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Background

As the result of conversations across the University, it has been recognised that there is a combined need to assist students in preparing for professional experience and to enable students to begin the journey to cultural competence. It is acknowledged that if Charles Sturt University (CSU) desires to produce graduates who are culturally competent, we need to begin to support them into the posture of what this may mean for them when they graduate into their professions. Cassie’s Story, *Dyan Ngal* seeks to value-add to initiatives already underway that will see the embedding of Indigenous curriculum and pedagogy in all on-shore courses.

When we talk about cultural competence it is generally accepted in the literature that it needs to be viewed as a process rather than a destination or an ideal to strive for (Haines, 2000, Diller, 2004). Cultural competence as defined by Cross *et al.* (1989) remains one of the most frequently cited and succinct definitions:

>Cultural competence is a set of congruent behaviours, attitudes and policies that come together in a system, agency or among professionals and enable that system, agency or those professionals to work effectively in cross-cultural situations (Cross *et al.*, 1989).

Cross *et al.* goes on to add that:

>'Culture' refers to integrated patterns of human behaviour that include the language, thoughts, actions, customs, beliefs, and institutions of racial, ethnic, social, or religious groups. 'Competence' implies having the capacity to function effectively as an individual or an organization within the context of the cultural beliefs, practices, and needs presented by patients and their communities. (Cross *et al.*, 1989, quoted in American Association of Medical Colleges, 2005, p. 1).

There is no single definition of cultural competence, although there is agreement that it includes both internal and external factors, including self-assessment of one’s own cultural heritage as well as knowledge of other cultures and practices, and a consciousness about the interactions between them (Nolan, 2011, p.6). In this sense Cultural competency, although a general term, is contextual. *The National Best Practice Framework for Indigenous Cultural Competency Guidelines* (2011) suggest that for the purposes of the Australian higher education context, the following definition of cultural competency be used.

>Student and staff knowledge and understanding of Indigenous Australian cultures, histories and contemporary realities and awareness of Indigenous protocols, combined with the proficiency to engage and work effectively in Indigenous contexts congruent to the expectations of Indigenous Australian peoples.

Cassie’s Story *Dyan Ngal* is based on a case study prepared by Associate Professor Wendy Nolan, (Director and Head of School, Centre for Indigenous Studies) of the Dubbo community that addresses the history of forced removal of Indigenous Australians; the result of how past policy and practice still informs the contemporary realities for Indigenous Australians.
Introduction

Cassie's Story, *Dyan Ngal* is a resource that is a web site or html environment comprising:

- an audio narrative;
- graphically enhanced scenes providing hot spot links to readings; and
- additional resources.

Also provided is this Learning and Teaching Guide.

Cassie's Story, *Dyan Ngal* exposes students to the general issues of Cultural Competence in preparation for professional experience. This Cultural Competence training should alert students to what they may encounter in their placements and help their understanding of the situations that face Indigenous Australians. It also provides the opportunity to critically reflect on their own values, biases, and beliefs which is important in the journey to cultural competence.

This resource has been created as a starting point or a generic resource. Discipline specific resources can be developed by focusing on or expanding specific areas or issues or alternatively providing further scenes, activities and resources.

Learning Objectives

If provided with guidance and support students (and staff) who engage with this resource will be able to:

- Demonstrate an increased awareness and understanding of the diversity of Australia's Indigenous peoples cultures and societies.
- Identify the historical factors that contribute to the disadvantaged position of Australia's Indigenous peoples in contemporary Australian society.
- Recognise and have an understanding of how some current policies and practices employed impact on contemporary circumstances of Australia's Indigenous peoples.
- Explain how an increased awareness of Indigenous Australian culture and issues will enhance their skills in their chosen area of professional practice.
- Reflect on their own values and attitudes and how this effects their profession.

Cassie's Story, *Dyan Ngal* has been designed as a stand-alone resource so that it can be used by various disciplines to incorporate Indigenous Australian content in undergraduate programs. Participants will embark on a learning journey by listening to Cassie's story and exploring links to additional print and website resources. If it is as Quinn (2011) suggests that we understand the world according to stories, then Cassie's story is a narrative that enables investigation and exploration of the history of the Indigenous Australian community and its evolvement over time. The story looks at forced relocation under past Government policy and practice, Assimilation and Segregation, Self-determination and Self-management to the present day.
Through a narrative approach contemporary issues are also explored including:

- poverty
- low school attendance
- general lack of educational opportunities
- strong but diminishing numbers of Elders
- drug and alcohol abuse
- joblessness and intergenerational joblessness
- lack of opportunity to escape the poverty cycle
- high rates of incarceration and recidivism
- high suicide rates among youth
- spiritual connection to the land
- poor health outcomes and low mortality rates

A 'yarning' methodology (Power, 2004) has been recommended by the Centre for Indigenous Studies as a culturally appropriate method of exchange to foster respectful partnerships based on deep listening, empathy and understanding. *Yindyamarra* is the Wiradjuri word for respect; to be gentle, to be polite, to honour and to do slowly (Grant & Rudder, 2010).

**This Learning and Teaching Guide**

This guide has been developed to assist staff in using Cassie's Story, *Dyan Ngal* in their teaching. The aim of the guide is to provide ideas and suggestions on how to embed the resource into subjects and courses. It is important to understand that this is not a static resource. Other areas can be highlighted in the narrative and other focus areas can be addressed. Further resources or activity hot spots can be added where appropriate. Please discuss this with your Educational Designer and they will assist you in this development with Media Services.
Learning Design

The learning design of Cassie's story, *Dyan Ngal* is modelled on the Cultural Competence Pedagogical Framework.

Cultural competence is defined as:

"Cultural and linguistic competence is a set of congruent behaviours, knowledge, attitudes, and policies that come together in a system, organization, or among professionals that enables effective work in cross-cultural situations. 'Culture' refers to integrated patterns of human behaviour that include the language, thoughts, actions, customs, beliefs, and institutions of racial, ethnic, social, or religious groups. 'Competence' implies having the capacity to function effectively as an individual or an organization within the context of the cultural beliefs, practices, and needs presented by patients and their communities." (Cross, 1989, quoted in American Association of Medical Colleges, 2005, p. 1).

Cultural Competence consists of qualities that fall under the general components of knowledge, values, skills, and critical reflexivity.

- **Knowledge** – What do you know? Tell me.
- **Skills** – What do you know? Show me. What would you do in this situation?
- **Values** – What do you know? Explain to me. Explain what has changed and why.
- **Critical reflexivity** – How have my values and attitudes formed? How have they changed?

Requiring students to reflect on their own learning has been suggested as beneficial for students. In the context of Indigenous pedagogy, many of the academics interviewed in a research study by Dr Christine Asmar (2009) feel strongly that teachers also need to be reflexive and open to change – in their attitudes as well as in their teaching strategies – if they are to be effective teachers at Australian Universities.
Cassie's Story, Dyan Ngal scene guide

Participants are encouraged to listen to Cassie's Dyan Ngal story working their way through all the scenes, and accessing the hot spots to obtain background information along the way. On completion of the story they can go back to the resources both within each scene of the story and in the Resources section of the site to investigate what may be needed to increase awareness.

The hotspots can be points where activities can be added by the facilitator or teacher. Questions could be provided that are framed around the issues raised in that section of the narrative. The hot spots could be the prompts for reflection activities such as keeping a record of thoughts and reflections in a reflective or learning journal. This could be part of the formative or summative assessment scheme of the subject which enables the students to demonstrate the subject objectives.

"integrating structured reflection into assessment requirements ... will encourage students to take it more seriously. Learning journals are often used in such contexts" (Indigenous Teaching at Australian Universities, 2009)

Guiding questions and activities could be:

- What did you already know about this/these particular issue/s?
- What would you do in Cassie's situation?
- What has or hasn't changed and why or why not? Explain.
- Record their own values and attitudes at ongoing intervals.

The following section 'Scene Guide' documents the hotspot resources found within each scene and suggests strategies for encouraging further student engagement. Any activities devised would need to be integrated within the design of subject and the requirements of the course design or discipline area.
Scene 1: "They never ask us."

Hot spot: Social justice

"Social Justice is what faces you in the morning. It is awakening in a house with an adequate water supply, cooking facilities and sanitation. It is the ability to nourish your children and send them to school where their education not only equips them for employment but reinforces their knowledge and appreciation of their cultural inheritance. It is the prospect of genuine employment and good health: a life of choices and opportunity, free from discrimination." (Annual Report of the Aboriginal and Torres Strait Islander Social Justice Commissioner, 1993, AGPS, Canberra).

Social justice and human rights for Aboriginal and Torres Strait Islander peoples Information sheet:

Hot spot: History

Until relatively recently, the history of post-invasion contact between Aboriginal and non-Aboriginal peoples was written by the victor and generally presented a picture of peaceful European settlement of a largely uninhabited continent. Since the late 1960s more historically accurate recordings of history have been published by Aboriginal and non-Aboriginal authors which has allowed the development of greater understanding of the impact of the processes and practices of colonisation which are intimately linked to the breakdown of Aboriginal cultural structures.

Read more:


Encouraging further student engagement

The areas of social justice and history could be expanded by devising activities to explore Indigenous Australian culture and issues relating to housing. For example, the issues of dispossession or forced relocation of communities could be an area of further research by students.

Another issue or area that could be identified and focussed on in this scene is the area of Indigenous Australian health. The ambulance seen through the window could be an additional hot spot or trigger to activities and research in the area of Indigenous Australian health.

The hotspots could be used as trigger points for reflection activities.
Scene 2: "Breaking down things that keep us together."

Hot spot: Community Centre

Education plays a major role in the socialisation of children and young adults and is one of the principle means by which the cultural norms and values of a society are transmitted from one generation to the next. The history of Aboriginal education since colonisation has largely been based on the ideologies of Social Darwinism and revolved around the twin European policies of 'civilising' and 'Christianising'. Western education was used to negate the culture, language and identity of Indigenous children while access to education for Indigenous students prior to the 1960s was restricted and limited to the development of rudimentary skills and knowledge deemed appropriate for positions of domestic and rural servitude. As your studies for this week show, the legacies of such policies and practices for Indigenous Australian people today are many.

Read more:

Hot spot: Youth Suicide

Suicide among Australia's Indigenous population is significantly higher than the general Australian population. Estimates suggest that, in some years, the suicide rate for Indigenous people in specific communities is as much as 40% higher than that for the Australian population as a whole. Over the past 30 years Indigenous suicide has increased, with young Indigenous males being the most at risk.

Read more:

Encouraging further student engagement

The area of Indigenous Australian Community could be expanded by devising activities to explore Indigenous Australian culture and issues relating to education, self determination, social welfare and 'closing the gap'. The importance of Indigenous Australian community resources and Indigenous Australian community ties could be explored. These topics could be an area of further research by students.

The area of youth suicide could be expanded by investigating the areas of generational trauma, and also Indigenous Australian deaths in custody and the justice system.

The area of the Stolen Generation is also touched on in the narrative. Students could be asked to identify how this issue has impacted the social and cultural issues identified in this scene.
Scene 3: "That wailing at night ... used to disturb the spirits."

Hot spot: Culture and Community

The term 'The Dreaming' is an anthropological translation of the Aranda concept of altrjiranga ngambakala and is commonly used today to describe the rich, subtle and all encompassing spiritual belief system that forms the foundation of Aboriginal cultures and provides answers to the universal questions of humankind including, What is the purpose and meaning of life? How did we get here? How did the plants, animals, land and water come to be? Are we here for a reason? What is our destiny, as individuals, communities and as humankind as a whole? The Dreaming unites people to people, and people to land, plants, animals and the cosmos in a spiritual relationship which transcends the earthly realm to create a world in which all life is sanctified.

Read more:

Hot spot: Spirituality and the Dreaming

The Ancestors of the Dreaming could take the form of human and animals, birds, fish and reptiles and as they moved around the landscape they created Dreaming tracks and places of varying degrees of sacredness. When children are conceived, they are imbued with the spiritual essence of the Dreaming Ancestor whose spiritual essence lies in that location and are subsequently related to all other people with that totem across Australia. In this way, each person belongs to a totem or shares the same spiritual essence as their Ancestral being and all the places, songs, stories, rituals and art that belong to that particular Dreaming Ancestor and become custodians of those sacred places, ceremonies, songs, art and stories because they are a part of them.

Read more:


Encouraging further student engagement

The area of Indigenous Australian Culture and Community is a rich area of research for students. For example, students could investigate how Indigenous Australian communities keep their cultural heritage alive and the related topics of Indigenous Australian architecture, art and tools and technology. The historical socio-economic and political processes of colonisation could also be addressed.

An area that is touched on in the narrative is the area of the Stolen Generation. This could be further highlighted by incorporating a focus or reflection activity. Similarly another area that could be highlighted in this scene is that of 'bush tucker'. Students could investigate Indigenous Australian native foods, their medicinal qualities and related issues: environment conservation, nature-based recreation and tourism, forest management and sustainability.
Scene 4: "You got to pull yourself together and get out of here."

Hot Spot: Juvenile Justice

"The juvenile justice system provides the linchpin for the criminalisation and removal of a new generation of Indigenous children and young people [from their families]. The reasons for this intervention can be linked to a number of specific factors relating to policing and the administration of justice, as well as the interaction of the many underlying social and economic issues which are likely to spark intervention" (Bringing Them Home Report, 1997:540).

The Royal Commission determined from its inquiries that Aboriginal children and juveniles, like Aboriginal adults, experience prejudice at all levels of the criminal justice system. However, Indigenous children and youth are detained at a rate twice that of adults and generally receive longer detention sentences than adults for most offences.

Read more:


Hot Spot: Circle Sentencing

"Circle sentencing has been identified as an extremely important program by Aboriginal Community Justice Groups because it breaks down barriers between the justice system and Aboriginal communities" (John Hatzistergos, NSW Attorney-General).

Read more:

- http://www.creativespirits.info/aboriginalculture/law/circle-sentencing.html#ixzz1JZYWVBZ5
Encouraging further student engagement

The area of Juvenile Justice could be expanded by devising activities to explore Indigenous Australian culture and underlying issues relating to policing and administration of justice – legal, social, cultural and economic issues. These underlying issues could be an area of further research by students.

Circle Sentencing could be investigated in relation to the factors that influence the effectiveness in reducing reoffending and the factors that influence the acceptance and non-acceptance of circle sentencing within local Indigenous Australian and non-Indigenous Australian communities. Investigation into some of the case studies and history of *The Royal Commission into Aboriginal Deaths in Custody Report* (1991) would be an excellent way of approaching this topic.
Scene 5: "Mum is my rock. She's not good. Her health's bad."

"Mum is my rock. She's not good. Her health's bad."

Hot spot: Health

"In 2005-06, Indigenous males and females were almost twice as likely to be hospitalised for mental and behavioural disorders as other Australians. In terms of specific disorders, the rates of hospitalisation in 2005-06 for Indigenous people diagnosed with 'mental disorders due to psychoactive substance use' were 4.5 times higher for Indigenous males than for other Australian males and 3.3 times higher for Indigenous females than for other Australian females" (Darren Garvey, 2008).

Read more:


Hot spot: Education

"Education is the greatest single weapon to overcome disadvantage and the impact of this denial of education affects me and other Indigenous people to this day" (Yvonne Butler, Aboriginal woman).

Read more:

- [http://www.creativespirits.info/aboriginalculture/education/index.html#ixzz1JZcY0TLI](http://www.creativespirits.info/aboriginalculture/education/index.html#ixzz1JZcY0TLI)
Encouraging further student engagement

Students could be exposed to the past educational policy relating to Indigenous Australians and research these in light of the issues pertaining to social justice. They could be asked to examine the current trends in Indigenous Australian Education in early childhood settings and also in the primary, secondary and tertiary sectors.

The history of Indigenous Australian education since colonisation could be introduced including the ideologies of Social Darwinism and European policies of 'civilising' and 'Christianising'.

Discussion and reflection could centre on the Western education system as it was used to negate culture, language and identity of Indigenous children while restricting access to education for Indigenous students prior to the 1960s.

Low educational achievement of Indigenous Australians has been implicated in the over-representation of Indigenous Australians people in custody and juvenile detention and is considered not only a factor in the likelihood of Indigenous Australians people offending, but also a factor in the likelihood of their re-offending (RCIADIC, 1991). Students could be encouraged to examine links between education, social justice and the criminal justice system.
Scene 6: "It's all gone bad... Real bad..."

"By virtually every test on the range of usually accepted social indicators such as rates of unemployment, rates of custody, rates of infant mortality, life expectancy, household income and other indicators, Aboriginal and Torres Strait Islander individuals and communities are now, and have been in the past, at a serious disadvantage. This disadvantage arises because of the long-term failures by Commonwealth, State, Territory and local governments to ensure that Indigenous individuals and communities have access to their citizenship rights. Governments have maintained the process of subordination through their policies and strategies in responding to Aboriginal and Torres Strait Islander people’s calls for justice and greater control over their lives" (Council for Aboriginal Reconciliation, 1995:26-27).

See Aboriginal and Torres Strait Islander Social Justice:


Expanding further student engagement

As you may already know, the Aboriginal and Torres Strait Islander Social Justice Commissioner is required to report annually to the Attorney-General regarding the exercise and enjoyment of human rights by Australia’s Indigenous peoples. This provision also allows the Commissioner to make recommendations as to what action should be taken to ensure such enjoyment. The Commissioner has a role to monitor and evaluate the human rights performance of Australian governments in concrete and specific circumstances. This includes assessing domestic situations against international human rights benchmarks. In light of this students could be asked to work with these annual reports in both a national and global contexts and relate them to their discipline areas and areas of professional practice.
Assessment

The CSU Degree Initiative Good Practice Guidelines need to be considered when embedding the resource in subjects and courses. In assessing Cultural Competency, the following guidelines should be considered;

- The Indigenous Curriculum and Pedagogy Guidelines and in particular the Cultural Competence Pedagogical Framework;
- Assessment 2020: Seven propositions for assessment reform in higher education;
- CSU Flexible and Blended Good Practice Guidelines; and
- First Year Curriculum Design Principles.

The Indigenous Curriculum and Pedagogy Guidelines recommend a choice of assessment items that take into account Indigenous Australian perspectives on learning and understanding. Essays, reflective journals, and case studies are examples of assessment that encourage students to engage with the content, make links with their personal experience and emerging professional practice.

Assessment therefore should consider;

"Effective interaction with Indigenous people requires an understanding of Indigenous world views as well as how historical and contemporary events have impacted and continue to impact on Indigenous social and emotional well-being. A deep understanding of these impacts requires empathy and emotional engagement, not just an intellectual analysis. This is particularly important because without the ability to empathise a good relationship cannot develop, and in the Indigenous context a personal trusting relationship is essential for effective interaction."

(Developing Content in Indigenous Australian Studies, CSU website)

Pre and Post Student Quiz

A pre and post student questionnaire has been developed to assist students evaluate their own cultural competency and explore their personal growth before and after engaging with Cassie’s story, Dyan Ngal.

The pre and post quizzes are provided as a guide that should be modified to the context of the discipline and the course in which the Cassie’s story, Dyan Ngal will be utilised.

Students are asked to complete the questionnaire at the start of the story and at the end. Following are the pre and post questions.
Pre-quiz

The following questions are included in the student pre-quiz;

1. What are the important outcomes that you hope will come from completing this cultural competence case study?
2. What do you think will be the hardest part in studying Indigenous Australians and their culture?
3. How do you currently respond to Indigenous Australian people?
4. Are there any anticipated benefits for completing the case study?
5. Name some key things you would like to learn.
6. What does the term 'Cultural Competence' mean to you?
7. Can you comment on your own cultural competence?
8. What would you personally like to gain from completing the case study?

Post-quiz

The following questions are included in the student post-quiz;

1. What were the important outcomes?
2. What was the hardest part you encountered?
3. Has learning about this content influenced/ altered the ways in which you would respond to an Indigenous Australian person in the future?
4. Were there any unanticipated benefits?
5. What did you learn? (You could limit this e.g. name one/three things).
6. What does the term 'Cultural Competence' now mean for you? Has this changed?
7. What did you personally gain?
8. Are there any other thoughts you would like to share?
9. Can you think of other ways that would help you to learn this material?

The Test Centre tool within CSU Interact would accommodate the short response questions for both the pre and post quizzes. Students enrolled in a particular subject could complete the quiz via Test Centre which enables the subject coordinator access to student responses. The quizzes could also be used in combination with reflective journaling as students listen to Cassie's story, *Dyan Ngai* and explore the resources provided.
Reflective Journals

Journals are used to facilitate reflection, deepen personal understanding and stimulate critical thinking. Journals could be used as both a formative and summative assessment tool. As students engage with Cassie’s story, *Dyan Ngal* they could be asked to:

- record the development of their ideas and insights of Indigenous Australian culture, history and contemporary issues including key concepts and main points learned;
- reflect upon the content and identify their emotional and personal responses to the experience as a means to increase understanding; and
- analyse their own learning and self development as an emerging professional.

**Example**

Students could be asked to provide a minimum number of 4-8 journal postings (Word limit of 1,500 – 2,000 word in total). Students would submit their journal entries via the blog tool in Interact or PebblePad. This is to encourage students to write on a regular basis over a period of time and aims to develop reflective abilities through a structured approach. Students would receive comments from a facilitator on each journal entry. The assessment information should include:

- An introduction to reflective journaling;
- What should be included in the journal posting;
- A marking criteria or rubric.

Journals can be presented in various forms including blogs, ePortfolios such as PebblePad, word processed documents or be hand written. The Blog tool within Interact or the blog functionality in PebblePad could assist students in engaging with the content on a deeper level.

**Essays**

Essays can be used to assess student understanding of how past historical and contemporary events continue to impact on Indigenous people.

Examples of essay topics that have been used in Indigenous Australian subjects at CSU are outlined below:

**Examples**

Examples of essay topics could include;

1. Outline and discuss the major provisions of the Aborigines Protection Act and its impact upon the daily lives and cultures of Indigenous Australians since its inception.

3. In Cassie's story, *Dyan Ngal*, Cassie refers to her experiences and expectations of education, and of the justice system. Outline the current situation of Indigenous Australian education in NSW. Critically analyse at least two of the strategies contained within the Aboriginal Education and Training Strategy (2009-12) and how these expect to improve the current outcomes. In your answer consider the social justice issues that affect Indigenous Australians.

4. In Cassie's story, *Dyan Ngal*, Cassie refers to 'Bubba' a death related to recent juvenile detention. Indigenous Australians are grossly over-represented in custody and deaths in custody. Identify and critically discuss some of the underlying factors that contribute to the over-representation of Indigenous Australian people in custody.

5. How might one account for the ‘third world’ health status of Indigenous Australians in 2010?

6. One of the central issues highlighted in Cassie's story, *Dyan Ngal* is that of contemporary Indigenous Australian relocation. Discuss two historical policies or practices that have led to Indigenous Australian dispossession from country. In your essay consider the link between these historical policies and practices and contemporary circumstances for Indigenous Australians.

7. In Cassie's story, *Dyan Ngal*, Cassie refers to her experiences and expectations of education. Outline and discuss some of the major underlying factors contributing to poor education outcomes for Indigenous Australians. In your response, critically analyse the link between historical policies and practices and contemporary Indigenous Australian education.

8. In Cassie's story, *Dyan Ngal*, Cassie refers to her experiences and expectations of the justice system. Social justice concerns fair treatment and equal access to the benefits of society by all its members. Use a social justice framework to critically analyse factors such as housing, employment and health, that impact on the capacity of Indigenous Australians to achieve education outcomes comparable to non-Indigenous Australians.

**Case Study**

Case studies present a valuable way for students to engage in the complex historical and contemporary issues that concern Indigenous people. For example, the students could select a topic of contemporary interest identified within Cassie's story, *Dyan Ngal* (such as Indigenous Australian mental health and well-being), undertake a literature review, contact relevant Indigenous Australian and other organisations (either in person or by accessing websites) to find out current policy and practice, and integrate the data into suggestions for the role of psychological theory and/or practice in addressing the issue. As educators we are then approaching the learning experience in a way that allows the student to make links with the content and their personal experience in context of their emerging professional practice (CSU Indigenous Curriculum and Pedagogy, 2011).

**Problem Based Learning**

Problem-based learning (PBL) is used in a number of disciplines as a way of engaging students in 'real' problems. Unlike conventional teaching, PBL starts with a problem and requires the student to research, select, analyse and apply information and theories to solve it. Students work in groups or teams to solve or manage these situations, but they are not expected to acquire a predetermined
series of 'right answers'. Instead they are expected to engage with the complex situation presented to them and decide what information they need to learn and what skills they need to gain in order to manage the situation effectively (Savin-Baden, 2000).

Characteristics of problem-based learning:

- using stimulus material to help students discuss an important problem, question or issue;
- presenting the problem as a simulation of professional practice or 'real life' situation;
- encouraging critical thinking and providing limited resources to help students learn from;
- defining and attempting to resolve the given problem;
- students working co-operatively as a group, exploring information in and out of class, with access to a tutor (not necessarily a subject specialist) who knows the problem well and can facilitate the group's learning process;
- students identifying their own learning needs and the appropriate use of available resources;
- reapplying this new knowledge to the original problem and evaluating their processes (Boud and Feletti, 1997: 4).

The advantage of students working upon real or simulated situations is that real problems do not have simple solutions, but require comparison and analysis of resources, strategies and costs. As such the learner has to develop skills of retrieval, selection and discrimination in order to solve the problem. Students also develop group working skills as they work together to solve a common problem (This section is from 'How can I introduce reflective practice into my teaching?' The UK Centre for Legal Education, 2011).

Cassie’s story, Dyan Ngai can be used in its entirety as stimulus material for students to engage with Cultural Competency or selected scenes or issues could be identified that could simulate situations that students may encounter either within the professional placements or when they graduate into their professions.
Assistance

Contact your School Educational Designer in the first instance or the Indigenous Curriculum and Pedagogy Coordinator for assistance in utilising Cassie’s story, Dyan Ngal within your teaching.

Feedback

Please let us know if this Leaning and Teaching Guide can be made more useful to your needs in utilising Cassie’s story, Dyan Ngal within your teaching. bahill@csu.edu.au
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- Aunty Gloria Dindima Rogers, Wiradjuri Elder.
- Associate Professor Wendy Nolan, Director and Head of School, The Centre for Indigenous Studies, CSU.
- CSU Division of Learning and Teaching Services staff: Ms Elise Hull, Indigenous Resources Officer; Mr Brian Wells, Mr Tony O’Neill, Mr Jade Flynn and Mr Ryun Fell.
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- The script was written by Dr Barbara Hill in consultation with Associate Professor Wendy Nolan, Ms Elise Hull and Aunty Gloria Dindima Rogers.
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Resources

The following resources have been used in the development of the Learning and Teaching Guide;


The following resources have been used in the development of Cassie's story, *Dyan Ngal*.

**Scene 1: “They never ask us”**

Scene 2: "Breaking down of things that keeps us together"


Scene 3: "That wailing at night... used to disturb the spirits"


Scene 4: "You got to pull yourself together rand get out of here"


Scene 5: "Mum is my rock. She's not good. Her health's bad."


Additional Resources

General

  Explores Indigenous culture and issues relating to health, housing, education, policy, law, reconciliation and remote communities.

  Australia’s National Institute for Aboriginal & Torres Strait Islander Health Research.

- Australian Reconciliation Network. Retrieved April 12, 2011, from;
  Website discusses Indigenous health, education, housing, & law and justice issues.


Culture, Spirituality, The Dreaming, Community

- The Australasian Institute of Judicial Administration (AIJA). Chapter Two: Aspects of Traditional Aboriginal Australia, 2.1-2.27. Retrieved April 12, 2011, from;
  The Australasian Institute of Judicial Administration (AIJA) is a research and educational institute associated with Monash University. This chapter provides discusses aspects of traditional Aboriginal Australia including spirituality, social organisation, kinship system, culture and customs, law, and ceremony and rituals.

  The skin system of Indigenous culture is core to the whole, for through the skin system, bloodlines are kept and strengthened, and the responsibility to land and place are managed. The passing on of this knowledge is what makes any discussion about love, in the Indigenous cultural context, loaded with responsibility, rather than the frivolity represented by popular culture. This documentary is a poetic account of the serious fun of love.


- Film Australia. Australians at work – Indigenous. Retrieved April 12, 2011, from;

An introduction to Dreaming and relationship between land, people and animals. The cultural portal website is an initiative of the Australian Government Department of the Environment, Water, Heritage and the Arts.

  http://australianmuseum.net.au/Stories-of-the-Dreaming/


History


  http://ro.uow.edu.au/cgi/viewcontent.cgi?article=1022&context=asdpapers


• The Department of Indigenous Affairs, Government of Western Australia. Partnership Acceptance Learning Sharing. Retrieved April 12, 2011, from; 

Stolen Generation


• 'Took the Children Away' with music by Aboriginal musician Archie Roach. Youtube clip. Retrieved April 12, 2011, from; http://www.youtube.com/watch?v=zLXzKYP1uCw&feature=related

• 'Brown Skin Baby (They Took Me Away)' by Bob Randall. Youtube clip. Retrieved April 12, 2011, from; http://www.youtube.com/watch?v=v3ytJioxKzl


• Short audiovisual clip 'Australia says Sorry to the Stolen Generations'. Youtube clip (10.02 mins). Retrieved April 12, 2011, from; http://www.youtube.com/watch?v=C9mJpL67QUw&NR=1
  Contains history, personal Interviews, footage from Australian supporters and Apology Speech by Kevin Rudd.
• The Stolen Generation. Youtube clip (0.55 mins). Retrieved April 12, 2011, from; http://www.youtube.com/watch?v=KzpsBqwCQqE&feature=related
  A brief overview of Australian Aboriginal history and the removal of Aboriginal children...known as the stolen generation.

  A short video about the historical genocide against Australian Aboriginals.


Health

  An introduction to health issues. Website created by Jens-Uwe Korff, an advocate of Indigenous issues.


  Exploration of Indigenous health issues at the Australian Indigenous HeathInfoNet website funded by the Department of Health & Aging.


  Gary Banks, Chairman's speech - Are we overcoming Indigenous disadvantage? Presented as the third lecture in Reconciliation Australia's 'Closing the Gap Conversations' Series, National Library, Canberra, 7 July 2009.


Deaths in custody


Recidivism


Juvenile Justice, Circle sentencing


Youth suicide


Social and emotional wellbeing (including mental health)

  A review conducted by Garvey to describe aspects of the social and emotional wellbeing of Indigenous Australian people and elements of the Australian contexts in which they live. Available from the Indigenous HealthInfoNet website funded by the Department of Health & Aging.

Education

  Brief statistics on Indigenous education at the Creative spirits website created by Jens-Uwe Korff, an advocate of Indigenous issues.

  Information on educational outcomes and policies related to Australia’s Indigenous population by the Reconciliation Network.

  The Department of Education, Employment and Workplace Relations (DEEWR) commitment to the Australian Government’s goal of reducing Indigenous disadvantage and to reconciliation between Indigenous and other Australians.


Social Justice Human rights

  This is the 2007 Declaration on the rights of Indigenous People from the United Nations.
Outlines Social justice and human rights for Aboriginal and Torres Strait Islander peoples by the Australian Human Rights Commission.


Resilience


Images of strengths and resilience in Aboriginal and Torres Strait Islander cultures by the Secretariat of National Aboriginal and Islander Child Care Inc. The Funded by SNAICC Resource Service is funded by the Australian Government Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA).

Dispossession/Forced relocation of communities

Information on dispossession by the Reconciliation Network.


Opinion piece by Paul Collis on ABC Online 20 January 2009.
Self determination

  Information on self determination and Indigenous people - Creative spirits website created by Jens-Uwe Korff, an advocate of Indigenous issues.

Further resources are available at:
http://www.csu.edu.au/division/landt/indigenous-curriculum/resources