in relation to prescribed content, uninterpretable or disregarded by practicing teachers, the existence of embedded content is, therefore, questionable.

The ability to effectively communicate has been consistently identified by employers as one of the most essential graduate attributes. Interpersonal and communication skills (written and oral) are consistently chosen as key selection criteria of Australian employers (Osmani, Weerakkody, Hindi, Al-Esmail, Eldabi, Kapoor, and Irani, 2015). Murdoch University undertook a project to embed communication skills across all curriculum areas, teaching and assessment; a design-based research project that drew heavily upon the collaborative relationships between disciplinary academics to develop a framework for embedding and assessing communication skills in all courses (Johnson et al., 2015). The rationale and research behind the initiative are made obvious, as also the challenges inherent in such an endeavour. They describe the processes of embedding within their particular study as 'wicked problems'; referring to the issues that arise when academics from different disciplines are forced to collaborate (Johnson, Veitch, and Dewiyanti, 2015). Effectively embedding communication skills within curriculum programs is largely dependent upon the collaborative relationships between disciplinary academics and other academics with expertise in the teaching and learning of communication skills (Chadra & Nicholls, 2006). Excluding funding and resources, the major challenge to successfully embedding essential skills within the curriculum are the forces that affect collaboration; differences in teaching philosophies, power relationships, and institutional priorities (Arkoudis & Starfield, 2007).
In Shultz's (2013) study, academics from the Australian Technology Network University were interviewed to determine what attitudes they held towards embedding sustainable chemistry concepts within their programs. They determined that academics from a non-environmental background found it difficult to embed sustainability into their teaching practice because they could not identify opportunities to integrate such content within their curriculum area. Some academics were also resistant to embedding as they did not consider it to be a priority or their individual responsibility (Shultz, 2013). Teachers mandated with the task of embedding content outside of their particular field of knowledge are extremely reluctant to do so (Steele, 2011). Embedding prioritised content learning into the curriculum poses significant challenges for educators and curriculum developers. Academics from across various universities in the United Kingdom were not convinced of the relevance of embedding sustainable development content into their curriculum areas, and those who were willing to embed such content were unsure of the correct concepts relevant to the discipline (Shultz, 2013; Steele, 2011). Although sustainability is a common and reoccurring theme in many social and environmental contexts, barriers to embedding these concepts in tertiary education are present.

The embedded CCP of Aboriginal and Torres Strait Islander histories and cultures must be analysed and evaluated to ensure that Indigenous Australians are fairly and accurately represented in a Eurocentric curriculum model, and that Australian students are meeting the learning objectives set by the ACARA and The Melbourne Declaration on Education Goals for Young Australians (2008). To embed Aboriginal and Torres Strait Islander histories and cultures into curriculum it is essential that Australian teachers have the necessary support in place for the following reasons (see figure 1). Firstly, incorporating Aboriginal and Torres Strait Islander histories and cultures into curriculum has been identified as a main contributor to reconciliation between Indigenous and non-Indigenous Australians (Queensland Government, 2011; Exley & Chan, 2014; Lampert, Burnett, Martin, and McCrea, 2014). Secondly, it has been noted that incorporating Indigenous content into the curriculum will positively engage and encourage higher attendance, achievement and retention by Aboriginal and Torres Strait Islander students (Queensland Government, 2011; Appana, 2012). Thirdly, academics argue that non-Indigenous teachers should not be including Aboriginal and Torres Strait Islander histories and cultures into their practice as it is likely students will only learn a
set of generalisations about Indigenous Australians (Nakata, 2002; Harrison & Greenfield, 2011). Teachers share the majority of responsibility when it comes to integrating and implementing new curriculum throughout schools, and in the case of embedding Aboriginal and Torres Strait Islander histories and cultures into curriculum it is no different (Kanu, 2011). Teachers are expected to perform this duty despite their own professional limitations and without any oversight in regards to how ACARA embedded Aboriginal and Torres Strait Islander histories and cultures into the curriculum.

Canada and New Zealand are attempting to address the injustices directed at their Indigenous peoples' through educational content influenced by reconciliatory agendas. Similar to Australia there are social and economic disparities between the Indigenous and non-Indigenous peoples of Canada and New Zealand (Savage, Hindle, Meyer, Hynds, Penetito, and Sleeter, 2011; Whitinui, 2010). Both Canada and New Zealand's governments are highlighting Indigenous perspectives and knowledges through school curriculum as a way to educate non-Indigenous students about Indigenous issues and to better engage Indigenous students in mainstream education (Scott, 2013). Canadian teachers have also been mandated with teaching Canadian Aboriginal and Francophone perspectives and experiences in the curriculum (Scott, 2013). Canadian teachers thought it not always necessary to afford room for Aboriginal perspectives in curriculum. Donald (2012) explains that when non-Indigenous teachers are confronted with a directive to engage with and teach Indigenous knowledges or perspectives, they claim willful ignorance or disqualification in this context to deliberately avoid the task. Some New Zealand teachers failed to see relevance and significance of Indigenous learning for all students (Whitinui, 2010). Defiance to teach Indigenous content is due to teachers lack of experience with Indigenous cultures and their inability to see valid connections between Western systems and Indigenous ways of knowing, being, doing and thinking (Donald, 2012; Scott, 2013; Whitinui, 2010; Nakata, 2002; Harrison & Greenfield, 2011).

A cultural, cognitive and socio-political evaluation of the Australian Curriculum by Lowe & Yunkaporta (2013) found that the current inclusion of Indigenous content was weak, tokenistic and didn't meet ACARA's own rationale and objectives for integrating Aboriginal and Torres Strait Islander histories and cultures within the curriculum. Although this study was very comprehensive, it did not include the Australian Geography
Curriculum, which was still being finalised at the time of publication. A major gap in the literature is an extensive analysis of how Aboriginal and Torres Strait Islander histories and cultures have been embedded into the Australian Geography Curriculum. Kleeman (2012) points out that Aboriginal and Torres Strait Islander content within the Geography curriculum was not universally supported by ACARA curriculum designers and suffers from 'perspectivism', meaning the potential for unfair and unequal representation of Indigenous knowledge is present in the Geography curriculum, further reinforcing the need for a comprehensive review of the Geography Curriculum.

It is evident from the literature that the process of embedding essential skills or content knowledge successfully within the curriculum is a complicated task which requires effective collaboration between relevant stakeholders, a strong understanding of the key concepts relating to the skills or content knowledge, and the ability to find relevance in the teaching, learning and assessment of embedded content. It can be argued that communication skills and the concepts of sustainability are far less complex than the diverse cultures and intricate knowledge systems of the original inhabitants of the Australian continent. It can be surmised then that Australian school teachers will inevitably encounter significant challenges, professionally and personally, with faced with the task of embedding Aboriginal and Torres Strait Islander histories and cultures across all KLA's, due to their lack of knowledge and experience with the cultures of Australia's First Peoples (Harrison & Greenfield, 2011).

2.6 EMBEDDING ABORIGINAL AND TORRES STRAIT ISLANDER HISTORIES AND CULTURES IN CURRICULUM

Embedding Aboriginal and Torres Strait Islander histories and cultures into curriculum require more attention than other aspects of the curriculum. "Special" policies and protocols must be considered when conceptualising Indigenous knowledge into Eurocentric systems, and teachers must be supported in these processes. Additional attention must be observed due to the historical and social contexts in which Indigenous and non-Indigenous paradigms intersect and conflict. Australian Federal and State Governments unanimously acknowledge the significance of integrating Indigenous
knowledge into curriculum as being a major contributor to reconciliation between Indigenous and non-Indigenous Australians and as a way of improving engagement with Indigenous Australians in the education system (Queensland Government, 2011: The NSW Aboriginal Education Consultative Group, 2002; VAEAI, 2011). The Department of Education for each Australian State is responsible for ensuring schools adhere to the Australian Curriculum, which includes the teaching of Aboriginal and Torres Strait Islander histories and cultures across all key learning areas (ACARA, 2010b). Before the development and implementation of the Australian Curriculum, each Australian State possessed their own unique framework for supporting schools and teachers with the process of embedding Indigenous content into the curriculum. The Embedding Aboriginal and Torres Strait Islander Perspectives in Schools (EATSIPS) whole school framework devised by the Queensland State Government; Aboriginal Perspectives Across the Curriculum (APAC) developed by the Western Australian Government; and the Framework for Embedding Koorie Culture, Histories and Perspectives in Victorian Schools created by the Victorian Aboriginal Education Association Incorporated (VAEAI) are organisations that have assisted schools and teachers with practical guidelines for embedding. Each framework to embedding is underpinned by Indigenous teaching and learning theories as well has state and federal education policies. To successfully embed Indigenous content into curriculum it is imperative that the necessary procedures for embedding be recognised and accepted by all stakeholders to ensure Aboriginal and Torres Strait Islander histories and cultures have legitimate opportunities to be taught and learnt within the Australian schooling system (see Figure 1.).
The teaching of Aboriginal and Torres Strait Islander histories and cultures requires the input of Indigenous People at all levels; planning, delivery and evaluation (Queensland Government, 2011). Collaboration with Indigenous and non-Indigenous people presents opportunities for the exchanging of cultural perspectives and standpoints, potentially enhancing and improving relationships between communities. To necessitate this process it is vital that schools and teachers recognise the protocols held by Traditional Custodians of their locality, while also possessing a broader understanding of Indigenous protocols that may apply to other Indigenous Australians, such as 'Sorry Business', initiation ceremonies, hunting traditions, etc (Dixon & Cordwell, 2012).
Acknowledging and implementing policies that observe Indigenous protocols is fundamental to building and maintaining relationships with Indigenous Australians (NSW Department of Commerce, 2008). Through active and consistent engagement between schools and Aboriginal and Torres Strait Islander communities, authentic and relevant learning experiences can be created and operationalised through the Australian Curriculum. Community engagement displays a willingness from institutions to involve Aboriginal and Torres Strait Islander peoples, Elders and communities in the process of education; demonstrating a level of respect and value for Indigenous knowledge, previously unseen by Australian Governments and institutions (Board of Studies NSW, 2008). By involving Indigenous People in the process of embedding Aboriginal and Torres Strait Islander histories and cultures into curriculum improves the validity of teaching, and learning outcomes for students.

Teachers rely on educational resources to explain new learning concepts in contexts familiar to students' surroundings and prior knowledge. Access to relevant resources is crucial for teachers to create meaningful learning experiences for students (Harrison & Greenfield, 2011). To successfully embed Aboriginal and Torres Strait Islander histories and cultures into the curriculum, teachers must possess the necessary skills to locate and evaluate resources (Lowe & Yunkaporta, 2013). Resources that include Aboriginal and Torres Strait Islander knowledge or cultural information must be assessed against criteria determining its cultural suitability (Queensland Studies Authority, 2007). Teachers also require explicit modelling of resource application in its intended subject area. As most teachers will have limited knowledge regarding Aboriginal and Torres Strait Islander histories and cultures, they require direct modelling of teaching or lesson plan examples that address CCP. Explicit modelling must demonstrate how to use Indigenous teaching resources in conjunction with Indigenous teaching pedagogies. The utilisation of Aboriginal and Torres Strait Islander ways of teaching and learning are effective in transmitting Indigenous concepts to Indigenous and non-Indigenous students (Buckskin, 2012). The ability to both identify and evaluate resources are necessary skills for teachers responding to the Aboriginal and Torres Strait Islander CCP.
To successfully convey new learning concepts and theories to students through curriculum disciplines, teachers must attain a level of proficient knowledge about the specialised content and pedagogies relevant to the subject matter. Pedagogical content knowledge is defined by a teacher's ability to relate their teaching methods to their knowledge of course content (Perry, 2013). Teaching Aboriginal and Torres Strait Islander histories and cultures require an in-depth understanding of Indigenous worldviews, customs, values and pedagogies and how these factors are intertwined throughout both Aboriginal and Torres Strait Islander social systems. Pre-service programs and ongoing professional development for practicing teachers must provide learning devoted to the practical application of embedded Aboriginal and Torres Strait Islander content through curriculum (Santoro, Reid, Crawford, and Simpson, 2011). This involves exposure to Indigenous worldviews and cultural practices, so teachers can respond to and interpret Indigenous CCP content descriptors (Perso, 2012). Training must also include opportunities for teachers to reflect critically upon their own cultural identities to gauge how they perceive Aboriginal and Torres Strait Islander Peoples and cultures; a necessary step in ensuring that Indigenous histories and cultures are being fairly represented in classroom teaching, devoid of negative connotations that permeate through all levels of Australian society (Phillips & Lampert, 2012).

Teaching and learning styles in Aboriginal and Torres Strait Islander societies differ considerably from Western methods of education. Before colonisation, Indigenous education was an innate aspect of everyday life, not like Western-based education which is separate from its intended context (Yunkaporta, 2009). Western pedagogy follows a linear sequence of learning, designed to respond to a child's social and emotional developmental stages, whereas Indigenous pedagogies are contextual based, providing opportunities to return to prior learning to add depth and relevance to new concepts (Yunkaporta, 2009). Indigenous education also places and emphasis on spiritual learning, which provides an ethical and moral basis for understanding interactions between people, environments and beliefs about existence (Carnes, 2015). Teaching Aboriginal and Torres Strait Islander content through Indigenous pedagogies have shown to improve student engagement and connection with curriculum concepts as well as facilitate higher order thinking and improved learning outcomes for students (Buckskin, 2012; Yunkaporta, 2009). Indigenous pedagogies provide a conceptual framework in which Aboriginal and Torres Strait Islander content can exist and be communicated to students
through all disciplinary areas. It is essential that teachers understand the importance of utilising an Indigenous based approach to teaching Aboriginal and Torres Strait Islander histories and cultures in the Australian Curriculum.

2.7 CONCLUSION

Examination of current attempts at embedding Aboriginal and Torres Strait Islander histories and cultures into curriculum highlights serious issues with the process and implications associated with the process. The main concern with the process of embedding is that educators often cannot see the value or relevance of embedded content to the applicable subject area (Chadha & Nicholls, 2006; Johnson et al., 2015; Wingate, 2006). Other concerns are that the responsibility of the task is dependent upon the motivation and knowledge of teachers and how they perceive embedded content about broader prescribed curriculum areas (Kanu, 2011). The level of knowledge most Australians teachers possess in regards to Aboriginal and Torres Strait Islander histories and cultures is very limited, which is a severe impediment to the Indigenous specific CCP being successfully applied to classroom teaching (Harrison & Greenfield, 2011; Santoro et al., 2011; Steele, 2011; Whitinui, 2010). What is needed is a comprehensive analysis of how Aboriginal and Torres Strait Islander histories and cultures are positioned in the curriculum to develop an understanding of how teachers might interpret Indigenous content in the Australian Curriculum.
3. The Research

3.1 INTRODUCTION

This chapter outlines the methodology and design of this research project, including a detailed explanation of CDA techniques and key questions used to gather and analyse data. Ethics, rigour and limitations are also discussed in this chapter.

3.2 METHODOLOGY

The purpose of Critical Discourse Analysis (CDA) is to study and analyse written and spoken texts to reveal discursive sources of inequality, dominance, power, prejudice or bias (Van Jijk, 1998). CDA is the study of power within institutional discourses and how that translates into different forces of social practice (Bukhari & Xiaoyang, 2013). CDA is used to examine how texts are developed and maintained within social, political and historical contexts (Bukhari & Xiaoyang, 2013). It is an analysis which aims to explore systematically the relationships of causality and determination between texts and wider social and cultural structures; investigating how texts are created and shaped by certain ideologies, and to explore how relationships between discourses and society itself determine how texts secure power and hegemony (Fairclough, 1993, 2007a). Fairclough (1989, 1995b, 2001, 2007) argues that language is used to construct hierarchy by representing the views of dominant groups as normal, common, inevitable, morally and ethically right. Further, Fairclough (1992) defines this phenomenon as 'naturalisation'. Naturalisation describes how dominant ideologies are supreme and often unchallengeable in comparison to minority views which can be seen as exotic, complex and a burden to established Western hegemonic systems.
In Australia, the dominant social and political ideologies are based on European, Anglo-Saxon values. Aboriginal and Torres Strait Islander ways of doing, knowing and thinking have traditionally been viewed by European Australians as backwards, unsophisticated and remnant ways of the past (Dudgeon et al., 2010). As these antiquated views of Indigenous Australians are increasingly becoming opposed in various discourses, more is being done to address and confront established social paradigms through curriculum development. Although this seems a positive direction for Australian society, embedding Indigenous knowledge into the Australian Curriculum runs the risk of misrepresenting or even damaging the oral narrative histories from which the knowledge originates (Lampert et al., 2014). It is, therefore, essential to explore how Aboriginal and Torres Strait Islander histories and cultures are positioned in the Australian Curriculum to ensure that commonly held beliefs about Indigenous Australians are not being perpetuated through curriculum and that Indigenous knowledge is not being marginalised or over generalised to the detriment of such knowledge. The aim of this CDA is to determine how Aboriginal and Torres Strait Islander histories and cultures have been embedded in the Australian Geography Curriculum and their position in relation to dominant prescribed Eurocentric curriculum.

The methodological approach described by Fairclough (2007) is focused on CDA within trans-disciplinary research on processes of societal change with a focus on 'transition'. Transition is the strategy that links discourses of the past and present to future predefined destinations; for example, the processes of change from an Australian state based curriculum to a national Australian Curriculum (Fairclough, 2007). Fairclough's approach to CDA (2007) presents an ideal methodology for analysing the cross-curriculum priority; Aboriginal and Torres Strait Islander histories and cultures (past and present discourses) in the Australian Geography Curriculum (predefined destination), as it is concerned with how discourses with certain social agendas are embedded (transitioned) into dominant mainstream discourses. The methodological approach adopted in this study has allowed for a comprehensive analysis of the relationship between texts, processes and the social conditions that influence text production and consumption (Fairclough, 2001). Questions regarding the existence of particular discourses can arise from the strategies used for transitional purposes (embedding), as well as the conflict inherent in certain strategies that allow a
particular discourse to archive dominance or hegemony over another (Fairclough, 2007). Discourses associated with dominant transitional strategies can be investigated in the following ways:

- How and to what extent have they been operationalised?
- How and where did they achieve hegemonic status?
- How and where did they emerge and develop?
- How and where and how extensively have they been recontextualised?

These questions have been adapted from Fairclough's (2007) model to meet the specific focus of this research:

i. How and to what extent have Aboriginal and Torres Strait Islander histories and cultures been operationalised in the Australian Geography Curriculum?

ii. How and where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?

iii. How and where have Aboriginal and Torres Strait Islander histories and cultures emerged and develop within the curriculum?

iv. Where and how extensively have Aboriginal and Torres Strait Islander histories and cultures been re-contextualised in the Australian Geography Curriculum?

These questions are designed to investigate how Aboriginal and Torres Strait Islander histories and cultures are positioned, re-contextualised and operationalised within the Australia Geography Curriculum. Sub-questions have been devised from these four questions to ensure the rigour of data collected and that the objectives of each level of analysis have been met. These questions are directed at a particular set of documents which contain information pertinent to this research. These documents form the corpus from where data will be collected:
• Melbourne Declaration on Education Goals for Young Australians (2008) - the report that recommends the inclusion of Aboriginal and Torres Strait Islander content in Australian school curriculum

• The Shape of the Australian Curriculum: Geography (2011) - the document that outlines the purpose, structure and organisation of the Australian Geography Curriculum

• The Shape of the Australian Curriculum V4.0 (2012) - outlines the development and implementation of the Australian Curriculum

• The Australian Curriculum: Organising Ideas (2013) - the concepts from which Aboriginal and Torres Strait Islander content derive

• Terms of Reference Aboriginal and Torres Strait Islander Advisory Group (2013) - a document which outlines the purpose, scope and membership of the Advisory Group

• Review of the Australian Curriculum: Final Report (2014) - A review of the Australian Curriculum conducted by the Australian Government Department of Education

• The Australian Geography Curriculum: Cross Curriculum Priorities (2015) - the CCP content descriptors embedded in the Geography Curriculum

3.3 RESEARCH DESIGN

i. How and to what extent have Aboriginal and Torres Strait Islander histories and cultures been operationalised in the Australian Geography Curriculum?

Operationalisation focuses on the ways in which new discourses are enacted in certain social contexts (Fairclough, 2007b). Operationalisation is conditional and depends on discourses being successfully realised within their particular contexts. It is a process that relies upon how discourses are represented, transformed and interpreted as material realities. The analysis of operationalisation is the process of converting concepts into measurable variables for the purpose of measuring their frequency and
strength (Sarantakos, 2005). CDA allows the analyst to focus on how the production and interpretation of texts are determined by the social and institutional structures that contribute to its contextualisation (Chouliaraki & Fairclough, 1999). The analyst must make judgements regarding the audience's perspectives on culture, social relationships and social identities and how they are manifested in the text to uphold, challenge or change existing power relations (Fairclough, 2001). Analysis of this dimension includes exploration into the ways in which discourses operate in various social paradigms. By studying and quantifying the forms of language used in the text, the analyst can discover the specific ideological processes that influence text development and consumption by measuring the frequency and strength of specific themes (Fairclough, 1989). The *Eight Ways of Aboriginal Pedagogy Framework: Cultural Analysis Tool* (CAT) will be utilized in this level of analysis to measure the extent of Indigenous inclusion within the Australian Geography Curriculum. The findings of the cultural analysis will assist in making informed judgments regarding how people perceive and utilise Aboriginal and Torres Strait Islander histories and cultures through dominant Western discourses. CAT has been used by other researchers and educators to evaluate how Indigenous perspectives have been embedded in the curriculum. Lowe and Yunkaporta’s (2013) socio-political evaluation of the Aboriginal and Torres Strait Islander histories and cultures content in the English, Mathematics being the most notable study that has utilised the CAT.

This study will use the same CAT configuration as Lowe and Yunkaporta’s (2013) study. The CAT used in Yunakaporta & Lowe's (2013) analysis uses elements of Aboriginal pedagogy (*Eight Ways of Aboriginal Pedagogy Framework*) combined with Indigenous content descriptors (Uncle Earnie Grant's Holistic Framework) to categorize Aboriginal and Torres Strait Islander cross-curriculum priorities, embedded in the Australian Geography Curriculum, into measurable quantities (see Appendix A). The x-axis of each table is represented by one of the four elements of Aboriginal epistemology/ontology from the *Eight Ways of Aboriginal Pedagogy Framework*. Ways of valuing are represented by the descriptor *Values*; an examination of axiology. Ways of being are represented by the descriptor *Protocols*; concerned with Indigenous ontologies. Ways of knowing are represented by the descriptor *Systems*; Indigenous epistemologies. Ways of thinking and doing are represented by the descriptor...
Processes; concerned with Indigenous methodologies. Content descriptors are situated along the y-axis of each tool and are defined in Appendix B.

The content descriptors are the six elements of Uncle Earnie Grant’s Holistic Framework which have been utilized to determine the breadth and integrity of Indigenous content within the Australia Curriculum. The content descriptor Land refers to views on landscapes, nature and the phenomena of the natural world, e.g. Indigenous sustainability practices. Language encompasses contemporary and historical forms of communication, e.g. the physical or audible communication methods used by Indigenous Australians. Culture relates to expressions of being, knowing and thinking and aspects of the lived realities of Indigenous peoples, e.g. forms of dance, music, athletics, art, food, traditional practices. Time refers to perspectives on chronological timelines, cause and effect and temporal realities, e.g. Indigenous perspectives in relation to historical narratives. Place relates to the cultural significance of certain landscapes through custodianship and blood lines, e.g. the cultural and symbolic significance of Uluru to the Anangu people. Relationships refer to the interaction between all people, the natural and spiritual world, e.g. the significance of ancestors to the lives and relationships of Aboriginal and Torres Strait Islander people (totems).

This CAT is used for the analysis of Aboriginal and Torres Strait Islander histories and cultures content descriptors, Organising Ideas and rationale outlined in the Geography Shaping Paper. All three ACARA documents will be allocated a separate set of CAT matrix tables, to enable for comparative analysis between documents to establish the intent and evaluate the execution of embedded Indigenous content. Each set contains four matrix tables, representing values, protocols, processes and systems from the Eight Ways of Aboriginal Pedagogy (see Appendix C - N). CAT matrix tables for CCP content descriptors include year levels across the x-axis. CAT matrix tables for the Geography Shaping Paper and Organising Ideas do not include year levels are they do not address specific years of learning. The CAT works by categorizing content into measurable features, represented in a matrix (see Appendix A). The focus of this level of analysis is;
• To what extent have Aboriginal and Torres Strait Islander histories and cultures been embedded within the Australian Geography Curriculum?

ii. How and where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?

The question of hegemony is concerned with the relationship between the dominant strategy and other strategies, and their associated narratives and discourses (Fairclough, 2007). This level of analysis is concerned with the discursive practices that give hegemonic status to certain discourses. The notion of hegemony is an important factor in understanding the relationships between discourses and how certain texts are legitimised by social and political agendas, attaining a dominant status over other texts (Fairclough, 2001). Hegemonic status is defined as the perpetuation of domination through social, cultural and political ideologies. This level of analysis is focused on the corpus of data that outlines how, why, and where Aboriginal and Torres Strait Islander histories and cultures have become part of the Australian Curriculum discourse. To answer the overarching and sub-questions of this section of the study, a transitivity analysis will be performed to understand the intentions behind written text, and examine the processes involved with text creation to unveil the meaning of certain language use, which are not always explicit to the reader (Nguyen, 2012). This involves identifying the processes, participants and circumstances in the Melbourne Declaration and The Geography Shaping Paper, to understand the discursive relationships between these texts, and how these relationships are based on hegemonic status (Fairclough, 2001).

• How and why have Aboriginal and Torres Strait Islander histories and cultures become prioritised as a cross-curriculum priority in the Australian Geography Curriculum?

• Where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?
iii. How and where have Aboriginal and Torres Strait Islander histories and cultures emerged and developed within the curriculum?

The question of emergence is focused on the institutions, organisations and "think tanks" that have created and nurtured new discourses and how new discourses are derived and articulated from elements of existing ones (Fairclough, 2007). This question is focused on the people who were involved in the development of the Australian Geography Curriculum and the Aboriginal and Torres Strait Islander histories and cultures cross-curriculum priority embedded within the Geography syllabus; Foundation - 10, and the significance of their involvement. This question is focused on where Aboriginal and Torres Strait Islander historical and cultural content within the Australian Geography Curriculum has originated. To determine their origin, key features of intertextuality present in relevant texts will be identified. This is defined as language that assimilates, contradicts, echoes, and aligns from one text to the other (Fairclough, 1992). Intertextual analysis, regarding production, is an examination of how new texts are constituted from already existing texts. For this level of analysis, the researcher will highlight the key features of intertextuality shared between the Geography Shaping Paper, Organising Ideas and CCP content descriptors to determine the processes whereby Aboriginal and Torres Strait Islander historical and cultural content was created.

- Who has been involved in the development of Aboriginal and Torres Strait Islander histories and cultures in the new Australian Geography Curriculum and what was their involvement?

- Where have Aboriginal and Torres Strait Islander historical and cultural content in the Australian Geography Curriculum originated?
iv. Where and how extensively have Aboriginal and Torres Strait Islander histories and cultures been re-contextualised in the Australian Geography Curriculum?

Recontextualisation is a process that extracts text or meaning from its original context to introduce into another discourse. The questions of recontextualisation focus on the structural dissemination of discourses utilised by private and public institutions for particular agendas, and how certain discourses are articulated about other discourses in the site of their recontextualisation (Fairclough, 1995, 2001, 2007). Intertextuality and interdiscursivity are realised as recontextualisation relating to different levels of discourse (Linell, 1998). Intertextuality is the relationship between texts and how they are connected, reflective or how they differ from each other. Fairclough (1992) defines intertextuality as the property texts have that borrow from other texts, which may be explicitly demarcated or merged in, and which the text may assimilate, contradict, or ironically echo. Interdiscursivity is defined by Fairclough (2003) as genres that depend on each other's discursive material. A clear example of interdiscursivity is how two separate genres, Geography and Aboriginal and Torres Strait Islander histories and cultures have been combined into one discourse; an interdependent relationship that requires discursive elements of each other's texts to exist in its current context.

According to Fairclough (1995b) intertextual analysis is focusing on the text from the perspective of the relevant discourse. Intertextual analysis in Fairclough's model is relating elements of the previous text that influence the construction of the present text whereas interdiscursivity analysis is concerned with how certain genres are interpreted (about other discourses within its recontextualisation); as interdiscursivity privileges certain interpretations of discourse (Linell, 1998; Fairclough, 2001). This level of analysis will focus on certain textual features (force of utterances, modality, and intertextuality) present within all texts listed in the corpus. Force of utterance refers to the writers intentions in text and can be identified by Illocutionary language, e.g. informing, ordering, warning, stipulating (Phillips & Jørgensen, 2002). Modality in this study is focusing on expression in text and how modal auxiliaries, adjectives, adverbs and nouns can contribute to ambiguity in the
interpretation of written language (Leiss & Abraham, 2014). Intertextual analysis is an interpretative activity, largely dependent upon the disposition of the researcher about the texts (Fairclough, 1995; Phillips & Jørgensen, 2002). As this level of analysis is broad, no specific framework will be used. Instead this level of analysis will focus on the textual features present in text (force of utterances and modality), while also drawing upon the three prior analyses to answer the following questions:

- Where have Aboriginal and Torres Strait Islander histories and cultures been embedded into the Australian Geography Curriculum?

- How are Aboriginal and Torres Strait Islander histories and cultures recontextualised in the Australian Geography Curriculum in relation to other prescribed units of study?

3.4 ETHICS

As this was a Critical Discourse Analysis on publically available documents, there were no ethical considerations to be made. All information was gathered from public websites and an ACARA representative via email through a freedom of information application.

3.5 RIGOUR

Rigorous research utilises the most appropriate research tools to meet the objectives of the study. In this case, Fairclough's (2007) framework for CDA was the most relevant approach as it included tools that analysed certain language features present in the corpus of data that would allow the researcher to determine the positioning of Aboriginal and Torres Strait Islander histories and cultures in the Geography Curriculum. Fairclough's CDA is the chosen framework for this research,
as it is a proven methodology used extensively over a twenty-five year period. The CDA framework utilised in this study has been adapted from Fairclough's (2007) publication 'The Contribution of Discourse Analysis to Research on Social Change'. This article presents a methodology that Fairclough uses to analyse processes of social and economic change, namely means of transition; moving from a particular social or economic paradigm to another. Fairclough's (2007) study is comparatively similar to the present study, as both are seeking to influence social change through the analysis of existing discourses. These factors, as well as Fairclough's extensive contribution to CDA, support the methodological approach of this research.

Research dependability in CDA is displayed through how the researcher has conceptualised the processes of the study, made interpretations of data, and reported results. This is reflected through the audit trail (Carcary, 2009). The present study maintains a very thorough audit trail, detailing all of the researchers activities associated with collecting and analysing data (see appendices). Creditability is assured through the utilisation of a variety of data collection and analysis methods. The present study will use a combination of different CDA tools as well as a cultural analysis framework to support its findings.

The CAT is a device created from the Eight Ways of Aboriginal Pedagogy and Uncle Ernie Grant's Holistic Framework. The Eight Ways of Aboriginal Pedagogy Framework is a New South Wales Department of Education initiative aimed at assisting teachers with embedding Indigenous perspectives into their practice. This is achieved through professional development and modelling of the Eight Ways resources pedagogical approaches for teachers. Uncle Ernie Grant's Holistic (Knowledge) Framework is used to assist in explaining the worldviews, perspectives and relationships between Aboriginal and Torres Strait Islander peoples and non-Indigenous peoples. Uncle Ernie Grant's framework is used and endorsed by the Queensland Department of Education and Training as a way to assist teachers with designing learning experiences that incorporate Aboriginal and Torres Strait Islander perspectives. The CAT itself has been used in Yunkaporta and Lowe's (2013) analysis and evaluation of the Aboriginal and Torres Strait Islander cross-curriculum priority in the Australian Curriculum.
3.6 LIMITATIONS TO STUDY

There are limitations associated with the research methodology chosen for this particular study. Although CDA is an established research approach, used in hundreds of different published studies, there are issues inherent in its design and the framework adapted from Fairclough's (2007) CDA used in this study. There are also limitations associated with the processes involved with the cultural analysis. Fairclough's CDA (2007) is reliant upon the researcher's ability to identify key linguistic features present in the text. There is potential for the researcher to miss certain language in the text, pertinent to this study. CDA also relies upon the interpretation of data to make informed judgements (analysis). Interpretation is not devoid of external influences, such as worldviews, values, standpoints and socio-cultural factors, that form bias in the researcher and their findings.

The process of categorising CCP content descriptors, Organising Ideas and text from the Shaping Paper was reliant upon the researcher's ability to identify key concepts and themes present in the text. Identification was through interpretation, finding concepts in the text that aligned with the CAT definitions (see Appendix B). Again this process had the potential for misinterpretation due to the researchers disposition and knowledge of Indigenous epistemologies, ontologies, processes and systems. To minimise the risk of miscategorising CCP content descriptors in this process, CAT content categories were defined with examples relating to Indigenous Land, Cultures, Time, Languages, Places and Relationships (see Appendix B).
4. Results & Analysis

4.1 INTRODUCTION

This chapter presents the results and analysis of the data collected. Data is displayed in two different ways; written text in the Results Chapter and in Tables 1 - 19 in the Appendix. Results are analysed in this chapter, with reference to literature. A more in-depth analysis is performed in the Discussion Chapter. The results of this CDA allow the researcher to critique and evaluate the current positioning of Aboriginal and Torres Strait Islander content in the Australian Geography Curriculum. This is organised into four distinct areas of analysis. They include:

i. How and to what extent have Aboriginal and Torres Strait Islander histories and cultures been operationalised in the Australian Geography Curriculum?

ii. How and where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?

iii. How and where have Aboriginal and Torres Strait Islander histories and cultures emerged and develop within the curriculum?

iv. Where and how extensively have Aboriginal and Torres Strait Islander histories and cultures been re-contextualised in the Australian Geography Curriculum?
4.2 RESULTS & ANALYSIS

i. How and to what extent have Aboriginal and Torres Strait Islander histories and cultures been operationalised in the Australian Geography Curriculum?

- To what extent have Aboriginal and Torres Strait Islander histories been embedded within the Australian Geography Curriculum?

The CAT has allowed the researcher to determine the extent to which Indigenous content is strategically embedded throughout the Australian Geography Curriculum. This level of analysis focused on three texts from the corpus of documents; the Aboriginal and Torres Strait Islander CCP content descriptors embedded in the Geography Curriculum, the Australian Curriculum Organising Ideas for Aboriginal and Torres Strait Islander histories and cultures, and specific aspects of the Australian Geography Shaping Paper that discusses the Aboriginal and Torres Strait Islander CCP. These three documents were chosen as they detail certain aspects of the embedding process. The Geography Shaping Paper details the rationale behind embedding Indigenous content into the Geography Curriculum. Organising Ideas are the broad overarching intentions of the embedded Indigenous content in the Geography Curriculum, and the CCP content descriptors are the actual teachable aspects of classroom curriculum. The researcher has gone through the process of allocating CCP content descriptors, Organising Ideas and relevant aspects of text from the Geography Shaping Paper into specific categories in the CAT (see appendix C-N).

At the time of this study there were 9 Aboriginal and Torres Strait Islander CCP content descriptors in version 8.1 of the Australian Geography Curriculum from foundation to year ten. There are another 63 content descriptors in the Geography Curriculum that are unrelated to Indigenous histories and cultures. The 9 Aboriginal and Torres Strait Islander CCP content descriptors aligned with 17 categories within the CAT. There are a total of 264 categories in the CCP content descriptor cultural analysis tables. The Aboriginal and Torres Strait Islander CCP content descriptors
managed to meet 6.44% of potential categories in the CAT. The allocation of CCP content descriptors in the CAT is spread (almost evenly) over the four areas of Aboriginal epistemology/ontology, but focuses primarily on two content categories; Place and Relationships. Three content descriptors align with the content category Land, and two with Culture. Not one CCP content descriptor is categorised under Language or Time. The CCP content descriptors do not follow any discernible pattern of alignment, instead they are dispersed throughout the Geography Curriculum where ACARA has deemed it relevant (ACARA, 2011). According to the results of the cultural analysis, Aboriginal and Torres Strait Islander CCP content descriptors are not extensively embedded throughout the Geography Curriculum. They also fail to cover many aspects of Aboriginal and Torres Strait Islander ways of thinking, being, doing and knowing (Yunkaporta & Lowe, 2013).

The Organising Ideas are the broad overarching concepts for the Aboriginal and Torres Strait Islander histories and cultures CCP across all KLA's. There are 9 Organising Ideas in total. The 9 Organising Ideas align with 8 out of 24 potential categories within the CAT (see appendix G - J). Organising Ideas are applied over three areas of Aboriginal epistemology/ontology; Systems, Process and Protocols. No Organising Ideas align with Indigenous Values (see appendix G). Three Organising Ideas (1, 4 & 7) are categorised under Protocols/Language (see appendix J). Organising Ideas 6 and 9 are categorised in Processes/Time (see appendix I). Although the Organising Ideas highlight concepts relating to Language and Time, these themes are not exhibited in any CCP content descriptors. Land and Culture possess only one Organising Idea each. Place and Relationships share two Organising Ideas each, which is reflected in the CCP content descriptors that align with these categories. Overall, there is little cohesion between the concepts outlined in the Organising Ideas and the content descriptors of the CCP. Five different Organising Ideas (1, 4, 6, 7 & 9) are categorised in fields of the CAT that CCP content descriptors do not emulate (see Appendix C - F).

The Geography Shaping Paper includes a section of text that explains and justifies the inclusion of Aboriginal and Torres Strait Islander histories and cultures in the Geography Curriculum. The researcher has categorised that portion of text from
the Geography Shaping Paper into corresponding fields within the CAT. From that categorisation it has been found that the Geography Shaping Paper aligns with 8 out of 24 fields in the CAT. The text discusses aspects of *Culture, Time, Place* and *Relationships*, but does not mention anything relating to *Language* or *Land*. Most of the text aligns with the content field *Relationships*; this is somewhat reflected in the CCP content descriptors. The Geography Shaping Paper covers aspects of Aboriginal *Values, Processes, Systems*, with the majority of text aligning with *Protocols*. The cultural analysis highlights the lack of cohesion between this document and the Organising Ideas. *Language* was the main category identified in the Organising Ideas. The cultural analysis of the Shaping Paper found no text relating to *Language*.

ii. How and where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?

- How and why have Aboriginal and Torres Strait Islander histories and cultures become a cross curriculum priority in the Australian Geography Curriculum?

*The Melbourne Declaration on Educational Goals for Young Australians* recognises the fundamental role that education plays in building a society that is ‘cohesive and culturally diverse, and that values Australia’s Indigenous cultures’ (MCEETYA, 2008). The *Melbourne Declaration* produced two broad goals for Australian students; Australian schools promote equity and excellence and all young Australians to become successful learners, confident and creative individuals, and active and informed citizens. According to MCEETYA one way to promote equity and excellence in Australian schools was to ensure that Indigenous learning outcomes were being improved through active engagement with Aboriginal and Torres Strait Islander communities. The *Melbourne Declaration* also highlighted how understanding and acknowledging the value of Aboriginal and Torres Strait Islander cultures will contribute to the development of well-informed citizens, more committed
to reconciliation between Indigenous and non-Indigenous Australians. To achieve these goals MCEETYA recommended that Indigenous content is included in the curriculum, where relevant. MCEETYA provides the policy framework and strategic direction for the Australian schooling system, agreed to by all Australian Education Ministers (ACARA, 2013a). MCEETYA delivered the directive to ACARA to embed Aboriginal and Torres Strait Islander histories and cultures throughout the new Australian Curriculum, as a cross-curriculum priority. Aboriginal and Torres Strait Islander histories and cultures are one of the three cross-curriculum priorities set by ACARA to be embedded over every key learning area from F-10; sustainability and Australian's engagement with Asia are the other two priorities.

- Where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?

Prior to the development and operationalisation of the Australian Curriculum each State and Territory were responsible for the curriculum taught in schools, they were also subject to National and State initiatives that sought to better include Indigenous cultures in education, for specific social reform agendas. As discussed in the literature review, each Australian State and Territory produced and implemented their own framework for embedding Indigenous content into schools and curriculum before the completion of the Australian Curriculum. The *Melbourne Declaration* brought Aboriginal and Torres Strait Islander curriculum content to the forefront of education policy in Australia. MCEETYA announced that all Australian students should be able to access and engage with learning based on Indigenous realities (MCEETYA, 2008). The rationale behind Aboriginal and Torres Strait Islander content in the Australian Geography Curriculum is discussed predominately in two documents; The *Melbourne Declaration* and The Geography Shaping Paper. These texts provide the basis for understanding why Indigenous content is included as student learning and its intended purpose in the Australian Geography Curriculum.

Acknowledgement, understanding, and access are types of processes that the MCEETYA wants Australian students to undertake in response to Indigenous cultural content in the curriculum (see Table. 16). These types of verbs are material processes,
described by Halliday & Matthiessen (2004) as means of doing something. They express how one entity may do "something" to another entity, and this displays the hegemonic status of one participant over another (Fairclough, 1989). The active participants precede the process (verb) and the passive participants follow after the process. Two recommendations in the Melbourne Declaration present young Australians/students as active participants and Indigenous cultures/content as the passive (see Appendix P). Throughout the Geography Shaping Paper Aboriginal and Torres Strait Islander People/Communities are consistently expressed in passive voice, were as students are always active (see Appendix O). Aboriginal and Torres Strait Islander students are once stated in active voice, however in the same statement are also presented in the passive (themselves). This transitivity analysis highlights how Aboriginal and Torres Strait Islander histories and cultures are frequently mentioned as passive participants throughout these two documents. Passive participants, in written language, are silent actors without voice or perspective (Fairclough, 1989). They are essentially powerless and completely at the whim of the intended processes directed at them by active participants. According to this analysis, the hegemonic status of Aboriginal and Torres Strait Islander histories and cultures in the Australian Geography Curriculum is overshadowed by active participants, namely students and young Australians.

iii. How and where have Aboriginal and Torres Strait Islander histories and cultures emerged and developed within the curriculum?

- Who has been involved in the development of Aboriginal and Torres Strait Islander histories and cultures in the new Australian Geography Curriculum and what was their involvement?

The CCP: Aboriginal and Torres Strait Islander histories and cultures was developed and endorsed by the Education Council (nine education ministers) prior to the endorsement of the Geography learning area. The Education Council provides a forum for the development of strategic educational policy at a national level (Education Council, 2014). Members of the council originate from the Commonwealth and each State and Territory Governments. Development of this CCP occurred in
consultation with the Aboriginal and Torres Strait Islander Advisory Group and with the assistance of a number of Indigenous writers. ACARA would not disclose information regarding the Indigenous writers who contributed to the development of the CCP. The Aboriginal and Torres Strait Islander Advisory Group was established by ACARA to give advice in relation to the Aboriginal and Torres Strait Islander histories and cultures priority in the Australian Curriculum. The Advisory group made recommendations to curriculum writing teams at specific stages throughout the project, to groups and individuals who were consulted during initial phases, on documentation prepared during the curriculum development process, and on the quality of curriculum developed (ACARA, 2013). The Advisory Group have no authority over final decisions made by ACARA and no decision-making powers. Twelve experts were chosen by ACARA to be members of the group; four representatives of State and Territory Indigenous Education Consultative Bodies, eight individuals selected from applicants of an Expression of Interest and one ACARA representative. The Terms of Reference for the Advisory Group stated that at least one Torres Strait Islander person be a member. According to ACARA the group was comprised of eleven Aboriginal men and women, one Torres Strait Islander Person and one ACARA representative.

- Where have Aboriginal and Torres Strait Islander historical and cultural content in the Australian Geography Curriculum originated?

This Aboriginal and Torres Strait Islander CCP was linked to the Geography learning area using the nine organising ideas as the broad overarching concepts. In 2011, ACARA released drafts of the CCP for public consultation. In addition to online national consultation, there were twelve face to face meetings around Australia, to ensure that ACARA was capturing voices from Aboriginal and Torres Strait Islander communities from around the country. In response to this consultation, this CCP was reviewed, with the assistance of the Aboriginal and Torres Strait Islander Advisory Group. The Aboriginal and Torres Strait Islander Advisory Group broadly supported the draft version of the CCP that went to the Education Council. This CCP was subsequently endorsed by the Education Council. Members of the Aboriginal and Torres Strait Islander Advisory Group were involved in reviewing and advising on the
content, including advising on developing sequences of learning over a number of years. In May 2013, the Geography Curriculum was released to the public through version 7.5 of the Australian Curriculum. In October 2015, The Australian Curriculum was updated to version 8.0 and Geography was changed to Humanities and Social Sciences (HASS); from F-6/7. The updates to Geography Curriculum were in response to the findings of the Australian Curriculum Review (2014). Some of the Aboriginal and Torres Strait Islander CCP content descriptors in the Geography Curriculum were altered, and some elaborations were added (ACARA, 2015b). The Aboriginal and Torres Strait Islander Advisory Group were consulted and supported all changes. The most obvious modification to CCP content descriptors was in the year three syllabus (see Appendix Q). Overall, it is unclear how ACARA developed Aboriginal and Torres Strait Islander content from the nine organising ideas. To understand this process the researcher has performed an intertextual analysis of the Geography Shaping Paper, Organising Ideas and Aboriginal and Torres Strait Islander CCP content descriptors as these texts provide the rationale and overarching learning concepts from which CCP content descriptors derive (ACARA, 2013).

This level of analysis focused on identifying features of language from each three texts that either assimilated, contradicted, echoed or aligned with ideas from each document. The intention of this analysis was to examine how Aboriginal and Torres Strait Islander CCP content has been created as it had not been explicitly stated by ACARA in any publically available documents. The Geography Shaping Paper (2011) states;

The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples before settlement and investigate the shared histories and resulting relationships since settlement.(p.11)

Organising idea six further supports and elaborates on this notion;

Aboriginal and Torres Strait Islander Peoples live in Australia as first peoples of Country or Place and demonstrate resilience in responding to historic and contemporary impacts of colonisation. (ACARA, 2015b, OI.6)
Understanding Aboriginal and Torres Strait Islander cultures and histories before European settlement and how they have been impacted by colonisation are topics both the Geography Shaping Paper and Organising Ideas support as essential learning for all students. However, there is no CCP content descriptor that aligns with these concepts. There is no mention of pre-European history or the impacts of colonisation in any Aboriginal and Torres Strait Islander CCP content descriptor in the Geography Curriculum. The Geography Shaping Paper also discusses the importance of cultural identity for Aboriginal and Torres Strait Islander students and how the Australian Geography Curriculum "respects and promotes their cultural identities and heritage" (ACARA, 2011, p.12). Organising idea five can be interpreted to support this idea:

Aboriginal and Torres Strait Islander Peoples’ ways of life are uniquely expressed through ways of being, knowing, thinking and doing. (ACARA, 2015b, OI.5)

Showing respect to Aboriginal and Torres Strait Islander histories and cultures is an important aspect of supporting Indigenous cultural identities within the education system (Appanna, 2011; Perso, 2012). Both the Geography Shaping Paper and Organising Ideas support this idea, however, this concept is not reflected in the CCP content descriptors. Again there is a disconnect between what the Shaping Paper is outlining, the essential learning identified in Organising Idea five and the actual content in the Geography Curriculum. The Shaping Paper makes claims that are unsupported by CCP content descriptors.

Organising idea eight highlights the diversity of Aboriginal and Torres Strait Islander societies across Australia, and the content descriptor from year three reflects this concept. Unfortunately, this does not resonate through the entire Aboriginal and Torres Strait Islander CCP in the Geography Curriculum. Aboriginal and Torres Strait Islanders are consistently characterised together, instead of being regarded as the separate and distinctive cultures that they are. Constantly referring to Aboriginal and Torres Strait Islanders in the same depiction is potentially misleading teachers into thinking that teaching either Aboriginal or Torres Strait Islander histories and cultures will be sufficient enough to meet the learning objectives of the content descriptor. As a
result, one of the distinctive cultures, Aboriginal or Torres Strait Islander, could be omitted from that particular content learning.

iv. Where and how extensively have Aboriginal and Torres Strait Islander histories and cultures been re-contextualised in the Australian Geography Curriculum?

- Where have Aboriginal and Torres Strait Islander histories and cultures been embedded into the Australian Geography Curriculum?

Aboriginal and Torres Strait Islander histories and cultures have been embedded in the Geography curriculum, from foundation to year ten. They are embedded as content descriptions and can be identified by an open hand icon. The open hand icon is to signify that a particular content descriptor is addressing the cross-curriculum priority of Aboriginal and Torres Strait Islander histories and cultures. Overall, there are nine Aboriginal and Torres Strait Islander histories and cultures content descriptors in the entire Geography curriculum; from foundation to year ten (See Table 19.). They have been embedded strategically where ACARA has identified there to be relevance between geographic content and Aboriginal and Torres Strait Islander histories and cultures.

- How are Aboriginal and Torres Strait Islander histories and cultures recontextualised in the Australian Geography Curriculum in relation to other prescribed units of study?

Throughout the Geography Shaping Paper the noun "opportunity" is consistently used to explain the potential learning outcomes relating to the Aboriginal and Torres Strait Islander CCP:

The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples (ACARA, 2011, p.11)
For Aboriginal and Torres Strait Islander students it provides an opportunity to see themselves within the curriculum” (ACARA, 2011, p.11)

Geography provides an opportunity to include important aspects of Aboriginal and Torres Strait Islander knowledge and ways of knowing into the Australian curriculum (ACARA, 2011, p.11)

Geography also provides an opportunity for students to learn about the impact that colonial occupation and settlement has had on Aboriginal and Torres Strait Islander communities (ACARA, 2011, p.12)

In ACARA’s Response to the Consultation Feedback on the Draft K-10 (2010) teachers expressed concern in relation to the extent to which Aboriginal and Torres Strait Islander perspectives should be embedded in the Australian Curriculum. The modality of the intended learning area prior to the publication of the Geography Shaping Paper (2011) was "will" instead of "opportunity". ACARA changed this in response to teacher's feedback. The term opportunity implies that there is potential for learning, however, it is not a certainty.

In the Geography Shaping Paper and CCP content elaborations, some verbs are used in the past tense:

By finding out how Aboriginal and Torres Strait Islander communities managed their biophysical environment, students will learn from the experience of their thousands of years of occupation of this land (ACARA, 2011, p.11)

Identifying how Aboriginal and Torres Strait Islander communities altered the environment and sustained ways of living through their methods of land and resource management (ACARA, 2015d, Year 5 content elaboration)

Using verbs such as "managed" and "altered" places Indigenous practices in the past tense, a perspective that views Indigenous Australians and their traditions as remnants of the past (Kenway & Hickey-Moody, 2012). This type of language creates
normalised opinions of Aboriginal and Torres Strait Islander cultures based on inaccurate social perceptions.

Certain phrases are used in the Geography Shaping Paper to discuss Australia's history of colonisation that could be considered offensive in the context of understanding Indigenous Australian history:

It can explore the nature of Indigenous settlement and use of the land before 1788, and the abrupt changes in the locations and lives of Indigenous peoples that resulted from European settlement (ACARA, 2011, p.12)

Terms such as "settlement" to describe the British invasion of the Australian continent is reinforcing Eurocentric perspectives of colonisation and diminishing the corresponding impacts of colonisation to Aboriginal and Torres Strait Islander societies.

4.3 CONCLUSION

Aboriginal and Torres Strait Islander histories and cultures are included as a CCP within all key learning areas, including Geography. The CCPs are intended to add depth and richness to students learning in every subject area. They are present in varying strength depending upon the relevance to subject matter (ACARA, 2013). According to the cultural analysis they meet a very limited amount of Aboriginal processes and content. Aboriginal and Torres Strait Islander histories and cultures have been included as a CCP, however, they are perceived to have less strategic importance in relation to non-CCP content descriptors due to their recontextualisation as a CCP (Salter & Maxwell, 2015). They are a part of the Australian Curriculum as non-mandatory curriculum, as stated by ACARA Chairman Barry McCaw (Australian Government, 2014). Therefore they can be bypassed by teachers, which raises serious questions regarding their existence in the Australian Curriculum and their recontextualisation as a cross-curriculum priority.
5. Discussion

5.1 INTRODUCTION

The purpose of this study was to explore and understand how Aboriginal and Torres Strait Islander histories and cultures are positioned in the Australian Geography Curriculum. The data collected through the Cultural Analysis Tool (CAT) and Critical Discourse Analysis (CDA) key questions have highlighted issues with regard to how Aboriginal and Torres Strait Islander histories and cultures are positioned, contextualised and operationalised in the Australian Geography Curriculum. These main issues were identified within the Cross Curriculum Organising Ideas, content descriptors, Geography Shaping Paper and other documents which form the corpus of data.

The extent of operationalised CCP content was found to contain overgeneralised and unspecific content descriptors, the contextualisation of complex knowledge systems, very few practical examples of modelled CCP content and advanced concepts for younger learners. The origin of Indigenous content descriptors and the process from which they have been developed was difficult to determine. Stereotypical ideas of Aboriginal and Torres Strait Islander histories and cultures were present throughout CCP content descriptors, Organising Ideas and The Geography Shaping Paper. Much of the language identified in the corpus of data reinforced Eurocentric perspectives of Indigenous Australians. The Aboriginal and Torres Strait Islander CCP is intended to offer Australian students opportunities to build an understanding of and appreciation for the cultures, knowledge, traditions, and holistic worldviews of Indigenous Australians (ACARA, 2013). However, the implementation of the Aboriginal and Torres Strait Islander cross-curriculum priority is fraught with potential risks for teachers, students and Aboriginal and Torres Strait Islander peoples and communities. This discussion chapter will present an informed interpretation of the findings concerning relevant supporting literature.
5.2 EXTENT OF OPERATIONALISED CROSS CURRICULUM CONTENT

In the Australian Geography Curriculum, Aboriginal and Torres Strait Islander cross curriculum content are embedded within every year level except years six and nine. In each relevant year level one content descriptor (per year level) represents the Aboriginal and Torres Strait Islander histories and cultures cross-curriculum priority. Content elaborations provide teachers with practical advice on how to implement content descriptors into practice. In the analysis of these content descriptors, it was found that some were able to be categorized into more than one field within the CAT. However, there are still significant shortfalls in the extent to which the Aboriginal and Torres Strait Islander CCP has been embedded into the Australia Geography Curriculum.

Foundation year's Aboriginal and Torres Strait Islander CCP content descriptor is categorized into two distinct fields; Value (Place) and Protocols (Relationships). This is because the content descriptor is encouraging the teacher to focus on the relationships Indigenous Peoples share with significant geographic areas and what value they place on such sites. Although these concepts are quite difficult to interpret and explain, they have been embedded into the foundation Geography curriculum. One elaboration for this content descriptor encourages the teacher to invite members of the Traditional Owners of the area to share their thoughts on Country/Place. This important to note, as involving Indigenous people in the process of preparing and delivery learning based on Indigenous concepts is an important step in building relationships and working towards reconciliation (Wray, 2008). The elaborations are encouraging the teacher to use the name of the local Indigenous group and to identify important cultural sites in their teaching. Locating and using Aboriginal tribal and place names are more appropriate for foundation level of learning rather than the complex relationships Aboriginal and Torres Strait Islander peoples share with Countries/Places (Australian Government, 2014).

Year one's content descriptor aligns with one field in the CAT; Systems (Land). Although the content descriptor is a CCP for Aboriginal and Torres Strait Islander histories and cultures, it implies that the Indigenous component of the content
descriptor is not the sole focus of the learning. It gives the reader the option of teaching content from other cultural perspectives and avoiding Aboriginal and Torres Strait Islander histories and cultures altogether. The content elaboration instructs the teacher to compare the local Indigenous groups seasonal calendar with the European calendar. The issue with this directive is that Indigenous knowledge regarding seasons and seasonal change is not directly accessible to most people and in some cases is considered sacred knowledge (Adeniyi & Subair, 2013). Teachers cannot access this information at their own discretion. To access this information, it may require the support and knowledge of an Indigenous Elder or community member. This factor is not mentioned in the elaboration and may be impractical in certain circumstances.

The CCP content descriptor for year two is essentially the same concept as year one's; Indigenous Peoples' connection to Country/Place. This content descriptor aligned with only one field in the CAT; Processes (Place) were, as in foundation year's content descriptor, aligned with two fields. The elaborations for this content descriptor are far more detailed than foundation year's elaborations. There are realistic learning opportunities applicable to this content descriptor. However, teachers will need to find the relevant resources necessary to embed this learning into practice, which may be an issue. The themes associated with this content descriptor require Indigenous teaching resources or an Aboriginal and or Torres Strait Islander Person to impart this learning. A non-Indigenous teacher with a limited understanding of Indigenous cultures will find interpreting this content descriptor extremely challenging as it requires the intimate knowledge of Indigenous' relationships, which are diverse and extend beyond typical European family structures (Santoro et al., 2011).

Aboriginal and Torres Strait Islander territorial geography are the focus of year three's CCP content descriptor. This content descriptor is categorized into one field within the CAT; Protocols (Place). Overall this content descriptor is well articulated and explained through four content elaborations. Teachers may find it difficult to explore how oral traditions of Indigenous Australians were used to map geography, but should be able to locate a wealth of resources that presents the diversity of Indigenous nations in Australia, and relate them to geographical concepts such as the Aboriginal Language Map developed by David Horton (1996).
Year four's CCP is the only year to mention specific Indigenous groups in the content elaborations. The Aboriginal groups are used as examples of how Indigenous Peoples live sustainably from the land. The content descriptor is focused on custodial responsibility Indigenous Peoples have for Country/Place and their views on sustainability. This content descriptor falls under two categories; Systems (Relationships) and Processes (Place). The elaborations give the reader practical examples on how to put this content into practice. However, some of the elaboration recommendations may require a deep understanding of Indigenous Systems and Processes, especially in relation to knowledge about sustainable practices.

The CCP content elaboration for year five uses language that places Indigenous Australians in the past tense. Using the word "altered" to describe how Aboriginal and Torres Strait Islander Peoples use the land for specific purposes implies that Indigenous people no longer practice certain traditions, which is not always accurate. The content descriptor aligns with one category in the CAT; Protocols (Relationships). The content descriptor itself uses language that suggests that Aboriginal and Torres Strait Islander histories and cultures are not the focus of this CCP. "The influence of people, including Aboriginal and Torres Strait Islander Peoples" suggests that Indigenous Australians are but a side note, and are included in the conversation as an addition.

Years seven and eight present the greatest opportunities for in-depth learning throughout the entire Geography Curriculum, however only four descriptors are met in the Values category; Values (Land), Values (Culture), Values (Place) and Values (Relationships). The curriculum content descriptors are proposing significant learning experiences. However, the operationalisation of such learning relies heavily on the knowledge basis of the teacher. For Australian teachers to interpret the "spiritual and cultural value of landscapes" and "economic and aesthetic value of water" to Aboriginal and Torres Strait Islander Peoples is asking them to access knowledge that will, in most cases, be inaccessible to them (Adeniyi & Subair, 2013). To successfully embed this content into classroom pedagogy would require a sophisticated understanding of the cultural and spiritual values Aboriginal and Torres Strait Islander Peoples "potentially" regard.
Custodial responsibility and environmental management in different regions of Australia are the focus of year ten's unit on environmental change and management. This content descriptor aligned with one field in the CAT; Processes (Relationships). The elaborations for this content descriptor give no mention to which region of Australia to focus on and who's perspectives on sustainability should be taught. ACARA has failed to differentiate between Aboriginal and Torres Strait Islander People; two very distinct cultural and ethnic groups, and has failed to identify whose knowledge regarding custodial responsibility and environmental management should be included.

Overall, the inclusion of Aboriginal and Torres Strait Islander histories and cultures in the Australian Geography Curriculum is very limited in its scope and far-reaching in its expectations for practicing teachers. Although CCP's are embedded throughout the Geography Curriculum, their interpretation and application are completely dependent upon the disposition or expertise of the teacher (Lowe & Yunkaporta, 2013). The language used to discuss, organise and embed Aboriginal and Torres Strait Islander histories and cultures in the Australian Geography Curriculum is at times too general, unspecific, inappropriate, complex and reinforces accepted, often unchallenged Eurocentric views of Indigenous Australians. Every Indigenous CCP content descriptor in the Geography Curriculum refers to "Aboriginal and Torres Strait Islanders" instead of making deliberate differentiations between the two distinct groups of people. CCP content descriptors that embed learning about the cultural, spiritual and aesthetic value of water to Indigenous Australians is too complex a topic for most Australian teachers to comprehend and apply meaningfully into practice (Australian Government, 2014).

5.3 EMERGENCE & HEGEMONY

The development of the Aboriginal and Torres Strait Islander CCP content in the Australian Geography Curriculum was undertaken in consultation with various expert
groups, including an Aboriginal and Torres Strait Islander Advisory Group. It is impossible to establish what the role of this group was, with members stating that the processes involved with the group were "less than ideal" (Moreton-Robinson et al, 2012). The group comprised of twelve Aboriginal People and only one Torres Strait Islander person. Torres Strait Islanders are ethnically and culturally diverse societies influenced by peoples of many nations, including those from Indonesia, Malaysia, Japan, Papua New Guinea, the Philippines, the Pacific Islands and Europe (Shnukal, 2001). Including one person to represent all Torres Strait Islander people is disproportionate to the diversity of Torres Strait Islanders and could lead to misrepresentations of Torres Strait Islander cultures and people. The origin of Aboriginal and Torres Strait Islander CCP content is hard to determine. Development of CCP content was carried out with consultation with the Advisory Group. However, content was created by "Indigenous writers". These "Indigenous writers" are unnamed despite the fact that they had the most input in the creation of Aboriginal and Torres Strait Islander CCP. Organising Ideas are the conceptual basis for the CCP content descriptors. However, ACARA has not articulated the processes of development from which CCP content descriptors were developed from Organising Ideas.

The Organising Ideas set by ACARA for the CCP Aboriginal and Torres Strait Islander histories and cultures falls broadly into three categories; Systems, Processes and Protocols. Not one organising idea can be categorized under Indigenous Values. Overall, the Organising Ideas are extremely broad and unspecific, making it difficult for teachers to understand what CCP content descriptors are intended to cover in terms of curriculum teaching. There is also a serious disconnect between learning concepts in the Organising Ideas and CCP content descriptors.

As these organising ideas are not specific to the subject area of Geography they tend to be quite general and could be considered as stereotypical Western perceptions of Indigenous peoples. Organising idea eight states, "Aboriginal and Torres Strait Islander Peoples' family and kinship structures are strong and sophisticated" (ACARA, 2015b, OI.8). This idea does not consider all Aboriginal and Torres Strait Islander peoples. To refer to Indigenous families and kinship structures as strong and sophisticated contradicts reality as many Indigenous families have experienced
conflict and estrangement due to intergenerational trauma from the impacts of colonisation (Dudgeon et al., 2010). Higher incarceration rates per capita, higher suicide rates per capita and higher unemployment levels are some of resulting social issues that Indigenous families face due to the lasting effects of British invasion (Dudgeon et al., 2010). Therefore, it is not accurate that all Indigenous families be considered strong and sophisticated when there are many social inequality issues that exist in Australia which impact Aboriginal and Torres Strait Islander communities. Organising idea three is very general in the way it refers to Indigenous peoples, stating that Aboriginal and Torres Strait Islander peoples have holistic beliefs systems and are spiritually connected to the land, seas, sky and waterways. This does not apply to all Indigenous Australians. When someone identifies as Aboriginal and or Torres Strait Islander, it does not necessarily mean they are spiritually connected to geophysical areas of the Australian continent or have holistic belief systems.

Organising ideas six and nine possess the greatest potential for the development of fair and balanced learning experiences that represent all Indigenous Australians, in both historical and contemporary contexts. These two ideas discuss how Aboriginal and Torres Strait Islander People have responded to the impacts of colonisation and contributed to Australian society and the broader international community. These ideas promote the learning of Aboriginal and Torres Strait Islander histories and cultures by encouraging the reader to make connections between the past and current
paradigms, presenting a contextual basis for understanding the significance of particular topics relating to contemporary Indigenous realities.

The majority of Aboriginal and Torres Strait Islander content discussed in the Shape of the Australian Curriculum: Geography document is focused on Indigenous Protocols; ways of being. Acknowledging that there is no single Indigenous perspective is a positive step towards developing learning experiences that counter cultural-stereotypes and foster reconciliation between Indigenous and non-Indigenous Australians, however, this type of thinking was not found to be present throughout the CCP organising ideas or content descriptors. Throughout the cross-curriculum section of the Shaping Geography document, there is no explicit mention of any content learning relating to the content descriptors Land or Language. This is peculiar as the study of Geography is the scientific approach to understanding Earth's physical characteristics, including its people and their social systems. Only one sentence relates to Indigenous Values, under the content descriptor Culture (see Appendix K). This sentence states that there are opportunities for Indigenous students to engage with content that will promote their heritage and cultural identities, however, doesn't explain how this will be achieved.

The Geography Shaping Paper and CCP Organising Ideas should provide a clear conceptualised framework that articulates how Aboriginal and Torres Strait Islander CCP in the Geography Curriculum have emerged. Instead, the main ideas of both texts do not align, and some of their intended learning objectives are not reflected in CCP content descriptors. The Geography Shaping Paper and CCP Organising Ideas are the supporting texts that justify and contextualise Aboriginal and Torres Strait Islander histories and cultures in the Geography Curriculum. However, due to their lack of cohesion and compatibility, Aboriginal and Torres Strait Islander hegemony in the Geography Curriculum is poorly supported.
5.4 RECONTEXTUALISATION

There are messages, social norms, and expectations that students acquire through their experiences in school. They can be taught explicitly through curriculum learning, and sometimes are transmitted unintentionally through the resources and pedagogies teachers use and the attitudes they display. Often these messages reflect the dominant ideologies, values, beliefs, and cultures of a particular society. This phenomenon is known as the 'hidden curriculum' (Rahman, 2013). The hidden curriculum encompasses everything that is not considered prescribed content learning, but has the potential to influence a student's development (Sari & Doganay, 2009). Through the hidden curriculum, students accept messages that support dominant social beliefs and worldviews, which can conflict with their understanding of society and their own cultural identities, often a detriment to their learning (Rahman, 2013). Western, Eurocentric cultures and values are the dominant ideological foundation of the Australian schooling system. They are reflected through the Australian Curriculum and position Aboriginal and Torres Strait Islander histories and cultures in a space of tension between fundamentally opposed worldviews and epistemologies (Nakata, 2007).

Aboriginal and Torres Strait Islander histories and cultures are embedded in the Australian Geography Curriculum in an unbalanced, inconsistent and overgeneralised manner, reinforcing stereotypical views of Indigenous peoples, cultures and societies. There are nine Indigenous specific content descriptors from foundation to year ten (ACARA, 2015a; ACARA, 2015d). The extent to which CCP content descriptors align with Indigenous ways of valuing, being, knowing, thinking and doing is minimal (see Appendix C-F). There is no natural progression of learning from one CCP to the next, in each year level (Salter & Maxwell, 2015). Students will recognize how Indigenous learning is positioned in school structures, and make judgements of that learning based on the dominant ideologies of their social and cultural surroundings. Unfortunately, a prominent social perspective in Australian society places Aboriginal and Torres Strait Islander cultures and peoples in a negative, deficit view (Vass, 2014).
Every Indigenous specific content descriptor in the Australian Geography curriculum refers to "Aboriginal and Torres Strait Islanders". Not once is there a specific content descriptor relating to "Aboriginal histories and cultures" or "Torres Strait Islander histories and cultures." This failure to differentiate between Aboriginal cultures and Torres Strait Islander cultures is denying the distinct differences between these groups, while also disregarding the diversity of Indigenous Australians altogether. Students will potentially develop a view of Aboriginal and Torres Strait Islanders as a collective group of people, not learning the true extent of the diversity of Indigenous Australia, reinforcing dominant colonial perspectives of First Nations People.

Aboriginal and Torres Strait Islander Peoples have the right to self-determination in accordance with international law and the UN declaration on the rights of Indigenous peoples. However, the Australia Government are hesitant to acknowledge such claims (Robbins, 2010). Australian State and Federal Governments are reluctant to encourage Indigenous self-determination or sovereignty due to their concerns that doing so would divide Australian society, and create new secessionist movements (Peretko, 2013). Discussions regarding Indigenous sovereignty raises questions regarding current Government policies surrounding Aboriginal and Torres Strait Islander land rights. Indigenous land rights have the potential to stall new mining and land development ventures (Miranda, 2007; O'Faircheallaigh, 2013). Any hindrance to Australian corporate interests is often negatively reflected upon the governing political party of that period (O'Faircheallaigh, 2013). Therefore it is in the best interest of the Australian Government to dismiss any discussion relating to Indigenous self-determination and sovereignty, just as Prime Minister John Howard conveyed in 1998, "a nation... does not make a treaty with itself" (Brennan, Gunn and Williams, 2004, p.308).

Indigenous self-determination and sovereignty is largely misunderstood by mainstream Australia. Self-determination for Indigenous Australians will allow Aboriginal and Torres Strait Islander Peoples to make decisions autonomously, without Government intervention (Maddison, 2009). Indigenous sovereignty supports Indigenous self-determination by protecting the rights of Aboriginal and Torres Strait Islander Peoples and affirming their cultural identities, beliefs, practices and
knowledges through appropriate governance based on Indigenous social and political structures (Reilly, 2006). Through self-determination there is tacit confirmation of one's identity, promoting self-efficacy (Shultz, 2016). Although the Geography Shaping Paper (2011) commits to providing opportunities for Aboriginal and Torres Strait Islander students to engage with learning that "respects and promotes their cultural identities and heritage" (p.11) there are no concepts in CCP content descriptors that discuss the importance of self-determination or sovereignty to Indigenous Australians. The Australian Geography curriculum has not provided explicit learning that supports Indigenous identities or heritage. Indigenous Australian Peoples’ capacity to practice self-determination is impacted by the social, political and legal systems of Colonial governance (Reilly, 2006). This also affects their ability to protect and control their cultural capital from government laws and policies directed at them (de Villiers, 2014).

Central to the issue of self-determination for Indigenous Australians is their rights to be consulted on all issues that relate to the reproduction of their cultural knowledge in any form (Whall, 2005). The means whereby Indigenous content was created for the CCP in Geography was potentially not respectful of Aboriginal and Torres Strait Islander consultative processes. The content was created and rushed into already working curriculum documents with little to no community consultation (Australian Government, 2014). Further to that consideration is maintaining the integrity of their cultural knowledge and the acknowledgement of their histories; including an accurate, fair and balanced depiction of Aboriginal and Torres Strait Islander societies before invasion, and the deliberate practices of genocide perpetrated against Indigenous Australians by European colonialists. The Geography Shaping Paper ensured that students would have the opportunity to learn about the impacts of colonial occupation upon Indigenous societies and explore how Aboriginal and Torres Strait Islander Peoples existed before the European invasion. However, this is not reflected in any CCP content descriptors (see Appendix R). The Aboriginal and Torres Strait Islander CCP in the Geography Curriculum does not explicitly promote Indigenous self-determination or sovereignty. Promotion of these concepts would provide a platform for supporting Indigenous identities and heritage, better preparing Indigenous and non-Indigenous peoples to engage in practical forms of reconciliation.
5.5 CONCLUSION

The current conceptualisation of Aboriginal and Torres Strait Islander histories and cultures in the Australian Geography Curriculum as a cross-curriculum priority is fraught with risk and threatens Indigenous sovereignty and self-determination. Standardising Aboriginal and Torres Strait Islander histories and cultures as deliverable content across all key learning areas completely disregard the unique and diverse nature of Indigenous experiences, worldviews and knowledge. When non-Indigenous teachers are given the directive to teach Aboriginal and Torres Strait Islander histories and cultures, they are delineating the responsibility of this task away from the people from whom these concepts originate. Taking the power away from Aboriginal and Torres Strait Islander peoples to teach their histories and cultures potentially impacts their ability to practice self-determination; the process whereby individuals and groups can control their lives and every aspect of their individual or collective identities (de Villiers, 2014).

Although there are opportunities for students to develop an understanding of Aboriginal and Torres Strait Islander cultures through the Australian Curriculum, they will more than likely be learning stereotypes about Indigenous Australians rather than being immersed in cultural learning experiences delivered by Aboriginal or Torres Strait Islander People (Harrison & Greenfield; Hudson, 2013). Aboriginal and Torres Strait Islander cultures, peoples and traditions will never be unanimously respected by Australian society until our education system provides students with authentic, meaningful and balanced learning based on Indigenous ways of being, thinking, knowing, doing and valuing.

At this stage there is no appropriate position for Aboriginal and Torres Strait Islander histories and cultures in the Geography Curriculum. Conflicting paradigms are competing for space within the Geography Curriculum, with Western views overpowering all others due to their level of presence in the Geography Curriculum and hegemony in Australian society (Nakata, 2007). Embedding Indigenous content as a CCP seems to be motivated by political agendas rather than social movements. The Aboriginal and Torres Strait Islander histories and cultures CCP are a symbolic
gesture meant to appease particular segments of Australian society, and relevant stakeholders during development phases of the Australian Curriculum. Aboriginal and Torres Strait Islander learning must be a part of every Australians students development. However, it must be approached and delivered in a more respectful, meaningful and collaborative way.
6. Conclusions

6.1 FINDINGS

This study presented a CDA of the Aboriginal and Torres Strait Islander CPP embedded in the Australian Geography Curriculum. This study has highlighted several key issues in response to the following research question and supplicant questions:

How are Aboriginal and Torres Strait Islander histories and cultures positioned in the Australian Geography Curriculum (v8.1), from foundation to year ten?

i. How and to what extent have Aboriginal and Torres Strait Islander histories and cultures been operationalised in the Australian Geography Curriculum?
ii. How and where have Aboriginal and Torres Strait Islander histories and cultures achieved hegemonic status?
iii. How and where have Aboriginal and Torres Strait Islander histories and cultures emerged and develop within the curriculum?
iv. Where and how extensively have Aboriginal and Torres Strait Islander histories and cultures been re-contextualised in the Australian Geography Curriculum?

This study was unique in its approach and presented original arguments in relation to how Aboriginal and Torres Strait Islander histories and cultures are positioned in the Australian Geography Curriculum by utilising the CAT and an adapted CDA framework to determine how Indigenous histories and cultures were positioned, and provided a balanced perspective incorporating both Indigenous and non-Indigenous processes of analysis. Obtaining data for this study was straightforward, collating data into specific categories in the CAT required the most attention as this process was reliant upon the researcher’s identification of keywords, themes and concepts related to the CAT categories. Using combined methods of data
analysis improved the credibility of findings, allowing for an informed discussion chapter supported by data collected in this research and literature relevant to this study.

6.2 IMPLICATIONS

The responsibility of embedding Aboriginal and Torres Strait Islander content into curriculum falls primarily onto teachers. Considering the findings of this study and the relevant literature around this topic, there are considerable issues with teachers adopting this directive. One specific CCP content descriptor in the Geography Curriculum is encouraging teachers to embed learning based on the "spiritual and aesthetic values of landscapes and landforms" of Aboriginal and Torres Strait Islander Peoples (ACARA, 2015). When non-Indigenous people attempt to teach concepts relating to Indigenous spirituality, values and connections to the land they are potentially disempowering Aboriginal and Torres Strait Islanders peoples by becoming the narrators of their realities. When a dominant social group owns and controls the cultural and historical knowledge of a marginalised minority, they are diminishing that groups individual and collective abilities to realise self-determination (Wane, 2013). Very few non-Indigenous teachers possess the cultural competency and understanding of Aboriginal and Torres Strait Islander cultures to interpret and implement CCP content descriptors into practice (Lampert et al., 2014). The interpretation and retelling of Indigenous histories and cultures by non-Indigenous teachers is potentially preventing Aboriginal and Torres Strait Islander voices from being heard through curriculum.

The inclusion of Aboriginal and Torres Strait Islander content in the Australian Curriculum is overwhelmingly tokenistic and reflects stereotypical Western perceptions of Indigenous Australians (Lowe & Yunkaporta, 2013). The processes involved with embedding and the strategic positioning of Indigenous content in the Australian Geography Curriculum denotes a lack of respect towards the histories and cultures of Aboriginal and Torres Strait Islander Peoples. Unfortunately, this attitude
will be conveyed to students as aspects of the "hidden curriculum"; potentially negatively influencing student perceptions towards Indigenous cultures in relation to the "importance" associated with CCP (Rahman, 2015). As CPP are not mandatory teaching, or a part of the assessable content, they are also optional learning for students. Teachers and students have the choice to opt out if there is no precedence to teach CCP in schools. It has been noted that including Indigenous cultural content within the Australian schooling system has benefits for Aboriginal and Torres Strait Islander student success, retention, engagement and attendance (Appanna, 2011; Perso, 2012; Lloyd, Lewthwaite, Osborne, and Boon, 2015). Although the majority of literature points to improved learning outcomes for Aboriginal and Torres Strait Islander students when their cultures are valued in schools, the Geography Curriculum presents limited opportunities for learning that supports Indigenous cultural identities.

### 6.3 RECOMMENDATIONS

**Policy Makers**

According to the findings of this study the contextualisation of Aboriginal and Torres Strait Islander histories and cultures as a cross-curriculum priority in the Australian Curriculum is flawed, inoperative and fails to meet its intended purpose. A better approach would be to create a new KLA dedicated to the teaching and learning of Aboriginal and Torres Strait Islander histories and cultures. Issues currently associated with the current contextualisation of the Indigenous specific CCP would be addressed with the development of the entirely new subject area. This new subject area would better suit all stakeholders; students, teachers, curriculum writers and leaders and Aboriginal and Torres Strait Islander peoples and societies. Firstly, practising and pre-service teachers will require the necessary knowledge to teach an Aboriginal and Torres Strait Islander subject, which will need to be addressed in education programs and professional development opportunities. Tertiary institutions will need to offer undergraduate degrees that include courses that qualify as major and minor teaching areas. Teachers with qualified expertise in Indigenous cultural knowledge will be
better prepared to teach a course focused on Aboriginal and Torres Strait Islander histories and cultures (Australian Government, 2014). Secondly, KLA's are allocated more strategic importance than CCP. For Aboriginal and Torres Strait Islander histories and cultures to be respected and valued in Australian society, it is essential that ACARA designate a position for Indigenous content in the Australian Curriculum that demands compulsory action. A stand-alone course would achieve this. Thirdly, CCP content is not a part of assessable learning. Assessment is a crucial part of teaching and learning. It is an evaluation of student learning and teacher effectiveness (Tucker & Stronge, 2005). Non-assessable curriculum content holds far less importance to classroom teaching. A KLA devoted to Aboriginal and Torres Strait Islander content would require an assessment to evaluate student learning. It would also require reporting, which allows teachers to make recommendations of future learning for students. Assessment and reporting allow for transparency in the teaching and learning of subject matter, while also tacitly legitimising course content through procedures of accountability.

**Recommendations for Practice**

Embedding Aboriginal and Torres Strait Islander histories and cultures into the curriculum is a difficult task for most Australian teachers to manage. If teachers are to respond to CCP content descriptors in their practice, they must form relationships with Indigenous people, organisations and communities. As highlighted in the literature review, engagement with Indigenous people is an essential component of embedding. There is research to suggest that teachers lack the motivation to develop working relationships with Aboriginal and Torres Strait Islander people and communities (Phillip & Lampert, 2012). However, teachers who have engaged Indigenous people and communities in classroom pedagogy have seen improved outcomes for Indigenous students in their classrooms, as well as increased opportunities to apply relevancy and context to the teaching of Indigenous curriculum content (Appana, 2011; Queensland Government, 2011; Carey & Prince, 2015). The most important strategy in the
embedding process is the involvement of Indigenous people in the planning, development and delivery of classroom pedagogy.

**Future Research**

This CDA was focused on the contextualised position of Aboriginal and Torres Strait Islander histories and cultures in the Geography Curriculum. From the findings of this study it has become evident that Aboriginal and Torres Strait Islander histories and cultures are positioned in a state of contention, uncertainty and contempt due to their re-contextualisation as a CCP. It is obvious that CCP is non-mandatory curriculum that many teachers can choose to disregard. As research has been produced that examines how teachers respond to Aboriginal and Torres Strait Islander curriculum content in practice, further research should be conducted into how Indigenous content could be better positioned in the Australian Curriculum (Harrison & Greenfield; Booth, 2014; Bickerdike, 2014). Aboriginal and Torres Strait Islander histories and cultures need to be positioned in curriculum as essential aspects of teaching and learning, if the intentions set by the MCEECDYA are to be met. This requires the review and modification of current CCP content into a different curriculum model. Further research must focus on other forms of Indigenous curriculum in Western education settings, and how they could be adapted to fit the Australian system. Most post-colonial education systems possess some adaptation of Indigenous content into the curriculum, with varying success. Research should focus on how international models of Indigenous curriculum have been developed, implemented and received, to inform future curriculum development in Australia.
Bibliography


Bibliography


APPENDIX A: CAT CATEGORISATION PROCESS EXAMPLE

<table>
<thead>
<tr>
<th>Content Descriptions</th>
<th>Value</th>
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<tbody>
<tr>
<td>Land</td>
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<td>Culture</td>
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<td>Time</td>
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<tr>
<td>Place</td>
<td>Countries/Places that Aboriginal and Torres Strait Islander Peoples belong to in the local area and why they are important to them</td>
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<td>Relationships</td>
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## APPENDIX B: CONTENT DESCRIPTION DEFINITIONS

<table>
<thead>
<tr>
<th>Content Descriptions</th>
<th>Example</th>
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<tbody>
<tr>
<td>Land: views on landscapes, nature and the phenomena in the natural world</td>
<td>Weather, plants, geography, oceans, waterways, biodiversity, biomes, seasonal change</td>
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<tr>
<td>Language: contemporary and historical forms of communication</td>
<td>Groups, tribes, dialects, communication, verbal, non-verbal,</td>
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<tr>
<td>Culture: expressions of being, knowing and thinking and aspects of the lived realities of Indigenous peoples</td>
<td>art, music, dance, food, sports, traditional expressions of culture, rituals</td>
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<td>Time: perspectives on chronological timelines, cause and effect and temporal realities</td>
<td>Seasonal calendar, calendars, lived experiences, past events</td>
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<tr>
<td>Place: cultural significance of certain landscapes through custodianship and blood lines</td>
<td>Country, countries, custodianship, song lines, tribal land</td>
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<tr>
<td>Relationships: interaction between all people, the natural and spiritual world</td>
<td>Animals, family, marriage, birth, death, kinship, totems, management, sustainability, ancestors, lore</td>
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## APPENDIX C: CAT CCP CONTENT DESCRIPTIONS (VALUE)

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<td>Economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the <strong>Asia region</strong></td>
<td>Spiritual, aesthetic and cultural value of landscapes and landforms for people, including Aboriginal and Torres Strait Islander Peoples</td>
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<td><strong>Place</strong></td>
<td>The Aboriginal or Torres Strait Islander <strong>Country/Place</strong> on which the school is located and why <strong>Country/Place</strong> is important to Aboriginal and Torres Strait Islander Peoples</td>
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<td>Economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the <strong>Asia region</strong></td>
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## APPENDIX D: CAT CCP CONTENT DESCRIPTIONS (SYSTEMS)

### Systems

|       | F | Year 1                                                                 | Year 2                                                                 | Year 3                                                                 | Year 4                                                                 | Year 5                                                                 | Year 6                                                                 | Year 7                                                                 | Year 8                                                                 | Year 9                                                                 | Year 10                                                                 |
|-------|---|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|------------------------------------------------------------------------|
| **Land** |   | The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples, describe them. |                                                                          |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |
| **Language** |   |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |
| **Culture** |   |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |
| **Time**  |   |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |
| **Place** |   |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |
| **Relationships** |   | The custodial responsibility Aboriginal and Torres Strait Islander Peoples have for Country/Place, and how this influences views about sustainability |                                                                          |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |                                                                        |
### Appendix E: CAT CCP Content Descriptions (Processes)

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**Land**

The ways in which Aboriginal and Torres Strait Islander Peoples maintain special connections to particular Country/Place.

**Language**

**Culture**

**Time**

**Place**

The custodial responsibility Aboriginal and Torres Strait Islander Peoples have for Country/Place, and how this influences views about sustainability.

**Relationships**

The Aboriginal and Torres Strait Islander Peoples’ approaches to custodial responsibility and environmental management in different regions of Australia.
## APPENDIX F: CAT CCP CONTENT DESCRIPTIONS (PROTOCOLS)

<table>
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<th>Protocols</th>
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<th>Year 6</th>
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<th>Year 8</th>
<th>Year 9</th>
<th>Year 10</th>
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<tbody>
<tr>
<td><strong>Land</strong></td>
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<td><strong>Language</strong></td>
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<td><strong>Culture</strong></td>
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<td><strong>Time</strong></td>
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<tr>
<td>The representation of Australia as states and territories and as Countries/Places of Aboriginal and Torres Strait Islander Peoples; and major places in Australia, both natural and human</td>
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</tr>
<tr>
<td><strong>Relationships</strong></td>
<td>The Aboriginal or Torres Strait Islander Country/Place on which the school is located and why Country/Place is important to Aboriginal and Torres Strait Islander Peoples</td>
<td>The influence of people, including Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places</td>
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</tbody>
</table>
## APPENDIX G: CAT ORGANISING IDEAS (VALUE)

<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Value</th>
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</thead>
<tbody>
<tr>
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<tr>
<td>Language</td>
<td></td>
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<tr>
<td>Culture</td>
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<td>Time</td>
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<tr>
<td>Place</td>
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<tr>
<td>Relationships</td>
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</table>
## APPENDIX H: CAT ORGANISING IDEAS (SYSTEMS)

<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Systems</th>
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</thead>
<tbody>
<tr>
<td>Land</td>
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</tr>
<tr>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>Culture</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>OI.3 Aboriginal and Torres Strait Islander Peoples have holistic belief systems and are spiritually and intellectually connected to the land, sea, sky and waterways.</td>
</tr>
<tr>
<td>Relationships</td>
<td>OI.3 Aboriginal and Torres Strait Islander Peoples have holistic belief systems and are spiritually and intellectually connected to the land, sea, sky and waterways.</td>
</tr>
</tbody>
</table>
## APPENDIX I: CAT ORGANISING IDEAS (PROCESSES)

<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Processes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>OF.2 Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place.</td>
</tr>
<tr>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>Culture</td>
<td>OF.5 Aboriginal and Torres Strait Islander Peoples’ ways of life are uniquely expressed through ways of being, knowing, thinking and doing.</td>
</tr>
</tbody>
</table>
| Time                | OF.6 Aboriginal and Torres Strait Islander Peoples live in Australia as first peoples of Country or Place and demonstrate resilience in responding to historic and contemporary impacts of colonisation.  
OF.9 The significant contributions of Aboriginal Peoples and Torres Strait Islander Peoples in the present and past are acknowledged locally, nationally and globally. |
| Place               |           |
| Relationships       |           |
### APPENDIX J: CAT ORGANISING IDEAS (PROTOCOLS)

<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Protocols</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Land</strong></td>
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</tr>
</tbody>
</table>
| **Language**        | OI.1 Australia has two distinct Indigenous groups: Aboriginal Peoples and Torres Strait Islander Peoples, and within those groups there is significant diversity.  
|                     | OI.4 Aboriginal and Torres Strait Islander societies have many Language Groups.  
<p>|                     | OI.7 The broader Aboriginal and Torres Strait Islander societies encompass a diversity of nations across Australia. |
| <strong>Culture</strong>         |           |
| <strong>Time</strong>            |           |
| <strong>Place</strong>           | OI.2 Aboriginal and Torres Strait Islander communities maintain a special connection to and responsibility for Country/Place. |
| <strong>Relationships</strong>   | OI.8 Aboriginal and Torres Strait Islander Peoples’ family and kinship structures are strong and sophisticated. |</p>
<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td></td>
</tr>
<tr>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>Culture</td>
<td>For Aboriginal and Torres Strait Islander students it provides an opportunity to see themselves within the curriculum in an education setting that respects and promotes their cultural identities and heritage.</td>
</tr>
<tr>
<td>Time</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td></td>
</tr>
<tr>
<td>Relationships</td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX L: CAT GEOGRAPHY SHAPING PAPER (SYSTEMS)

<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Systems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td></td>
</tr>
<tr>
<td>Language</td>
<td></td>
</tr>
<tr>
<td>Culture</td>
<td></td>
</tr>
<tr>
<td>Time</td>
<td></td>
</tr>
<tr>
<td>Place</td>
<td>By learning about their perceptions of and attachments to Country, students will gain a deeper understanding of the significance of Place in human life, and learn that there are a variety of ways of thinking about and interacting with the biophysical environment and its resources. This includes an understanding that there is no single Aboriginal and Torres Strait Islander viewpoint or experience, but that perspectives vary from place to place and group to group.</td>
</tr>
<tr>
<td>Relationships</td>
<td>Geography provides an opportunity to include important aspects of Aboriginal and Torres Strait Islander knowledge and ways of knowing into the Australian curriculum. By finding out how</td>
</tr>
</tbody>
</table>
Aboriginal and Torres Strait Islander communities managed their biophysical environment, students will learn from the experience of their thousands of years of occupation of this land.
## APPENDIX M: CAT GEOGRAPHY SHAPING PAPER (PROCESSES)

<table>
<thead>
<tr>
<th>Content Descriptors</th>
<th>Processes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>By learning about their perceptions of and attachments to Country, students will gain a deeper understanding of the significance of Place in human life, and learn that there are a variety of ways of thinking about and interacting with the biophysical environment and its resources. This includes an understanding that there is no single Aboriginal and Torres Strait Islander viewpoint or experience, but that perspectives vary from place to place and group to group.</td>
</tr>
<tr>
<td>Language</td>
<td>Place</td>
</tr>
<tr>
<td>Culture</td>
<td>Geography provides an opportunity to include important aspects of Aboriginal and Torres Strait Islander knowledge and ways of knowing into the Australian curriculum. By finding out how Aboriginal and Torres Strait Islander communities managed their biophysical environment, students will learn from the experience of their thousands of years of occupation of this land.</td>
</tr>
<tr>
<td>Time</td>
<td>Place</td>
</tr>
</tbody>
</table>
APPENDIX N: CAT GEOGRAPHY SHAPING PAPER (PROTOCOLS)

<table>
<thead>
<tr>
<th>Content</th>
<th>Protocols</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land</td>
<td>For Aboriginal and Torres Strait Islander students it provides an opportunity to see themselves within the curriculum in an education setting that respects and promotes their cultural identities and heritage. The priority involves understanding Aboriginal and Torres Strait Islander ways of interpreting and being in the world and appreciating that Aboriginal and Torres Strait Islander histories and cultures are intrinsically linked to contemporary Aboriginal and Torres Strait Islander communities.</td>
</tr>
<tr>
<td>Language</td>
<td>The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples before settlement and investigate the shared histories and resulting relationships since settlement. The priority involves understanding Aboriginal and Torres Strait Islander ways of interpreting and being in the world and appreciating that Aboriginal and Torres Strait Islander histories and cultures are intrinsically linked to contemporary Aboriginal and Torres Strait Islander communities.</td>
</tr>
<tr>
<td>Culture</td>
<td>The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples before settlement and investigate the shared histories and resulting relationships since settlement. The priority involves understanding Aboriginal and Torres Strait Islander ways of interpreting and being in the world and appreciating that Aboriginal and Torres Strait Islander histories and cultures are intrinsically linked to contemporary Aboriginal and Torres Strait Islander communities.</td>
</tr>
<tr>
<td>Time</td>
<td>The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples before settlement and investigate the shared histories and resulting relationships since settlement. The priority involves understanding Aboriginal and Torres Strait Islander ways of interpreting and being in the world and appreciating that Aboriginal and Torres Strait Islander histories and cultures are intrinsically linked to contemporary Aboriginal and Torres Strait Islander communities.</td>
</tr>
<tr>
<td>Place</td>
<td>The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples before settlement and investigate the shared histories and resulting relationships since settlement.</td>
</tr>
<tr>
<td>Relationships</td>
<td>The priority provides opportunities for learners to understand the histories of Aboriginal and Torres Strait Islander peoples before settlement and investigate the shared histories and resulting relationships since settlement. Geography can also investigate the ways in which more recent Aboriginal and Torres Strait Islander experience is reflected in the social geographies of Australia. Doing so highlights important issues including social inequality, locational disadvantage, environmental justice, resource management and human rights, and relevance in contemporary Australia.</td>
</tr>
</tbody>
</table>
## APPENDIX O: TRANSLITIVITY ANALYSIS GEOGRAPHY SHAPING PAPER

<table>
<thead>
<tr>
<th>Participants</th>
<th>Process</th>
<th>Participants</th>
<th>Circumstance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>Engage</td>
<td>oldest continuous living cultures</td>
<td>Principles and virtues embedded within Indigenous communities</td>
</tr>
<tr>
<td>Learners</td>
<td>Understand</td>
<td>Aboriginal and Torres Strait</td>
<td>Shared histories and relationships since settlement</td>
</tr>
<tr>
<td>Aboriginal and Torres Strait</td>
<td>See</td>
<td>Islander Peoples</td>
<td></td>
</tr>
<tr>
<td>Islander students</td>
<td>appreciate</td>
<td>Themselves</td>
<td>Promoting cultural identities and heritage</td>
</tr>
<tr>
<td>Students</td>
<td>learn</td>
<td>Aboriginal and Torres Strait</td>
<td>deepen knowledge of their country</td>
</tr>
<tr>
<td>students</td>
<td></td>
<td>Islander people</td>
<td></td>
</tr>
<tr>
<td>students</td>
<td>learn</td>
<td>their</td>
<td>thousands of years of occupation of this land</td>
</tr>
<tr>
<td>students</td>
<td>learn</td>
<td>Aboriginal and Torres Strait</td>
<td>impact that colonial occupation and settlement</td>
</tr>
<tr>
<td>students</td>
<td></td>
<td>Islander communities</td>
<td></td>
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</tbody>
</table>
APPENDIX P: TRANSITIVITY ANALYSIS MELBOURNE DECLARATION

<table>
<thead>
<tr>
<th>Participants</th>
<th>Process</th>
<th>Participants</th>
<th>Circumstance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young Australians</td>
<td>Understand</td>
<td>Indigenous</td>
<td>Contribute to reconciliation</td>
</tr>
<tr>
<td></td>
<td>Acknowledge</td>
<td>cultures</td>
<td></td>
</tr>
<tr>
<td>All students</td>
<td>Access</td>
<td>Indigenous content</td>
<td>Curriculum</td>
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### APPENDIX Q: CCP CONTENT DESCRIPTORS VERSIONS

<table>
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<tr>
<th></th>
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<tbody>
<tr>
<td>F</td>
<td>The Countries/Places that Aboriginal and Torres Strait Islander Peoples belong to in the <strong>local</strong> area and why they are important to them (ACHGK003)</td>
<td>The Aboriginal or Torres Strait Islander Country/Place on which the school is located and why Country/Place is important to Aboriginal and Torres Strait Islander Peoples (ACHASSK016)</td>
</tr>
<tr>
<td>1</td>
<td>The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples, describe them (ACHGK006)</td>
<td>The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples, describe them (ACHASSK032)</td>
</tr>
<tr>
<td>2</td>
<td>The ways in which Aboriginal and Torres Strait Islander Peoples maintain special connections to particular Country/Place (ACHGK011)</td>
<td>The ways in which Aboriginal and Torres Strait Islander Peoples maintain special connections to particular Country/Place (ACHASSK049)</td>
</tr>
<tr>
<td>3</td>
<td>The many Countries/Places of Aboriginal and Torres Strait Islander Peoples throughout Australia (ACHGK015)</td>
<td>The representation of Australia as states and territories and as Countries/Places of Aboriginal and Torres Strait Islander Peoples; and major places in Australia, both natural and human (ACHASSK066)</td>
</tr>
<tr>
<td>4</td>
<td>The <strong>custodial responsibility</strong> Aboriginal and Torres Strait Islander Peoples have for Country/Place, and how this influences their past and present views about the use of resources (ACHGK023)</td>
<td>The <strong>custodial responsibility</strong> Aboriginal and Torres Strait Islander Peoples have for Country/Place, and how this influences views about sustainability (ACHASSK089)</td>
</tr>
<tr>
<td>5</td>
<td>The influence of people, including Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places (ACHGK027)</td>
<td>The influence of people, including Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places (ACHASSK112)</td>
</tr>
<tr>
<td>6</td>
<td>The economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the Asia region (ACHGK041)</td>
<td>Economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the Asia region (ACHGK041)</td>
</tr>
<tr>
<td>8</td>
<td>The aesthetic, cultural and spiritual value of landscapes and landforms for people, including Aboriginal and Torres Strait Islander Peoples (ACHGK049)</td>
<td>Spiritual, aesthetic and cultural value of landscapes and landforms for people, including Aboriginal and Torres Strait Islander Peoples (ACHGK049)</td>
</tr>
<tr>
<td>9</td>
<td>The Aboriginal and Torres Strait Islander Peoples’ approaches to custodial responsibility and environmental management in different regions of Australia (ACHGK072)</td>
<td>The Aboriginal and Torres Strait Islander Peoples’ approaches to custodial responsibility and environmental management in different regions of Australia (ACHGK072)</td>
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## APPENDIX R: CCP CONTENT DESCRIPTORS

<table>
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<th>Year Level</th>
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<tbody>
<tr>
<td>Foundation</td>
<td>The Aboriginal or Torres Strait Islander <strong>Country/Place</strong> on which the school is located and why <strong>Country/Place</strong> is important to Aboriginal and Torres Strait Islander Peoples</td>
</tr>
<tr>
<td>1</td>
<td>The weather and seasons of places and the ways in which different cultural groups, including Aboriginal and Torres Strait Islander Peoples, describe them.</td>
</tr>
<tr>
<td>2</td>
<td>The ways in which Aboriginal and Torres Strait Islander Peoples maintain special connections to particular <strong>Country/Place</strong></td>
</tr>
<tr>
<td>3</td>
<td>The representation of Australia as states and territories and as <strong>Countries/Places</strong> of Aboriginal and Torres Strait Islander Peoples; and major places in Australia, both natural and human</td>
</tr>
<tr>
<td>4</td>
<td>The custodial responsibility Aboriginal and Torres Strait Islander Peoples have for <strong>Country/Place</strong>, and how this influences views about sustainability</td>
</tr>
<tr>
<td>5</td>
<td>The influence of people, including Aboriginal and Torres Strait Islander Peoples, on the environmental characteristics of Australian places</td>
</tr>
<tr>
<td>6</td>
<td>Economic, cultural, spiritual and aesthetic value of water for people, including Aboriginal and Torres Strait Islander Peoples and peoples of the Asia region</td>
</tr>
<tr>
<td>7</td>
<td>Spiritual, aesthetic and cultural value of landscapes and landforms for people, including Aboriginal and Torres Strait Islander Peoples</td>
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<td>10</td>
<td>The Aboriginal and Torres Strait Islander Peoples’ approaches to custodial responsibility and environmental management in different regions of Australia</td>
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