Government of **Western Australia**
School Curriculum and Standards Authority

DRAFT

ABORIGINAL AND INTERCULTURAL STUDIES

ATAR course

Year 11 syllabus

For teaching from 2025

Acknowledgement of Country

Kaya. The School Curriculum and Standards Authority (the Authority) acknowledges that our offices are on Whadjuk Noongar boodjar and that we deliver our services on the country of many traditional custodians and language groups throughout Western Australia. The Authority acknowledges the traditional custodians throughout Western Australia and their continuing connection to land, waters and community. We offer our respect to Elders past and present.

Contents

Rationale

Australian First Nations Peoples' histories and cultures are fundamental to the development of Australian identity and the formation of Australian society. The recognition of Australia's First Nations Peoples as the oldest living continuous cultures in the world provides a logical starting point for this course. Students explore and investigate the concept of culture, the diversity of cultural expressions and how these cultural expressions continue, maintain, share and revitalise First Nations Peoples' cultural knowledge and enrich the identity of all Australians.

Students learn about the diversity of First Nations Peoples. They explore a wide range of political, social, historical, legal, economic and environmental issues from an intercultural perspective. They analyse First Nations Peoples' experiences in Australian society, using a range of approaches. These include comparative studies, investigating the experiences of First Nations Peoples' communities within Australia and elsewhere in the world. The importance of ethical considerations in the investigation of cultural and social issues is emphasised.

The Aboriginal and Intercultural Studies ATAR course provides opportunities for students from all cultures to explore and involve themselves in active reconciliation. This course affirms the cultural experience and identity of Australian First Nations students. All students have opportunities to learn from Australian First Nations Peoples and/or through sources of First Nations Peoples' voices and perspectives.

Understanding and valuing cultural diversity are key skills both for citizenship in contemporary multicultural Australia and for participation in an increasingly global community. The Aboriginal and Intercultural Studies ATAR course is intended to equip students with the knowledge, skills and values to be active citizens at the local, national and global levels. These skills are also highly valued in today's workplaces. The ability to work effectively in a culturally diverse environment is important in a wide range of vocational contexts.

Aims

The Aboriginal and Intercultural Studies ATAR course enables students to:

- develop and further build knowledge and understanding of Australian First Nations Peoples as being the oldest living continuous cultures in the world

- develop and further build an awareness of the ways First Nations Peoples' identities are expressed through unique ways of being, knowing and doing

- develop and further build knowledge and understanding that there are different and changing perspectives of history and that these inform and influence people's actions

- develop and further build knowledge and understanding that members of different cultures have different world views as a result of their beliefs, values, practices and experiences

- acknowledge and celebrate the diversity and richness of Australian First Nations Peoples' histories and cultures

- develop critical thinking skills, including ethical research skills

- develop empathy and respect for the ways people think, feel and act

- become active and informed advocates for a just and inclusive world

- engage in reconciliation, respect and recognition of the world's oldest continuous living cultures.

Organisation

This course is organised into a Year 11 syllabus and a Year 12 syllabus. The cognitive complexity of the syllabus content increases from Year 11 to Year 12.

Structure of the syllabus

The Year 11 syllabus is divided into two units, each of one semester duration, which are typically delivered as a pair. The notional time for each unit is 55 class contact hours.

Unit 1

This unit enables students to explore the diversity of the histories and cultures of First Nations Peoples both in Australia and globally. Students examine the continuity and resiliency of First Nations Peoples' cultural heritage and explore the experiences and impact of invasion and colonisation on First Nations Peoples' locally, nationally, and globally.

Unit 2

This unit enables students to explore the distinctiveness and diversity of Australian First Nations Peoples' cultural expressions. Students examine how First Nations Peoples create cultural expressions which challenge and communicate ideas and perspectives. Students explore the cultural protocols, which exist to protect First Nation Peoples' cultural expressions.

Each unit includes:

- a unit description – a short description of the focus of the unit

- unit content – the content to be taught and learned.

Organisation of content

The unit content that is listed after 'e.g.' is provided as suggested examples to guide teachers on relevant topics, which could be used to teach the content descriptions; teachers are not restricted to just the listed examples. Unit content that is referred to in a content description after 'including' is assessable content.

Progression from the Years 7–10 curriculum

This syllabus continues to develop student learning in Australian First Nations Peoples' histories and cultures, which occurs in the Years 7 to 10 History and Geography curricula. The Aboriginal and Torres Strait Islander histories and cultures cross-curriculum priority continues across all year levels.

Representation of the general capabilities

The general capabilities encompass the knowledge, skills, behaviours and dispositions that will assist students to live and work successfully in the twenty-first century. Teachers may find opportunities to incorporate the capabilities into the teaching and learning program for the Aboriginal and Intercultural Studies ATAR course. The general capabilities are not assessed unless they are identified within the specified unit content.

Literacy

Literacy presents those aspects of the Language and Literacy strands of the English curriculum that should also be applied in all other learning areas. While much of the explicit teaching of literacy occurs in the English learning area, it is strengthened, made specific and extended in other learning areas, such as Aboriginal and Intercultural Studies, as students engage in a range of learning activities with significant literacy demands. These literacy-rich situations are a part of learning in all curriculum areas. Paying attention to the literacy demands of the Aboriginal and Intercultural Studies ATAR course ensures that students' literacy development is strengthened so that it supports subject-based learning.

Numeracy

Numeracy is useful in the inquiry process, which requires students to recognise patterns and relationships. Students have opportunities to support their views with data, some of which is numerical in nature. They develop numeracy capability when they analyse, interpret and draw conclusions from statistical information, for example in relation to change over time.

Information and communication technology capability

Information and communication technology (ICT) capability is important in the inquiry process, particularly in relation to investigation, analysis and communication. Students use digital tools and strategies to locate, access, process and analyse information. They use ICT skills and understandings to investigate and identify different perspectives and sources of evidence and to communicate information. Students have opportunities to scrutinise websites and the perspectives they convey, including how and why such sites are constructed, the audiences they serve and their goals. They develop an understanding of the issues involved in the use of ICT when practising ethical scholarship as part of the inquiry process.

Critical and creative thinking

Critical and creative thinking is integral to the inquiry process. There are opportunities for students to delve deeply and broadly into the implications of any missing or questionable information in their investigation of issues. The demands of investigation include the ability to pose questions, interrogate, select and cross-reference sources, and develop interpretations based on an assessment of the evidence and reasoning. Students identify possible weaknesses in their own positions, and analyse, evaluate and synthesise alternative perspectives.

Personal and social capability

Personal and social capability skills are developed and practised in the Aboriginal and Intercultural Studies ATAR course by students enhancing their communication skills and participating in group work. Students have opportunities to work both collaboratively in teams and also independently as part of their learning and research in the Aboriginal and Intercultural Studies ATAR course. Through the study of individuals and groups, students develop their ability to appreciate the perspectives and experiences of others. Students develop increasing social awareness through the study of relationships between individuals and diverse social groups in the modern world.

Ethical understanding

Ethical understanding provides opportunities for students to explore and understand the diverse perspectives and circumstances that shaped the actions and possible motivations of people in the past compared with those of today. Students have opportunities both independently and collaboratively to explore the values, beliefs and principles that were the basis for the judgements and actions of people in the past, and of those of today.

Intercultural understanding

Intercultural understanding is a vital part of learning in the Aboriginal and Intercultural Studies ATAR course. Students explore the different beliefs and values of a range of cultural groups and develop an appreciation of the diversity in the modern world. They have opportunities to develop an understanding of the nature, causes and consequences of conflict, dispossession and interdependence. Students develop an understanding of different contemporary perspectives, the historical contexts for those perspectives, their influence on the relationships between different groups within society, and how they contribute to individual and group actions in the contemporary world.

Representation of the cross-curriculum priorities

The cross-curriculum priorities address the contemporary issues which students face in a globalised world. Teachers may find opportunities to incorporate the priorities into the teaching and learning program for the Aboriginal and Intercultural Studies ATAR course. The cross-curriculum priorities are not assessed unless they are identified within the specified unit content.

Aboriginal and Torres Strait Islander histories and cultures

The Aboriginal and Torres Strait Islander histories and cultures priority is integral to the Aboriginal and Intercultural Studies ATAR course. The course celebrates Aboriginal and Torres Strait Islander histories as part of the shared history belonging to all Australians.

This course provides the opportunity to examine historical perspectives from an Aboriginal and Torres Strait Islander viewpoint through investigating key policies and political movements over the last two centuries. Students have the opportunity to develop an awareness of the significant roles of Aboriginal and Torres Strait Islander Peoples in Australian society.

Asia and Australia's engagement with Asia

Asia and Australia's engagement with Asia reinforces understanding of the diversity of cultures and peoples living in Australia, fosters social inclusion and cohesion, and allows consideration of a variety of perspectives.

Sustainability

Sustainability addresses the ongoing capacity of Earth to maintain all life. The Aboriginal and Intercultural Studies ATAR course examines the beliefs, values and traditions that have influenced the complex interrelations between people and their environment (Country/Land/Water). These beliefs, values and traditions provide the basis for exploring long-term and short-term human impacts or consequences on the natural environment in a range of cultural contexts. This, in turn, forms the basis for developing and articulating values pertaining to ecological sustainability.

Principles and protocols for teaching and learning

The following principles and protocols should be used in the development and delivery of this course.

Cultural safety and responsiveness

- Recognise and engage with local community members, Elders and/or First Nations Peoples' educators.

- Use credible resources produced by or developed in consultation with First Nations Peoples, which provide an active First Nations Peoples' voice and a range of perspectives.

- Respect and acknowledge that ownership and teaching of First Nations Peoples' histories and cultures, (e.g. traditional practices, spiritual and sacred knowledge) remains with First Nations' families and communities.

- Build on the knowledge, skills and prior experiences that Australian First Nations students bring with them to the classroom to ensure learning is relevant, connected and appropriate to achieve education success.

- Recognise and acknowledge that Australia's First Nations Peoples form significant, diverse and resilient living communities within contemporary society.

- Create welcoming and supportive learning environments that respect the cultures, languages, experiences and world views of all students.

- Have the confidence and capability to pursue teaching and learning about, and with, Australian First Nations Peoples.

Teaching and learning program

- The teaching and learning program of the course, where appropriate, should be contextualised for the community in which the course is being delivered.

- While the course uses the terms 'First Nations Australians' and 'Australian First Nations Peoples,' it is important to use the language and terms preferred in a particular area or location.

- In this course, the term Australian First Nations Peoples includes both Aboriginal Peoples and Torres Strait Islander Peoples. The term First Nations Peoples is inclusive of both Australian First Nations Peoples and First Nations Peoples from countries other than Australia. The term Indigenous is used only when in direct relation to a policy or in reference to a specific text which uses the term Indigenous in the title of the policy and/or document.

- Include where possible, and within the bounds of the syllabus, case studies, examples and issues that align with the locality of the school delivering the course.

- Ensure that learning is built on and includes local, regional and national cultural knowledge and experience of Australian First Nations Peoples in partnership with local communities.

- Use other courses students are undertaking (e.g. EALD, VET courses, such as Coastal and Land Management, Indigenous Rangers programs etc.) for cross-curricular learning opportunities, encouraging and supporting students to connect cultural, societal and historical knowledge.

When selecting resources, teachers need to:

- consult with local community members and/or First Nations Peoples' educators, if possible, about the terminology, resources and texts that can or cannot be used, and whether they may be accessed by some or all students

- use respectful and inclusive language and terminology, such as those included in *A guide to using respectful and inclusive language and terminology*
  https://www.narragunnawali.org.au/about/terminology-guide

- analyse the resources using a framework of questions, such as those listed in *Subject Guides*
  https://www.narragunnawali.org.au/about/subject-guides.

Unit 1

Unit description

The focus for this unit is to develop knowledge and understanding of Australian First Nations Peoples as being the oldest living continuous cultures in the world. The unit begins with an overview exploring the global diversity of First Nations Peoples. With this focus, students examine factors that contribute to a group, or individual, identity and develop an awareness of the ways First Nations Peoples' identities are expressed through unique ways of being, knowing and doing. Students investigate the ways First Nations Australians demonstrate resilience in the maintenance, practice and revitalisation of culture despite the many historic and enduring impacts of colonisation, and continue to celebrate and share the past, present and future manifestations of their cultures.

Unit content

This unit includes the knowledge, understandings and skills described below.

Overview of the diversity of First Nations Peoples

- define the following key terms and concepts as they relate to, and by privileging, First Nations Peoples' voices and perspectives

    - culture

    - identity

    - heritage

    - colonisation

- who are First Nations (Indigenous) Peoples and groups according to the United Nations

- demographics of First Nations Peoples globally, including portion of the population, number of distinct groups and languages

- cultural rights of First Nations Peoples, included in

    - Section 28 of the *Human Rights Act 2019*

    - Articles 2, 8, 11, 12 and 13 of the *United Nations Declaration on the Rights of Indigenous Peoples*

- the diversity of Australian First Nations Peoples including

    - number of distinct groups and languages

    - population distribution

- evidence of Australian First Nations Peoples being the oldest, continuous living cultures in the world, including scientific and archaeological evidence

- evidence of changing societal attitudes to valuing First Nations Peoples' unique ways of knowing, being and doing (e.g. language revitalisation, use of First Nations Peoples' knowledge and practices)

Depth Study One

Through community experiences and/or secondary sources, and by privileging First Nations Peoples' voices and perspectives, students investigate the cultural diversity and identities of **one** Western Australian First Nations People and **one** Torres Strait Islander First Nations People.

For the **two** selected Australian First Nations Peoples, students investigate:

- location

- cultural identity, including

    - language

    - spiritual beliefs

    - Dreaming stories, songlines and ancestors

    - kinship and family structures

    - leadership and decision-making processes, including the role of the Elders

    - connection to and care of Country

    - places of significance and why they are significant

- perspectives and experiences of 'invasion and colonisation', for three of the following

    - frontier wars

    - massacres

    - methods of dispossession and removal from Country

    - interruption to language and culture

    - relationship between First Nations Peoples and colonisers

- the evidence of the continuous practice and revitalisation of the selected First Nations Peoples cultural identity.

Depth Study Two

Through community experiences and/or secondary sources, and by privileging First Nations Peoples' voices and perspectives, students investigate the importance and protection of Australian First Nations Peoples' cultural heritage, including:

- Australian First Nations Peoples' tangible and intangible cultural heritage

- the importance of protecting Australian First Nations Peoples' cultural heritage

- **one** example of the destruction of Australian First Nations Peoples' cultural heritage, including

    - why and how it happened

    - actions taken by the government following the destruction

    - local, national and/or global reaction to the destruction

- **two** legislative and/or policy measures by the Western Australia Government to protect Australian First Nations Peoples' cultural heritage, including differing perspectives on the measures

- **one** Australian Aboriginal Community Controlled Organisation (ACCO) and its contribution to **one** of the following

    - the continuation of cultural heritage

    - the protection of cultural heritage.

Intercultural Skills

Research

- develop and modify a range of focus questions to investigate a specific topic/issue

- plan an inquiry with clearly defined aims, using appropriate methodologies

- collect, record and compare information and/or data from relevant culturally responsive resources

- identify and practise ethical scholarship when conducting research, including respecting variation between cultural groups of processes and protocols for collecting information

Analysis and use of sources

- identify the origin, purpose and context of a variety of sources

- evaluate the reliability, bias and the usefulness of different sources

- analyse and account for differences in perspectives and interpretations of the past, presented in a variety of sources

- identify and analyse relationships, and use evidence from different sources to support a point of view

Evaluating and communicating

- evaluate information and/or data to draw evidence-based conclusions and explanations taking into account ambiguities and different perspectives

- communicate findings using formats appropriate to purpose and audience

- use respectful and inclusive language and terminology

- identify and practise ethical scholarship when communicating research, including

    - respecting variation between cultural groups of processes and protocols for acknowledging and communicating information

    - adopting protocols and conventions to communicate in culturally appropriate ways

    - applying appropriate referencing techniques accurately and consistently

Reflection

- acknowledge differences in personal perspectives, interpretations and world views when developing a response

- reflect on own learning to review original understandings and on why all findings are tentative

Unit 2

Unit description

The focus of this unit is for students to learn about the distinctiveness and diversity of Australian First Nations Peoples' cultural expressions. Students learn how First Nations Peoples both within Australia and internationally, create cultural expressions that celebrate, challenge and communicate ideas and perspectives. Students explore the use of First Nations Peoples' cultural expressions to continue, maintain, share and revitalise their cultural knowledge and values and, in doing so, develop respect and understanding of the cultural protocols, including intellectual and cultural property rights, which exist to protect and revitalise First Nation Peoples' cultures in Australia and globally.

Unit content

This unit includes the knowledge, understandings and skills described below.

Overview of the diversity of First Nations Peoples' cultural expressions and protocols

- define the following key terms and concepts as they relate to, and by privileging First Nations Peoples' voices and perspectives
  - cultural expressions
  - empowerment
  - resiliency
  - self-determination
- the impact of invasion and colonisation on First Nations Peoples' cultural expressions both in Australia and **one** other country
- the contribution of contemporary cultural expressions to the empowerment and resiliency of First Nations Peoples both in Australia and one other country, including:
  - sharing and maintaining cultural knowledge
  - health and wellbeing
  - economic opportunities
  - as an advocate for the rights of First Nations Peoples
- Indigenous Cultural and Intellectual Property and the *Protocols for using First Nations Cultural and Intellectual Property in the Arts*, https://australiacouncil.gov.au/investment-and-development/protocols-and-resources/protocols-for-using-first-nations-cultural-and-intellectual-property-in-the-arts/ , including
  - what are the protocols
  - what is Indigenous Cultural and Intellectual Property
  - Indigenous peoples' rights to Cultural and Intellectual Property

- International protection of Indigenous Cultural and Intellectual Property, including Article 31 of the *United Nations Declaration on the Rights of Indigenous Peoples*
- **One** example of the Protocols for using First Nations Peoples' Cultural and Intellectual Property in practice in Australia and globally

Depth Study One

Through community experiences and/or secondary sources, and by privileging First Nations Peoples' voices and perspectives, students investigate **one** form of cultural expression and its significance for Australian First Nations Peoples.

From the list below, select **one** of the forms of cultural expression:

- visual arts – through painting, drawing, printmaking, sculpture, photography, crafts and design, such as ceramics, textiles and homewares
- music – in songs and performances. This includes activities, such as composing, recording, publishing music, performing and touring
- theatre – this includes plays, scripted works, music theatre, puppetry
- dance – such as ballet, contemporary dance, traditional dance, intercultural dance
- literature – written works, such as fiction and non-fiction works, poetry, biographies, and playwriting
- events-based projects – including art and cultural festivals.

For the selected form of cultural expression, investigate:

- First Nations Peoples' perspectives, cultures or histories represented through the form of cultural expression
- the role of information and telecommunications technologies in showcasing and celebrating the form of cultural expressions locally, nationally and/or globally
- the changing engagement in the form of cultural expression by Australian society over time
- the contribution of the form of cultural expression to the continuation and sharing of Australian First Nations Peoples, cultural knowledge and practices
- **One** Australian First Nations' individual, group, company or organisation directly involved with the selected form of cultural expression, including their challenges, opportunities and successes.

Depth Study Two

Through community experiences and/or secondary sources, and by privileging First Nations Peoples' voices and perspectives, students investigate the importance of Australian First Nations Peoples cultural expressions in showcasing the world's oldest living cultures and a way of educating and changing people's perceptions.

Students investigate:

- a film or documentary which advocates for the rights of First Nations Peoples, including the human rights, social justice issues and/or different perspective included, (e.g. *In My Blood It Runs*)

- the importance of the Aboriginal flag and the Torres Strait Islander flag as expressions of cultural identity to Australian First Nations Peoples, including

  ▪ why are there two different flags

  ▪ the significance of the colour, shapes and/or symbols on the flags

  ▪ different perspectives relating to the use of the flags

- **one** example of an Australian First Nations Peoples' led program or initiative, which provides opportunities for individual and/or community cultural expression to be shared, including the background and benefit of the program or initiative

- the role of the WA Museum Boola Bardip and one other cultural centre in showcasing, educating and changing peoples' perceptions about Australian First Nations Peoples' histories and cultures.

Intercultural Skills

Research

- develop and modify a range of focus questions to investigate a specific topic/issue

- plan an inquiry with clearly defined aims, using appropriate methodologies

- collect, record and compare information and/or data from relevant culturally responsive resources

- identify and practise ethical scholarship when conducting research, including respecting variation between cultural groups of processes and protocols for collecting information

Analysis and use of sources

- identify the origin, purpose and context of a variety of sources

- evaluate the reliability, bias and the usefulness of different sources

- analyse and account for differences in perspectives and interpretations of the past, presented in a variety of sources

- identify and analyse relationships, and use evidence from different sources to support a point of view

Evaluating and communicating

- evaluate information and/or data to draw evidence-based conclusions and explanations taking into account ambiguities and different perspectives

- communicate findings using formats appropriate to purpose and audience

- use respectful and inclusive language and terminology

- identify and practise ethical scholarship when communicating research, including

    - respecting variation between cultural groups of processes and protocols for acknowledging and communicating information

    - adopting protocols and conventions to communicate in culturally appropriate ways

    - applying appropriate referencing techniques accurately and consistently

Reflection

- acknowledge differences in personal perspectives, interpretations and world views when developing a response

- reflect on own learning to review original understandings and why all findings are tentative

Assessment

Assessment is an integral part of teaching and learning that at the senior secondary years:

- provides evidence of student achievement

- identifies opportunities for further learning

- connects to the standards described for the course

- contributes to the recognition of student achievement.

Assessment for learning (formative) and assessment of learning (summative) enable teachers to gather evidence to support students and make judgements about student achievement. These are not necessarily discrete approaches and may be used individually or together, and formally or informally.

Formative assessment involves a range of informal and formal assessment procedures used by teachers during the learning process in order to improve student achievement and to guide teaching and learning activities. It often involves qualitative feedback (rather than scores) for both students and teachers, which focuses on the details of specific knowledge and skills that are being learnt.

Summative assessment involves assessment procedures that aim to determine students' learning at a particular time, for example, when reporting against the standards, after completion of a unit(s). These assessments should be limited in number and made clear to students through the assessment outline.

Appropriate assessment of student work in this course is underpinned by reference to the set of pre-determined course standards. These standards describe the level of achievement required to achieve each grade, from A to E. Teachers use these standards to determine how well a student has demonstrated their learning.

Where relevant, higher order cognitive skills (e.g. application, analysis, evaluation and synthesis) and the general capabilities should be included in the assessment of student achievement in this course. All assessment should be consistent with the requirements identified in the course assessment table.

Assessment should not generate workload and/or stress that, under fair and reasonable circumstances, would unduly diminish the performance of students.

School-based assessment

The *Western Australian Certificate of Education (WACE) Manual* contains essential information on the principles, policies and procedures for school-based assessment that must be read in conjunction with this syllabus.

School-based assessment involves teachers gathering, describing and quantifying information about student achievement.

Teachers design school-based assessment tasks to meet the needs of students. As outlined in the *WACE Manual*, school-based assessment of student achievement in this course must be based on the Principles of Assessment:

- Assessment is an integral part of teaching and learning

- Assessment should be educative

- Assessment must be fair

- Assessment should be designed to meet its specific purpose(s)

- Assessment should lead to informative reporting

- Assessment should lead to school-wide evaluation processes

- Assessment should provide significant data for improvement of teaching practices.

Summative assessments in this course must:

- be limited in number to no more than eight tasks

- allow for the assessment of each assessment type at least once over the year/pair of units

- have a minimum value of five per cent of the total school assessment mark

- provide a representative sampling of the syllabus content.

Assessment tasks not administered under test or controlled conditions require appropriate authentication processes.

Assessment table – Year 11

Type of assessment	Weighting
Inquiry Students conduct investigations using ethical procedures, appropriate methodology and sources, and show cultural sensitivity and awareness to plan, conduct and communicate findings. Students actively engage in collecting and using primary and/or secondary information sources, which privilege learning from First Nations Peoples, communities and/or other sources of First Nations Peoples' voices. Inquiry formats can include: research notes; graphic organisers; written reports; short answers; an analysis of the sources used in the inquiry; in-class self-evaluation and reflection of learning and/or a combination of these. The inquiry must include a validation component, which is administered under test conditions.	20%
Short answer Students can be required to respond to a series of open questions that require them to refer to source material and/or syllabus content. Source materials can include written texts (an extract from a government paper, a newspaper or journal article; or an extract from a narrative, a poem, a song lyric, a play script, or a letter); graphic materials (a photograph, a map, a graph, a diagram, a cartoon, or a drawing); a film, a television show and/or a combination of materials. Formats can include: short answer responses, which typically, require students to identify, define, describe, outline, explain, compare, analyse and/or discuss. Short answer tasks are administered under test conditions. For a full list of verbs, see the Glossary of key words used in the formulation of questions on the course page.	20%
Extended answer Students can be required to respond to one or more questions that require a discussion, analysis, explanation and/or evaluation of the knowledge and understandings from the syllabus. Formats can include: a scaffolded extended answer, a sectionalised or a non-sectionalised answer. Typically, questions require the students to: explain, discuss, compare, analyse, evaluate and/or consider different perspectives. Extended answer tasks are administered under test conditions. For a full list of verbs, see the Glossary of key words used in the formulation of questions on the course page.	20%
Examination Typically conducted at the end of each semester and/or unit. In preparation for Unit 3 and Unit 4, the examination should reflect the examination design brief included in the ATAR Year 12 syllabus for this course.	40%

Teachers must use the assessment table to develop an assessment outline for the pair of units (or for a single unit where only one is being studied).

The assessment outline must:

- include a set of assessment tasks

- include a general description of each task

- indicate the unit content to be assessed

- indicate a weighting for each task and each assessment type

- include the approximate timing of each task (for example, the week the task is conducted, or the issue and submission dates for an extended task).

Reporting

Schools report student achievement, underpinned by a set of pre-determined standards, using the following grades:

Grade	Interpretation
A	Excellent achievement
B	High achievement
C	Satisfactory achievement
D	Limited achievement
E	Very low achievement

The grade descriptions for the Aboriginal and Intercultural Studies ATAR Year 11 syllabus are provided in Appendix 1. They are used to support the allocation of a grade. They can also be accessed on the course page of the Authority website at www.scsa.wa.edu.au.

To be assigned a grade, a student must have had the opportunity to complete the education program, including the assessment program (unless the school accepts that there are exceptional and justifiable circumstances).

Refer to the *WACE Manual* for further information about the use of a ranked list in the process of assigning grades.

The grade is determined by reference to the standard, not allocated on the basis of a pre-determined range of marks (cut-offs).

Appendix 1 – Grade descriptions Year 11

<table>
<tr>
<td rowspan="3">A</td>
<td>Knowledge and understanding
Presents detailed discussions and explanations of evidence, ideas and concepts about the distinctiveness and diversity of First Nations Peoples' identities, cultures, experiences, perspectives and cultural expressions.
Evaluates relationships between differing perspectives, ideas and concepts about Australian First Nations Peoples as being the oldest living continuous cultures in the world and the ongoing resilience of First Nations Peoples in the face of colonisation and government policy in maintaining and revitalising their cultural identity.</td>
</tr>
<tr>
<td>Intercultural terminology
Selects and applies culturally responsive terminology and concepts to develop comprehensive, accurate and relevant responses.</td>
</tr>
<tr>
<td>Intercultural skills
Draws detailed and relevant conclusions using a wide range of supporting evidence that takes into account different perspectives and interpretations of the past.
Analyses relationships and uses evidence from different sources to support a point of view.
Selects a diverse wide range of culturally responsive sources and applies appropriate referencing techniques accurately and consistently when conducting inquiries.</td>
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</table>

<table>
<tr>
<td rowspan="3">B</td>
<td>Knowledge and understanding
Presents discussions and explanations of evidence, ideas and concepts about the distinctiveness and diversity of First Nations Peoples' identities, cultures, experiences, perspectives and cultural expressions.
Explains relationships between differing perspectives, ideas and concepts about Australian First Nations Peoples as being the oldest living continuous cultures in the world and the ongoing resilience of First Nations Peoples in the face of colonisation and government policy in maintaining and revitalising their cultural identity.</td>
</tr>
<tr>
<td>Intercultural terminology
Selects and applies culturally responsive terminology and concepts to develop accurate and relevant responses.</td>
</tr>
<tr>
<td>Intercultural skills
Draws relevant conclusions using a range of supporting evidence that takes into account different perspectives.
Selects a range of culturally responsive sources and applies appropriate referencing techniques accurately when conducting inquiries.</td>
</tr>
</table>

<table>
<tr>
<td rowspan="3">C</td>
<td>Knowledge and understandings
Presents brief discussions and descriptions of evidence, ideas and concepts about the distinctiveness and diversity of First Nations Peoples' identities, cultures, experiences, perspectives and cultural expressions.
Describes simple relationships between differing perspectives, ideas and concepts about Australian First Nations Peoples as being the oldest living continuous cultures in the world and the ongoing resilience of First Nations Peoples in the face of colonisation and government policy in maintaining and revitalising their cultural identity.</td>
</tr>
<tr>
<td>Intercultural terminology
Uses culturally responsive terminology and concepts to develop mostly relevant responses.</td>
</tr>
<tr>
<td>Intercultural skills
Draws relevant conclusions using some evidence that recognises different perspectives.
Selects culturally responsive sources and applies appropriate referencing techniques when conducting inquiries.</td>
</tr>
</table>

D	**Knowledge and understandings** Presents broad generalised statements about the distinctiveness and diversity of First Nations Peoples' identities, cultures, experiences, perspectives and cultural expressions. Identifies some simple relationships between differing perspectives, ideas and concepts about Australian First Nations Peoples as being the oldest living continuous cultures in the world and the ongoing resilience of First Nations Peoples in the face of colonisation and government policy in maintaining and revitalising their cultural identity.
	Intercultural terminology Uses limited culturally responsive terminology to develop mostly brief or irrelevant responses.
	Intercultural skills States personal opinions using limited or inaccurate evidence, with little or no acknowledgement of different perspectives. Uses limited culturally responsive sources and applies limited and/or inaccurate referencing techniques when conducting inquiries.

E	Does not meet the requirements of a D grade and/or has completed insufficient assessment tasks to be assigned a higher grade.

These grade descriptions will be reviewed at the end of the second year of implementation of this syllabus.

Appendix 2 – Glossary

Aborigines Act 1905 **(WA)**
An Act to make provision for the better protection and care of the Aboriginal inhabitants of Western Australia.

Aboriginal Community Controlled Organisation (ACCO)
Priority Reform Two of the National Agreement on Closing the Gap[1] defines an Aboriginal Community Controlled Organisation as an organisation that is: a. "incorporated under relevant legislation and not-for-profit b. controlled and operated by Aboriginal and/or Torres Strait Islander people c. connected to the community, or communities, in which they deliver the services d. governed by a majority Aboriginal and/or Torres Strait Islander governing body.
https://www.wa.gov.au/government/publications/aboriginal-community-controlled-organisation-strategy-2022-2032

Aboriginal enterprise
An enterprise is an economically self-sustaining entity, such as a business or service. Aboriginal enterprises can be owned by individuals, communities, or as an extension of an Aboriginal organisation, and are usually staffed by Aboriginal people. Aboriginal enterprises can be social enterprises or based on certain protocols such as benefit sharing.

Assimilation
When members of one cultural group acquire the language, practices and beliefs of another group, often losing aspects of their traditional culture in the process.

Autonomy
Acting independently, self-government.

Community
Community is about interrelatedness and belonging, and is central to Aboriginality. An Aboriginal person may belong to more than one language group and community. Important elements of a community are Country, family ties and shared experience. The use of 'community/ies' in the syllabus indicates that any one location may in fact consist of several communities.

Country
Used to describe a specific area of a nation or clan including physical, linguistic and spiritual features. Aboriginal communities' cultural associations with their Country may include or relate to languages, cultural practices, knowledge, songs, stories, art, paths, landforms, flora, fauna and minerals. These cultural associations may include custodial relationships with particular landscapes such as land, sea, sky, rivers as well as the intangible places associated with the Dreaming(s). Custodial relationships are extremely important in determining who may have the capacity to authentically speak for their Country.

Colonisation
Establishment of a colony or colonies in a country or area. Colonisation dispossessed Indigenous people of their traditional lands. In Australia, colonisation began with the First Fleet's arrival from Britain in 1788 and progressed over time with settlements in different states.

Culture

The accepted and traditionally patterned ways of behaving and a set of common understandings shared by members of a group or community. Includes land, language, ways of living and working and artistic expression, relationship and identity.

Cultural Expression

Refers to different ways in which culture, history and society are conveyed.

Custodians of Country

People responsible for maintaining and passing on elements of cultural significance, e.g. knowledge, language, story, dance, imagery, song and ritual.

Diversity

Differences that exist within a group, e.g. age, sex, gender, gender expression, sexuality, culture, ethnicity, ability/disability, body shape and composition, spirituality, religion, learning differences, socio-economic background, values and experience.

Dreaming

The Dreaming has different meanings for different Aboriginal groups. The Dreaming can be seen as the embodiment of Aboriginal creation which gives meaning to everything; the essence of Aboriginal beliefs about creation and spiritual and physical existence. It establishes the rules governing relationships between the people, the land and all things for Aboriginal Peoples. Certain cultural aspects are also associated with specific Dreamings. The Dreaming is linked to the past, the present and the future. Where appropriate, refer to Aboriginal language names for the Dreaming.

Dispossession

Dispossession refers to Aboriginal Peoples being denied ownership and/or access to their land. The term is used in both the legal sense, e.g. *terra nullius*, and the practical sense, e.g. dislocation (see *terra nullius*, dislocation).

Elders

Elders are highly respected Aboriginal people held in esteem by their communities for their wisdom, cultural knowledge and community service. They have gained recognition as a custodian of knowledge and lore. Age alone does not determine whether someone is recognised as an Elder in their community.

Frontier Wars

The term Frontier Wars refers to the conflict between European colonists and Australian First Nations people from 1788 onwards. As the British sought to establish a colony in Australia, Indigenous nation groups resisted. This conflict resulted in Australia's first wars and was a violent history that included organised battles and open massacres.

Heritage

The rich heritage of Aboriginal culture encompasses tangible elements such as significant sites, landmarks and artefacts, examples include ceremonial sites, tools, fish traps, middens and scarred trees, and intangible values such as songlines, customs and ceremonies passed from generation to generation.

Aboriginal cultural heritage — (a) means the tangible and intangible elements that are important to the Aboriginal people of the State, and are recognised through social, spiritual, historical, scientific or

aesthetic values, as part of Aboriginal tradition; and (b) includes the following — (i) an area (an Aboriginal place) in which tangible elements of Aboriginal cultural heritage are present; (ii) an object (an Aboriginal object) that is a tangible element of Aboriginal cultural heritage; (iii) a group of areas (a cultural landscape) interconnected through tangible or intangible elements of Aboriginal cultural heritage; (iv) the bodily remains of a deceased Aboriginal person (Aboriginal ancestral remains), other than remains that are buried in a cemetery where non-Aboriginal persons are also buried or remains that have been dealt with or are to be dealt with under a law of the State relating to the burial of the bodies of deceased persons.

Aboriginal Cultural Heritage Act 2021 (Repealed)
https://www.legislation.wa.gov.au/legislation/statutes.nsf/law_a147323_currencies.html

Identity
A person's understanding and expression of their own individuality and of belonging to a group; often connected to culture and language.

Indigenous Cultural and Intellectual Property (ICIP)
Includes, but is not limited to, objects, sites, cultural knowledge, cultural expression and the arts, that have been transmitted or continue to be transmitted through generations as belonging to a particular Indigenous group or Indigenous people as a whole or their territory (see intellectual property).

Indigenous Protected Areas (IPA)
Is an area of land or sea cared for by Traditional Owners. Traditional Owners enter a voluntary agreement with the Commonwealth Government to protect biodiversity—the animals, plants and other species that call the IPA home—and to conserve the area's cultural resources, like sacred sites and rock art.

Intellectual property
Non-material assets such as forms of cultural expression that belong to a particular individual or community. Intellectual property rights are the bundle of rights that the law grants to individuals for the protection of creative, intellectual, scientific and industrial activity, such as inventions. Such rights are for the protection of economic interest in novel, inventive and/or creative efforts (see Indigenous Cultural and Intellectual Property, cultural ownership, copyright).

Kinship
A key aspect of Aboriginal cultures and values. It includes the importance of all relationships, and of being related to and belonging to Country (land).

Land
The term 'land' is used by Aboriginal Peoples to describe their spirituality, ecosystems, Dreaming(s), all living things, including totems, all physical factors such as sacred sites, water, air and geographical factors (see Country).

Land management
A process of developing land and monitoring its use in a sustainable way, usually for purposes of producing food and providing fibre for clothing and housing. Includes providing protection for flora and fauna, and preventing and controlling weeds (may also include water management).

Land rights

The evolving struggle of Aboriginal Peoples, Torres Strait Islander Peoples, and international Indigenous Peoples for the absolute legal and moral acknowledgement of prior ownership of their land and recognition of all accompanying rights and obligations which flow from this association. Land Rights (capitalised) refers to the legislation (see land).

Local Aboriginal community

The local Aboriginal community is constituted by those people who acknowledge themselves as Aboriginal and who reside in the near locality. Aboriginal communities will have a rich and diverse history that has been seriously affected by dispossession and relations, which sees families with spiritual connection to Country residing beside those who have been forced to move from other locations. The notion of locality is complex and multilayered: schools should seek advice from a range of people and/or organisations representing local interests.

For the purpose of this course, the local Aboriginal community case study is to be the Aboriginal community/ies in which the school is located. The use of 'community/ies' in the syllabus indicates that any one location may in fact consist of several communities.

Lore

The learning and transmission of cultural heritage by observing customs, ceremonies and song cycles. Lore is connected to the Dreaming and provides protocols and practices for how people interact with Country, kinship and community.

The term 'Lore' must be used with care. Some individuals and groups could find this term offensive and may prefer to use Aboriginal language terms or 'law'.

Native title

Native title is the recognition in Australian law that Indigenous people had a system of law and ownership of their lands before European settlement. It was first recognised in common law in the Mabo case (1992) by the High Court, which overturned the idea of *terra nullius* (that the continent belonged to no-one at the time of European arrival). The native title of a particular group depends on the law and customs of those people.

Peoples

The term 'Peoples' acknowledges the plurality and diversity of Aboriginal cultures, Torres Strait Islander cultures, and international Indigenous cultures.

Perspectives

A person's perspective is their point of view; the position from which they see and understand the world and events going on around them. People in the past may have had different points of view about a particular event, depending on their age, gender, social position and their beliefs and values. Historians also have perspectives, and this can influence their interpretation of the past.

Protocols

'Protocols' refers to appropriate ways of behaving, communicating and showing respect for diversity of history and culture. They involve appreciation of the knowledge, standing and status of people within both the local Aboriginal community and the school community. Protocols inevitably vary between communities, and between people within communities. In establishing a partnership between schools and Aboriginal communities it is especially important that protocols are acknowledged and respected.

Reconciliation

A Commonwealth initiative to promote positive relationships between Aboriginal and Torres Strait Islander Peoples and the wider community, and to address the disadvantage faced by Aboriginal and Torres Strait Islander Peoples. A capitalised 'Reconciliation' is used to refer specifically to the process as it applies to government policy.

Revitalisation

The range of strategies for increasing knowledge and use of a language that is no longer spoken fluently across all generations. Also referred to as language revival.

Self-determination

Self-determination involves the effective participation of Aboriginal Peoples in all decision-making that affects them.

Social justice

A principle that favours measures aimed at addressing inequities. It includes the rights of people to economic and social independence, and empowerment to determine the direction of their own futures. The processes and systems which shape the interaction between people, communities and governments and determine the degree of social justice achieved.

Spirituality

In general, the term 'spirituality' refers to personal beliefs and associated practices, while the term 'religion' relates to a belief system and practices shared by a group. An individual may identify with both spirituality and religious affiliation.

For the purpose of this course, the terms 'spirituality' and 'spiritualities' refer to both the individual and collective aspects of Aboriginal Peoples' interconnectedness with the world. Spirituality is deeply linked to Country, Dreaming(s), kinship and identity, and often incorporates concepts associated with 'law' and/or 'lore', such as responsibilities and obligations. Spirituality is also related to a person's intrinsic journey, including learning and reflection.

Songlines

'Songlines' is an English word for Dreaming tracks that trace the journeys of Ancestral spirits as they created the land, animals and laws. Songlines are recorded in songs, stories, dance and art. They carry significant spiritual, ecological, economic and cultural connection to the knowledge, customs, ceremony and Law of many language groups, including travel and trade routes, the location of waterholes and the presence of food. In many cases, songlines on the earth are mirrored by sky songlines which, together, allowed people to navigate the land and seas.
https://www.narragunnawali.org.au/storage/media/page/1c05630d10759b8377827af43ec61639.pdf

Sovereignty

The legal recognition of ownership of land and territory. Implicit in the concept is the right of self-government. Aboriginal Peoples and Torres Strait Islander Peoples have never ceded their sovereignty.

Stolen Generations

A name given to the generations of Aboriginal children removed from their families in the 20th century as a result of the policies of Australian and state and territory governments.

Sustainability

The concept of sustainability is about the capacity of the environment to continue to support our lives and the lives of other living creatures into the future. Sustainability is both a goal and a way of thinking about how to progress towards that goal. Progress towards environmental sustainability depends on the maintenance or restoration of the environmental functions that sustain all life and human wellbeing (economic and social).

Terra nullius

A Latin term meaning 'land belonging to no-one'. The term, *terra nullius* means 'nobody's land,' 'land belonging to no-one,' or 'land without owners' and was problematically used to 'justify' colonial expansion and deny Aboriginal and Torres Strait Islander Peoples' relationship with, and rights to, their land.

Torres Strait Islander Peoples

People from the Torres Strait Islands are the Traditional Owners of the islands that lie between Cape York in northern Queensland and Papua New Guinea. Torres Strait Islander Peoples are the Indigenous people from these islands. Some Torres Strait Islander People live on the mainland. Torres Strait Islander Peoples' histories and cultures are distinct from Aboriginal Peoples' histories and cultures, and are generally referred to separately.

Totems

Natural objects inherited by clan or family members as their spiritual emblem, e.g. animals, plants.

Traditional Owners of land

Term associated with original custodians of the land; an Aboriginal person who is recognised by their community as having ownership and knowledge of a particular area or 'country' often used in association with Australian Law.

Truth-telling

A reconciliation process involving Australian First Nations Peoples recording evidence of the impacts of colonisation as well as past atrocities being acknowledged by the broader community.

Wellbeing

An overall measure of quality of life for individuals and society.

Worldviews

The concept of the world held by Aboriginal Peoples and Torres Strait Islander Peoples in which each aspect of culture, identity and society is connected with all other aspects in the context of particular times, places and relationships.

Acknowledgments for Glossary

Aboriginal and Torres Strait Islander Studies General Senior Syllabus 2019: Syllabus

https://www.qcaa.qld.edu.au/senior/senior-subjects/humanities-social-sciences/aboriginal-torres-strait-islander-studies/syllabus

Aboriginal Studies Years 7–10 Syllabus (2020)

https://educationstandards.nsw.edu.au/wps/portal/nesa/k-10/learning-areas/hsie/aboriginal-studies-7-10-2020

https://humanrights.gov.au/sites/default/files/content/education/bth/download/glossary.pdf

https://k10outline.scsa.wa.edu.au/home/teaching/curriculum-browser/humanities-and-social-sciences/humanities-overview/glossary#p