Indigenising education means that every subject at every level is examined to consider how and to what extent current content and pedagogy reflect the presence of Indigenous peoples and the valid contribution of Indigenous knowledge.

Canadian Mohawk scholar Marlene Brant Castellano
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Griffith Graduate Attributes
1. Knowledgeable and skilled, with critical judgement
2. Effective communicators and collaborators
3. Innovative, creative, and entrepreneurial
4. Socially responsible and engaged in their communities
5. Culturally capable when working with First Australians
6. Effective in culturally diverse and international environments

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References
The integration of Indigenous knowledges and perspectives into the curriculum is an ongoing and dynamic process. The successful implementation of curricula goes beyond mere content; it encompasses the holistic educational journey, where students are guided through a series of teaching, learning, and assessment experiences to attain educational outcomes and develop graduate attributes.

Acknowledgement of Country

Recognition of Traditional Custodians

For Griffith University campuses and sites in Southeast Queensland, the following is suggested:

Griffith University acknowledges the people who are the Traditional Custodians of the land and pays respect to the Elders, past and present, and extends that respect to all Aboriginal and Torres Strait Islanders people.

Contextualising your Acknowledgement demonstrates a respectful understanding of the importance of Indigenous people, history, cultures, and knowledges. Think about the influence and contributions of Indigenous people and cultures in your faculty, area of research, conference topics, etc.

In the spirit of decolonisation, we acknowledge that we live, learn, and create on the unceded Country of the _________ People. Their ongoing deep relationships with and connection to the skies, sea, land, and time are reflected in what we experience here today. I also acknowledge that Aboriginal and Torres Strait Islander peoples, hold the knowledge of and practice of health, medicine, science, and education, which has been practiced for thousands of generations. I pay my respects to their Ancestors and Elders past and present as they hold the traditions and continued cultural, spiritual connection to Country. I extend this acknowledgement to all Aboriginal and Torres Strait Islander people here today.

Introduction

Griffith University is committed to producing graduates who value Aboriginal and Torres Strait Islander perspectives and knowledges and the importance of these in our nation's history and future. We commit to implement, monitor, and evaluate the embedding of Indigenous value systems and knowledges into Griffith University structures, our learning, teaching, and research. This includes embedding Indigenous knowledges and perspectives into curriculum, and formal strategies that ensure that students graduate with a strong foundational understanding of Indigenous values and knowledges. It is the responsibility of all to embed Indigenous Knowledges and perspectives in Griffith University curriculum.

Griffith stays strong to our commitment to social justice, authentically translating our values into actions, embedding Indigenous voices into planning and outcomes, and supporting co-design with Indigenous people, and their unique approaches to learning, teaching, and research. In this implementation, the intellectual property rights of Indigenous knowledges and perspectives must be appropriately acknowledged, respected, and understood.
Embedding Indigenous knowledges and perspectives in Curriculum

‘Provide a more coherent framework for teaching Indigenous content and cultural competency in our degrees and creating appropriate cultural training for students and staff’ (Creating a future for all – Griffith University Strategic Plan 2020–2025, p. 8).

Australia is home to the oldest continuing living culture in the world. The richness and diversity of Aboriginal and Torres Strait Islander cultures in Australia is something we should take pride in as a nation. Aboriginal and Torres Strait Islander peoples have a unique position in the identity of Australia. Aboriginal and Torres Strait Islander peoples have claimed sovereignty since before the invasion of Australia. Sovereignty has faced numerous challenges since invasion, yet it thrives presently in diverse forms and contexts, as highlighted in the 1992 High Court ruling of Mabo No. 2. (Brennan, 1992).

The inclusion of an Indigenous connected curriculum is valued by Universities Australia as a socially just response to the unique position that Aboriginal society has within Australia. Universities Australia (2011a, p. 3) ‘Indigenous cultural competence, which is committed to social justice, human rights and the process of reconciliation through valuing and supporting Indigenous cultures, knowledges and peoples as integral to the core business of the institution.’ (Cultural Competency in Australian Universities.)

The implementation of curriculum that incorporates Indigenous knowledges and perspectives and recognises Indigenous understandings and ways of learning the delivery of cultural capability and anti-racism training are important systemic steps in balancing Western and Indigenous knowledge systems. Griffith will grow as an institution where Indigenous staff and students can actively participate and be proud to excel in an environment that celebrates their unique cultural identities, their knowledges, and histories, their ways of knowing, their ways of being and ways of doing. (Rigney, LI., 2017).

“Our passion and commitment to work with all staff, students, and external partners, in putting Indigenous knowledges and peoples first, is at the core of our values, and we extend this acknowledgment to every individual within our community. Griffith University strives to be a place where all peoples of all cultures feel valued and respected, and where Indigenous Australian people, cultures, knowledges, experiences, and perspectives, form an integral part of our learning, teaching, research, and community engagement” (Griffith Reconciliation Statement, 2022).
Strategic Alignment


The Framing Indigenous knowledges and perspectives in Curriculum Guide (the Guide) aligns with Principle 1 of the Learning and Teaching Framework, being Future-capable Graduates. We provide our students with the optimal environment for mastering the personal, professional, and disciplinary capabilities that will support their success in future life and work (p. 22).

First Peoples - Students experience a course/program that enhances their capacity to work respectfully, skillfully, and purposefully with First Peoples in professional contexts. Students experience a program that facilitates entry from diverse pathways and backgrounds.

Locally and Globally Connected - Culturally connected learning Students experience a program that demonstrates a commitment to diversity, equity and inclusion and provides opportunities to develop intercultural, international, and global capabilities.

Further to internal strategies, the Guide aligns to the national priority of embedding Indigenous perspectives and graduate attributes into curriculum. This is reinforced by the Universities Australia Indigenous Strategy 2022–2025.

Griffith University Vision

To transform lives and add to human knowledge and understanding in a way that creates a future that benefits all. We will pursue our vision through our core principles of excellence, ethics, and engagement.

Excellence

- We commit to excellence in our work, ambitious to ensure that our teaching and learning, research, and engagement is of the highest quality.
- In the pursuit of excellence, we reach across boundaries of all kinds within and beyond the University. In particular we pride ourselves on our interdisciplinary work and our ability to engage with industry, government, and the not-for-profit sector.
- Students will be provided with high-quality education and the capacity to develop and apply knowledge to exercise influence and make meaningful lifelong contributions to their communities.
- We recognise the central role of academic freedom and a robust culture of free speech to university life.

Ethical Behaviour

- We celebrate being an inclusive and diverse community and create pathways to education for a wide variety of people regardless of their background.
- We have a long-standing commitment to environmental sustainability and guardianship of our unique campus ecosystems.
- We are committed to social justice and see the United Nations Sustainable Development Goals (SDGs) as one powerful articulation of these values. The SDGs set out 17 goals to ‘achieve a better and more sustainable future for all’ in areas such as poverty reduction, good health, quality education, and climate action.
Engagement

- We recognise the unique place of First Peoples in our history and culture and the importance of respecting Indigenous knowledge, culture, and talent.
- We are ethical in our collaborations with a wide variety of partners, seeking mutual and sustainable value in our partnerships.
- We recognise our particular obligations to the communities in which our campuses are based and are committed to being good neighbours who enhance local life.
- We engage globally, paying particular attention to our enduring relationships with Asian and Pacific countries. Our international relationships seek to enhance the capacity of partners in areas such as teaching and learning, research, and community partnerships.

Griffith University Values

Learning and Teaching at Griffith University will be guided by the values aligned within Creating a future for all – Griffith University Strategic Plan 2020–2025:

- **First Peoples** – with a key strategy being the recruitment of Indigenous academic staff. Provide a more coherent framework for teaching Indigenous content and cultural competency in our degrees and creating appropriate cultural training for students and staff.
- **Environmental Sustainability** – valuing and respecting Indigenous history and knowledge in all associated activity, both pre (80,000 –100,00 years) and post-colonial (245 years). Develop an integrated plan to protect our flora and fauna, recognising that we are the stewards of diverse ecosystems across our campuses.
- **Diversity and inclusion** – ensuring policies and processes are respectful of and embrace First Peoples knowledge and worldview.
- **Social Justice** – continuing to commit to the goals of the university by addressing Indigenous disadvantage in building agency and student graduate attributes towards success.

Embedded Indigenous Curriculum Values

The Indigenous knowledges and perspectives Curriculum Guide values align with institutional values. Allowing for a curriculum that can be contextualised with disciplinary knowledge across all university programs. The Indigenous knowledges and perspectives Curriculum Guide values have been adapted from Aboriginal and Torres Strait Islander Health Curriculum Framework.

Respect

- Recognise Indigenous peoples’ ways of knowing, being and doing in the context of history, culture, and diversity, and affirm and protect these factors through ongoing learning.
- Recognise the impact of history and colonisation on contemporary Aboriginal and Torres Strait Islander peoples.
- Knowledge of Aboriginal and Torres Strait Islander history, culture, values and social practices, and respect for how these aspects may impact education and practice.
- Ensure that informed choices about the resources and teaching strategies used. These must be culturally appropriate, from appropriate sources and privilege Indigenous voices where able.

Communication

- Engage in culturally appropriate, safe, and sensitive communication that facilitates trust and the building of respectful relationships with Aboriginal and Torres Strait Islander peoples.
- Recognise the role of language and appropriate verbal and non-verbal cues; strengths-based communication; and applied knowledge of culturally safe education and practice.
Culture and Identity

- Culture refers to the collective social behaviour, institutions, and norms that exist within human societies. It also encompasses the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals within these societies.
- Identity is shaped by social and cultural factors and how others perceive and acknowledge one's characteristics. Identity encompasses a wide range of aspects, including but not limited to occupational, religious, national, ethnic, gender, educational, generational, and political.

Reflection and Humility

- Examine and reflect on how one's own culture and dominant cultural paradigms, influence perceptions of and interactions with Aboriginal and Torres Strait Islander peoples.
- Recognise the influence of one's own cultural identity and the culture of your program on perceptions of Aboriginal and Torres Strait Islander peoples.
- Evaluate different forms of racism and associated stereotypes that impact on Aboriginal and Torres Strait Islander peoples and demonstrate practice that is free from racism.
- Critique privileges and advantages afforded to white Australian society and understand the role of power relations in the inequitable distribution of privileges.

Social Justice Approach

- Advocate for equitable outcomes and social justice for Aboriginal and Torres Strait Islander peoples and actively contribute to social change.
- Promote equity and human rights and affirm the principles of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and other human rights instruments to support Aboriginal and Torres Strait Islander peoples to attain equity.
- Demonstrate leadership in advocating for equitable outcomes and Cultural Safety for Aboriginal and Torres Strait Islander peoples.
A Guide to Embedding Indigenous knowledges and perspectives into Curriculum.

The Framing of Indigenous knowledges and perspectives in curriculum is underpinned by Cultural Competency, six curriculum principles and five curriculum values. Embedding of Indigenous discipline-specific knowledge delivers a curriculum that can be contextualised within disciplinary knowledges across the University. This guides the embedding of Indigenous knowledges and perspectives allowing learning outcomes and graduate capabilities to align with relevant discipline. For Indigenous knowledges and perspectives in curriculum to be effective, it needs to be included in all levels of learning from introduction to completion of the program, so that learning outcomes are consistent across all levels. These learning outcomes should be measurable to ensure adequate knowledge and understanding has been developed by graduates.

This document serves as a guide for Embedding Indigenous knowledges and perspectives at Program and Course level.

Cultural capability is observable, measurable, and clearly demonstrates outcomes for individuals, teams, managers, leaders, processes and systems in education settings and workplaces. (Aboriginal and Torres Strait Islander Cultural Capability Framework)

Knowing, doing and being

Cultural competency is a process of continuous learning in all three domains of effective practice ‘knowing, doing, and being’:

- **Knowing** - Knowing and understanding history, culture, customs, beliefs, and local circumstances.
- **Doing** - Culturally appropriate action and behaviour.
- **Being** - Awareness, authenticity, and openness to examining own values, beliefs and biases and their impact on others. Having integrity and cultural sensitivity in decision-making.

Figure 1: Aboriginal and Torres Strait Islander Cultural Capability Framework (Aboriginal and Torres Strait Islander Cultural Capability Model).
Curriculum Principles

This curriculum Framework is underpinned by the six principles that guide conceptual design, implementation and provide the context for successful curriculum development and delivery that embeds Indigenous knowledges (Frawley, Larkin & Smith, 2017). The principles have been developed from recommendations in National Best Practice Framework for Indigenous Cultural Competency in Australian Universities. (Universities Australia Indigenous Strategy-2022-25)

Respectful collaborations and partnerships: between Indigenous and non-Indigenous academics, professional staff, and students are required in curriculum design and implementation. Respectful collaboration acknowledges the leadership of Indigenous peoples in the development and implementation of curricula and the shared responsibility of all involved. Curriculum content and learning processes must emphasise learning ‘from’ and ‘with’ rather than ‘about’ Indigenous peoples. (AIATSIS Guide to evaluating and selecting resources)

Recognition of cultural diversity and local context must be recognised: Aboriginal and Torres Strait Islanders are two very distinct cultural groups, with diverse traditional and contemporary cultures. The University respects these differences and embeds both cultural perspectives in curricula. It is important to teach Indigenous cultural knowledges and awareness separately to multicultural awareness. Merging cultures and knowledges of Indigenous peoples with that of other diverse cultural groups disrespects Indigenous people's connection to Country.

Recognition and incorporation of multiple ways of knowing: Embedding Indigenous knowledges and perspectives require valuing multiple ways of knowing, learning and being, and respecting the differences among and within western and Indigenous ways of knowing, being and doing. Foundational knowledges content on Aboriginal and Torres Strait Islander peoples should be introduced in the first year of study and then built on through horizontal and vertical integration throughout curricula.

Leadership at all levels is key to the implementation of Indigenous Knowledge into curricula. Organisational leadership, including executive level, academic, professional and student commitment and accountability, supports implementation of Indigenous curricula. Continuing organisational assessments provide opportunities to support Indigenous knowledges and perspectives content in curriculum implementation. Build leadership capabilities in graduates to be advocates and agents of change in their practice.

Learning process is equally as important as content: Transformational teaching and learning approaches that favour adult learning principles and enable a critically reflexive learning experience whilst caring for the wellbeing of students are essential. Indigenous pedagogies should be integrated into teaching practice and use Indigenous processes to engage with Indigenous knowledges and perspectives. Strengths-based learning and practice-based examples should be emphasised were required. Educators should have strong theoretical and practical understanding of Aboriginal and Torres Strait Islander pedagogical principles that support safe and effective transformational learning.

Self-reflexivity, lifelong learning, and humility. The development of cultural capabilities is a lifelong journey, extending beyond formal education and practice. Self-reflexivity and critical analysis of one's own cultural values and privileges are integral to practice; development of intercultural capabilities is a lifelong learning journey. Development of humility and respectful person-centred learning involves recognising and understanding the feelings and experiences of Aboriginal and Torres Strait Islander peoples. Ongoing professional development and professional support for Aboriginal and Torres Strait Islander and non-Indigenous educators is essential. Support needs to be provided for Aboriginal and Torres Strait Islander and non-Indigenous educators, recognising the emotional load encountered while teaching in this context (Tervalon, M. and J. Murray-Garcia 1998).
Implementation Elements

The process of implementing Indigenous content into the curriculum is an evolving continuous process. 'Implementing curricula successfully is not just about content; it must address the overall educational journey where students are guided through a set of teaching, learning and assessment experiences toward the achievement of educational outcomes and graduate attributes' (Hughes et al., 2012)

Elements to Embed Indigenous knowledges and perspectives in Curriculum

Figure 2 below describes the implementation step for reviewing and implementing Indigenous knowledges and perspectives in curriculum adapted from Aboriginal and Torres Strait Islander Health Curriculum Framework. (Aboriginal and Torres Strait Islander Health Curriculum Framework)

Figure 2: Elements to embedding Indigenous knowledges and perspectives in curriculum.

Early elements to consider:

1. Identify staff champion.
   - Will liaise with head of school /program.
   - Will lead establishment of curriculum working group for the program.
   - Curriculum working group will begin mapping of program curriculum using curriculum mapping tool.

2. Organise a whole of program staff planning day to speak to all staff e.g., academics, support staff, professional staff as required etc.
   - Program lead, head of school will speak to staff.
   - Undertake program wide mapping of pre-existing Indigenous content as well as any overlap across courses.
   - Adhering to professional accreditation standards when mapping content and learning outcomes to ensure implementation of standards into curriculum.
- Scheduling factors such as when clinical placements should occur to meet learning outcomes and accreditation. CPD requirements.
- Existence of Indigenous specific standards relative to Indigenous cultural capabilities.
- Embedding content through an interprofessional approach.
- Identify resources required and capacity of nominated courses and units to deliver content effectively and with respect to appropriate teaching and learning approaches.

**Following elements:** (can take place in any order)

- Work with the curriculum working group to identify staff cultural capability requirements to deliver curriculum content effectively. In partnership with working group, outline a strategy for rolling out professional development initiatives.
- Courses to undertake planning on how to implement curriculum content with teaching and learning approaches articulated in the Framework.
- Processes for assessing learning outcomes and demonstration of student achievement of those outcomes nominated.

**Workforce recommendations for program accreditation assessment teams, contributors, and educators** *(Aboriginal and Torres Strait Islander Health Curriculum Framework)*

**Figure 3:** Workforce recommendations for program accreditation assessment teams, contributors, and educators

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**Program Accreditation Assessment Teams**

- Include a registered Aboriginal and Torres Strait Islander practitioner with a sound knowledge of clinical practice and experience in teaching and learning or clinical education, or
- A non-Indigenous academic who has well-developed cultural capability and requisite knowledge of the pedagogy of Aboriginal and Torres Strait Islander curriculum, reflexivity, facilitation skills, and strategies to work in intercultural partnerships, collaboration and engagement, or
- An Aboriginal and Torres Strait Islander academic in the same profession

**Educators teaching Aboriginal and Torres Strait Islander content**

- In the first instance students learn Aboriginal and Torres Strait Islander content from Aboriginal and Torres Strait Islander educators, or
- A partnership approach between non-Indigenous and Aboriginal and Torres Strait Islander educators in co-design, co-delivery and co-evaluation of curriculum, or
- Non-Indigenous educators demonstrate essential skills which include:
  - Aboriginal and Torres Strait Islander content specific knowledge
  - Self reflexivity
  - Facilitation skills, including cross cultural facilitation skills
  - Deep understanding of the learning journey specific to Aboriginal and Torres Strait Islander content
  - Professional and personal self-care strategies
  - Demonstrate intercultural partnerships, collaboration and engagement.
### Table 1: Indigenous Teaching at Australian Universities.

<table>
<thead>
<tr>
<th>Teaching Indigenous Curriculum</th>
<th>Teaching Indigenous Students</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Understand, anticipate, and allay fears</strong></td>
<td>With Indigenous students it is often vital to put extra effort into establishing relationships of trust and respect. The need to build trust is highlighted by the often-tragic experiences of Indigenous communities during Australia’s colonial past, and by the fact that Indigenous communities – and students – remain directly affected by those legacies today.</td>
</tr>
<tr>
<td>Students of any background may feel trepidation on entering a class where they feel uninformed or out of place. Such fears are real, and so the teacher’s task is to foster an atmosphere of mutual respect, and a safe space for learning.</td>
<td>Establish relationships of trust and respect</td>
</tr>
<tr>
<td><strong>Show confidence in your own expertise, credibility, and authority</strong></td>
<td>The question of who is entitled to speak, and on which topics, is always a sensitive one for Indigenous peoples. As a teacher, you need to project professional confidence, but in doing so, you also need to respect students’ views.</td>
</tr>
<tr>
<td>Both Indigenous and non-Indigenous teachers can feel - and be - challenged on the question of their credibility. Alongside demonstrating scholarly confidence, teachers will often benefit from acknowledging and drawing upon the expertise of others, including students</td>
<td>Show confidence in your own expertise, credibility, and authority</td>
</tr>
<tr>
<td>'Emotional labour’ is a major source of stress in Indigenous teaching, especially (but not only) for Indigenous teachers. Non-Indigenous students may resent having to be in your class at all and may also respond emotionally to the topics. These emotions are understandable but should not dominate a classroom or be allowed to hurt other people.</td>
<td>Set high academic and personal standards (and model them yourself)</td>
</tr>
<tr>
<td>Standards should never be lowered for any group of students, including Indigenous. Insisting on standards, however, does not rule out flexibility (e.g., timelines). Indigenous students in some programs may be academically under-prepared, so teachers will need to support such students in achieving their academic potential.</td>
<td></td>
</tr>
<tr>
<td>A collaborative approach, involving both Indigenous and non-Indigenous teachers, is often effective, and appropriate, signalling the value of Indigenous perspectives. Co-teaching enriches learning for students in contested areas of knowledge.</td>
<td>Provide scaffolding and support when needed</td>
</tr>
<tr>
<td>Due to the non-traditional academic pathways some Indigenous students take in reaching university, ‘scaffolding’ is often needed. Support may be needed outside class, since issues like chronic ill-health, and community needs, affect Indigenous students more than most. Developing your understanding of Indigenous histories and social realities is important.</td>
<td></td>
</tr>
<tr>
<td>Most universities aspire to ideals of global citizenship and/or internationalised perspectives for their graduates. You can internationalise and indigenise your curriculum at the same time.</td>
<td>Negotiate emotions in the classroom</td>
</tr>
<tr>
<td>When encountering Indigenous subject matter, Indigenous students can experience strong emotions such as anger or pain. In anticipating such emotions, prevention is better than the cure. Even so, unexpected responses can arise and must be managed carefully.</td>
<td></td>
</tr>
<tr>
<td>Teaching Indigenous Curriculum</td>
<td>Teaching Indigenous Students</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Get students to question established assumptions and ‘facts’</td>
<td>In addition to strategies for dealing with students’ controversial attitudes, teachers need to plan the curriculum so that your students will be led to do the questioning themselves.</td>
</tr>
<tr>
<td>Utilise personal experience</td>
<td>In Indigenous teaching, the personal backgrounds and experiences of both teachers and students are often drawn upon to encourage critical reflection.</td>
</tr>
<tr>
<td>Build relationships with, and connect students to community</td>
<td>You can bring students and community together by taking students on field trips or bringing in guest lecturers from the ‘real world.’ In Indigenous teaching, the concept of ‘community’ has a special resonance and can lead to rich student learning, but relationships of trust, and ethical processes, are essential. Media can also be useful here.</td>
</tr>
<tr>
<td>Show students the relevance of learning for future jobs/careers</td>
<td>Some students may be mature Indigenous people who already have full-time jobs in their own communities and are hoping to relate their learning to those professional jobs. Helping all your students link learning to future career goals is just good teaching and aligns with Griffith’s focus on employability/career readiness.</td>
</tr>
<tr>
<td>Teach students to ‘walk in the shoes of others’</td>
<td>Students can learn to engage with perspectives new to them by ‘walking in the shoes of others. You can do this via role play, immersion, and simulations - whether over a semester, involving student research, or just in a single session. Careful preparation is always needed.</td>
</tr>
<tr>
<td>Be open to reflecting, learning, and changing as a teacher</td>
<td>In Indigenous teaching, academics need to be reflexive and open to change - in attitudes as well as in teaching practices. Exemplary practitioners constantly reflect on and evaluate their own practice to improve it.</td>
</tr>
<tr>
<td>Utilise personal experience</td>
<td>In Indigenous teaching across many disciplines, the personal backgrounds and experiences of both teachers and students are often drawn upon to encourage critical reflection.</td>
</tr>
<tr>
<td>Be enthusiastic, enjoy your teaching, and have fun!</td>
<td>Indigenous teaching is often deeply satisfying but it has its challenges. Given this, it is especially important that you remember to enjoy your teaching, and that students do too.</td>
</tr>
<tr>
<td>Encourage student self-awareness</td>
<td>Reflection, a widely used tool for learning, fits well with the transformative agenda behind much Indigenous teaching. Students can be asked to (re)assess their own values; and to reflect on their own learning pathways. Assessing these tasks will get students’ attention.</td>
</tr>
<tr>
<td>Show students the relevance of learning for future jobs/career</td>
<td>Some non-Indigenous undergraduates - and their parents - may wonder where Indigenous Studies will take them. Provide examples of how these studies are relevant in your disciplinary area. For example, inviting former students as guest speakers is one useful strategy.</td>
</tr>
</tbody>
</table>
Be open to reflecting, learning, and changing as an educator

<table>
<thead>
<tr>
<th>Teaching Indigenous Curriculum</th>
<th>Teaching Indigenous Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Being a ‘reflective practitioner’ is the mark of a true professional. Many teachers in this often-challenging field are candid about their own personal transformations over the years.</td>
<td></td>
</tr>
</tbody>
</table>

Be enthusiastic, enjoy your teaching, and have fun!

<table>
<thead>
<tr>
<th>Teaching Indigenous Curriculum</th>
<th>Teaching Indigenous Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Using humour comes naturally to some teachers. For others, humour is a conscious strategy to defuse classroom tensions. Learning should be enjoyable - for students and for teachers.</td>
<td></td>
</tr>
</tbody>
</table>

The table above was created from a set of research-based approaches for the teaching of Aboriginal and Torres Strait Islander students; and for the teaching of Indigenous curriculum (to non-Indigenous students). Educators must be cognizant of the diverse student population when teaching Indigenous content. It is crucial to provide additional attention when instructing international students about Indigenous content. It is possible that international students may possess limited knowledge about Australia’s history, while others may have a comparable colonial history (Indigenous Teaching).
The Aboriginal 8 Ways of Learning Pedagogy

Whilst there are multiple ways of embedding Indigenous knowledges and perspectives in curriculum, for this framing guide we have highlighted ‘The Aboriginal 8 ways of Learning Pedagogy’ as an entry level approach that is easy to implement and make connection to an individual's cultural identity. Other Indigenous approaches to consider are culturally responsive pedagogy, and/or strengths-based pedagogy.

Figure 4: The Aboriginal 8 Ways of Learning Pedagogy. (8ways)

The joining lines are as important as the pedagogies themselves. Values, protocols, systems, and processes refer to the ways of valuing (axiology), ways of being (ontology – protocols are rules for how to be), ways of knowing (epistemology) and ways of doing (methodology). When you engage with Indigenous communities at this level, you truly have the potential to embed broad and deep Indigenous perspectives. (8ways)

Cultural Interface Protocols for Engaging with Aboriginal Knowledge

Educators are empowered to interact with Indigenous knowledge and content through these pedagogical processes. Do not be afraid, here is a way to be more comfortable with this approach to developing curriculum.

The Aboriginal 8 Ways of Learning Pedagogy

1. **Story Sharing**: Approaching learning through narrative.
2. **Learning Maps**: Explicitly mapping/visualising processes.
3. **Non-verbal**: Applying intra-personal and kinaesthetic skills to thinking and learning.
4. **Symbols and Images**: Using images and metaphors to understand concepts and content.
5. **Land Links**: Place-based learning, linking content to local land and place.
6. **Non-linear**: Producing innovations and understanding by thinking laterally or combining systems.
7. **Deconstruct/Reconstruct**: Modelling and scaffolding, working from wholes to parts (watch then do).
8. **Community Links**: Centring local viewpoints, applying learning for community benefit.
Examining the Aboriginal 8 Ways of Learning Pedagogies

**Figure 5:** Examining the Aboriginal 8 Ways of Learning Pedagogies. (8ways)

- **Story Sharing**
  - We connect through the stories we share.
  - *Story Sharing:* Approaching learning through narrative.
  - *Personal narratives (stories) are central*

- **Learning Maps**
  - We picture our pathways of knowledge.
  - *Images or visuals are used to map out processes for learners to follow.*

- **Non-verbal**
  - We see, think, act, make and share without words.
  - *Non-verbal:* Applying intra-personal and kinaesthetic skills to thinking and learning.
  - *Kinaesthetic, hands-on, non-verbal learning is characteristic*

- **Symbols and Images**
  - We keep and share knowledge with art and objects.
  - *Symbols and Images:* Using images and metaphors to understand concepts and content.
  - *Symbol, image and metaphor are central to pedagogy*

- **Land Links**
  - We work with lessons from land and nature.
  - *Land Links:* Place-based learning, linking content to local land and place.
  - *Ecological and place-based, drawn from the living landscape within a framework of profound ancestral and personal relationships with place*

- **Non-linear**
  - We put different ideas together and create new knowledge.
  - *Non-linear:* Producing innovations and understanding by thinking laterally.
  - *Nonlinear ways of learning are complementary, not oppositional*

- **Deconstruct/Reconstruct**
  - We work from wholes to parts, watching and then doing.
  - *Deconstruct/Reconstruct:* Modelling and scaffolding, working from wholes to parts. Begin with the whole structure, rather than a series of sequenced steps.
  - *Holistic, global, scaffolded and independent learning orientations of students.*

- **Community Links**
  - We bring new knowledge home to help our mobs.
  - *Community Links:* Centring local viewpoints, applying learning for community benefit.

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Framing Indigenous Knowledges and Perspectives in Curriculum Guide
Our Graduates

Griffith University Indigenous curriculum ensures that all students graduate with strong skills, knowledges, and attributes. Graduates require a broad range of attributes and skills to make a positive difference in their local and global communities. Graduate Attributes represent the broad qualities that are necessary for students to contribute meaningfully to their communities. These attributes are underpinned by a range of transferable skills that employers look for when recruiting and can be developed through assessment and learning experiences. The Griffith Graduate

Griffith Graduate Attributes

Our Griffith Graduate Attributes are aligned with the Sustainable Development Goals so that they acquire the knowledge and skills needed to promote:

- Sustainable development
- Education for sustainable development and sustainable lifestyles
- Human rights, gender equality
- A culture of peace, non-violence, and human rights
- Global citizenship, inclusivity and cultural diversity and understanding of how cultures contribute to sustainable development.

1. Knowledgeable and skilled, with critical judgement
   - Comprehensive knowledge and skills relating to their disciplines.
   - Ability to analyse and critically evaluate arguments and evidence.
   - Facility with interdisciplinary perspectives
   - Capacity to find, evaluate and use information.
   - Ability to apply professional knowledge and skills in the workplace.

2. Effective communicators and collaborators
   - Capacity to communicate effectively with others orally and in writing.
   - Capacity to communicate effectively with others using technological and creative media.
   - Capacity to interact and collaborate with others effectively in the workplace.

3. Innovative, creative, and entrepreneurial
   - Ability to deploy knowledge and skills to devise solutions to problems.
   - Knowledge of research methodologies appropriate to their disciplines
   - Ability to generate creative works and perspectives.
   - Capacity to manage their careers independently.

4. Socially responsible and engaged in their communities.
   - Ethical awareness and academic integrity
   - Capacity to apply interdisciplinary knowledge to solve real problems.
   - Understanding of social and civic responsibilities, human rights, and sustainability

5. Culturally capable when working with First Australians
   - Awareness of and respect for the values and knowledges of First Australian peoples

6. Effective in culturally diverse and international environments
   - Ability to interact successfully in culturally or linguistically diverse contexts.
   - Capacity to apply global knowledge and perspective.
Learning Outcomes of Indigenous Curriculum

This curriculum framework was developed to inform teaching and learning approaches to deliver Indigenous knowledges and perspectives in curriculum. Embedding Indigenous knowledges and perspectives in curriculum is more than content; it is also how we teach. The development of this framework has been informed by the literature of Yunkaporta and McGinty (2009), Carey, and Prince (2015) implementation of pedagogies to embed Indigenous knowledges and perspectives in content create a cultural interface.

A successful cultural interface allows Indigenous ways of knowing being and doing to overlap with non-indigenous ways of knowing being and doing. It is a space where diverse cultures meet, communicate, exchange, and sometimes clash or collaborate. Students use critical inquiry and reflexivity to understand their own standpoint, and the perspectives of others; and learning is transformative (Nakata, 2007, Yunkaporta, 2009, Mezirow, J, 2000).

Figure 6: Learning Outcomes of Indigenous Curriculum.

Five key learning and teaching areas are used to embed Indigenous knowledges and perspectives into curriculum at Griffith University. The key areas are, Respect, Communication, Culture and Identity, Reflection and Humility, and Social Justice Approach are used to embed Indigenous knowledges and perspectives. Student assessment should cover each of the five learning outcomes as applicable to course, program, in relation to ‘Attitude,’ ‘Knowledge and understandings,’ ‘Skills’ in each of the five learning areas, as shown in table below. The learning outcomes outlined below are relevant to both Program and Course level learning outcomes.
Table 2: Framing Indigenous knowledges and perspectives in Curriculum.

<table>
<thead>
<tr>
<th>Knowledge and Understanding</th>
<th>Attitude</th>
<th>Skills / Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remembering and comprehending information and ideas relating to the learning outcome</td>
<td>Applying, analysing, upskilling ideas and information for the learning outcome</td>
<td>Evaluating, creating, developing practical skills and engagement with the learning outcome</td>
</tr>
<tr>
<td>Develop knowledge and understanding of Indigenous cultures, history(ies), and contemporary perspectives. Knowledge can be obtained through effective consultation with Indigenous peoples or investigating appropriate literature, media, and other sources.</td>
<td>Develop a self-reflective understanding to evaluate, the norms, values, and beliefs of the dominant cultural paradigm, of Australia. Allowing for recognition and influence of one's own cultural identity and the culture of your program, and how these impact perceptions of Indigenous peoples.</td>
<td>Enhance cultural competency and effectiveness in practice by developing specialized cross-cultural skills tailored to Indigenous contexts and communities, including culturally sensitive consultation, communication, evaluation, and implementation.</td>
</tr>
</tbody>
</table>
## Graduate Learning Outcomes

Table 3: Graduate Learning Outcomes.

<table>
<thead>
<tr>
<th>Definition</th>
<th>Knowledge and understanding</th>
<th>Attitude</th>
<th>Skills</th>
</tr>
</thead>
</table>
| **Respect** | • Recognise the influence and impact of colonisation, history, and policy eras on contemporary Indigenous Peoples.  
• Understand the history and impact of race and racism and how this continues to influence relationships between Indigenous and non-Indigenous peoples in Australia. | • Value and respect diverse Indigenous cultures, identity and the long continuing, sustained relationship with Country. | • Challenge ideas attitudes, assumptions and biases about Indigenous peoples and communities.  
• Have an understanding on Indigenous cultures before and after colonisation.  
• Able to participate in discussions about past and present government policies and practices that have and continue to impact Indigenous peoples today. |

It means working from the cultural perspective of the other person, not from your own perspective. Cultural respect can be defined as the recognition, protection and continued advancement of the inherent rights, cultures, and traditions of others.

- Recognise the influence and impact of colonisation, history, and policy eras on contemporary Indigenous Peoples.
- Understand the history and impact of race and racism and how this continues to influence relationships between Indigenous and non-Indigenous peoples in Australia.

| Communication | • Recognise the role and importance of language and strengths-based communication.  
• Be confident in building respectful and reciprocal relationships and partnerships with Indigenous peoples and communities.  
• Be able to personally commit to contributing to a social environment that is free of racism and discrimination. | • Apply knowledge and skill to establish strategies to work in partnership with Indigenous peoples that contribute to social justice for Indigenous communities.  
• Incorporate culturally safe communication when working with Indigenous peoples and communities. | • Have knowledge of the diverse ways that Indigenous people's express autonomy, self-determination, and decision-making processes.  
• Understand the practical implication of working with Indigenous communities, considering broader social, historical, and political contexts.  
• Develop self-reflective, personal views of humility and lifelong learning. |

Communication applies to the exchange of ideas and thoughts within two or more individuals. It can be done through writing, speech, gestures, symbols, or written communication.

Diverse cultures live and work together closely. When you adapt to various cultural norms, you put the other person at ease, better facilitate open conversation, become more productive as a team, and communicate more effectively overall.
<table>
<thead>
<tr>
<th>Definition</th>
<th>Knowledge and understanding</th>
<th>Attitude</th>
<th>Skills</th>
</tr>
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<tbody>
<tr>
<td><strong>Culture and Identity</strong></td>
<td>Culture plays a pivotal role in shaping an individual's identity, influencing their self-perception and the social groups they associate with. From the moment of birth, a person's comprehension of their own identity and that of others is influenced by the societal values and attitudes within their home, local community, and broader community. <strong>Students will:</strong></td>
<td><strong>Attitude</strong></td>
<td><strong>Skills</strong></td>
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<tr>
<td></td>
<td>• Develop understanding and knowledge of Indigenous People's values, customs, connections spirituality and beliefs that guide Indigenous ways of knowing, being and doing.</td>
<td>• Apply local Indigenous demographics and statistics when working with communities.</td>
<td>• Provide leadership through an understanding of Indigenous Peoples culture and identity in contributing for social change in communities.</td>
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<td></td>
<td>• Develop knowledge of cultural practices of Indigenous peoples that contribute to teaching and learning, including languages, storytelling, arts, culture, and sciences.</td>
<td>• Challenge preconceived ideas about Indigenous communities and histories.</td>
<td>• Develop an understanding of the social, cultural, and political issues that impact contemporary Indigenous Peoples and communities.</td>
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<td></td>
<td>• Understand the cultural differences within and between Indigenous peoples and other indigenous and cultural groups.</td>
<td>• Reflect on own culture and identity when working with other cultural groups.</td>
<td></td>
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<tr>
<td><strong>Reflection and Humility</strong></td>
<td>Humility: A personal lifelong commitment to self-evaluation and self-critique whereby the individual not only learns about another's culture, but one starts with an examination of her/his own beliefs and cultural identities. (Tervalon, M. and J. Murray-Garcia 1998). <strong>Students will:</strong></td>
<td><strong>Attitude</strong></td>
<td><strong>Skills</strong></td>
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<td></td>
<td>• Introduces students to the lifelong learning concept of cultural competence.</td>
<td>• Articulate the concept of cultural humility as a process of lifelong learning.</td>
<td>• Design professional strategies that enable continued learning and development of cultural capabilities in practice.</td>
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<td></td>
<td>• Students develop humility in terms of how much they can meaningfully understand about Indigenous cultures.</td>
<td>• Demonstrate cultural humility and explain behaviours and values required to engage in lifelong learning.</td>
<td>• Utilise the skills of lifelong learning to enhance cultural competencies and exhibit a humility towards Indigenous cultures.</td>
</tr>
<tr>
<td>Definition</td>
<td>Knowledge and understanding</td>
<td>Attitude</td>
<td>Skills</td>
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<tr>
<td>Social Justice Approach</td>
<td>Social justice is rooted in the idea that all people should have equal rights, opportunity, and treatment. The five principles of Social Justice are access, diversity, equity, participation, and human rights. Social Justice reform endeavours to integrate these principles in a variety of initiatives aimed at enhancing equity within society.</td>
<td>• Advocate for equitable outcomes and social justice for Indigenous peoples and actively contribute to social change.</td>
<td>• Advocate on behalf of Indigenous peoples through allowing their opinions to be present in discussion on identity. • Be confident to challenge non-Indigenous constructs of Indigenous identities and their impact on contemporary understandings. • Promote equity and affirm the principles of the United Nations Declaration on the Rights of Indigenous Peoples and other human rights instruments to support Indigenous Peoples to attain equitable outcomes.</td>
</tr>
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</table>

Students will:
Definitions

Aboriginal and Torres Strait Islander Peoples It is understood that there is no universally accepted term to describe Aboriginal and Torres Strait Islander Peoples residing in Australia. The use of the plural ‘Peoples’ is a way to honour the diversity and autonomy of Aboriginal and Torres Strait Islander Peoples, Nations, and Kinship groups across Australia. Each Nation and Kinship group has its own unique customs, languages, and traditions.

Cultural competency Demonstrated understanding of Indigenous cultures, histories, and current realities among students and staff, as well as promoting awareness of Indigenous protocols, individuals are empowered to effectively engage and collaborate within Indigenous contexts. A demonstrated capacity to act on cultural knowledge and awareness through a suite of core attributes acquired through a dynamic lifelong-learning process (Universities Australia).

Cultural Humility A personal lifelong commitment to self-evaluation and self-critique whereby the individual not only learns about another’s culture, but one starts with an examination of her/his own beliefs and cultural identities. Recognition of power dynamics and imbalances, a desire to fix those power imbalances and to develop partnerships with people and groups who advocate for others (Yeager, K A., Bauer-Wu S, 2013).

Cultural Safety Cultural safety is determined by Aboriginal and Torres Strait Islander individuals, families, and communities. Culturally safe practice is the ongoing critical reflection of health practitioner knowledge, skills, attitudes, practising behaviours and power differentials in delivering safe, accessible, and responsive healthcare free of racism (Cultural Safety Strategy).

Decolonisation Analysing the entrenched culture and prevailing Western narratives that highlight the perpetuation of power differentials and advantages linked to whiteness within a white-dominated environment. Decolonisation requires people, organisations, and institutions to shift social and power inequities for genuine and authentic change (Aboriginal and Torres Strait Islander Health Curriculum Framework).

First Peoples is a collective name for Aboriginal and Torres Strait Islander peoples, who are the first peoples of Australia, meaning they have been here for thousands of years prior to colonisation. This is an acceptable term to be used. The pluralised term ‘First Nations’ is also an acceptable term and respectfully encompass the diversity of Aboriginal and Torres Strait Islander cultures and identities.

Indigenous Knowledge encompasses the place-based knowledge that is possessed by Aboriginal and Torres Strait Islander Peoples and Nations. It encompasses Cultural expressions, including language, music, stories, dance, and art, as well as Cultural Knowledge, which comprises cultural knowledge, practices, skills, and innovations. Indigenous Knowledge plays a vital role in the survival and welfare of communities, and it can be passed down through oral tradition, imitation, or demonstration (Intellectual Property Australia, Dudgeon et al., 2020).

Indigenous Peoples are commonly referred to internationally as those who resided in a country or geographical area prior to colonisation and settlement. They possess unique social, cultural, economic, and political traits that differentiate them from the dominant societies. The term ‘Indigenous’ may encompass Aboriginal and Torres Strait Islander Peoples. Always capitalise ‘Indigenous’, when you are referring to Indigenous Australians, but not when you are referring generically to the indigenous Peoples of other continents (UNDRIP).

Racism is the process by which systems and policies, actions and attitudes create inequitable opportunities and outcomes for people based on race. Racism is more than just prejudice in thought or action. It occurs when this prejudice – whether individual or institutional – is accompanied by the power to discriminate against, oppress or limit the rights of others (Human Rights Commission).

Social Justice refers to a political and philosophical theory that focuses on the concept of fairness in relations between individuals in society and equal access to wealth, opportunities, and social privileges.
in a society. Social justice is an umbrella term that covers a variety of issues within society. Access, equity, participation, diversity, and human rights apply to all issues that can impact a person's ability to thrive (Social Justice).

**Strength Based Approach** is a way of working that focuses on abilities, knowledge, and capacities rather than deficits, or things that are lacking. A strengths-based approach acknowledges the rich abilities, assets, knowledges, resources, and capacity of communities to support the health and wellbeing (Dudgeon et al 2020).
Acknowledgements

We would like to thank staff whose contribution have helped shape Framing Indigenous knowledges and perspectives in Curriculum Guide.

<table>
<thead>
<tr>
<th>Name</th>
<th>Position / Title</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Professor Cindy Shannon</strong></td>
<td>Deputy Vice Chancellor (Indigenous, Diversity and Inclusion)</td>
</tr>
<tr>
<td><strong>Professor Peter Anderson</strong></td>
<td>Director Indigenous Research Unit, educator</td>
</tr>
<tr>
<td><strong>Professor Julie Robert</strong></td>
<td>Dean (Learning &amp; Teaching) Arts, Education &amp; Law</td>
</tr>
<tr>
<td><strong>Professor Christine Bond</strong></td>
<td>Dean Learning Futures</td>
</tr>
<tr>
<td><strong>Dr Kelly Shoecraft</strong></td>
<td>Lecturer (Learning and Teaching), Learning Futures</td>
</tr>
<tr>
<td><strong>Dr Venessa Ercole</strong></td>
<td>Lecturer, Learning Futures</td>
</tr>
<tr>
<td><strong>Associate Professor Paula Myatt</strong></td>
<td>Director HEA Fellowships@ Griffith</td>
</tr>
<tr>
<td><strong>Tina O'Keefe</strong></td>
<td>Project Officer (Reconciliation Statement), educator</td>
</tr>
<tr>
<td><strong>Tracey King</strong></td>
<td>Executive Officer, Office of the DVC (Indigenous, Diversity and Inclusion)</td>
</tr>
<tr>
<td><strong>Uncle Ted Williams</strong></td>
<td>Community Elder, academic, lecturer and educator</td>
</tr>
<tr>
<td><strong>Narelle Mullins</strong></td>
<td>Project Officer, Educator, Office of the DVC (Indigenous, Diversity and Inclusion)</td>
</tr>
<tr>
<td><strong>Associate Professor Kerry Bodle</strong></td>
<td>GBS Academic Director (Indigenous)</td>
</tr>
<tr>
<td><strong>Dr Candace Kruger</strong></td>
<td>Lecturer, School of Education and Professional Studies</td>
</tr>
<tr>
<td><strong>Mr Blayne Arnold</strong></td>
<td>Physiotherapy Lecturer, School of Health Sciences and Social Work</td>
</tr>
<tr>
<td><strong>Professor Mark Brimble</strong></td>
<td>Dean (Learning &amp; Teaching) GBS</td>
</tr>
<tr>
<td><strong>Associate Professor Michelle Hood</strong></td>
<td>Dean (Learning &amp; Teaching) HTH</td>
</tr>
<tr>
<td><strong>Associate Professor Rene Hexel</strong></td>
<td>Dean (Learning &amp; Teaching) Pro Vice Chancellor (Sciences)</td>
</tr>
</tbody>
</table>

*Aboriginal and/or Torres Strait Islander members.

Contact

Office of the DVC Indigenous Diversity and Inclusion
Logan Campus, Griffith University
T: 07 3382 1298
E: dvcidi@griffith.edu.au
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