Your stories, my stories, our stories: Power/knowledge relations and Koorie perspectives in discourses of Australian History Education

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Abstract

Over the past decade, popularised notions and approaches to the teaching and learning of Australia's history have been overwhelmingly researched and written by non-Indigenous academics. This research challenges dominant non-Indigenous curriculum and research agendas by exploring how, why, and to what degree Koorie, and by extension Aboriginal and Torres Strait Islander perspectives, are taken up for the development and implementation of school-based curriculum aligned to the *Year Nine Australian Curriculum: History*.

The research is guided by Michel Foucault's poststructural theory to examine a range of discourses identified by year nine history teachers and three Koorie Elders in Ballarat and Greater Shepparton. It is supplemented through Martin Nakata's ground breaking work on Indigenous Standpoint Theory to acknowledge and highlight the cross-cultural/racial power/knowledge relations of peoples who are involved in the research.

It is a timely response to the 2013 mandatory implementation of the *Australian Curriculum: History* in Victorian state schools. The research builds upon academic research (see Clark, 2006; Harrison & Greenfield, 2011; Mackinlay & Barney, 2011; 2014b) about how teachers may engage critically with Aboriginal and Torres Strait Islander specific content. It contributes significantly to a field of research that has not received much attention over the past eleven years.

The research is a striking contribution to understandings of Australian cross-cultural/racial research and education practices. It argues that teachers are not necessarily insensitive to cross-cultural/racial relations operating in Australia; rather, that more rigorous and comprehensive teacher education programs are required for the integration of Koorie perspectives on Australian history. The research clearly demonstrates that stories from local Koorie communities offers up a wealth of knowledge that may be drawn upon to reform curriculum agendas towards shared-history understandings of Australia's history. Ultimately, it advocates for a more nuanced and mature conversation about contemporary cross-cultural/racial education practices in Australia.

Preface

My doctoral thesis manifests from personal and professional experiences as a non-Indigenous Australian woman, mother, friend, colleague, and teacher engaged in the education of Australia's history. It is, and continues to be, an archival record of my reflexive engagement with Koorie peoples, their cultures, histories and knowledges in this space.

Statement of Authorship and Originality

My dissertation is submitted for the degree of Doctor of Philosophy (PhD) at Federation University Australia (FedUni). My research has been conducted under the supervision of:

- Principal Supervisor: Associate Professor Annette Foley – Ballarat – 2014 to 2016

- Associate Supervisor: Associate Professor Fred (David) Cahir – Ballarat – 2011 to 2016

- Principal Supervisor: Professor Margaret Zeegers – Ballarat – 2011 to 2014

Except where explicit reference is made in the text of the thesis, this thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma. No other person's work has been relied upon or used without due acknowledgment in the main text and bibliography of the thesis.

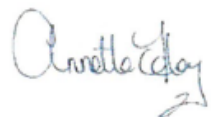My dissertation contains 97,180 words.

Signed:

Dated: 28/02/2017

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PhD Candidate

Signed:

Dated: 28/02/2017

Associate Professor Annette Foley

Principal Supervisor

Dedication

I dedicate my thesis to my son. In your 10 years you have never known a time when I haven't been studying or writing my book. I am so grateful for your patience and acceptance for work that gives me sustenance. You are my motivator for focusing on the Australian shared-history story because I want you to grow up in a society that truly respects and acknowledges Aboriginal and Torres Strait Islander knowledges, cultures and histories. I love you to the sky and back.

Acknowledgements

There are many people and organisations who have assisted and supported me in one way or another over the past six years of my PhD journey. In particular, I would like to give my sincerest and deepest appreciations to:

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My Supervisors:
Annette, Fred, and Margaret: you have helped me push through feelings of inadequacy and uncertainty. I genuinely appreciate the moments when you have challenged me to explain my choices, fervently justify and academically argue for their inclusion.

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Tracey, Mellita, Bonnie, Uncle Bryon, Aunty Marjorie, Uncle Albert, Mark, the Wadawurrung community, the Yorta Yorta community, the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), and the Victorian Aboriginal Education Association Inc (VAEAI): I have felt truly blessed to have learnt from each and every one of you. Your integrity, honesty and openness have empowered me to challenge what it means to be a researcher in Australia, on a physical, intellectual, spiritual and humanistic level.

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I am most grateful for your professional editorial advice and expertise. You have helped turn this document into a succinct and palatable read.

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... Acronyms

AARENZARE	JOINT AUSTRALIAN ASSOCIATION FOR RESEARCH IN EDUCATION AND NEW ZEALAND ASSOCIATION
ACARA	AUSTRALIAN CURRICULUM ASSESSMENT AND REPORTING AUTHORITY
ACH	AUSTRALIAN CURRICULUM: HISTORY
AIATSIS	AUSTRALIAN INSTITUTE FOR ABORIGINAL AND TORRES STRAIT ISLANDER STUDIES
AUSVELS	AUSTRALIAN CURRICULUM VICTORIAN ESSENTIAL LEARNING STANDARDS
FEDUNI	FEDERATION UNIVERSITY AUSTRALIA
DEECD	DEPARTMENT OF EDUCATION AND EARLY CHILDHOOD DEVELOPMENT
DET	DEPARTMENT OF EDUCATION AND TRAINING
LAECG	LOCAL ABORIGINAL EDUCATION CONSULTATIVE GROUP
GERAIS	GUIDELINES FOR ETHICAL RESEARCH IN AUSTRALIAN INDIGENOUS STUDIES
KESO	KOORIE ENGAGEMENT SUPPORT OFFICER
IEP	INITIAL EDUCATION PROGRAMS
IST	INDIGENOUS STANDPOINT THEORY
HTAV	HISTORY TEACHERS ASSOCIATION OF VICTORIA
PD	PROFESSIONAL DEVELOPMENT
PLIS	PLAIN LANGUAGE INFORMATION STATEMENT
VAEAI	VICTORIAN ABORIGINAL EDUCATION ASSOCIATION INC.
VCAA	VICTORIAN CURRICULUM ASSESSMENT AUTHORITY
VCE	VICTORIAN CERTIFICATE OF EDUCATION
VIT	VICTORIAN INSTITUTE OF TEACHING

Chapter 1: Situating the Study

In this chapter, I discuss my motivation for conducting doctoral research in the cross-cultural/racial education field with a specific focus on the *Australian Curriculum: History (ACH)* in Victoria. I discuss how I reached the point of enquiry, why I use particular language and terms, and how I constructed the purpose, aims and questions guiding my research. Finally, I discuss the ways in which my research builds upon the work of established scholars thereby contributing to scholarly debates in the field.

Reaching the Point of Enquiry

Conceptualisation of my research stems from my own experiences, or rather lack of, in relation to historical and contemporary Koorie perspectives of Australian history in Victorian education settings. During my compulsory education experiences in Victoria, Koorie, as well as Aboriginal and/or Torres Strait Islander perspectives were presented from what could be described as a nationalistic Eurocentric perspective (see Anderson, 2012; Burgess, 2009; Henderson, 2009a). They were limited to what has been described as traditional or tokenistic representations of customs and histories (Clark, 2008). It was not until I undertook undergraduate studies that I started to become aware of the strong Koorie cultural heritage and perspectives in Victoria of Australian history.

During my undergraduate studies, I was exposed to and began to develop understandings of the historical and contemporary challenges faced by Koorie peoples and other Aboriginal peoples and Torres Strait Islanders. These were informed by critical examinations of popular songs such as *Treaty* by Yothu Yindi (Yindi, Kelly, & Midnight Oil, 1988), and public statements, such as Prime Minister Kevin Rudd's 'Apology to the Stolen Generations' (Rudd, 2008). My critical analysis of these works focused on unpacking and identifying ways in which Aboriginal and/or Torres Strait Islander experiences and perspectives were foregrounded. Further analysis focused on examining how these experiences and perspectives challenge privileged Eurocentric constructions couched within western knowledge systems, or, to paraphrase Foucault (1970), the western order of things.

My undergraduate education made visible to me the differences between the ways in which secondary and tertiary education practices approach thinking and critical analysis of Koorie histories and cultures (Lloyd & Bahr, 2010; Tranter, 2012). The teaching I experienced during my secondary education was arguably constrained to tokenistic perspectives; boomerangs, didgeridoos, and notions of nomadism. This contrasted markedly with my experience at university where I was encouraged to engage more deeply, resulting in a richer appreciation of Koorie histories and cultures. Such disparity in teachings led me to think about and question why I had not learned more about Koorie peoples, their customs, their languages, their cultures, and their perspectives on Australian history during my compulsory secondary education in Victoria. This was the beginning of an in-principle standpoint and concern for culturally/racially sensitive engagement and presentation of Koorie participants, their voices, and perspectives that would later come to encapsulate my research.

Such questions resonate with Reynolds (1999) in *Why weren't we told?: A personal search for the truth and history.* Despite a forty-year gap in our secondary education experiences, it appeared as though little changed in relation to how Victorian education practices backgrounded Koorie perspectives on Australian history. Scholars such as Bradford (2001), Brantlinger (2004), Clark (2009), Prentis (2009), and Van Hasselt (2011) argue that pedagogical practices of Australian history privilege Eurocentric perspectives in order to 'make credible a particular way of positioning [Koorie peoples] into various institutions and histories of the West' (Nakata, 1997, p. 236). Yet, as Clark (2006) notes, such whitewashed teachings of Australian history within state schools lead to student disengagement because Australian history is perceived as boring and repetitive (p. 10) when compared to other areas of history such as revolutions.

As a tertiary educator and secondary Physical Education and Humanities teacher, I was initially drawn to exploring ways in which teacher education programs in Victoria prepare pre-service teachers to integrate Koorie voices and perspectives within their teaching of Australian history. A review of the literature indicated that extensive research in this field had already been conducted (see for example Anderson, 2012; Henderson, 2011; Ma Rhea & Russell, 2012; Moreton-Robinson, Kolopenuk, & Robinson, 2012; Richardson, Thomas, Green, & Ormiston, 2013). Less research, however, had been conducted about the ways in which initial education programs (IEP) for teachers engage and develop professional teaching teams and collaborations with Koorie peoples and organisations. Even less research, none that I have been able to locate, has been conducted since Clark's (2006) thesis[1] on teaching practices in Australian history at Victorian state schools.

When I first began my doctoral thesis, a new Australian curriculum had been proposed, was being written, and was due to be implemented, mandatorily, in all state schools from 2013. Academic debates at this time had already been published around the need for a national curriculum, and potential issues with its implementation (see Anderson, 2012; Burgess, 2009; Ditchburn, 2012; Kennedy, 2009; Salter, 2010). The emergence of these discussions appeared to enter the public sphere soon after the 2005 Cronulla riots in Sydney. This irruption within Australian society were dubbed the 'race riots' (Harltey & Green, 2006, p. 341). They were described as a moment in Australia's history when cultural/racial conflicts between Australia's privileged group – those of European descent – and others – such as Lebanese people – exploded (Evers, 2008). This explosion of cultural/racial conflict as argued by Hartley and Green (2006) was covered comprehensively and theatrically by the media to a point where national identity and cultural-political perspectives became foregrounded. In defence of Australia's national identity, as one inherently inclusive, not racist, is exemplified by the then Prime Minister John Howard's statement:

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[1] Anna Clark's (2006) post-doctoral publication titled *Teaching the Nation* draws on interviews with 250 teachers, students and curriculum officials to examine debates about teaching Australian History in schools. The main theme emerging from Clark's study is vehement expressions by students that Australian History is dull, repetitive and boring, contrasting with the rigorous 'History Wars' public debates. These debates, as Clark discusses, are couched in the mounting Australian public anxiety about perspectives of Australian History presented to students and the role of Australian History in Australian education.

> I do not accept that there is underlying racism in this country. I have always taken a more optimistic view of the character of the Australian people. I do not believe Australians are racist (Davies & Peatling, 2005).

Yet, as others argued, discursive impulses such as the Cronulla riots exemplify the ingrained cultural/racial relationships that permeate Australia's history (Kennedy, 2009; Weuffen, Cahir, Zeegers, 2016; Yates & Collins, 2010) that have been written out largely of the national curriculum.

It is interesting to note that even though discussions about a national curriculum emerged prior to the Cronulla riots, cautionary consideration for the purpose of a national curriculum, as a apparatus of power/knowledge employed to present and control national agendas, was raised. Discussions of curriculum change according to Boyd (1978) tend to manifest when 'communities and societies undergo significant changes … because it calls into question the adequacy or appropriateness of existing curricula' (p. 582). Seddon (2001) argues that historically:

> Curriculum serves as a means of regulation, an instrument of control and construction, wrapped up in nation-building rhetoric, which welds and organises 'the people' into a collective productive force to advance the nation, consolidate national identity, and realise national destiny (p. 308).

The juxtaposition of a national curriculum then, as a document that regulates particular national agendas, are the various state-based Victorian curricula that guided the delivery of Australia's history prior to 2013. In particular disparity is that of the first Victorian Certificate of Education (VCE) History study design in 1991, which 'attracted considerable criticism [on the basis that] issues of class, women's history and Indigenous rights were politically biased' (Clark, 2004). The discussion of contact between European arrivals, Aboriginal peoples and Torres Strait Islanders for example through the notion of invasion as Clark (2005) argues, was a means by which Koorie people promoted discourses of them as subjects rather than objects of curriculum content to 'retain control of their unique cultural identity'. Yet, as each state struggled to articulate its cultural/racial position in response to the Cronulla riot impulse, it opened a space in which discussions of a national curriculum outlining capability-based objectives determined by governing bodies to achieve 'common and educative foci [and] conceptualise the curriculum in equity terms' (Reid, 2005, p. 7) became foregrounded. While it is beyond the scope of my thesis to explore the historical context of the Australian national curriculum in its entirety, I have raised these points to highlight particular impulses occurring in discourses of Australian History that have prompted me to question how, and if, a national curriculum would influence the daily pedagogical practices and teachings of Australian history? How would the new national curriculum influence the arguably narrow teachings I (and others) received during my compulsory education journey?

Over the past decade, popularised notions and approaches to teaching and learning of Australian history have overwhelmingly been conducted by non-Indigenous Australian academics critiquing education systems and the study of Australian history through white-eyes. *The History Wars* by Clark and MacIntyre (2004) examines ways in which non-Indigenous Australians, academics and politicians in particular, engage with Australian history from a

'black armband' or 'white blindfold' approach. The term black armband as coined by Blainey (1993) describes a view of Australian history as disgraceful; so called 'black armband historians' focus on violence, exploitation, racism, and other forms of discrimination in Australian history (Australians for Native Title and Reconciliation, 2009; Brantlinger, 2004). In contrast, a white blindfold approach is one that emphasises progress, inclusion, and innovation, and highlights the European leaders of Australian society (Brantlinger, 2004; Ferrier, 1999). Both approaches draw upon Eurocentric understandings and knowledges, although it may be argued this is more visible in the latter (white blindfold) approach. I argue that neither of these approaches engages Koorie voices and perspectives as a focus. Rather, they privilege ways in which non-Indigenous Australians engage or background such voices and perspectives.

I have chosen to focus this research on the Year Nine *Australian Curriculum: History* (ACH) because of the time period explored within that curriculum, from 1750-1918 (Australian Curriculum Assessment and Reporting Authority, 2012a). During this period significant events and government policies occurred or were implemented by European Australians that caused considerable physical, emotional, and spiritual trauma for Koorie peoples, and other Aboriginal and Torres Strait Islanders, the effects of which are still being felt today (Moses, 2009; Smith, 2008). By way of example, processes of land dispossession and the practice of removing forcibly Aboriginal peoples from traditional lands to European-constructed and managed missionaries occurred heavily in the late 1900s under the guise of the Aborigines [sic] Protection Act of 1886 (AIATSIS, 2006). An outcome of such practices resulted in large proportions of Aboriginal families becoming separated over many generations and a pervasive unknowingness of culture and distrust of European governance (Moses, 2009). Given this, I was concerned with examining ways in which Koorie peoples have been represented in the ACH. I was also concerned with exploring ways in which the new ACH assists teachers in moving beyond tokenistic representations of Koorie peoples.

I have chosen the ACH as a document by which to explore Koorie histories for reasons three-fold. First, because of the significant lack of teaching about Koorie histories and perspectives I received throughout in my own primary and secondary education. Second, because of my tertiary education experience where engagement of Koorie perspectives as a secondary educator of history was introduced. Third, because the ACH was the most recent and major change of curriculum occurring within the Australian education system at the time I entered into postgraduate studies that explicitly, if sparsely, engaged directly with Aboriginal and Torres Strait Islander perspectives of history. Although my experiences of the Australian education system could be considered as isolated, publications by Clark (2009) and Reynolds (1999) suggest otherwise. These authors, and others (see Craven & Price, 2011; Ditchburn, 2012; Kennedy, 2009) highlight that very little has changed in the teaching of Australia's history since European contact, particularly in relation to Aboriginal peoples and Torres Strait Islanders, thus ensuring ideological propositions of Darwinisn, Eugenics, Imperialism are taken up and/or resisted in Australian education practices of history.

Reviewing the literature through a poststructuralist lens though (*further discussed in Chapter 2: Theoretical Perspective*), I came to realise that limiting my research to secondary school

teaching practices would: continue to perpetuate Eurocentric understandings and representations of Australian history; not illuminate ways in which the ACH constructs and presents representations of Koorie peoples; not engage with ways in which teachers may be influenced to take up and/or challenge such representations. Moreover, I came to appreciate that solely focussing on teaching practices within Victorian state secondary schools would not enable me to explore ways in which Koorie peoples may be positioned to speak back to and potentially shift the arguably tokenistic representations and pedagogical practices then in place. Therefore, by exploring representations of Koorie peoples as presented in the ACH from a triadic position (teachers, Koorie communities, non-Indigenous research positioning) my research offers up possibilities of rethinking notions of national identity via intercultural understandings of cultural/racial relations between non-Indigenous, Aboriginal peoples and Torres Strait Islanders in Australia.

Theoretically Positioning my Research

The central concern of my research is to examine ways in which teaching practices have come to be accepted as normal in shared-knowledge spaces[2]; in order to do this, I engage a theoretical framework drawing on poststructuralism. Foucault's formative works (1970; 1971; 1972; 1977; 1982; 1988) are prominent in this framework. As I argue in *Chapter 2: Theoretical Perspectives*, conducting my research from a poststructuralist ontological position enables me to explore the ways in which teachers, Koorie peoples, and myself (as a researcher) are positioned as subjects in discourses of Australian history. It enables me to explore ways in which we, as subjects in discourses of Australian history, may be positioned to take up and/or challenge privileged subjectivities. Making use of Foucault's (1970; 1971; 1972; 1977; 1982; 1988) works also facilitates my exploration of privileged discursive formations of Australian history in Victorian state schools and representations of Koorie peoples constructed within the history curriculum. Furthermore, it assists me with understanding how and why integration of Koorie histories and cultures across all domain areas have been mandated without any professional development or resources to assist with such (Australian Curriculum Assessment and Reporting Authority, 2012b).

Yet, I argue that Foucault's (1980; 1982) theorisations of power/knowledge relationships and subject positions alone do not enable me to challenge cultural/racial nuances tied to privileged Eurocentric representations of Koorie perspectives and peoples in Australian history curriculum. My status as non-Indigenous person who is arguably privileged in a 'racial hierarchy' (Nakata, 1997, p. 2) within these discourses must be taken into account. While Critical Race Theory (Crenshaw, 1995; Delgado & Stefancic, 2012; Parker & Lynn, 2002) and Critical Whiteness Theory (Farr, 2004; Fredericks, 2009; Moreton-Robinson, 2004) offer up a particular lens to explore my positioning, I consider the focus on difference and factors that maintain binary dichotomies of race couched within these theories though to be inconsistent with my in-principle standpoint of culturally/racially sensitive engagement of Koorie peoples,

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[2] By shared-knowledge I mean a space where non-Indigenous, Aboriginal, and Torres Strait Islander perspectives are equally considered and drawn upon to develop multi-dimensional understandings of a topic (see Cavanagh, 2011; Nakata 1997).

their voices, and their perspectives. I argue that my decision not to focus on race is similar to that of Nakata's (1997) discussion of cultural schematising where he asserts that understanding of one's positioning 'is constrained by the same epistemological frameworks' (p. 28) of binary dichotomies. Nakata (1997) further argues:

> It makes sense to understand the constraints under which current discourse on [Koorie peoples] operate, discourses that we also contribute to, participate in and circulate, and to respond to and ask questions of these. In that way, processes for understanding different positions are bought to the fore (p. 319).

Given this, I take the position that rather than trying to disrupt and disown my privileged subject positioning, I use it to foreground practices that are historically situated and out-dated.

In order to highlight and discuss the cross-cultural/racial power/knowledge relations of peoples who would be involved in my research, these being Victorian state school teachers and Koorie peoples, I draw upon Indigenous Standpoint Theory (IST) (Foley, 2003; Kinefuchi & Orbie, 2008; Moreton-Robinson, 2013; Nakata, 2007b; Nakata, Nakata, Keech, & Bolt, 2012). I argue that borrowing elements of IST enables me to foreground different knowledge systems in which subjectivities in discourses of Australian history may be understood. It facilitates me to develop knowledge about ways in which Aboriginal and Torres Strait Islander academics theorise non-Indigenous Australian understandings and engagement with their perspectives, voices, concerns and concepts (see for example Attwood, 1999; Barney, 2013; Behrendt, 1996; Bessarab & Ng'andu, 2010; Edmonds, Chenhall, Arnold, Lewis, & Lowish, 2014; Foley, 2003; Fredericks, White, Bunda, & Baker, 2011; Long & Labone, 2010; Moreton-Robinson, 2000).

Furthermore, I make the case that by drawing on IST, I am supported to open up and critique spaces of privileged power/knowledge relationships in Victorian education practices. In these spaces, I employ privileged Australian research practices as I simultaneously attempt to disrupt them. One way I attempt to do this is by crafting narratives from interviews with Koorie peoples, as further discussed in *Chapter 6: Koorie Stories*. IST provides a lens through which I am cautioned to maintain a constant vigil against conducting my research from solely a privileged non-Indigenous positioning. A vigil against a white blindfold approach, one where privileged understandings and agendas are promoted, one where a black armband approach is foregrounded, and one where cultural shame imprisons and restricts authentic engagement. Finally, as I further argue in *Chapter 2: Theoretical Perspectives*, borrowing elements from IST as a guiding theoretical poststructuralist underpinning of my research enables me to present a space that critiques processes of normalisation couched in power/knowledge relationships and privileged Eurocentric constructions in the Year Nine ACH (Anderson & Grinberg, 1998).

Clearing Some Ground: Language Choices

As a non-Indigenous researcher with subjectivities inherent to my privileged position, I make conscious and intentional language choices that inform the ways in which I engage with Koorie peoples and knowledge spaces. In discursive fields where naming of Australia's original inhabitants are discussed (see Carlson, Berglund, Harris, & Te Ahu Poata-Smith, 2014; Weuffen, Cahir, & Zeegers, 2016b), the privileged group in mainstream Australian society has

applied European names and connotations. The most common names used in Victorian education settings are Aboriginal, Torres Strait Islander and/or Indigenous, as evidenced below.

There appears to be a lack of consensus over language and naming among Aboriginal and Torres Strait Islander peoples, communities and organisations, as to the preferred name(s) to be used. A review of the literature shows increasing levels of critique of the ways in which Aboriginal peoples and Torres Strait Islanders have been named and framed throughout Australia's European history (Carlson et al., 2014; Langton, 2012; Weuffen et al., 2016b). In such publications, ways in which names either foreground or background Aboriginal peoples' and Torres Strait Islanders' perspectives and knowledges are discussed. While it is beyond the scope of my research to explore such complexities in detail here, I raise them to indicate the complex cross-cultural/racial space in which my research is located. I take the position that until Aboriginal peoples and Torres Strait Islanders promote the use of a one name over another, of which current discussions are emerging (see for example, Carlson et al., 2014; Langton, 2012), I privilege those names and terms used by participants in my research.

Non-Indigenous Australian

Throughout my research I refer to myself, and other people who do not identify as Aboriginal and/or Torres Strait Islander, as non-Indigenous Australians. I do so because this name implies that such a person does not acknowledge any personal and sacred knowledge that is inextricably linked with the cultural heritages of Aboriginal and Torres Strait Islander communities. Furthermore, this name acknowledges that such a person is a citizen of the Australian nation, with heritages linked to other cultures, namely those not originating on the Australian continent. It is important to note that the label 'non-Indigenous Australian' does not indicate an absence of culture/race. This is despite such notions being raised by teacher participants during interviews, as discussed in *Chapter 7: Teacher Stories*. Rather, I argue that being named as a non-Indigenous Australian indicates a positioning where perspectives and knowledges of the world may be situated within Eurocentric understandings of the world.

Koorie

Koorie is an Aboriginal word that means 'person' in a number of Aboriginal languages and dialects of New South Wales and Victoria (Broome, 1989). Its use in spaces where Koorie perspectives started to be considered become prominent in the 1980s when 'Aboriginal groups across the continent campaigned for and promoted words and understandings embedded in their own languages' (Weuffen et al., 2016b, p. 9). The Victorian Aboriginal Education Association Inc. (VAEAI), as the peak body for Aboriginal education in Victoria, stated that:

> Koorie is a contemporary collective or group term. Aboriginal people whose traditional lands and waters exists within the boundaries that today frame the state of Victoria, are often collectively called Koorie peoples or Koories (sometimes spelt 'Koori' (Victorian Aboriginal Education Association Inc., 2015, p. 2).

I take the position that because my research is conducted in the Australian state of Victoria and engages Aboriginal participants in this region, it is appropriate to use Koorie. However, as discussed in *Chapter 6: Koorie Stories*, not all Aboriginal participants in my research identify as Koorie. Although I respect such identity in individual narratives, I take up common naming and framing practices in my research to ensure meaning across shared-knowledge spaces. Furthermore, using the word Koorie throughout my research is consistent with other naming and framing practices present in publications by Aboriginal peoples (see for example Behrendt, 1996; Edmonds et al., 2014; Heiss, 2012; Ross, McKemmish, & Faulkhead, 2006) and Aboriginal owned or/and operated organisations in Victoria (see for example Koorie Heritage Trust Inc., 2015; Victorian Aboriginal Corporation for Languages, 2013; Victorian Aboriginal Education Association Inc., 2012).

Aboriginal Peoples

I use the term 'Aboriginal peoples'[3] to identify and acknowledge the original inhabitants of the Australian continent and surrounding islands before the arrival of Europeans. Although the name Aboriginal peoples has been constructed by European knowledge systems with specific colonialist connotations (see Carlson et al., 2014; Oxford University Press, 2008; Weuffen et al., 2016b), I use it throughout my research because no other encompassing name exists, certainly not one couched in Aboriginal knowledge systems, that recognises the diversity of Aboriginal communities across the Australian continent and surrounding islands. Given my in-principle standpoint, using the singular term Aboriginal does not fit with the theoretical underpinnings of my research. In order to resist such homogenising ideologies couched in European knowledge systems, I therefore engage Aboriginal and Torres Strait Islander knowledge systems to clarify the term *peoples*. Although there is a momentum emerging among Aboriginal peoples and Torres Strait Islanders for the term 'First Nations Peoples' to be used instead (Langton, 2012; Victorian Aboriginal Education Association Inc., 2015), I maintain that the term Aboriginal peoples acknowledges and pays respect to the distinct socio-cultural differences between Aboriginal communities.

I acknowledge that the name Aboriginal is not used without tension. As Carlson et al. (2014) explains the name Aboriginal does not adequately recognise the diversity of 'self-identifying and named autonomous groups across the continent' (p. 66). My use of the name Aboriginal also means that I primarily draw on European knowledge systems for naming and framing practices, with inherent subjectivities of othering and backgrounding of non-privileged knowledges couched within. Despite this though, I argue that my use of the term Aboriginal peoples recognises and promotes the diversity of Aboriginal communities across the Australian continent and aligns with current education and research practices within Aboriginal and Torres Strait Islander spaces (see for example Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), 2012; National Congress of Australia's First Peoples, 2015; Pink & Albon, 2008; Prober, O'Connor, & Walsh, 2011; Recognise, 2014).

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[3] The plural of people in this context appears in my research because it recognises and acknowledges the diversity of Aboriginal communities across the Australian continent and surrounding islands.

Torres Strait Islanders

To denote differences of socio-cultural diversity between Aboriginal communities and Torres Strait Islander communities, I refer to the original inhabitants of the islands in the Torres Strait as Torres Strait Islanders. In similar vein to discussions presented on the name Aboriginal peoples, I choose to use the name Torres Strait Islanders throughout my research because no other encompassing name exists, particularly one couched in Torres Strait Islander knowledge systems, which recognises and acknowledges diversity among communities in the Torres Straits. As Schnuhal (2001) explains, islander communities throughout the Torres Strait were linked by practices of 'warfare, trade and ceremony [but] each group considered itself separate from its neighbours' (p. 2). Unlike practices couched in historical understandings of what it means to be a person descended from the original inhabitants of the Australian continent and islands, I choose not to encompass Torres Strait Islanders under the umbrella term Aboriginal or Indigenous, as popularised in Australian media and politics (Australian Government, 2014; Carlson et al., 2014). Rather, I take up discussions by Carlson et al. (2014), O'Connell (2012) and Weuffen et al. (2016b), who argue that the umbrella name, Indigenous, not only silences Aboriginal peoples and Torres Strait Islanders' perspectives and voices, but fails to recognise diversity and difference between Aboriginal peoples of the Australian continent and southern islands and the island peoples of the Torres Strait. For these reasons, when discussing the original inhabitants of the Australian continent and surrounding islands, I always refer to Torres Strait Islanders as being separate from Aboriginal peoples.

Research Aims and Questions

The purpose of my research is to identify the ways in which local Koorie perspectives and voices are represented in teaching and learning programs of Year Nine Australian history in two regional locations in Victoria: Ballarat and Shepparton. Specifically, my research explores ways in which consultations with local Koorie communities occur and the extent to which local oral accounts of events in Victorian history are engaged with. In doing so, my research seeks to explore ways in which Koorie peoples and other Aboriginal peoples and Torres Strait Islanders have been, and continue to be, positioned in Australian education practices as afterthoughts in teaching and learning programs of Australian history. To explore, discuss, and analyse these factors, the following questions guide my research.

Principal Research Question

In what ways do teachers take up representations of Aboriginal peoples and Torres Strait Islanders in the Australian Curriculum: History, and in what ways are Koorie peoples positioned to influence local understandings of these representations in regional Victorian education?

Subsidiary Questions

1. In what ways are Koorie peoples positioned to disrupt privileged power/knowledge relationships regarding Australian history in two regional education settings in Victoria?

2. In what ways are Koorie peoples' stories, perspectives, and voices represented and engaged in Australian history programs in two regional education settings in Victoria?

3. In what ways do teachers understand, take up and integrate Koorie knowledges in teaching and learning programs of Australian history at Year Nine level?

Significance of the Research

Very little research has been done in this field. As I argue below, my research is positioned to make a significant contribution to this literature by providing current understandings of teaching practices on Australian history, and by reconceptualising existing understandings of cross-cultural theoretical frameworks focusing on the ways in which non-Indigenous researchers work with Aboriginal and Torres Strait Islander participants.

Informing Current Debates

Given the lack of research into teaching practices of Australian history since Clark's (2006) thesis, my research is positioned to provide contemporary research-based evidence relating to the possibilities and constraints associated with integrating Koorie perspectives within studies of Australian history. It fills an eleven-year gap in research about the implication of imposed Eurocentric curriculum agendas on teaching practices in Australian history. My research provides an integrated exploration of ways in which my analysis of the teaching of Australia's history manifests from a reflexive position as a teacher, and a critical analysis space as a researcher. I argue that this provides a more nuanced discussion of the factors influencing pedagogical practices of Australian history in Victorian secondary state schools.

My research contributes to discussions about ways in which a non-Indigenous designed Australian history curriculum engages Aboriginal and Torres Strait Islander voices and perspectives. By doing so, my research provides evidence of ways in which Year Nine Australian history teachers in two regional Victorian locations design and deliver teaching and learning programs of that curriculum. My research is important because the literature published before 2008 tends to focus on the ways in which Australian history curricula had been designed to promote a desired ideological standpoint, based on Eurocentric notions of success and failure (Bradford, 2001; Clark, 2004; 2006; Hilferty, 2007; Parkes, 2007; Reynolds, 1999; Windschuttle, 1994). Research considering ways in which class-based teaching of Australian history curriculum engages Aboriginal peoples and Torres Strait Islander knowledges has emerged post 2008 (Counsell, 2011; Henderson, 2009a; Henderson, 2009b; McKeich, 2009). Such academic discussions tend to focus on personal ideological positions rather than on evidence derived from research.

This indicates a lack of research into ways in which teachers and schools may critically engage curriculum and specialist knowledge for class-based teaching of Australian history (Bishop & Glynn, 2003; Burgess, 2009; Craven & Price, 2011). I argue that moving beyond research practices that explore teachers' engagement with Aboriginal peoples' and Torres Strait Islander Islanders' perspectives from an ideological position, raises up and lays open a space for examining structural inequalities tied to power/knowledge relations. It also highlights 'the social dynamics of 'what is happening' in classrooms' (Nakata, 1997, p. 303) where planning and delivery of the ACH is concerned. My research then is positioned to contribute to the body of academic literature by presenting research-based evidence of ways in which state school teachers in two regional locations in Victoria engage local Koorie voices and perspectives for the design and delivery of Year Nine Australian history. My research further contributes to academic discussions by presenting Koorie participants' stories and suggestions on ways in which Year Nine Australian history programs may better and more authentically engage local perspectives for inclusive, reconciliation-focused education.

Re-conceptualisations Existing Knowledges

I anticipate that my research will contribute significantly to understandings of cross-cultural/racial education relations between Koorie peoples and non-Indigenous Australian teachers in Victoria. This is because it is the first major piece of research that explores teachings of Australia's history in the Victorian region by examining and presenting multiple and varied voices. My research challenges power/knowledge relations that position the non-Indigenous perspective as dominant and the teacher as an active and non-critical participant in the process. It troubles dominant power/knowledge relations of Eurocentric research conventions by presenting Koorie voices in a culturally appropriate and respectful manner while also massaging them to fit what is considered normalised research practices of a dissertation.

I put forward the argument that the inter-cultural theoretical approach informing my research foregrounds the notion of shared-knowledge spaces. I argue that by integrating different cultural/racial perspectives and knowledges about Australia's history, my research extends current understandings about how non-Indigenous and Aboriginal and Torres Strait Islander theoretical perspectives may be engaged in cross-cultural spaces. My reconceptualisations are positioned to contribute to understandings of cross-cultural theoretical frameworks that move beyond simplistic applications of dualities. In doing so, my research opens up spaces where multiple voices, perspectives, concepts, relationships, notions and knowledges may come together to create new understandings and approaches to move beyond historical Eurocentric research and teaching processes.

I make the case that my research challenges existing constructions of relationships between Aboriginal peoples, Torres Strait Islanders and non-Indigenous Australians as occurring via narrow and limiting understandings of race and race relations couched in binary dichotomies (Brantlinger, 2004; Clark & MacIntyre, 2004; Damousi, 2010; Mercer, 1993; Prentis, 2009). These binary race dichotomies, as Nakata (1997) argues, '[condition and limit] the possibilities for other understandings' (p. 314). I challenge such constructions by reconceptualising and presenting new ways of thinking in discursive formations of researcher positioning, Australian

research practice, Australian history, teaching pedagogy and cross-cultural/racial relations. In doing so, I seek to move beyond what Nakata (1997) describes as:

> The overt simplification of the [Koorie] educational position merges in the oppositions expressed in such relational terms as [Koorie]/Mainstream; Traditional/Western, etc. This polarises debate within the educational and [Koorie] communities reifying the extreme positions as irreconcilable tensions rather than developing and extending knowledge and understanding in order to deal with the tensions (p. 312).

Given this, I put forward the argument that by challenging privileged power/knowledge relationships of and about Aboriginal peoples and Torres Strait Islanders in Australian history, my research confronts and disrupts such subjectivities.

My research is also positioned to contribute to and extend discussions about the ways in which non-Indigenous Australians may work within Aboriginal and Torres Strait Islander knowledge spaces for cross-cultural relations. Discussions both within and outside of education communities suggest that people descended from Aboriginal peoples and Torres Strait Islanders have more authority to teach and speak for and about Aboriginal peoples and Torres Strait Islanders (Anderson, 2007; Foley, 2003; Nakata, 1995; Santoro & Reid, 2006). Such statements are based on the position that knowledge of and about Aboriginal peoples and Torres Strait Islanders is couched in Aboriginal and Torres Strait Islander knowledge spaces. It is a position that suggests attempts by non-Indigenous Australians to transmit and interpret such knowledge may be predisposed to perpetuate Eurocentric understandings of such. I challenge such positions by engaging a cultural interface approach, where I bring together Koorie knowledges and European knowledges to explore power/knowledge relations in discourses of Australian history.

Australia has a long history of backgrounding Koorie, Aboriginal, and Torres Strait Islander voices, perspectives and knowledges in non-Indigenous Australian research spaces (Bennett & Zubrzycki, 2003; Fredericks, 2008; Rigney, 2006a). In such spaces, non-Indigenous Australian researchers tends to present their voices, perspectives and knowledges through Eurocentric lenses that augment European understandings of concepts, while obscuring or silencing other perspectives (Golding & Thompson, 2014; Neville, 1947; Van Houtum & Van Naerssen, 2002; Veracini, 2013; Windschuttle, 2002). My inter-cultural research seeks to disrupt such dominant Eurocentric processes. I seek to reconceptualise and propose better ways in which non-Indigenous Australians may more meaningfully and inclusively engage with Aboriginal peoples and Torres Strait Islanders. Yet, as Nakata (1997) says, 'the repetitive, almost endemic nature of such omissions is not so easily remedied by attempts to re-vision history to include [Koorie] positions' (p. 75). I argue though that my research endeavours to move beyond such dominant historical pejoratives by drawing on IST to present Koorie stories and understand the power/knowledge relations.

Structure of Thesis

While the design and layout of my research is consistent with Eurocentric underpinnings of a PhD research project, I attempt to deviate from such by drawing on the notion of storytelling to better represent the humanistic element of my research. I attempt to interweave the storytelling practices of both Koorie knowledge systems and European knowledge systems to create a shared-knowledge space where meanings are inter-culturally situated. I argue that this enables me to better explore ways in which Koorie voices and perspectives are engaged by Year Nine state school teachers of Australian history, or not. Presenting participant responses as stories opens up the possibility of exploring other facets related to the initial research questions that may not have come about through static questions and answers. Furthermore, as notions of storytelling common to Koorie knowledge systems are taken up in my research, I demonstrate a commitment to ensuring that all participant stories are represented as respectfully as possible and align with recommendations for the ethical conduct of PhD research project guided by AIATSIS, VAEAI and local Koorie communities.

In the first half of my thesis, I explore and discuss ways in which my research is (re)conceptualised through understandings and applications of theoretical concepts, methodological approaches, and examinations of literature. In *Chapter 2: Theoretical Perspectives*, I demonstrate my knowledge of poststructuralism and discuss the ways in which I draw on poststructuralist concepts as guiding theories underpinning my research. I discuss how I have drawn on the concept of cultural interface to integrate poststructuralism and IST to better represent Koorie voices, perspectives, and knowledges throughout my research. *Chapter 3: Framework for Examination* is where I explain the design of my research with particular attention given to the methods by which I explore concepts arising from participant stories. In *Chapter 4: Literature Review,* I explore ways in which current academic literature discusses similar phenomena to that engaged within my research. In doing so, I highlight gaps and present the anticipated contributions of my research to the field. Following on from this, in *Chapter 5: My Story,* I attempt to better understand and articulate my position as a non-Indigenous Australian researcher from a shared-knowledge space.

In the second half of my thesis I draw on the notion of storytelling to present, explore, analyse and discuss participants' stories in relation to power/knowledge relations in discourses of Australian history. Koorie stories as narratives are presented in *Chapter Six: Koorie Stories*. This chapter embodies my attempt to integrate Koorie and European knowledges. Here, I present Koorie stories in written and audio formats while highlighting a range of discourses on Australian history that manifest in relation to Aboriginal and Torres Strait Islander perspectives. In *Chapter 7: Teacher Stories*, I present my analysis of teachers' stories and discourses that emerge as points of convergence and departure between and across them. *Chapter 8: Discussion* brings together the theoretical, methodological and literary frameworks of my research to situate my discussions about the key findings of my research with specific links to the guiding research questions. Rounding out my thesis is *Chapter 9: Conclusion* where I argue for the significance of the key findings in relation to the field in which my research is situated and make recommendations conceived from such. I also explore the possible

limitations of my PhD project and propose a range of possibilities for future work that extend upon my research.

Chapter 2: Theoretical Framework

This chapter outlines the poststructuralist framework that enabled me to make sense of how power/knowledge relations are mobilised in discourses of Australian history. Within this framework, I present my PhD as a qualitative research project with an ontological understanding of the world of individuals as constructed discursively by connections and interactions in networks of social relations (Flick, 2009; Neuman, 2003; Rossman & Rallis, 2012). I take an epistemological position on knowledge as a social construct, where individuals construct knowledge about subjectivities based on their interactions with others in social contexts (Guba & Lincoln, 1994). I put forward an argument that this poststructuralist framework enables me to examine the ways in which Koorie peoples are represented in the Year Nine *Australian Curriculum: History* (ACH). These manifest in a politicised arena where 'the politics of players – [Koorie peoples], [non-Indigenous] researchers and knowledge' (Nakata, 1997, p. 311) are inextricably caught up in power/knowledge relations (Crotty, 1998; Foucault, 2005; Guba & Lincoln, 1994).

Situating my research within an interpretive paradigm positions my discussions beyond the limiting hypothetico-deductive research approach espoused by the physical sciences. I argue that a positivist approach where a hypothesis is developed and tested precludes the search for clarity and deeper understandings of particular social, cultural, and political phenomena. It is the different lenses offered within interpretive research paradigms that facilitate my making sense of discourses of Australian history as they are mobilised by participants (Kuhn, 1970). In order to present new or deeper understanding and perspectives of these discourses, including, where applicable, new vocabulary (Kuhn, 1970), I identify and build on gaps identified in previous research.

A Poststructuralist Framework

I make the case that as my research is conducted within an interpretive paradigm and is primarily concerned with examining power/knowledge relations in discourses of Australian history, borrowing poststructuralist concepts from Foucault (1970; 1971; 1972; 1977; 1980; 2005) and Nakata (1997; 1998; 2006; 2007a; 2007b) provides the most culturally/racially appropriate framework in which to make sense of the phenomena. I draw on the formative works of these two theorists as they enable me to explore socially constructed conditions of language and ways in which statements in texts, such as the Year Nine ACH, support grand narratives, also known as metanarratives in Australian society (Derrida, 1974; Olssen, 2010; Radford & Radford, 2005). By m*etanarratives* I refer to perspectives presented by the privileged group that are accepted as generalised truths. The flip side is that they hide the subtleties and complexities of privileged perspectives and thus become a 'totalising cultural narrative schema [that] orders and explains knowledge and experience' (Stephens & McCallum, 1998, p. 6).

My primary concern with the functions and meanings of language lies with identifying and analysing relationships of power/knowledge as they circulate in discourses of Australian

history. The aim of my investigation then, is to foreground relationships of power/knowledge in order to make visible the ways in which discourses construct and normalise subjectivities (Foucault, 1971; 1972). Subjectivities that are historically grounded via language are always present in discourses. Making visible the inextricable link between language and power/knowledge relations also highlights ways in which statements of the Year Nine ACH have reinforced what may be described as Eurocentric metanarratives of Australian history (Hickling-Hudson & Ahlquist, 2003). These metanarratives emerge in discourses of Australian history, the Australian education system, and Australian society, and manifest in teachers' stories in ways that maintain socially and historically constructed and normalised subjectivities couched within the language of European dominance (Foucault, 1972; 1977).

To examine metanarrative processes of language, I take up Radford and Radfords' (2005) suggestion that poststructuralist researchers ought to question in what systems or signs do statements make sense (the discourses), and how are notions of truth and objectivity constructed within these discourses. I also take up their suggestion to consider ways in which the language used in the Year Nine ACH might construct meanings in relation to the subject (see *Chapter 7: Teacher Stories)*. These questions inform how I analyse Koorie stories to consider how the same language might be interpreted and mobilised differently from a different cultural/racial schema (see *Chapter 6: Koorie Stories*). I argue that Radford and Radfords' suggestions provide a lens through which to explore the socially constructed conditions that have contributed to the Year Nine ACH's development and implementation (see *Chapter 4: Literature Review*).

Throughout my research, I make the case that the Year Nine ACH makes references and constructs statements about Koorie peoples through shared norms of the privileged social institution of Australian education. The institutionalised language, knowledge and professional practices of Australian schooling expressed in teachers' stories are examples of how these shared norms are taken up and normalised (Foucault, 1972). By normalised, I mean the ways in which teachers use and repeat statements presented in the Year Nine ACH and textbooks in an unquestioning manner and accept these as being true (Foucault, 2005). For example, as Nakata (1997) argues, 'representation of [Koorie peoples] has been made primarily by dichotomising differences between' (p. 16) them and non-Indigenous peoples, knowledges, cultures, education, and so forth. The effect of such processes is the backgrounding of particular subjectivities (Foucault, 1972) by teachers who, as subjects of the Australian education institution, are themselves constructed by the same processes.

My Research and …

I make the argument that Nakata's (2007a) concept of the cultural interface is a culturally/racially accessible tool by which to scaffold my poststructuralist framework. By borrowing theoretical perspectives from European, Aboriginal, and Torres Strait Islander knowledge systems, I make the case that I am better able to holistically examine subject positions and subjectivities manifesting in power/knowledge relations in discourses as understood from different cultural/racial perspectives. These different perspectives enable me to examine ways in which Koorie peoples are represented and positioned by power/knowledge

relations in discourses of Australian history, and to examine moments when such perspectives may be foregrounded or backgrounded in those same discourses (Minniecon, Franks, & Heffernan, 2007).

Nakata (2007a) cautions that conceptualisations of the cultural interface ought not to frame discussions that are 'just white or black, and things cannot be fixed by simply adding in Indigenous components to the mix' (p. 8). Rather, the cultural interface needs to be understood as 'a contested space between two knowledge systems (Nakata, 2007a, p. 9) and 'as a site of historical and ongoing intervention' (Nakata, 1997, p. 26). In taking up notions of the cultural interface, I position myself as a non-Indigenous researcher sitting outside 'Indigenous worlds of experience' (Minniecon et al., 2007, p. 30) and inside the western order of things (Foucault, 1972). In *Chapter 5: My Story*, I attempt to step beyond dichotomising power/knowledge relations (Budby, 2001; D. Foley, 2003; Moreton-Robinson, 2000; 2013; Nakata, 1998; 2006) to reconceptualise and articulate my positioning as 'an alternative to the anthropological standpoint on difference (Nakata, 2003, p. 14).

In discourses of Australian history, the Australian education system, and Australian society, Nakata (1997) argues that discourses of difference are just an updated version of discourses of inferiority, which function to perpetuate notions of marginalisation. By constructing my poststructuralist framework via a cultural interface approach, I attempt to 'establish a theoretical position [that is] culturally responsive [by tackling] the issue of power/differentials with outsider/insider relationships' (Nakata, 1997, p. 304). The importance of interrogating these power/knowledge relationships resides in the harmful historical and disrespectful processes espoused by Eurocentric research practices. As Nakata (1997) says:

> Islanders will always be in a particular relationship with non-Islanders. Like people everywhere, they will not always be in control of what frames the way their position is understood. But with an understanding of how they are positioned in this process, they can then position themselves more effectively, and build their own discourses to articulate their standpoint and thus condition the possibilities for their future in a way that is clearly understood by others (p. 317)

Even though Indigenous Standpoint Theory (IST) was initially conceptualised as a theory or position for people of Aboriginal and/or Torres Strait Islander descent, I argue that by drawing on IST as part of my poststructuralist framework, I culturally/racially attempt to sensitively explore 'understandings of the need to find new, culturally appropriate research "spaces"' (Minniecon et al., 2007, p. 28) and provide deeper understandings of teaching practices of the Year Nine ACH.

… Foucault's Notion of Poststructuralism

My research draws on Foucault's (1970; 1971; 1972; 1977) formative works to explore how subjectivities in discourses in the Year Nine ACH are taken up by teachers and Koorie peoples within the Australian education system. I draw on these works because of their concern with the functions of power/knowledge relations in discourses and the construction and maintenance of truth. I have spoken about the functions of power/knowledge relations in greater detail in

Chapter 2: Theoretical Positioning. These concerns are relevant to my research because of my interest in comprehending the ways in which teachers read, understand and interpret the Year Nine ACH, and the subjectivities relating to Koorie peoples constructed within it.

... Indigenous Standpoint Theory (IST)

I make the case that IST, in conjunction with the European theoretical perspective of poststructuralism, enables a more holistic understanding of power/knowledge relations manifesting in discourses of Australian history. This is in specific relation to Aboriginal and Torres Strait Islander content. IST offers another lens through which to examine how and why teachers and Koorie peoples may differ in accepting and/or resisting discourse/s reflected in the Year Nine ACH. It offers a shared-history understanding of perspectives that may contribute to the Australian history story.

Primarily, I draw on IST to foreground Koorie experiences, understandings, and knowledges of Australian history. IST occupies a space in which discussions about the experiences of groups other than privileged ones have been silenced or backgrounded (Figueroa & Harding, 2003; Moreton-Robinson, 2013; Nakata, 2007a; 2007b). Using IST, Australian Aboriginal and Torres Strait Islander accounts of themselves and their communities are generated in contested knowledge spaces by drawing on the 'the diversity of older traditions and historical experience' (Nakata, 2006, p. 272). This is because:

> Indigenous knowledge is a complex accumulation of local content-relevant knowledge that embraces the essence of ancestral knowing as well as the legacies of diverse histories and cultures (Akena, 2012, p. 601).

IST thus provides another lens through which to explore Koorie experiences and representations of their histories that sit 'beyond the accounts of colonial events' (Nakata, 1997, p. 297) presented in the Year Nine ACH. These explorations expose to what extent such experiences have been, and continue to be, framed by western systems of knowledge, yet simultaneously interrogated via Koorie systems of knowledge (Foucault, 1970; Nakata, 1998; 2007b). As Nakata (2003) says, 'instead of being preoccupied with our "differences" we can shift to understanding how the knowledge of the outside world work to position us [Koorie peoples] in particular ways and in a particular relation' (p. 14). As I engage such discussions throughout my research, ways in which discourses struggle for a privileged position within discursive formations are foregrounded.

Drawing on IST is also an important ontological, epistemological, moral and ethical framework through which to conduct my research. I argue that IST cautions me to question, rather than uncritically assume, privileged Eurocentric subjectivities and (re)presentations of Koorie peoples in discourses of Australian history. I do this by questioning and attempting to disrupt European knowledges and practices that are evidenced in the same discourses. While the option of interrogating European knowledges through the lens of whiteness theory (see Farr, 2004; Gunstone, 2009; Moore, 2012) and/or critical race theory (see Crenshaw, 1995; Delgado & Stefancic, 2012; Fredericks, 2009) exists, I argue that to do so would deny the voice of Koorie peoples. Moreover, it would preclude the foregrounding of 'their own extensive knowledge of

their history, their environment, their beliefs, skills, intelligence and ability to adapt' (Nakata, 1997, p. 243) subjectivities in discourses of Australian history. I therefore make the argument that a poststructuralist approach drawing on European, Aboriginal, and Torres Strait Islander theoretical perspectives better enables me to culturally/racially discuss the ways in which Koorie communities are positioned to influence historical representations constructed from non-Indigenous perspectives of them in the Year Nine ACH at the local school level. It also enables me to explore under what circumstances teachers' may take up representations that attempt to background Koorie peoples and perspectives in privileged forms of knowledge production (Foucault, 1972).

Researcher Identity/Positioning

Given my subject position as a non-Indigenous researcher (further discussed in *Chapter 5: My Story*), I acknowledge the possibility of tensions manifesting as a result of my drawing on IST. I have considered the possible resistance I may encounter from Aboriginal and Torres Strait Islander members of the academy. Examples of such tensions/resistance are situated in the harmful research experiences that have created long-standing feelings of mistrust between non-Indigenous researchers and Koorie participants (Bunda, 2015; Grenvier, 1998; Martin, 2008; Rigney, 2006b), the perception that non-Indigenous researchers are unable to authentically/sensitively represent Koorie stories (Brearley & Hamm, 2013; Miley, 2006), and the desire of Koorie peoples in the academy to carve out communities of practice where Koorie (and other Aboriginal and Torres Strait Islander) voices take precedence in scholarship (Foley, 2003).

Foley (2003) and Rigney (2000) argue that non-Indigenous researchers cannot possibly draw on IST. They say that this is because IST itself is a position from which Australian Aboriginal peoples and Torres Strait Islanders conduct research about and for themselves, because:

> non-Indigenous Australia[ns] cannot and possibly will not understand the complexities of Indigenous Australia at the same level of empathy as an Indigenous Australian researcher can achieve. This is ratified by the Indigenous standpoint of the researcher's 'indigeneity' which *[sic]* cements an approach to methodology which is culturally neither confronting not disrespectful (Foley, 2003, p. 46).

Foley (2003) further argues that the 'purity of research outcomes is enhanced if the indigenous *[sic]* is researched by the indigenous *[sic]*' (p. 46). In part I agree with this argument. I appreciate that I cannot possibly experience the realities of what it means to be an Aboriginal and/or Torres Strait Islander person in Australian society today. I understand that non-Indigenous researchers will always be outsiders to any research engaging with Aboriginal and/or Torres Strait Islander peoples (Martin, 2008). I accept that there is no escaping my privileged subject position in cross-cultural/racial spaces (Blackmore, 2010; Carby, 1996; Gunstone, 2009). And yet I argue that this is the case only until such a time as the limitations of race-based constructed subject positions 'schematised via difference and cultural relativism' (Nakata, 1997, p. 300) are reconstructed towards humanistic notions.

Consequently, I argue that the possibility exists of me developing understandings of Indigeneity through shared experiences with Aboriginal and/or Torres Strait Islander peoples, and/or from an intellectual outsider position. I accept that I will always be an outsider to any project where I have not shared experiences in common with the subjects of the research (Mullings, 1999; Rabe, 2004). As a non-Indigenous researcher in Koorie knowledge spaces, I feel it is important to make the point that experiences shaping my upbringing continue to permeate my life, as well as shape my in-principle standpoint on social justice. This standpoint emerges from my experiences as a survivor of domestic violence; as a child of a single parent; as a single parent myself; as being raised in a poverty/low socio-economic space; as a marginalised loner throughout school; and as a strong, determined, female warrior of social justice. I have been the subject of marginalisation, identity crisis, oppression, subjugation, and deficit discourses. I do not foreground or romanticise these subjectivities to incite pity, nor claim that they enable me to intricately understand similar subjectivities informing the Koorie subject position. Rather, I put forward the argument that my different experiences of similar subjectivities enables me to understand empathetically in what ways privileged power/knowledge relations construct the other, and ways in which this may impact ontological positionings of the subject.

Having said this, I wonder how the 'purity of research outcomes is enhanced if the indigenous is researched [only] by the indigenous' (Foley, 2003, p. 46), particularly in cross-cultural/racial spaces? In my research for example, what roles do the non-Indigenous researcher and Koorie participant take where both privileged and non-privileged subjects in discourses of Australian history are engaged and examined? How may knowledge be co-constructed and shared in ways that move beyond race-based constructs that continue to permeate binary dichotomies? How does inter-cultural/racial research take into consideration the entirety of elements contributing to a complex situation? While theorisation of these questions are beyond the scope of my research, I raise them here as a means of making my case for borrowing elements of IST.

Nakata's (1997) discussion of life worlds at the interface of two cultures serves as a useful model for theorising my position. Nakata (1997) says that 'there is an Islander position and there is a non-Islander position. But, there is another dimension where the trajectories of two different histories come together to produce conditions that circumscribe' (p. 14) how we make sense and enact our lives. So, rather than attempting to appropriate IST to articulate my positioning as a non-Indigenous researcher, I draw upon it to co-construct narratives from Koorie participants' stories. In this way I argue that I am attempting to speak back to constructed knowledges of Indigeneity in discourses (Minniecon et al., 2007; Nakata, 2006; 2007a; 2007b). Couched within these constructed knowledges is the concern for Koorie control in research projects involving them (Minniecon et al., 2007; Nakata, 2006). As Minniecon et al. (2007) states:

> Indigenous control over research allows for questions to be framed differently; priorities to be ranked differently; problems to be defined differently; and people to participate on different terms (p. 25). [In doing so,] … non-Indigenous researcher[s] can come to the research relationship with a practice guided by an understanding of the need to find new, culturally appropriate research 'spaces' … [where] the focus changes from empathetic

> understanding to the flexible engagement in an interface that attempts to challenge dominant discourses (Minniecon et al., 2007, p. 28).

For Nakata (2006), concerns for Koorie control in research projects involving them are central to:

> a whole range of issues … whose knowledge, which parts of knowledge systems, whose language, who is in charge of them, what can be written about them, who owns the intellectual property, for what purposes can they be taught, who decides, and what survives in the translation (p. 271).

As a non-Indigenous Australian drawing on IST, I acknowledge the everyday tensions existing in the cross-cultural/racial research space, yet seek to imagine the possibilities that exist outside culturally/racially-bound constructs. I argue that if I were to draw only on European theoretical perspectives and methodological constructs to present Koorie stories, my research would continue to take up and perpetuate privileged imperialistic/colonialist codes that construct ethical processes in Australian research practice (Smith, 1999). Instead, I take up Sefa Dei's (1999) argument that as a privileged subject in the Australian research space, I have:

> an obligation to speak about these issues [minoritising, deprivileging, oppression] because we are all in the same boat. We live in an interdependent world. We need to deal with the sense of complacency that since things are working for me, everything is fine … We cannot continue to read our world in terms of those who have and those who have not (np).

In a similar vein, Nakata (2007a) does not support what he represents as a fallacy of the excluded middle. Rather, he suggests that researchers drawing on IST should 'afford agency' (Nakata, 2007a, p. 13) to Koorie peoples. I make the argument that by drawing on IST, I am better guided to culturally/racially sensitively present Koorie stories in the Australian research space. I argue this possibility emerges because of the constant challenge laid down by my drawing on IST to step beyond my privileged subject position. In doing so, I am challenged to consider othering as an apparatus of power/knowledge relations, where certain ideologies permeate the Australian research/education space, identifying who *we* (and not they, or others) are as a society, *our* practices, and *our* knowledge systems, as a way of maintaining privilege (Foucault, 1970; MacNaughton & Davis, 2001; Nakata, 2003).

Poststructural Approaches

In the remaining part of this chapter I discuss the specific poststructuralist approach I engage throughout my research. This approach provides different lenses through which I explore the ways teachers take up and/or resist constructed representations of Koorie peoples in the Year Nine ACH, and ways in which Koorie peoples may be positioned to speak back to such representations. I make the case that these concepts become visible through participants' stories and expressions of language, reflecting foregrounded and/or backgrounded subjectivities.

Discourses

A poststructural approach requires that reality is understood as realised through discourse (Prichard, 2000). Discourses are bodies of socially constructed knowledge with associated signs, specialised languages, attitudes, perspectives, and practices relating to particular features within a society (Foucault, 1972). Individuals do not choose to take up these constructed bodies and consciously engage them. Rather, discourses construct individuals as subjects 'constituted by and constituting the conditions under which they operate' (Zeegers, 2012, p. 2). Discourses construct understandings of society through rules of engagement with language and through positioning particular perspectives as normal and others as not, determining what is excluded from bodies of knowledge and what is not (Zeegers, 2012). They produce regimes of truth, constructing subjectivities within rules of inclusion, and determining under what conditions something is named, positioned and described. Within such regimes of truth in the Australian education system, Koorie peoples are constructed in 'relation to what is known by [non-Indigenous peoples], historically this meant they stood in a devalued' (Nakata, 1997, p. 24) and othered position to that of the European subject. Such subjectivities are then taken up by subjects and operate in privileged discourses through apparatuses and techniques of power/knowledge relations (Foucault, 1982).

Discourses, then, define knowledge about particular topics, representing privileged views and perspectives of a society (Foucault, 1972). An examination of discourses in relation to Australian history, for example, indicates that privileged discourses are those in which European practices are emphasised, where English is the primary language used for communication, and where systems of government, society, discipline and education reflect European practices and traditions. These discourses background or obscure other possible discourses such as those of Koorie history, while foregrounding European understandings. Because of this:

> Discourses [are] major considerations in human social activity, such as teaching and learning, as they constrain the possibilities of thought, keeping the unthinkable at bay so that certain discourses are privileged over others by virtue of their unquestioned application. These considerations open up concepts of marginalised and privileged discourses, and the networks of conditions that maintain their position within fields of knowledge (Zeegers, 2011a, p. 350).

I argue that the Year Nine ACH is a discourse in which knowledge of Koorie perspectives is constructed and maintained through a Eurocentric lens. As subjects of the Australian education system, teachers inevitably assume privileged subjectivities as they plan and deliver the Year Nine ACH.

Discourses of Australian history also construct and maintain metanarratives of and about Koorie peoples (Foucault, 1972). Metanarratives, as accepted generalised truths in society, normalise individuals' understandings of their world and their thought processes and practices (Foucault, 1972; 1977). There is a further dimension to this, for as Foucault (1972) argues, metanarratives are couched in history, dependent on the time, place and social structures in which they are constructed. As Nakata (1997) articulates, the common comparative approach

employed by researchers to examine differences between non-Indigenous peoples and Aboriginal and/or Torres Strait Islanders:

> inscribes them in a particular, and already prescribed relation with Europeans. It is this action and the subsequent relation that it engenders at the epistemological level limited understandings about Islanders [Koorie peoples] and the position that was constructed for them (73).

To maintain ongoing relevance in a changing society, metanarratives need to be in a constant state of revision (Foucault, 1972), yet they do not explain or make visible the complexities and multiple perspectives (for example, on Australia's history) they contain, nor the ways they have been historically constructed or revised to maintain notions of privilege (Foucault, 1972).

By drawing on IST and privileging Koorie voices, I attempt to make visible a range of complexities relating to Koorie perspectives of the Year Nine ACH. I make the argument that in doing so I extend beyond the constraints imposed by such complexities. Rather than let complexity be a justification for inaction or inattention, I attempt to:

> transfer and/or integrate [Koorie] knowledges across [different] knowledge [systems to] provide due recognition and legal protection to those aspects and innovations of knowledges that are Indigenous in origin (Nakata, 2007a, p. 9).

It is my contention that IST offers deeper explorations of how subjects come to be named and framed in discourses, and the ways in which they take up their constructed subject positions (Foucault, 1972; Nakata, 2007a; 2007b). This allows for:

> a more sophisticated view of the tension created between Indigenous and non-Indigenous dualities, not as the literal translation of what is said or written in proposition, but the physical experiences and memory of such encounters in the everyday, and to include them as part of the constellation of a priori elements that inform and limit not just a range but the diversity of responses from us [Aboriginal peoples and Torres Strait Islanders] (Nakata, 2007a, p. 12).

Furthermore, it enables examination of the ways in which metanarratives reflect constructions and conditions of understanding via language in discourses. When taken up by subjects, metanarratives tied to language ensure that such perspectives become normalised and shared throughout the Australian education system.

Language and Meaning

Foucault (1972) argues that all language is contextualised and functions as a particular apparatus of power/knowledge relations in discourses. Language evokes meaning about particular topics and serves to create certain subjectivities. As Bradford (2001) argues, language presented in the Year Nine ACH constructs European cultural practices as superior to Koorie practices in the suggestion that colonisation was inevitable. This invariably positions all other possible discourses of colonisation in the background. Taking the position that all meaning is contextual, Foucault (1972; 1977) suggests that when researchers turn their gaze to

organising principles of language, ways in which one discourse is privileged over another become visible and open for examination. This, as Nakata (1997) observes, is because 'language owes its theatrical beginnings to 'the fact' that meaning can only be able from within a pre-given system' (p. 96).

Taking up Foucault's (1972; 1977) suggestion, my gaze is focused on the organising principles of language in discourses of Australian history. I pay particular attention to the ways in which metanarratives have been constructed from a privileged discursive position as far as the events of this research project are concerned. This is achieved through a process of othering, where the Koorie, Aboriginal and/or Torres Strait Islander 'experience is one of always reading the world that reads them as other' (Nakata, 1997, p. 316). These binary dichotomies and/or adversarial positions, as discussed in *Chapter 1: Situating the Study*, are a:

> simplistic division that situates 'us' in relation to 'them'. That is, the cultural paradigm is but another way to articulate the same division … the bind that is the power in knowledge, that serves to reify old relations and that conditions future possibilities (Nakata, 1997, p. 310).

The conditioning of such metanarratives and binary dichotomies of culture/race emerge in language used by teachers as they speak of planning and delivering school-based curriculum aligned to the Year Nine ACH.

Subjects, Subjectivities and Normalisation

In exploring how Koorie peoples are represented in the Year Nine ACH, I focus on the conditions by which subject positions and subjectivities of associated discourses are constructed. In this, I am concerned with the ways in which power/knowledge relations in these discourses function to normalise subject positions and subjectivities. I consider subject positions to be the outcome or product of an individuals' construction by discourses, especially the extent to which they are named, positioned and described (Zeegers, 2012). In a similar vein, I take subjectivities to reflect the ways in which phenomena are contextualised within discourses, in particular, the ways topics are talked and written about (Foucault, 1972). I emphasise normalisation as being the outcomes of privileged perspectives that are reflected in discursive constructions of subjects and subjectivities to a point where they are taken as truth (Taylor, 2009).

While subjectivities manifest where understandings of phenomena emerge, they are not stable. Their meanings shift in response to situations and conditions external to themselves (Jackson & Mazzei, 2012). By way of example, Nakata (1997) speaks about the ways in which Torres Strait Islander children have been viewed in relation to Western education practices that are 'culturally inappropriate and incongruent with Islander learning styles and cultural ways' (p. 295). Arising from such discussions, Nakata (1997) and other authors (see Carey & Prince, 2015; Mackinlay & Barney, 2014b; Osborne, 2013; Sandri, 2013) call for more appropriate, less 'mono-cultural', ways to teach students. Viewed through a poststructuralist lens, such moments are irruptions, points at which privileged events and/or perspectives are disrupted in discourses in ways not previously thought possible (Foucault, 1972). As subjectivities shift in

response to changes in understanding of language, new meanings compete against existing ones (Jackson & Mazzei, 2012). But shifts in subjectivities are of no consequence if they are not taken up and shared across discourses.

Subjects, also constructed by discourses, are the modes by which stagnant and shifting subjectivities are taken up and maintained. When subjects engage with shared meanings and understandings of subjectivities, the extent to which something is understood, named, positioned and described come to function as normalised truths and/or metanarratives (Zeegers, 2012). As the Year Nine ACH constructs and presents Koorie peoples as others in an adversarial position, European perspectives are privileged (Weuffen et al., 2016b). Subjectivities constructed in this manner only make sense for subjects when they:

> locate [themselves] in the position from which the discourse makes most sense, and thus become its subjects by subjecting [them]selves to its meanings, power and regulation (Hall, 1997, p. 56).

This suggests that teachers of Year Nine ACH are 'placed in relations of production, significance and complex power relations' (Foucault, 1982, p. 778) in privileged discourses of Australian history. It also suggests that the Year Nine ACH supports that positioning in that it defines understandings of topics and constructions of Koorie peoples.

Examining the language employed in privileged discourses of Australia's history exposes the ways in which power/knowledge relations foreground Eurocentric perspectives in such constructions. The word *settlement*, for example, is repeated throughout Version Six of the Year Nine ACH (Australian Curriculum Assessment and Reporting Authority, 2014). This word conjures the notion of a peaceful and uncontested takeover by Europeans on the Australian continent (Council for Aboriginal Reconciliation, n.d). In doing so, it obscures concepts of invasion, and silences other possible representations of Australia's early colonial history (Blackmore, 2010; Cavanagh, 2011; Connell, 2010). Reynolds (1999) highlights this in his claim that 'if it was white people whose society was overturned, the term, "invasion", would permeate curriculum syllabuses' (p. 156).

In a similar way, the term *terra nullius* foregrounds a particularly salient feature of certain metanarratives of Australia's history. Terra nullius positions Australia as a land with nothing (*nullius)* — without people, without owners — that was 'discovered' by European explorers (Council for Aboriginal Reconciliation, n.d). This privileged belief, constructed through European understandings of land ownership, elevates Eurocentric perspectives on Australia's history while backgrounding and silencing any possible Aboriginal or Torres Strait Islander ones. It sanctions 'a particular discursive relation between non-Islanders as explorers and founders of 'truth', and Islanders as a 'subject' to report on as well as an 'object' to later profess about' (Nakata, 1997, p. 239). That Australia was terra nullius persisted in discourses of Australia's history until 1992, when the decision from the landmark Mabo v Queensland case (Brennan, 1992) was handed down. In this case, which has become known as The Mabo ruling, the High Court of Australia on 3 June 1992 'struck down the doctrine that Australian was terra nullius – a land belonging to no-one' (Australian Bureau of Statistics, 2012). This moment

stands as a significant example of Australian Aboriginal and Torres Strait Islander perspectives taking precedence in discourses of Australian history.

The High Court decision too may be seen as an irruption or disruption of discourses of Australia's history, one in which backgrounded perspectives on Australian Aboriginal sovereignty and activism are foregrounded. Reynolds (1999) and Bradford (2001) argue that if teachers do not take up issues that arise from such irruptions, then adversarial discursive emphases underpinning privileged colonial discourses will continue to permeate studies of Australian history. The consequence of such, as Nakata (1997) argues, are:

> worldviews [that] 'disappear' and [are] rendered invisible and unintelligible … rewritten into another set of relations … to Europeans and their worldviews. Thus the Islander [Koorie peoples and Aboriginal peoples] position is intellectualised as 'other' in its attachment to the Western Historical trajectory (p. 238).

Examples such as this highlight the ways in which subjects take up shared meanings in discourses and offer insights into the balancing act between technologies of the self and technologies of subjectivity (Hanna, 2013). By technologies of the self, I mean the ways individuals take up social practices and position themselves in different ways in relation to discourses (Foucault, 1982). By technologies of subjectivities, I mean the extent to which things foreground understandings of knowledge couched in historical practices and techniques of production (Foucault, 1982; Kelly, 2013). This balancing act between technologies of the self and subjectivities operates under discursive conditions that are constantly modified in relation to one another, in order to create and construct shared norms of meaning couched in social relations, using the tool of language (Zeegers, 2012).

Drawing on Foucault's (1972) theorisations, I make sense of shared norms as the informal understandings governing social interactions. This currency, as Foucault (1972) argues, only takes on meaningful dimensions from within discourses, understandings of which develop over time when they are taken as truth and where conditions of discourses constrain what can be said and written. As Hall (1997) explains in relation to schooling practices:

> students learn the system and conventions of representation, the [conditions] of their language and culture, which equip them with cultural 'know-how' enabling them to function as culturally competent subjects ... they unconsciously internalise the [conditions] which allow them to express certain concepts and to interpret ideas which are communicated to them using the same systems (p. 22).

Normalisation, then, may be seen a product of subjectivities in action. Wetherell, Taylor and Yates (2004) refer to this as a discursive practice, as 'the ways in which people actively produce social and psychological realities' (p. 193). Further contextualising his theories, Foucault (1971; 1972; 1977) argues however, that for subjectivities to produce meaning, four elements must be present: statements about the topic; rules for inclusion and exclusion; subjects who personalise the discourses through character identification; and the authority to define subjectivities as truth and institutional practices. Foucault (1972) states:

> it was only within a definite discursive formation that the object 'madness' could appear at all as a meaningful or intelligible construct. It was constituted by all that was said, in all the statements that named it, divided it up, described it, explained it, traced its development, indicated its various correlations, judged it, and possibly gave it speech by articulating, in its name, discourses that were to be taken as its own (p. 32).

Processes of normalisation are thus inextricably interwoven within power/knowledge relationships. Subjects of these power/knowledge relations take up subjectivities via processes of normalisation where 'behaviours become embedded to the point where they are perceived not as a particular set of prevailing norms, but instead simply as "normal", inevitable, and therefore immune to critical analysis' (Taylor, 2009, p. 47).

Examining spaces in which processes of normalisation emerge in teachers and Koorie peoples' stories makes visible the ways in which education intuitions, such as state secondary schools, are positioned as authorities. Imbued within this authority is the legitimacy to construct and enforce regimes of truth about privileged perspectives in discourses of Australian history (Anderson & Grinberg, 1998). These institutions are essentially modern apparatuses of power (Foucault, 1977). Constrained by these apparatuses and aware of being under surveillance, teachers and Koorie peoples, as subjects, self-moderate their behaviours, as discussed by Foucault (1977) in relation to Bentham's panopticon.[4]

I argue that examining modes of surveillance as self-moderating apparatuses of power/knowledge makes visible the ways in which associated regimes of truth maintain privileged Eurocentric views of Australia's history and research practices. An example of this, as Nakata (2006) argues, may be seen in:

> western education demands [for] an ongoing denial or exclusion of our [Koorie] knowledges, epistemologies, and tradition and a further co-operation into a system that is quite different from our own; that is deeply implicated in our historical treatment and continuing position; that can never fully understand or give representation to our own histories, knowledges, experience and expression of our reality; and which; through its discursive complexities, always circumscribes our own representations and understandings in its re-presentations (p. 267).

Furthermore, I contend that exploring the processes of normalisation maintaining representations of Koorie peoples in the Year Nine ACH, highlights spaces and pedagogical practices of the Australian education system that seek to foreground and preserve the privileging of Eurocentric perspectives of Australia's history.

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[4] A central viewing tower where observation and surveillance of prison inmates in internally and externally light-filled cells occurs. Because inmates are unable to hide physically in these light-filled cells, they are in a constant and permanent state of visibility. This, Foucault (1977) argues, ensures self-moderation of behaviours and enables an automatic functioning of power as prisoners know that they are being observed, take up prisoner subjectivities generated and enforced by prison authorities.

The Power/Knowledge Nexus

Constructing notions of language, subjectivity, subjects, shared norms, and processes of normalisations are power/knowledge relations. Examining power/knowledge relationships makes visible the ways in which power manifests in social practices and how it manifests in one group or subject over another in society (Foucault, 1971; 1980; 1982; 1988; 2005). For Foucault (1980), power/knowledge relations are social products of interactions between individuals and groups. These social products, as Nakata (1997) argues, 'are weighted in favour of those in charge of knowledges, institutions and practices' (p. 30). In the case of my research, those in charge are the curriculum writers; the institutions are secondary schools of the Australian education system; and the practices are those pedagogical processes that reflect notions of privilege couched within the institution.

Knowledge, according to Foucault (1972), is constructed by discourse. Knowledge of subjects and subjectivities in discourses neither reflects reality nor exists external to power/knowledge relationships in discourses. When mobilised, knowledge of subjects and subjectivities as constructed by discourses create a structure for ways in which subjects are discussed and understood in the social world (Jackson & Mazzei, 2012). Power, according to Foucault (1980), is not a possession or something used to control; it is not a physical thing. Rather, it is a network of relations that produces knowledge, subjectivities and resistance in discourses. It may be seen as a verb, something that is done, rather than a noun, something that one has (Gallagher, 2008).

Power, as a social manifestation, constructs regimes of truth to normalise social realities and understandings of subject positions. As Jackson and Mazzei (2012) articulate:

> because power is embedded in relationships rather than existing merely as a possession that is wielded over others, focusing solely on 'who exercises power over whom' is a limited investigation. Instead, Foucault teaches us to be more concerned with question such as 'if power was exercised, what sort of exercise does it involve? In what does it consist? What is its mechanism? We learn from Foucault that locating whom exercises power and on whom is fundamental to power analytics, but in order to map power relations, or to show power at work, it is also imperative to ask 'how does it happen' (p. 55).

Given this, I examine functions and effects of power to make visible those pedagogical practices that reflect privileged notions and subjectivities espoused by the Year Nine ACH. I take the position that power operating on individuals may be perceived in practices where they appear to uncritically take up their subject positions constructed by discourses. The uncritical nature of these practices is discernable when individuals operate in a 'regimented, isolated and self-policing' (Sarup, 1993, p. 83) manner. Yet, the individual is not a mindful participant in this process; rather they are the point at which power/knowledge relationships function. Power/knowledge relationships are also specific and local to subjects and manifest as they circulate between networks of social practices on a daily basis (Foucault, 1980; Jackson & Mazzei, 2012).

In my research I examine the ways in which power and knowledge express one another, how knowledge is an effect of power, and how power is an effect of knowledge (Jackson & Mazzei,

2012). This is known as the power/knowledge nexus. It functions not only to constrain possibilities, it also offers up moments of production (Foucault, 1980). Couched in social practices, power/knowledge relations are taken up by individuals as discourses, or resisted in the taking up of other discourses. In the process, subjectivities are (re)constructed with the knowledges and language informing these constructions becoming regimes of truth. As Foucault (1972) explains:

> power and knowledge directly imply each other … there is no power relation without the correlative constitution of a field of knowledge nor any knowledge that does not presuppose and constitute at the same time power relations (p. 27) [and that] knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true. All knowledge, once applied in the real world, has real effects, and in that sense at least, 'become true' (p. 27).

In my research, I examine the ways in which the power/knowledge nexus functions to make Year Nine ACH statements true in the sense that Foucault (1977; 1980; 1982) represents 'truth'. By way of example, in *Chapter 7: Teacher Stories,* teachers engage with the Year Nine ACH as it is written, that is, uncritically; in doing so, they engage privileged constructions of knowledge tied to their own subject positions in the curriculum.

I also take the position that relations of power/knowledge are not static. They are never localised in one place or by one person, and individuals do not control or use knowledge to wield power; rather individuals are the points of its manifestation (Foucault, 2005). The idea of individuals as points of manifestation is contextualised for the Australian condition by Nakata (1997) who says:

> it is easy to assume that because the relationship between Islanders and non-Islanders is currently understood as being premised on the notion of quality that the differentials of the relationship involve no ascription of value to one position over another (p. 289)

The power/knowledge nexus then manifests where relationships are possible, between individuals and a group, between one group and another, between hierarchies of power, and between individuals and society (Foucault, 1980). They manifest as individuals take up subject positions and their associated subjectivities.

As subjects take up subjectivities, they are engaged in the power/knowledge nexus and techniques that ensure they come to function as truth. Within all discourses, there are histories of defined knowledge about subjectivities that may not be immediately visible to the subjects themselves. Individuals taking up subject positions are not necessarily aware of past revisions — and these include the political and economic forces shaping revisions — and associated understandings of subjectivities (Humes, 2000). The preconfigured and historically constructed relationships between non-Indigenous peoples and Koorie peoples, for example, informs processes that serve to implement 'best interests, [yet] emerge out of the broader European worldview of civilised/uncivilised, native/European, and the hierarchy of the social development of races' (Nakata, 1997, p. 240). These knowledges are then represented and accepted as truths in institutional practices, and conditions have been discursively established

to support such constructs (Foucault, 1980). The interplay of knowledge and subjectivity is what Humes (2000) describes as 'the revolution':

> it governs the formation and elaboration of a sphere of knowledge that can in turn be reversed and revalued. And the forms of subjectivity that an objectifying knowledge endeavours to construct as vehicles of power can be hijacked and turned in directions not originally intended (p. 102).

The power/knowledge nexus is also a space of production, where reconstructions of subjectivities are possible. For, as Foucault (1980) says, there are no power/knowledge relationships without resistances, and those resistances have the possibility to be more productive because 'they are formed right at the point where relations of power' (p. 142) manifest. Foucault (1980) observes:

> what makes power hold good, what makes it accepted, is simply the fact that it doesn't only weight on us as a force that says no, but that it transverses and produces things, it induces pleasure, forms knowledge, produces discourses (p. 199).

As subjects take up and/or resist constructed subject positions in discourses, they enable the production of new knowledge and/or (re)constructions of subjectivities within power/knowledge relations (Foucault, 1980). In all spaces, when subjects mobilise other discourses they dislocate privileged notions and regimes of truth couched in power/knowledge relations that all-the-while seek to contain them (Jackson & Mazzei, 2012). They are positioned to challenge 'the underlying epistemological framework, that is, the logic and knowledge employed to construct ways of knowing' (Nakata, 1997, p. 242). At these moments, irruptions challenging the assumed social order may be seen to add new knowledge to subjectivities in discourses.

Generating Koorie Accounts to Unravel Power/Knowledge Relations

I argue that IST, as a theoretical perspective couched within a poststructuralist framework, enables me to generate better accounts of Koorie peoples and communities for the purpose of 'unravelling power relations that have assured the dominance of particular ways of knowing' (Akena, 2012, p. 601). Through IST, Nakata (1998) argues that possibilities for dialogues between Koorie and non-Indigenous knowledge systems are opened up; dialogues that create opportunities for understanding and articulating Koorie experiences from Koorie perspectives. As a 'distinct form of analysis, [IST] is both a discursive construction and an intellectual device to persuade others and elevate what might not have been a focus of attention by others (Nakata, 2007b, p. 214). Researchers drawing on IST challenge 'the corpus of objectified knowledge' (Nakata, 2007a, p. 12) of and about Koorie peoples to engage 'processes of participation in which knowledge production empowers indigenous *[sic]* intellectual resources' (Akena, 2012, p. 606). Consequently, the argument I put forward is that by drawing on IST I provide spaces for Koorie voices, experiences, and perspectives to be foregrounded in discussions, rather than continuously positioning them as other. This is an important component of my research because of the 'historical relations of power between [Koorie peoples and non-Indigenous peoples]

embedded in the knowledge of the non-Indigenous [and often] overlooked or oversimplified' (Nakata, 1997, p. 29).

I make the case that conducting my research from within a culturally responsive theoretical framework facilitates a space in which Koorie voices may be presented as equal to, and at times, more illuminating than European voices in understanding the complexities of cross-cultural/racial Australian education spaces. By drawing on IST reflexively, I aim to ensure that Koorie voices are not lost in European/Eurocentric research spaces. This is important because:

> today Indigenous people operate at the interface of two different cultures that have different histories and different worldviews. Neither traditional cultures nor the 'mainstream' are static entities… we are constantly engaging in one of the other at any given time. We are constantly engaging with challenging ideas and knowledge from outside our communities. Any theoretical framework that is deployed to assist us in understanding and improving our position has to address the reality of this complex interaction (Nakata, 2003, p. 14).

One way I attempt to do this is by examining the subjectivities of research participants as they manifest in discourses of European/Eurocentric research practices. The ontological and epistemological positioning of my poststructuralist framework views the semi-structured interviews conducted as part of my research as more than a data collection processes. As I argue in *Chapter 3: Framework for Examination*, they are not disembodied accounts, nor do they *only* provide answers to my research questions. Instead, the stories are representative of the lives, experiences, and histories of my participants. By drawing on IST in my theoretical framework, I seek to address Nakata's (2010) concerns for:

> Indigenous peoples to keep on telling our stories as a people whose knowledge continues to be relevant to *our* lives. In our stories are the language and knowledge that we have always depended on for life. In our stories is our history as people who developed and practices of our own knowledge for millennia. In our stories is continuity amidst change. Only we can tell our children these stories (p. 56).

Presenting Koorie stories without undue editorial intervention, without interruptions of my researcher's voice (as further discussed in Chapters 4 and 6), is one way in which I have attempted to position Koorie participants to 'become more powerful players in shaping and influencing knowledges that seek to position' (Nakata, 2003, p. 14) them as subjects in discourses of Australia's history.

Nakata (2006) argues that there is the need for theoretical approaches that encompass Koorie experiences, enabling a more holistic examination of the ways in which discourses construct subjects and subjectivities of the other. His thinking is particularly pertinent given the complex conditions by which privileged power/knowledge systems background and attempt to silence other perspectives in theoretical and methodological spaces. This is because power/knowledge relations of Australian research practices continuously seek to construct Koorie peoples as 'being culturally different in relation to others, and adheres to a worldview of those in the west' (Nakata, 2003, p. 8). In doing so, they continue to perpetuate binary metanarratives where:

> our [Koorie] position, our problems, and the way they are discussed keep being brought back to simple dualities: traditional versus mainstream; traditional language versus English language, etc … whilst there is nothing problematic about pursuing the dual goals of cultural maintenance and equal outcomes, we do need to find a more effective theoretical framework within which primacy can be afforded to Indigenous standpoints (Nakata, 2003, p. 13).

I argue that by drawing on IST to present Koorie voices, experiences, and perspectives of the Year Nine ACH, I draw attention to different ways in which discourses are mobilised. Given that discourses are socially constructed bodies of knowledge (Foucault, 1972), the different discourses mobilised by teachers and Koorie peoples in relation to the Year Nine ACH makes visible how different understandings are situated in power/knowledge relations of Western and Koorie knowledge systems (Gegeo & Watson-Gegeo, 2001; Nakata, 2006; 2007b; West, 1998). As Gegeo and Watson-Gegeo (2001) state:

> Indigenous systems and western systems work off different theories of knowledge that frame who can be a knower, what can be known, what constitutes knowledge, sources of evidence for constructing knowledge, what constitutes truth, how truth is to be verified, how evidence becomes truth, how valid references are to be drawn, the role of belief in evidence, and related issues (p. 57).

By highlighting the differences in understandings manifesting in discourses of the Year Nine ACH, I render the ways in which Koorie knowledges have been 'conceptualised simplistically and oppositionally … disembodied from the people who are its agents … and separated the known from the knowers' (Nakata, 2007a, p. 9).

Further, by drawing on IST I attempt to foreground the ways in which Koorie voices may challenge notions of backgrounding to reconstruct privileged power/knowledge relations in discourses of Australian history. Nakata (2007a) states that a:

> useful principle for an IST would recognise Indigenous agency as framed within the limits and the possibilities of what [Koorie peoples] can know from this constituted position – to recognise that at the interface we are constantly being asked to be both continuous with one position at the same time as being discontinuous with another (p. 12).

This statement leads me to consider the extent to which my positioning as a non-Indigenous researcher is encapsulated within power/knowledge relations of European systems of knowledge. The argument I put forward in *Chapter 5: My Story* is that this positioning, constructed by privileged subjectivities, does not taken into consideration the ways in which I might be positioned in Koorie knowledge systems. Not does it present how I may be positioned to challenge privileged discursive relations that have historically sought to background and silence Koorie voices in Australian research processes. IST, as a tool of the poststructuralist framework through which I theorise research, provides another lens through which to generate new knowledge of ways in which European and Koorie perspectives may be engaged by teachers when planning and delivering school-based programs of the Year Nine ACH. I argue that it enables a more culturally/racially sensitive examination of the power/knowledge nexus

as it circulates around and within discourses of Australian history. The outcome of which is a more nuanced discussion of the ways in which teachers engage with the subject positions and subjectivities of Koorie peoples as represented through discourses of imperialism/colonialism in the Year Nine ACH.

Apparatuses and Techniques of Power

As power/knowledge relations manifest in social networks, subjects take up and/or resist their discursive positionings maintained through regimes of truth, and apparatuses and techniques of power in discourses. I consider apparatuses of power as systems of relations and structures in discourses that contain all 'elements, forces and practices' (Burchell, 2008, cited in Bussolini, 2010, p. 86) of power/knowledge relationships. In similar vein, I take techniques of power to mean specific and localised ways in which apparatuses are engaged by subjects taking up particular subjectivities (Bussolini, 2010; Foucault, 1977). Given this then, apparatus of power function as modes by which regimes of truth are reinforced in discourses, and techniques of power as methods by which regimes of truth are delivered.

Apparatuses function in power/knowledge relations to privilege truths of one discourse over another. In the case of my research, these apparatuses function to maintain privileged Eurocentric perspectives of Australian history and constructions of Koorie peoples. Such apparatuses 'continue to inscribe Islander [Koorie] positions into an order of things according to those in the West' (Nakata, 1997, p. 236). They function because of ways in which power manifests in discursive formations, for 'much of the influences of power within discourses are concealed, along with its underlying values and assumptions' (Crebbin, 1999, p. 117). Yet, apparatuses may be discerned in discourses as constructions of knowledge, language and power that emerge as part of linguistic strategies used by the privileged to promote agendas (Zeegers, 2012).

The ACH, as an apparatus of power in discourses of Australian history, foregrounds Eurocentric perspectives on Australia's history as privileged in relation to other possible perspectives, such as Koorie ones (Weuffen, 2011). As this occurs, regimes of truth couched within Eurocentric perspectives are engaged, defining and limiting what can be said and written about as truths (Weuffen, 2011). This can be seen in the ways in which teachers deliver the Year Nine ACH from a European positioning that gives 'little understanding of [Koorie] norms, values or language' (Nakata, 1997, p. 299). It can also be seen through the domination of European language in the Year Nine ACH, in words and phrases such as *European imperial expansion*, *nationalism*, *convict transportation,* and *the frontier in Australia* to name a few (Australian Curriculum Assessment and Reporting Authority, 2014). As regimes of truth are established and maintained in time and history around subjectivities, privileged Eurocentric perspectives continue to be foregrounded in discourses of Australian history (Crebbin, 1999). As Foucault (1980) says:

> the apparatus is thus always inscribed in a play of power, but it is also always linked to certain co-ordinates of knowledge … this is what the apparatus consists of: strategies of relations of forces supporting and supported by type of knowledge (p. 196).

Such concepts are visible in *Chapter 7: Teacher Stories* where I discuss the ways in which teachers take up and/or resist their subject positions constructed by the Year Nine ACH.

Discursive Formations

When two or more discourses intersect, when connections, continuities, and discontinuities of power/knowledge relationships can be drawn, Foucault (1972) argues that a discursive formation is present. The visibility of these connections, continuities and discontinuities may be identified in the use of language, constructed subjectivities, and subject positions within and between discourses, for:

> whenever, between objects, types of statements, concepts, or thematic choices, one can define a regularity, we will say, for the sake of convenience, that we are dealing with a discursive formation (Foucault, 1972, p. 38).

In discursive formations, subjectivities that intersect across a number of discourses can be foregrounded or backgrounded (Foucault, 1972). In the case of my research, there are moments when Eurocentric perspectives are foregrounded in particular discourses, and others where Koorie perspectives are foregrounded. This state of flux highlights the ways in which all the features (subjectivities, subject positions, apparatuses and techniques of power/knowledge, processes of normalisation, etc.) of discourses struggle against each other for a position of privilege in discursive formations. The struggle between discourses:

> constantly develops in response to internal and external pressures coming from ideological, economic, political, professional and institutional forces … The voices which control the text are able to construct a narrative, a preferential account of what happens … these narratives become dominant and serve as the received wisdom of educational institutions and systems' (Humes, 2000, p. 47-48).

Thus, examining dominant paradigms within discursive formations makes visible the 'past and present power relationships which contribute to shaping discourses' (Fairclough, 1989, p. 166) where themes 'cross over, become embroiled and define themselves' (Foucault, 1972, p. 25).

Taking up the concept of discursive formations, I make the case that connections and disconnections of issues, trends and events forming teachers' pedagogical choices in relation to the Year Nine ACH are visible. In doing so, I tease out the possible factors impacting teachers' pedagogical choices for closer scrutiny and consideration of the ways in which associated issues, trends and events inform one another (Foucault, 1972). This in turn provides space for discussion of how teachers and local Koorie communities take up and/or are positioned to disrupt privileged Eurocentric perspectives of the Year Nine ACH in Ballarat and Greater Shepparton. In turn these discussions bring to light the constant state of contention existing between one discourse and another in discursive formations as the story of Australia's history is studied.

In Summary

In this chapter I have put forward the argument that making use of both a poststructuralist framework and Indigenous Standpoint Theory provides a clearer lens through which to examine discourses of Australian history other than from a privileged Eurocentric perspective. Situating this blended framework in a cultural interface of European and Indigenous theoretical perspectives enables me to make sense of the ontological and epistemological intersections that circulate in cross-cultural/racial research and education spaces. As described above, I attempt to locate my research in a culturally/racially sensitive and responsive way that takes into account the tensions historically manifesting between non-Indigenous Australians and Koorie peoples. By focusing on the concept of discourses and the ways in which associated concepts, such as subjects, subjectivities, apparatuses, and techniques of power manifest in participant stories, functions of privileged power/knowledge relations in discourses of Australian history become visible for examination (Foucault, 1972; 1982). I make the argument that discussions couched within this framework facilitates more nuanced and deeper explorations of the extent to which representations of Koorie peoples in the ACH are taken up by teachers in discourses of Australian history, or not. It also offers up broader cultural/racial understandings of the ways in which Koorie peoples may be positioned in the same discourses to speak back to such constructions.

Chapter 3: Framework for Examination

In this chapter and for the purpose of my research, I take the stance that teachers' and Koorie peoples' stories are not simply data to be analysed in a disembodied way. Their stories are individual expressions of experiences inextricably tied to life experiences. For teachers, their stories highlight notions of pedagogical practice and understandings of their professional positioning within the context of the Victorian education system. For Koorie participants, their stories highlight the complex histories that intertwine throughout their lives and community. It may be argued that by rejecting the notion of stories as data, I have potentially 'overweighed the information value of the story as compared with more abstract data, [in order to] describe the context of social dynamics' (Eisenhardt, 1991, p. 626) expressed within them. Yet, I make the case that because my research has proceeded on the basis that individuals are constructed by networks of social relations (Neuman, 2003; Rossman & Rallis, 2012), participants' stories offer up impulses about their lives, practices, perceptions, expressions, and values that inform notions of knowledge inextricably linked to power relations (Crotty, 1998; Foucault, 2005; Guba & Lincoln, 1994). Furthermore, as Smyth and McInerney (2011) argue, when portraiture is taken up to present research participants' stories, 'they cease becoming data mules in the carriage of other people's academic careers, and instead are positioned as active agents of their own lives, agenda, and futures' (p. 17). I argue that viewing stories as complex amalgams of experience instead of data, I facilitate a better analysis and understanding of the ways in which participants may be positioned to take up and/or speak back to power/knowledge relationships of Koorie perspectives in the Year Nine ACH.

In keeping with my ontological view that individuals are constructed by social connections, social interactions, and social networks (Neuman, 2003; Rossman & Rallis, 2012), I take the position that my research needs to be accessible to the research participants, the research community, and the wider Australian community alike. Aligning with Foucault's (1980) statement that researchers are to 'locate new forms of power, the channels it takes, and the discourses it permeates in order to reach the most tenuous and individual modes of behaviour' (p. 11), my research foregrounds the ways in which the Victorian education system constructs and presents a particular privileged hegemonic agenda. This agenda constructs the conditions under which teachers and Koorie peoples as subjects of discourses operate. It is the same agenda that continues to position Aboriginal peoples and Torres Strait Islanders as subjects in and by Western knowledge systems (Nakata, 2007a).

The methods I engage throughout my research are not limited to theoretical perspectives and methodological decisions about the ways in which stories can be analysed and presented. My approach is informed by my understanding of my own positioning in relation to European, Aboriginal and Torres Strait Islander knowledge systems, and education experiences. The decisions framing methodological processes in my research are imbued with reflexive perspectives that sit outside positivist frameworks. I take up these reflexive practices as I consider my positioning as a researcher, and as an involved and engaged enquirer: Guba and Lincoln (1994) make the important point that 'questions of method are secondary to questions of paradigm, which we define as the basic belief system or world view that guides the

investigator, not only in choices of method but in ontologically and epistemologically fundamental ways' (p. 105). Following on from this, it could be argued that I position my research in foundations of postpositivism, as the 'cumulative, trenchant, and increasingly definitive critique of the inadequacies of positivist assumptions in the face of the complexities of human experiences' (Lather, 1986a, p. 63).

Study Design

Rather than presenting my research as a descriptive or directive account of regional Victorian teachers and Koorie peoples' engagement with the *Australian History: Curriculum* (ACH) at the Year Nine level, I highlight discourses and networks of power/knowledge relations in which teachers and Koorie peoples are constructed and positioned. Networks operating in the regional Victorian education sector include policy agendas, social forces, and educational conditions.

The Research Sites

Foucault's (1980) question to researchers 'how do things happen?' (p. 50) guides my exploration. In order to examine how teaching and learning practices of Australian history manifest in two regional Victorian locations, I begin by mapping the range of discursive formations and discourses that are visible during participant interviews. A non-linear process that examines a particular phenomenon, I consider this mapping to be consistent with methodological approaches advocated by Foucault (1972, p. 21). It also addresses Nakata's (1997) concerns that by investigating ways in which knowledge is produced, 'we will gain a much clearer understanding of the positions of Islanders, [and Aboriginal peoples] and the limits of current educational reform trends' (p. 33). I put forward the argument that Year Nine Australian history classes are only one site in which power/knowledge relations of privileged hegemonic constructions of Australian history are foregrounded. Throughout my research, these power/knowledge relations are also visible in Australian research practices, non-Indigenous positioning, and cross-cultural relationships to name a few.

Data Collection: Semi-Structured Interviews

I chose to conduct semi-structured interviews with Year Nine Australian history teachers and local Koorie communities because of the need to be flexible to individual participant needs, and to facilitate the transmission of knowledge during the interview process. Semi-structured interviews differ from structured interviews in that the process involves the researcher presenting a range of pre-determined open-ended questions. These questions are designed so that the researcher may identify particular themes arising from participant responses and pose further questions that seek to clarify particular points, encourage deeper thinking, and generate as much recall as possible (Roulston, 2010). Semi-structured interviews enable participants to discuss matters of importance to them in the context of the phenomena under examination and raise issues that may not have been previously considered by the research (Creswell, 2012; Neuman, 2003; Taylor & Bogdan, 1984).

Following Talja (1999), I argue that semi-structured interviews allow relevant and timely descriptions of teaching and learning practices of phenomena, in this case, research education practices of Australian history. When considered collectively, semi-structured interviews offer up meanings that are socially and discursive constructed, however, each interview also provides insight into the individualised perspectives and experiences of participants expressed in their own voice (Talja, 1999). From a poststructuralist perspective, the words that participants use to express their thoughts and the tangents that are taken in response to questions, provide insight into continuities, discontinuities, omissions, processes of normalisation, and subjectivities of Year Nine Australian history pedagogical practices that are taken up and/or rejected by subjects.

I acknowledge the limitation of conducting semi-structured interviews as a method for data collection. Scheurich (1997) makes note of one limitation in that such data is gathered through an artificially constructed interaction between researcher and participant that is permeated with power relations. Responses to questions in this context could be seen as a record of a decontextualized reality. Block (1995) provides further contextualisation to this limitation through the metaphorical analogy of a dirty window on the mind. This refers to ways in which semi-structured interviews allow some insight into the ways in which individuals think, but the haze of grime prevents researchers from seeing and understanding all (Block, 1995). However, since I do not attempt to understand all, but rather aim to highlight the possible discursively constructed power/knowledge relationships that manifest in Victorian Year Nine Australian history education practices, this limitation is not prohibitive.

Another limitation is the time-consuming nature of conducting individual interviews. I make the case that less time consuming methods such as surveys and observations are not relevant to my study. Surveys are not relevant because of the potentially narrow responses they elicit. As Ary, Jacobs, Sorensen and Walker (2014), and Visser, Krosnick and Lavrakas (2000) explain, surveys are designed to control variables so that unscripted social interactions are avoided. Similarly, I do not consider observations of Year Nine teaching practices and Koorie-led local history education programs relevant because my research is not concerned with recording behaviours absent of subject thoughts (Ary et al. 2014; Neuman, 2003; Taylor & Bogdan, 1984). Identification and examination of the ways in which language is used by participants informs the ways I map the range of discourses manifesting in discursive formations of Australian history.

Developing the Interview Instrument

Prior to conducting my semi-structured interviews with teachers and Koorie participants, there were a number of processes I undertook in order to develop a set of guiding questions. Firstly, I conducted a review of the literature that primarily focused on the ACH and the ways in which Koorie peoples (and by extension Aboriginal peoples and Torres Strait Islanders) are represented within that document, and historically within Australian education practices. My review began with Clark's (2006) doctoral work preceding the ACH because it is the most recent comprehensive collection of primary and secondary school teacher accounts in relation to Australian history education practices. Clark's discussion of tensions existing between

public and political understandings of the ultimate purpose of an Australian history curriculum in 2006 appeared to resonate strongly with academic discussions emerging in 2011 about the purpose and content of the new nationally imposed history curriculum. Through the lens of poststructuralism, I developed questions that aimed to capture the ways in which teachers and Koorie peoples understand such tensions nearly a decade later.

As I reviewed the range of literature about the ACH and representations of Koorie peoples within various iterations of Victorian state-based curriculum, I identified a set of recurring themes. I began by noting the purpose of the academic publication, the main arguments, and the theoretical and data collection methods. From this review I identified that the bulk of literature centred on curriculum agendas in the Australian education space and pedagogical practices in cross-cultural education spaces. There was a particular focus on the reasons for, purpose of, and teachers' pedagogical ability to appropriately teach, the newly imposed ACH. Building on this, I developed questions that encouraged teachers to speak about their current knowledge of Aboriginal and Torres Strait Islander histories and cultures and the extent the which these were represented in the ACH. This in turn influenced the questions I developed for Koorie participants and their perception of ways in which schools teach Australian history.

Present also were themes around the ways in which Aboriginal and Torres Strait Islander perspectives of Australian history have been (and are) presented in curriculum by the dominant European voice, and the ways in which Australian education programs attempt to engage such perspectives. Harrison and Greenfield's (2011) paper about place-based education, particularly where Aboriginal and Torres Strait Islander knowledge is concerned, highlighted the importance of engaging and capturing local Koorie members' accounts of how their perspectives have been taught in Australian history classes. This reflects Nakata's (1997) earlier statement that 'much could be learnt from the strategies of relating local culture to the curriculum' (p. 303), and guided the ways in which I developed questions designed to capture local Koorie peoples engagement in school-based teaching of the Year Nine ACH, or not.

The second guiding process influencing how I developed the questions for my semi-structured interviews was self-reflexivity. Soon after beginning my PhD, I was employed as a tutor, later as a coordinator, in a core education course focused on Aboriginal and Torres Strait Islander subjectivities in Australian education. As I simultaneously coordinated the course and undertook research for my PhD, I developed a range of pedagogical processes that sought to address some of the themes identified during my review of the literature, in particular the notion of place-based pedagogy. In a recent co-authored paper (Weuffen et al., 2016a), I speak about one particular approach that encourages non-Indigenous teachers' growth and confidence to engage Aboriginal and Torres Strait Islander peoples, histories, and cultures. My poststructuralist reflections on the emerging positive impacts of this approach on student engagement within the tertiary education space influences, to some extent, questions designed to expose processes teachers undertake in taking up and/or challenging the dominant non-Indigenous voice in the ACH.

As I investigated ethical and theoretical discussions around best practice methods of conducting cross-cultural research and education, it became evident that any research engaging

Aboriginal peoples and Torres Strait Islanders ought to benefit them in some way (see Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), 2015; Aveling, 2013; Gower, 2012; Martin, 2008; Vickery et al., 2010). As Martin (2008) explains, 'when the relationship amongst peoples (researcher and researched), to knowledge, and to self are examined, greater agency of Aboriginal peoples is possible' (p. 61). My identification and understanding of such calls for reciprocity led me to construct questions for Koorie participants that sought to capture their recommendations on ways in which teaching practices of Australian history may be better developed. They also assisted me in revising questions posed to teachers, in particular those designed to explore the ways in which they engage local Koorie communities, or not.

Ethical Considerations: Cross-Cultural/Racial Research Spaces

In developing the semi-structured interview instrument, I was alert to the ethical issues arsing from conducting research in privileged spaces, particularly when that research engages participants who may be constructed as marginalised or underprivileged. In these spaces, non-Indigenous Australians have conducted research on Aboriginal peoples and Torres Strait Islander in ways that have caused considerable harm and trauma (see Atkinson, 1982; Aveling, 2013; Martin, 2008; Smith, 1999). Seeking to minimise such risks as much as possible, I sought ethical approval from AIATSIS and an endorsement from the Victorian Aboriginal Education Association Inc. (VAEAI), even though external ethical approval is not required by Federation University Australia (FedUni) (formerly the University of Ballarat (UOB). My reasons for doing so were two-fold. Firstly, as my research is conducted and supervised from an entirely non-Indigenous Australian knowledge base, any direct Aboriginal and/or Torres Strait Islander input into the research process could arguably only be beneficial. Secondly, I knew that AIATSIS, as the foremost organisation in Australia that conducts research and provides advice on Aboriginal and Torres Strait Islander cultures, traditions, languages and stories, past and present, was best positioned to provide culturally sensitive/responsive advice on my PhD project. I agree with Clandinin (2007) who says:

> most cross-cultural research is guided by a set of ethical considerations that are irrelevant, unrealistic, and/or possibly inappropriate and insufficient to address the complexity of such encounters. We are better researchers when we push ourselves to confront those aspects of our work that cause us discomfort (p. 498).

A review of the literature produced by Aboriginal peoples and Torres Strait Islanders indicates that the inherently different knowledge systems informing non-Indigenous research and knowledge practices ought to be ontologically considered when designing research that engages with Aboriginal and Torres Strait Islander communities, cultures, and knowledges (Bunda, 2015; Nakata, 2010; Rigney, 2006a; Ross et al., 2006).

The differences in knowledge systems was made explicit when I undertook AIATSIS's ethical application process. As I read through *the Guidelines for Ethical Research in Australian Indigenous Studies (GERAIS)* (AIATSIS, 2012), the importance of engaging Koorie peoples throughout the entire research processes in order to combat prejudiced legacies was

emphasised. This gave me pause to consider the ways in which I could culturally/racially sensitively and responsively engage Koorie peoples throughout my PhD research.

Another reason for seeking ethical approval external to my university was my desire to walk the walk, rather than just talk the talk. I wanted to actively respond to Aboriginal and Torres Strait Islanders' calls for non-Indigenous Australian researchers to challenge the Australian research space. I consider my PhD not as a means to an end: rather than offering up employment opportunities in the tertiary education sector and providing me with the authority to speak on matters about which my research discusses, I view my PhD as a document through which to bring about change in the Australian education system: change that sees Australia's youth better educated on Australia's shared history; positions teachers in spaces of power where they feel knowledgeable and supported to confidently explore and discuss Aboriginal and Torres Strait Islander histories and cultures; sees local Koorie communities consulted and paid for their knowledge, and brought into schools for better cross-cultural teaching and learning; and sees Koorie peoples as a real part of the community, not just a section of it.

Despite my attempt to step beyond my positioning as a non-Indigenous researcher (*see Chapter 5: My Story*), I found as I underwent AIATSIS's ethics application process in 2013 that impulses of Eurocentricity were present in my approach. This was particularly evident in the original questions I proposed to ask Koorie participants, the Plain Language Information Statement (PLIS) I wrote for the ethics application to my university, and issues around intellectual property. The AIATSIS research team suggested changes to my questions that sought to construct the interview process as an environment in which non-threatening conversations or yarning[5] could occur. Specific changes including altering questions such as 'what do you know?' to 'would you like to share?'. Suggestions were also made for the PLIS, particularly around the choice of language, so that the purpose, aims, and outcome of the research would be more culturally/racially aligned for Koorie participants.

Given that my research is conducted in two regional locations in Victoria, I felt that VAEAI, as the 'peak Koorie community organisation for education and training in Victoria' (Victorian Aboriginal Education Association Inc., 2012), would be best positioned to provide advice on how to contact and engage with local Koorie communities and processes of teaching relating to Koorie education. I therefore sought their endorsement for my PhD research. Having done so, and following the guideline of reciprocity, I hope that my research may come to assist the VAEAI in better targeting education and training for teachers and local Koorie communities.

Recruitment of Participants

The processes I undertook to recruit participants for my research project have differed for teachers and Koorie participants. The reasons for this difference centre on ethical considerations. In order to interview in-service teachers, ethical approval was required from

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[5] 'Across Australia, Aboriginal people constantly refer to and use yarning in the telling and sharing of stories and information' (Bessarab & Ng'andu, 2010, p. 38). It is 'a process of making meaning, communicating and passing on history and knowledge … a special way of relating and connecting with [particular Aboriginal and Torres Strait Islander] cultures' (Terszack, 2008, p. 90).

the Victorian Department of Education and Training (DET), formerly the Department of Education and Early Childhood Development (DEECD). Upon receiving this approval, I sent letters to Principals at secondary state schools in Ballarat and Greater Shepparton inviting participation. This postal invitation was directed at Year Nine history teachers[6]. Included with the invitation was a PLIS (see appendix E and F) that outlined the purpose of my PhD research project. When no formal replies were received within a two-month period, I called the schools. This approach yielded greater success. After speaking to each Principal, invitations were forwarded to the relevant department and/or person within the school. The length of the process varied, however, within five months of the initial postal invitation, all interviews had been scheduled.

The process for recruiting Koorie participants was somewhat different and arguably more complex. Firstly, and as guided by the research officer from VAEAI, I contacted the President of the Local Aboriginal Education Consultative Group (LAECG) of both Ballarat and Greater Shepparton. Initial contact was made by email, with a follow up phone call two-months later when no response was received. One-month after this, the President of the Greater Shepparton LEACG responded and provided contact details of the most appropriate contact person for each of the two Traditional Custodian groups and one Co-operative. When no response was forthcoming from the Ballarat LEACG, I contacted the research officer from VAEAI to seek assistance as to the next step. They attempted to make contact, but received no response. After a total of four-months of attempting to make contact with the President of the LAECG, VAEAI suggested sending a further email to the President stating my intention to contact the community directly, unless I heard otherwise.

Initial contact with local Traditional Custodian groups was made via email as per the VAEAI research officer's suggestion. An immediate decline was received from one local Traditional Custodian group in Greater Shepparton. After two months and several follow up phone calls, the second Traditional Custodian group of Greater Shepparton also declined. After two-months without a response, I made telephone contact with a Co-operative and, as a result, was able to recruit a Traditional Custodian of the Yorta Yorta Nation as a participant in the research. As a result of my work in the tertiary education sector, I already had pre-existing relationships with members of the Traditional Custodian group and Co-operative located in Ballarat. As a direct result of these relationships, within one-month of contacting these organisations via email I received confirmation that they would participate in my PhD study. Within six-months, all interviews were scheduled with Koorie participants in either Greater Shepparton or Ballarat.

Ethical Considerations:

The arguably more complex and lengthy processes I experienced in recruiting Koorie participants is possibly a result of my non-Indigeneity. Authors such as Martin (2008), De Lissovoy (2010), and Gower (2012) contextualise this by highlighting the long-lasting

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[6] The invitation was sent to all Year Nine History teachers because Australian History is too specific in the secondary education sector and not an independent discipline. Australian History is incorporated into the larder discipline of History.

traumatic impacts and historical legacies of Australian research practices and relationships with Aboriginal peoples and Torres Strait Islanders that have created a deep sense of mistrust of non-Indigenous researchers. The difficulties I experienced in recruiting Koorie participants further emphasises the importance of place-based knowledge and education practices, Koorie protocols, and the importance of establishing and nurturing relationships between non-Indigenous Australians and Koorie peoples. There appears to be an emerging trend of non-Indigenous Australian researchers (see Asmar, 2014; Hart, 2010) and Aboriginal and/or Torres Strait Islander researchers (see Bunda, 2015; Gower, 2012; Nakata et al., 2012; Rigney, 2000) exploring the continuing impacts of these historical legacies, but it is beyond the scope of my PhD research project to explore them in detail.

Collecting and Transcribing the Stories

Prior to conducting the semi-structured interviews, participants signed informed consent forms (see Appendix G and H) and pre-interview questionaries (see Appendix I and J). By signing the informed consent forms, participants agreed to have the interviews/yarning sessions audio-recorded and transcribed. The form stated that throughout the entire PhD research process, and afterwards, confidentiality of participation would be ensured through the use of pseudonyms and de-identification of personal information. The questionaries were designed to gather data around participants' age, education, ethnicity, and employment history. The responses were used to contextualise and discuss the stories collected. Participants were informed that they were free to withdraw from the research project at any time up to the point at which they confirmed that the transcripts were a true and accurate record of their interview. It was clearly stated that participants would be able to withdraw without any adverse consequences and that all records of information relating to their participation would be destroyed.

The audio-recordings of the interviews/yarning sessions were sent to a professional transcription service. Upon receiving the completed transcripts by email, I reviewed and edited them where necessary by listening to the audio-recordings. I then sent the transcripts to the participants by email and asked them to review the documents to ensure they were an accurate representation of our discussions. Participants were at liberty to strike out any material they considered to be potentially damaging, either professionally or personally, and to provide any additional information they wished as it was relevant to the interview/yarning. No excised material has been used in the thesis. Transcripts have been, and continue to be, stored under lock and key away from the audio-recordings which are also stored securely. None of this material will be made available to any other researcher or research project except at the participant's request and with their clear authorisation. All of the data will be stored for a period of no more than five years, after such a time all audio-recordings and transcriptions will be destroyed.

Ethical Considerations: Intellectual Property Rights and Power Relations

While gaining ethical clearance and collecting the stories, issues with intellectual property and copyright arose. A condition of AIATSIS's ethical application process (demonstrated in Figure 1) outlines that any research with AIATSIS's ethical approval must understand and

acknowledge 'the meaning of self-determination in relation to Indigenous peoples and their rights to maintain, control, protect and develop their cultural heritage, including their traditional knowledge, traditional cultural expression and intellectual property' (AIATSIS, 2012, p. 5). By contrast, FedUni's *Higher Degree by Research Handbook* (2014) states that any intellectual property created by a postgraduate researcher, such as collected stories and the PhD itself, remains the property of FedUni. This was an important point at which discussions with FedUni research services was required in order to ensure that my PhD would be as culturally/racially sensitive and responsive as possible. The issue of intellectual property and copyright was also raised by one Koorie participant in Ballarat who firmly stated: 'these are my stories, not yours, not theirs. No one owns my stories but me and my community'. Even though this participant signed the informed consent form, Figure 1 show their clear and contracted statement that their individual permission must be sought should I wish to reproduce parts of, or the entirety of their story. Although I agreed to this (without hesitation) prior to any audio-recording, it once again required extensive discussions with FedUni research services around different positions in regard to intellectual property and copyright between FedUni and AIATSIS research processes.

> **12   Intellectual property**
>
> The researchers will SHARE COPYRIGHT in any books, articles, databases or conference papers (or tapes, CDs, videos, DVDs etc.) produced as a result of this research with AIATSIS and research participants (including me). I grant the researchers the right to use any information or material produced as a result of this research for academic purposes (including at academic conferences and as part of an academic thesis).
>
> This means that:
> The researchers CANNOT reproduce the information in those books, articles, databases or conference papers (or tapes, CDs, videos, DVDs etc.) in other places or for other purposes without getting permission from ~~AIATSIS or~~ me first;
>
> The researchers will not be able to let other people reproduce that information without getting permission from AIATSIS or me first. If one of the researchers passes on their copyright share to another person, that person will NOT be able to reproduce the information or let other people reproduce it without ~~AIATSIS~~ or my consent first.
>
> I know that all information given in interviews will be de-identified in any publications arising out of the research project. This means that a fake name will be used when referencing the information I have given in interviews

Figure 1: Traditional Custodian challenging intellectual property rights of Australian research practices

I argue that my concern for a culturally/racially sensitive PhD research project that is responsive to participant needs cannot be disassociated from power/knowledge relations of Eurocentrically aligned research practices in Australia. Even though there are guidelines and suggestions to help researchers mitigate such relations, the reality is that they exist.

The power imbued by the researcher's gaze has the potential to be threatening to a participant, particularly when questions are posed regarding individual's cultural/racial and education practices (England, 1994; Milner, 2007; Muhammad et al., 2012). There is the possibility that participants may have been inclined to respond to questions in inauthentic ways with the view of helping the researcher and/or glossing over practices that they felt were not adequate. Because of this, I needed to be sensitive to the systems of relations and responsive to potential spaces for conflict to arise throughout the interview process. My awareness of the potential power/knowledge relations between researchers and participants means that I have been careful to consider the impact of my research on participants' personal and professional lives. This is particularly relevant given the small sample size.

I argue that while the possibility of individual teachers being identified from stories is relatively small, the same cannot be said for Koorie participants. The themes expressed in teachers' stories have resonance with other discursive discussions of Australian education (Maxwell, 2013). Their anonymity is somewhat more assured because of such publications and particularly when non-Indigenous teacher employment rates in Victorian schools are considered (Weuffen et al. 2016b). Yet, for Koorie participants, their identity is couched within social structures and inextricably tied to local community knowledge and stories. For Koorie peoples, the reality is that knowledge of who one is, their role(s) within the community, and their family connections, form the basis of their identity within the group.

Concern about anonymity was raised and discussed with Koorie participants. While I could assure them that individual names and specific job titles would not be used within my thesis or any resulting publications, the same assurance could not be applied to the possibility of someone, particularly a fellow community member, deducing their identity from the stories told. This was acknowledged and accepted by Koorie participants and formally recorded by their signing of the informed consent form. They considered the possibly of their identity being uncovered as a risk worth taking in order for their knowledge and stories to be disseminated in privileged Australian education and research spaces. This is a particularly interesting ethical conundrum that foregrounds the continued prevalence of privileged power/knowledge relations in Australian research practices. Even though these practices are designed to protect participants' anonymity, anonymity can never be 100% guaranteed in all research projects with all types of participants. Unfortunately, such discussions are beyond the scope of my thesis and again have been raised here as an example of power/knowledge relations surrounding and infusing my PhD research project.

Technique for Analysing Participants' Stories

Given that the purpose of my research is to map the range of discourses manifesting in participant stories as they relate to discursive formations of Year Nine Australian history, I am concerned with understanding the ways in which teachers and Koorie peoples as subjects of these discourses take up and/or resist privileged constructed subjectivities. In order to map the range of discourses manifesting in participant stories, I analysed the recorded conversations from the semi-structured interviews through a Foucauldian discursive lens. This decision is not based on a belief in its superiority, rather as a tool among a raft of others at my disposal.

I make the argument that Foucault's notion of discourse analysis is the most useful tool for my research because it enables me to consider how the language used by participants in interviews, 'represents the social and natural world and positions particular interests and generates the very relations of institutional power' (Luke, 2005, p. 12). Moreover, in relation to the purpose of my research, as Kress (1985) argues, 'every aspect of education is about transmission of a society's culture in its verbal form so that a thorough understanding of texts, their constitution, construction and effects is entirely essential' (p. 5). Focusing on language enabled me to develop understandings of the processes that constitute and transmit knowledge in the socially constructed education networks of power/knowledge relations (Wodak & Meyer, 2013). This was of particular interest to me because of the 'dominant ideologies [that] appear neutral [while] holding onto assumptions that stay largely unchallenged' (Wodak & Meyer, 2013, p. 8) such as is evident in the Year Nine ACH.

The concept of power is central to Foucault discourse analysis, particularly the ways in which it influences social networks and constructs subjectivities in discourses. Yet, identification of discourses manifesting in participants' stories is only one possible method of analysis, as is the nature of interpretive research paradigms (Guba & Lincoln, 1994). Wetherell, Taylor and Yates (2004) along with Graham (2005) make a salient point about interpretive research paradigms, arguing that there are no universal truths or absolute positions. Any such contrary belief that 'social scientific investigations are a detached historical, utopian, truth-seeking process becomes difficult to sustain' (Wetherell et al., 2004, p. 384). As Talja (1999) says, 'discourse(s) analysis differs significantly from the hermeneutic and factist methods of reading qualitative interview data because it is, in a way, indifferent toward individual speakers' intentions' (p. 473). Furthermore, 'interview talk is by nature, interpretation work concerning the topic in question. It is reflexive, theoretical, contextual and textual' (Talja, 1999, p. 6).

It is by analysing the intersections, contradictions, and connections between statements and language expressed in the semi-structured interviews that I map the range of discourses manifesting in participants' stories. These intersections, as Luke (2005) argues, 'mark out identifiable systems of meaning and field[s] of knowledge and belief … that are tied to ways of knowing, believing and categorising the world and modes of action' (p. 15). Wodak and Meyer (1977) provide further substance to this view by stating:

> language use is speech and writing [is] a form of social practice. Describing discourse as social practice implies a dialectal relationship between a particular discursive event and the situation(s), institutions(s), and social structure(s), which frame it: the discursive event is shaped by them, but it also shapes them (p. 6).

The critical element then, lies in making visible the interconnections of statements, language, expressions, and silences of the stories told by participants (Fairclough, 1989; Wodak & Meyer, 2013). These interconnections occur in spaces that 'are necessarily complex and thus require a multi-disciplinary and multi-methodical approach' (Wodak & Meyer, 2013, p. 2).

As I read through and analysed participants' stories, particular patterns of discourses emerged within individual stories and across groups of participants. Such discourses suggest that a

deeper explanation of a phenomena emerges when it is examined from a 'linguistic and social perspective [where] speakers share membership in a particular social institution, with its practices, its values, its meanings, its demands, prohibition, and permissions', as Kress observes (1985 p. 24). I identified discourses not only by what was said but also by what was not said. The silences alone carry enormous contextualisation for understandings the ways in which participants take up and/or resist privileged subjectivities, and their subject positions within discourses of Australian history. This is because silences are 'an integral part of the strategies that underlie and permeate discourse' (Foucault, 1980, p. 27). I do not align silence with repression. Rather than something to be uncovered, following Foucault (1972), I hear silence as a moment for 'discovering what special place [particular discourse] is occupied and how it's isolated in the general dispersion of statements' (p. 119).

Taking up the view that particular discourses become visible by analysing language and speech, Foucault's notion of discourse analysis assists me in identifying moments within interviews when what is said, and not said, resonates strongly with one or more discourses. I identified particular discourses by searching 'for the pattern of repertoires' (Talja, 1999, p. 466) that expose the 'ongoing conversations, important debates, and interpretative conflicts existing in the society, and the genuine ambivalence of many social questions and issues' (p. 473). Furthermore, analysing the interviews through Foucault's notion of discourse analysis enabled me to identify 'discontinuities and omissions, that which has been taken for granted, that which has been not spoken of, and that which has not been even thought of' (Zeegers, 2002, p. 47).

Analysing Teachers' Stories

My analysis of teacher's stories constantly shifted as my awareness and understanding of power/knowledge relations crystallised during the research process. I began by analysing the inconsistencies and internal contradictions of language and speech in relation to Australian history within individual stories. I did so by reading the transcribed accounts of interviews and making notes in the margins where I considered particular discourses to be mobilised. I identified these discourses by 'analysing the selection, linkage, and ordering of terms' (Talja, 1999, p. 467) as 'a system of distinction in which meanings of a single word depends on its difference from other words' (Saussure, 1983, p. 67). The range of discourses I identified as being mobilised within individual and across groups of teachers' stories include: discourses of knowledge, discourses of curriculum, discourses of race relations, discourses of support, and discourses of engagement.

I then proceeded to identify the regularity of themes between teachers' stories in which individual discourses may be categorised. Through a poststructuralist lens, I considered such themes as discursive formations, and where patterns of concerns, perspectives, and concepts are shared among particular discourses and across subjects (Foucault, 1972). As Zeegers (2015) says, analysis of 'discursive formations opens up possibilities for examining discourses and their interconnectedness as part of a power-knowledge nexus' (p. 77). I attempted to understand intersections of regularities by recording them in a mind-map, as represented in Figure 2.
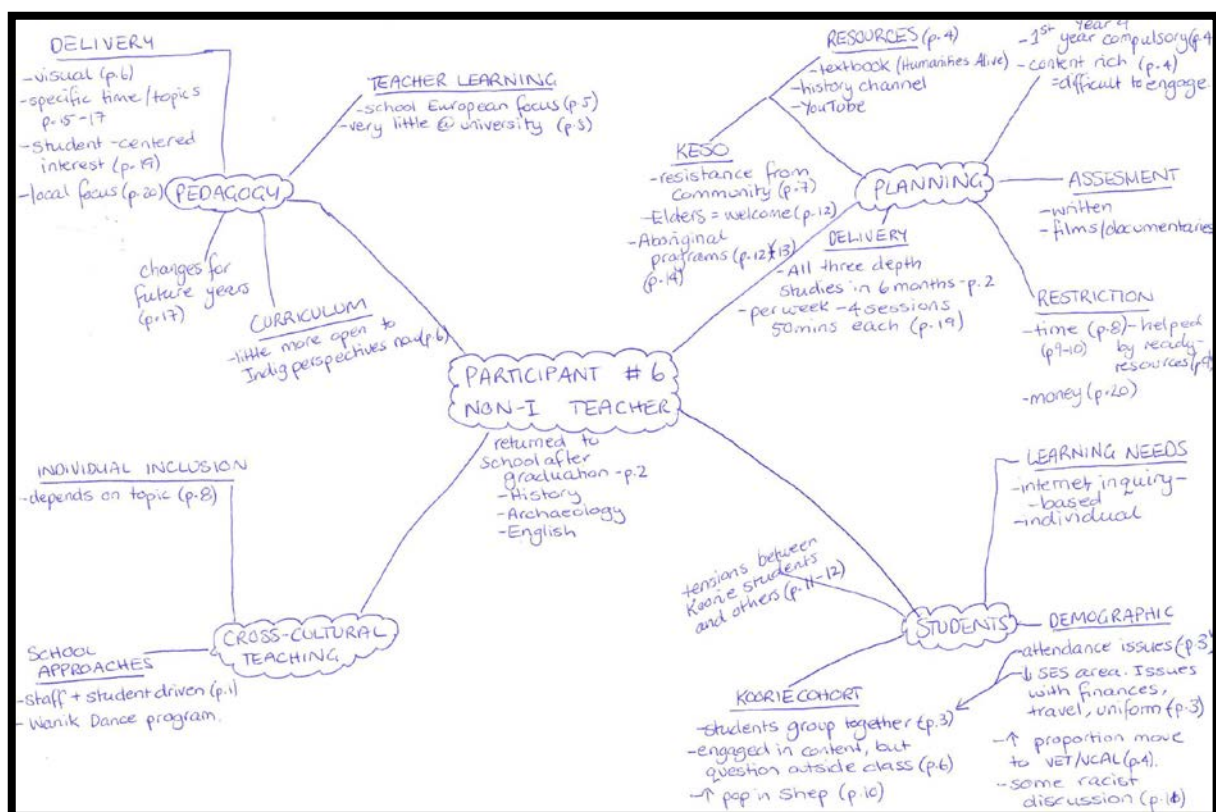
Figure 2: Mind-mapping regularities of themes in discourses mobilised throughout participants' stories

Through the combination of these two processes, I identified three main discursive formations by which teachers' stories could be examined. These discursive formations related to Eurocentric and cross-cultural teaching pedagogy, curriculum planning and delivery, and student engagement. Yet I realised that analysing teachers' stories through these discursive formations alone would provide limited insight into the realities of teachers' professional lives. Deeper insight could only be gained by analysing the processes by which they planned and delivered curriculum within their classrooms and schools. As a result, I searched for discourses mobilised in teachers' stories according to either curriculum in preparation or curriculum in action.

In order to better understand the functions of power/knowledge relations, I developed a table that specifically explored subjectivities and processes of normalisation constructed by discourses. I selected specific statements from individual teacher's stories that reflected the discourses under examination. I analysed and summarised these statements to identify where constructed subjectivities, such as language, technologies of the self, and technologies of subjectivities, were expressed. I then examined and summarised teachers' statements that reflected processes of normalisation, such as privileged Eurocentric perspectives of the discourses under examination, behaviours of engagement, shared norms, and metanarratives. Finally, I surveyed the ways in which knowledge, power, resistance, apparatuses, and techniques of power/knowledge relationships, functioned within particular discourses, as represented in Figure 3.

Discourses of Support: Professional development			
Subjectivities	**Normalisation**	**Power & Knowledge**	**Direct quotes**
Language: compulsory, support, hours, days, structure, department, challenges, resources, networks, audit. **Taken up**: use of language and notion that learning occurs externally. **Technologies of self**: use of set resources, but may also be challenged. All PD can occur internally, no external PD mandatory. PDs run by organisation where resources/additional support offered are preferred. PDs on Aboriginal content only necessary for particular domain areas. **Technologies of subjectivities**: PD required for all teachers, but type and specific left open. Sharing of resources beneficial to time-management. Engagement with community time-consuming	**Privileged perspective**: PD specifically dealing with Aboriginal perspectives not mandated or required. Specific support not provided by department because Aboriginal perspectives are not valued in curriculum. **Behaviours**: Science & Maths teachers don't 'need' PD in this area because the links aren't clear. Eurocentric understandings of ATSI cultures. **Shared Norms**: Large organisations such as HTAV etc are seen as legitimate and seen by schools as worth sending staff to. No justification needed. **Metanarratives**: PD & planning days essential to developing teacher skills and practice. But this focus on general development, not specific. Or at least in case of this PhD not on cross-curricular priority area	**Knowledge**: PD's essential to ongoing teacher skill development and relevancy to profession/institution. Hours structured but content not. **Power**: Mandated by department, enforced by paperwork and school records. White Eurocentric ideals of what considered important to teacher development is foregrounded. **Resistances**: Internal planning by James as septic Aboriginal focus ← but facilitated by non-indigenous peoples. Subjects as individual points of resistance in talks about mandating PD's and uni courses on Aboriginal specific content. **Apparatus**: structures around PD's and what is considered legitimate ← check this for write-up of discussion **Techniques**: Attendance at registered PD's by larger organisations where resources aimed at assisting teachers are given as incentives	**Stephanie** - I think it's incredibly necessary that teachers do a compulsory subject on Aboriginal studies. But just in general, but some sort of support for teachers to, you know, cover Indigenous perspectives, not just in history but in other subjects as well. um [long pause]. Initiatives at tertiary studies for pre-service teachers, I think that really needs to be a, a priority. **Amelia** - So, um, I haven't, I don't think I've used much in the way of text book resources ever. I thought, you know, if I looked at a resource I'd be thinking, um, well there's a bit missing there in the explanation or in how it's been portrayed, it really needs to be, this needs to be added to it. Yeah, that's what I mean. I'd still feel more comfortable in my own knowledge. Um, at the moment the way the curriculum is set up I would probably do the same because I feel like I am getting, um, quite a bit of information, I'm getting kids thinking about it and researching and wanting to know more. **Annabella** - If I was still teaching Year 9, like it comes down to a time, but if I was still teaching Year 9 History and they [Rumbalara offers PD days] offered it then yes I would go. But if I was not, if I was more English than Humanities that year then it would probably depend on the opportunity, what I was doing at the time sorta thing. It might be out there [PD] but it hasn't been brought particularly to my attention. I think we work on the hours now. You've got to do 20 hours but that can include meeting times, like if you have KLA meeting that counts towards your 20 hours. So this is the first year I've done PD in three years which has been outside the school. **Peta** - Um, I think it is but there needs to be [support]. I don't know what support has been offered to other domains [for XC1]. [Extended discussion about staffroom discussions]. But I don't know what support - it needs to be supported because I think there is, ah, concern and lack of confidence in staff teaching in that area. Um, I think HTAV is very good. I go to a lot of PD's, personal and development days. HTAV runs fantastic days and, so I go to a lot of them, I talk to a lot of other teachers, and a lot of its just my own research. Like I'd be happy if they offered me support more than anything I'd take it on board for sure. Um, perhaps departmental, um, yeah. But I think, maybe, I'm not sure, perhaps, some form of literature to begin to, and then maybe something more structured. [plans for continual inclusion] Um, just better developing the curriculum. Like each time I teach it I'm changing more stuff. Um at VCE we do like a networking thing to help teachers teach better and develop their course and lesson plans. No **James** - So, ah, in a couple of weeks I've organised for a planning day so teachers could elect to be part of that. Yeah, yeah it is. It has worked out quite well. So, yeah, that kind of just came about, it was purely based on they had to express interest or whatever so we achieved quite a nice range. Yep. I think there's support to teachers on curriculum is very important. I think that at the moment just having it say as a cross-curriculum priority and expecting teachers to go out there and to achieve it is, um, not enough to get you over the line. But like we had done, we did as part of what we did this year, we did an audit of our curriculum, through the heads of department ... of the school's curriculum. In terms of how it's including perspectives – Indigenous perspectives. So I guess stemming from that the big challenges that the staff face is, um, they don't know, it is quite hard for them I think, um, knowing who to approach if they want - sorry, cause I just think engaging local community and engaging indigenous people themselves is really important to it, um, and that can be quite hard for staff. [Cultural inclusion program between experienced teachers and community members]. No, no, yeah, definitely not. Yeah, ah, that – at the moment we're definitely trying to deal with the challenges of development. **Isaac** - No I haven't actually. No [attended PDs]. I would definitely take it on board, yes. [any that were offered]

Figure 3: Process to analysing functions of power/knowledge relations in discourses

What became apparent was that teachers, as subjects of the Australian education system themselves, either took up or resisted privileged subjectivities and processes of normalisation constructed by these discourses. Their struggle between impulses of compliance and impulses of resistance was the 'chemical catalyst [that brought] to light power relations' (Foucault, 1982, p. 780) in discourses of Australian history.

Analysing Koorie Stories Through Portraiture

The processes I undertook to analyse Koorie stories were somewhat similar but also different to my analysis of the teachers' stories. I read the transcribed accounts of interviews with Koorie participants and made notes in the margins identifying where particular discourses were mobilised. However, as I attempted to identify regularities of themes between the stories told by Koorie participants, the process felt clunky and not in keeping with the manner in which the interviews/yarning had been conducted. I came to understand that Koorie stories cannot and should not be analysed in the same manner as teachers' stories, for the stories themselves are individual discursive formations.

While generic discourses such as history, knowledge, community, and education are mobilised in Koorie stories, they are not shared in the same manner across all participants' stories. This is because, as Faulkhead (2009), McKemmish and Faulkhead (2006), and Golding (2000) argue, Koorie experiences and stories are inextricably tied to families and communities. This is illustrated by one of Golding's (2000) participants who said 'we learn by doing, and we learn by group participation' (p. 42), and another who asserted, 'Aboriginal cultures talk about … sharing, looking out for each other, being generous, having a sense of humour, criticising and then forgiving the next day' (p. 44). Although there is the possibility of extracting moments of interconnectedness between Koorie stories, I do not consider this consistent with the theoretical perspective of IST informing my engagement with Koorie participants.

For these reasons, I present Koorie stories as narratives. As I explain further in *Chapter 6: Koorie Stories* and *Chapter 7: Teachers Stories*, while teachers responded to questions from their professional positioning only, Koorie participants spoke in a manner that was reflective of both their personal and professional positioning. Our conversations mirrored processes of yarning consistent with Aboriginal and Torres Strait Islander methodologies, more so than processes of interviewing consistent with privileged European methodologies and research practices. As a non-Indigenous researcher, I am sensitive to the historical power/knowledge relations between non-Indigenous peoples, Aboriginal peoples and Torres Strait Islanders. Because of this, I attempted to not 'overlook or oversimplify' (Nakata, 1997, p. 29) in my presentation or analysis of Koorie stories. Therefore, it has been necessary to carefully craft Koorie stories into narratives so that the aims and purposes of my research are met. I do so, by taking up the concept of narrative portraiture.

The concept of narrative portraiture originated with Lawrence-Lightfoot (1986) as a method of capturing the complexity, dynamics, and subtleties of the human experience. According to Lawrence-Lightfoot (2005), the legitimacy of narrative portraiture as a methodology lies: in the shifting nature of research away from 'a single disciplinary lens of inquiry' (p. 8); in relationships between researchers and participants that are 'more participatory, collaborative, symmetric, and dialectic' (p, 8); and in research that is more accessible to a wider audience though the use of 'language that is understandable, not exclusive and esoteric' (p. 9). Crafting narrative portraits then 'is a discerning, deliberative processes and a highly creative one' (Lawrence-Lightfoot, 2005, p. 10) that requires a deep sense of perspective and reflexivity for:

> there is a crucial dynamic between documenting and creating the narrative, between receiving *and* shaping, reflecting *and* imposing, mirroring *and* improvising … a string of paradoxes. The effort to reach coherence must both flow organically from the data and from the interpretive witness of the portraitist (p. 10).

The authenticity and legitimacy of Lawrence-Lightfoot's (1986; 2002; 2005) formative works about narrative portraiture have been taken up by a range of other scholars, particularly those concerned with exploring power/knowledge relations where one group of people are privileged and others marginalised (see Chapman, 2005; Golding, 2000; Smyth & McInerney, 2011). I make the case that by drawing on portraiture for presenting and analysing Koorie stories, I create a space that 'gives voice to those who rarely get the chance to enter into public conversation' (Lawrence-Lightfoot, 1986, p. 26). As Smyth and McInerney (2011) argue, it is a particularly pertinent methodology that asserts a:

> counterhegemonic view [where] researchers have a moral and ethical responsibility beyond the "thin" imposed views of university ethics committees – to work *with* and advance the lives of those who are institutionally and systematically the most excluded and silenced (p. 17).

Lawrence-Lightfoot's (1986; 2002; 2005) work primarily deals with artistic expression. Because of this, I turned to Smyth & McInerney's (2011) discussions of narrative portraiture as a guiding text for they explained how to craft narrative portraits from audio-recorded interview transcripts.

Symth & McInerney (2011) propose three ways in which narrative portraits may be crafted from interviews, field notes, observations, and documents collected as data in a research project. I take up their first suggestion of 'narrative portraits [as they are] developed from semi-structured individual interviews and conversations' (p. 6). They argue that this method of portraiture 'rejects flat, stereotypical explanations [and rather focuses] on the capacity of [narrative portraiture] to convey the emotions, depth of feelings and intellectual reasonings' (Symth & McInerney, 2011, p. 6) of participants' stories. Yet, 'it is ultimately the researcher's perspective, experiences, and ideological beliefs that influence the construction of the portrait' (Symth & McInerney, 2011, p. 10). The rawness of crafted narrative portraits:

> helps to recreate 'the immediacy and spontaneity of the actual encounter' (Blauner, 1987, p. 5) [to a point where] humanity shines through, and we [the audience] is pared the niceties of carefully measured words and detached judgements (Smyth & McInerney, 2001, p. 7).

In taking up the concept of narrative portraiture, I attempt to 'honour the voices of [Koorie] participants, not ride over them … smashing up what they say into fragments' (Symth & McInerney, 2011, p. 4). I understand that the process of crafting portraits is 'an inherently political process, for there is never a single story to be told or a simple answer to the research questions' (Smyth & McInerney, 2011, p. 10).

Here, I speak about the processes I undertook to craft narrative portraits based on Koorie stories collected as part of my research. I assumed a preservationist position to inform my crafting processes. This position, as Smyth and McInerney (2011) explain, involves dedication to 'presenting the original speech in such a way as to reproduce the sounds as they appear of the tape as accurately as possible' (p. 11). The first step was to create a document in Microsoft Word, to which I added a table that was split into two columns and two rows. The top row identified the content of each column, with the second row containing information from transcripts. The left hand column contained the raw transcript of the audio recording from the semi-structured interviews. In the right hand column I copied and pasted statements only spoken by Koorie participants, thus foregrounding Koorie voices, as shown in Figure 4.

Transcribed Interview	Excerpts for narrative portrait
Interviewer: Right, so talking about the contact that you've had with, um, schools, so schools do contact your mob to get advice – do they get it for advice or they want you to do something for them?	When schools contact you
Respondent 1: Most of the time they want us to do something, classic example is last week we had a school ring up – they wanted to develop up an Indigenous garden, so they ring us up and say "What do you know, just give us all the information, come out and help us." Why should we? [pause] Right, they want to pick our brains for knowledge, how to do things, they expect us to do it all for nothing.	most of the time they want us to do something, classic example is last week we had a school ring up – they wanted to develop up an Indigenous garden, so they ring us up and say "What do you know, just give us all the information, come out and help us." Why should we? [pause] Right, they want to pick our brains for knowledge, how to do things, they expect us to do it all for nothing.
Interviewer: How does that go with that double-edge sword though, like, they're engaging with culture, like they want to learn, or do you think it's tokenistic?	they're engaging with culture, like they want to learn
Respondent 1: Listen, I can engage with my bank manager, but he won't give me money for nothing.	Listen, I can engage with my bank manager, but he won't give me money for nothing.
Interviewer: Yep.	
Respondent 1: Right, he won't open the vaults and say there you are, go for it, help yourself. So why the bloody hell should a school engage with me and then expect all my cultural knowledge for free?	he won't open the vaults and say there you are, go for it, help yourself. So why the bloody hell should a school engage with me and then expect all my cultural knowledge for free?
Interviewer: If they were to pay, different story though?	if schools pay
Respondent 1: Oh absolutely. Like I mean, if I go and borrow some money from the bank, I've got to bloody pay it back and I gotta pay interest.	Oh absolutely. if I go and borrow some money from the bank, I've got to bloody pay it back
Respondent 2: But, yeah, that particular school, they had actually funding, but when I'd spoken to her, all the funding had gone, so there was nothing left allocated into this garden.	But, yeah, that particular school, they had actually funding, but when I'd spoken to her, all the funding had gone, so there was nothing left allocated into this garden.
Respondent 1: What had it gone on?	
Respondent 2: Actually it went to literacy and numeracy, which I though was pretty valuable for the kids., you know as far as in reading ...	Actually it went to literacy and numeracy, which I though was pretty valuable for the kids., you know as far as in reading ...
Respondent 1: Yeah but literacy and numeracy is part of the standard curriculum that has to be taught to everyone, not just blackfellas.	
Interviewer: Were they for, like, Indigenous kids or for –	Were they for, like, Indigenous kids or for – – Aboriginal kids.
Respondent 2: – Aboriginal kids.	

Figure 4: Extracting statement from interview transcripts for portraiture development

Second, I created a blank document, also using Microsoft Word, in which I copied and pasted only those statements expressed by Koorie participants in the right column of the first document. I then edited the second document by extracting statement and concepts that did not align with the key research questions of my PhD research, and by removing identifying factors. In adopting what is, arguably, a standardised approach to crafting narrative portraiture, I attempted to 'to remain faithful to the words and meaning of the original transcript, but accept[ing] the need for editing [for] a more coherent and readable text' (Symth & McInerney, 2011, p. 11). Rather than trying to rework the words of Koorie participants, I extracted only those statements that were not relevant to my research project, or which could be used to identify participants, as demonstrated in Figure 5.

Excerpts for narrative portrait	Crafting Koorie Narratives
When schools contact you most of the time they want us to do something, classic example is last week we had a school ring up – they wanted to develop up an Indigenous garden, so they ring us up and say "What do you know, just give us all the information, come out and help us." Why should we? [pause] Right, they want to pick our brains for knowledge, how to do things, they expect us to do it all for nothing.	When schools make contact, most of the time they want us to do something. A classic example is when a school rings up and wants you to develop an Indigenous garden. They ask 'What do you know about this, just give us all the information and come out and help us. But I think 'Why should we?'. It seems all they want to do is pick our brains for knowledge, for information on how to do things and then they expect us to do it all for nothing.
they're engaging with culture, like they want to learn Listen, I can engage with my bank manager, but he won't give me money for nothing.	Now some people might think that's really good they're trying to engage in my culture, but you know what 'I can engage with my bank manager, but he won't give me money for nothing'.
he won't open the vaults and say there you are, go for it, help yourself. So why the bloody hell should a school engage with me and then expect all my cultural knowledge for free?	He won't open the vaults and say 'There you are, go for it, help yourself'. So why the bloody hell should a school engage with me and then expect all my cultural knowledge for free?
if schools pay Oh absolutely. if I go and borrow some money from the bank, I've got to bloody pay it back	Now if they were to pay for such information it is an entirely different story. Same as if I go and borrow some money from the bank, I've got to bloody pay it back and I gotta pay interest.
But, yeah, that particular school, they had actually funding, but when I'd spoken to her, all the funding had gone, so there was nothing left allocated into this garden.	What's even more frustrating is when schools say they had funding but it's all been used, but no explanation as to where it went.
Actually it went to literacy and numeracy, which I though was pretty valuable for the kids., you know as far as in reading ...	In some cases we've had schools say that such funding has gone to literacy and numeracy projects, which on one hand is valuable for students.

Figure 5: Crafting Koorie narratives

It could be argued that my researcher voice can never be fully extracted from the narratives, since it is my voice that enables the Koorie stories to exist in this space in the first place. As Clandinin (2007) says, 'stories, as they are collected, are co-constructed by [the] researcher and research participant, but … in interpreting and representing they become the stories of the researcher constructed for the research audience' (p. 458). There is a deep engagement of power/knowledge relationships in any attempt to extract the privileged voice from a text. The very reality that my voice can never be completely extracted from Koorie stories only continues to 'keep the spotlight firmly on power relations within society so as to expose the forces of hegemony and injustice' (Crotty, 1998, p. 157). There will always be an undercurrent of privileged constructions of my position as a non-Indigenous researcher, as someone who is dominant to Koorie participants, in my research. However, as a reflection of Eurocentric research practices, this only remains true while such practices are privileged over other possible research practices. The possibility for such power/knowledge relations to be disrupted lies in the disruption and reconstruction of Australian research practices.

I make the argument that I disrupt privileged Australian research practices by presenting Koorie narratives both within a written and oral form. In *Chapter 6: Koorie Stories*, I provide the opportunity for the reader to listen to an audio file that accompanies the written narrative. This audio file is a direct reflection of the narrative co-constructed from the interview process. In essence it is an account of the interview where my voice is removed so that the listener may be immersed in the story as told by Koorie people, where the 'timbre, resonance, cadence and tone of [participant] voices, their messages and their meaning' (Lawrence-Lightfoot & Davis, 1999, p. 99) are experienced. It is a form of portraiture that reflects the manner in which stories have been told in Koorie, Aboriginal and Torres Strait Islander communities for over 40,000 years (Dean, 2010; Geia, Hayes, & Kim, 2013; Prentis, 2009). Since these stories are not my creative products, but rather are a record of the stories shared with me in a space of trust, I affirm that my thesis should not be considered a form of exegesis.

Further Ethical Considerations

Because the manner in which I present Koorie stories in my research was absent from my initial ethical applications, I felt it necessary to seek additional participant agreement. This was provided on the basis of an explanatory telephone call and letter that clearly explained, in plain language, my intention to submit, as part of dissertation, an audio file where their voices would be discernable, and the threats to their identity that could materialise as a result (see Appendix K). I acknowledge that my decision to present an audio file as part of my dissertation could breach the ethical approval of my PhD research project. However, given the level of support from Koorie participants who understand the risk and feel that any threats to their confidentiality are outweighed by the possible benefits to their community, I am comfortable with my decision. I argue that the consent of Koorie participants overrides the views and beliefs of ethical bodies that are detached from their stories. I acknowledge that in making this stance, I am challenging the very foundation of ethical research practices in Australian research spaces, yet I do so to advocate for greater Aboriginal and Torres Strait Islander control in non-Indigenous led research projects (see also AIATSIS, 2015; De Lissovoy, 2010; Gower, 2012).

Validity and Trustworthiness

Given that my research is conducted from a poststructuralist framework, I reject the notion of validity as constructed from a positivist standpoint. By this I mean that I have not developed a research instrument focused on measurement and evaluation from which other simulations may be able to be repeated (Neuman, 2003). Scheurich (2006) maintains that all practices relating to validity are masks of sameness, designed to covert the assumption that without a measure of validity, the truth cannot be discerned. Scheurich (2006) says that validity is a:

> historically embedded social construction appropriated by a community of scientists who decide that certain outstanding examples of research will guide further work by the community it is considering what is and is not trustworthy … validity therefore, wears different epistemological masks (p. 51).

Lather (1986a; 1993) and Scheurich (1997) argue against such positivist constructions and instead propose the notion of trustworthiness as more appropriate to interpretive research

designs. Lather (1986) defines trustworthiness as a range of 'self-corrective techniques that check the credibility of data and minimises the distorting effects of personal bias upon logic of evidence' (Lather, 1986a, p. 86). Zeegers (2015) contextualises this by proposing that, 'credibility is achieved by maintaining internal consistency in the design' (p. 79), and employment of one or more strategies to determine trustworthiness.

While I am not able to validate the design of my research in a positivist sense, I draw upon the trustworthiness technique of reflexivity to guard against issues of bias. Indeed, as a poststructuralist researcher, positivist constructions of validity are epistemologically inappropriate (Lather 1986a; Stake, 1995). I take up the notion of reflexivity as more appropriate than other trustworthiness techniques because of inherent subjectivities in discourses of Australian research practices (England, 1994; Hopkins, 2007; Milner, 2007). It is through notions of reflexivity that I speak of my positioning as a non-Indigenous researcher in the Australian cross-cultural education space, detail the research design, discuss methods and procedures of data collection, present analyses of participant stories, and prepare a list of recommendations.

Other trustworthiness techniques may also be seen to resonate throughout my research project, especially triangulation. Researchers drawing on the technique of triangulation seek to 'gain more than one perspective on what is being investigated' (Zeegers, 2015, p. 80). In an interpretive research agenda, as observed by Lather (1986a), triangulation moves 'away from positivist views on the matter, to one of convergences in data' (p. 67). The technique of trustworthiness has its roots deep in a positivist agenda where the focus is on 'legitimising the research and privileging one thing over another' (Lather, 1986a, p. 65). This agenda, as Lather (1986a) argues, 'lacks self-reflexivity in the empirical work that exists within critical inquiry' (p. 65), and is yet another example of power/knowledge relations circulating around and within my research project that foregrounds the prevalence of privileged subjectivities in Eurocentric research spaces.

Reflexivity

As a trustworthiness technique, reflexivity is considered to be one of the more ambiguous measures of validity (Waterman, 1998). This is due to the individual researcher's capacity to identify the ways in which their own attitudes, beliefs, and positionings might influence understandings of concepts raised (Zeegers, 2015). Rather than try to measure something so intangible, I make the case that the processes undertaken and spoken about by the researcher are the measurable components of validity. When these engage notions of respect, reciprocity and reflexivity, 'new imaginaries of validity' (Scheurich, 2006, p. 56) that add 'a richness to the interpretivist dialogue' (Ziabakhsh, 2015, 28) are possible. Lather (1986a) further argues that 'if critical theory is to change the way social science is conceived of and practiced, it must become genuinely reflexive' (p. 65).

Reciprocity in Koorie cultural terms means the give and take of cultural knowledge (Nakata, 1997). In the research sense, Lather (1986b) similarly defines it as a 'give-and-take, a mutual recognition of meaning and power … between researcher and researched and between data and

theory' (p. 263). In a similar vein, respect (as a subjectivity of cultural/racial and research discourses) is the means by which a person appropriately and sensitively interacts with others. Lather (1986b) further defines the subjectivity of respect as:

> recognition that reality is more than negotiated accounts – that we are both shaped by and shapers of our world. [The] challenge [is] how to maximise the researcher's mediation between people's self-understandings and transformative social action without becoming impositional (p. 269).

While I would have liked to explore these notions of reflexivity in greater detail here, it is beyond the scope of the aims and purpose of my research to do so.

Reflexivity, as consistent with a poststructuralist epistemological position, is acknowledges that truth is subjective and never absolute. In my discussion of reflexivity, I am particularly drawn to Lather's (1986a; 1986b; 1993; 2013) conceptualisation. Lather (1986a) argues that:

> Once we recognise that just as there is no neutral education there is no neutral research, we no longer need apologise for unabashedly ideological research and its open commitment to using research to criticise and change the status quo (p. 67)

Reflexivity is considered a practice of validity in a range of interpretive research paradigms where the researcher is central, for example action research (Crotty, 1998; Flick, 2009; Waterman, 1998). It is about 'becoming vigorously self-aware' (Lather, 1986a, p. 66). Considering research as a process, not as a final product, assists me in reflexively developing understandings and discussions of the contexts engaged throughout my research.

I have taken up reflexive practices in this chapter in highlighting the ways in which I navigated various ethical considerations to challenge the scientific neutrality asserted by Eurocentric research practices. These turmoils, as Lather (1986b) says, enable 'us to construct new designs based on alternative tenets and epistemological commitments' (p. 272). I also take up reflexive practices in *Chapter 5: My Story* where I explore my positioning as a non-Indigenous researcher and academic working in Koorie knowledge spaces. In doing so, I apply 'self-critical introspection and analytical scrutiny' (England, 1994, p. 82) to observe and challenge privileged subjectivities informing Eurocentric research practices. I continue to demonstrate reflexive practice in *Chapters 6: Koorie Stories* and *7: Teacher Stories* as I craft and present participants' stories in relation to their own positioning, knowledges, and practices. In doing so, as England (1994) argues, I locate myself in my work and reflect on how my subject position influences the questions I pose, and how I conduct, discuss, and write about my research. Through a poststructuralist framework, I experience a layering of discomforts that have reflexively orientated and shaped my research practices.

Conclusion

The implications of ethical processes tied to privileged Eurocentric research practices are central to my discussions about processes of data/story collection and analysis in this chapter. As I reflexively engage with these processes, I make use of and simultaneously challenge my

privileged non-Indigenous positioning to identify networks of power/knowledge relations circulating in discourses of Australian history. In this chapter I have been concerned with explaining the ethical processes and considerations I engaged to collect, present, and analyse participants' stories; in the remaining chapters I actualise these same processes and considerations.

Chapter 4: Literature Review

Introduction

This chapter situates my research within the broad field of cross-cultural/racial education in Australia. It is particularly concerned with academic responses to the proposed *Australian Curriculum: History* (ACH) and the ways in which Koorie and Aboriginal and Torres Strait Islander perspectives have been represented in that curriculum. I concentrate on examining the ways in which inclusion of Koorie and Aboriginal and Torres Strait Islander perspectives have been theorised and trialled in the Australian education system. Reviewing the literature around these discourses through a socio-political lens enables me to focus specifically on how teachers and Koorie peoples, as subjects of the Australian education system, may be positioned to take up and/or resist the subjectivities constructing them. I make the case that such explorations develop a basis from which my research may contribute significant knowledge to the field, and further explain functions of power/knowledge in discourses.

I begin my exploration by focusing on Clark's (2006) thesis for it is the most recent account of teachers and students' experiences of teaching and learning about Australia's history in Australian education institutions. Her thesis explores discursive formations of Australian history in Australian schools, highlighting tensions such as public anxiety and national identity, concepts of history, and polarisations of teacher and student interest in Australian history curricula. Clark's (2006) research does not offer any suggestions to remedy such concerns, but maps discursively the conditions under which political and pedagogical anxiety has converged in discourses of Australian history education since the 1960s. In doing so, she constructs Australian history as a political agenda that is used to conceptualise and present a particular Australian national identity couched within power/knowledge relations (Clark, 2006), an identity that has widely been seen as reflecting a privileged European position (Ditchburn, 2012; Clark, 2009; Henderson, 2009a; Guyver, 2009). Academic discussions of national curriculum in the wake of Clark's (2006) thesis continue to explore the ways in which national education documents create and define a privileged yet homogenised national identity. While some of these studies discuss how certain content inclusions in the ACH influence national identity (Counsell, 2011; Henderson, 2009a; 2009b; 2011), others focus on the ways in which teachers draw upon their prior knowledge and experiences to understand and engage curricula (Asmar, 2014; Henderson, 2009b; 2011; Kanu, 2011; Page, 2014).

The preponderance of literature I review are academic articles drawing on qualitative data acquired from strategies such as semi-structured interviews (Austin & Hickey, 2011; Clark, 2006; Gilbert, 2011; Yates & Collins, 2008), document analysis (Gunstone, 2013; Henderson, 2009b; 2011), and focus groups (Harrison & Greenfield, 2011). On the surface, while it may appear that the non-Indigenous voice is dominant in these discussions, there are growing numbers of Aboriginal and Torres Strait Islander voices, perspectives, and theorisations emerging (see Attwood, 1999; Bunda, 2015; Dei, 2008; Fredericks et al., 2011; Gower, 2012; Hogarth, 2015; Lowe & Yunkaporta, 2013; McKnight, 2015; Moreton-Robinson, 2013; Nakata, 2010; Nakata, Nakata, Keech, & Bolt, 2014; Rigney, 2006a; Rose & Jones, 2012). Contributions by non-Indigenous authors tend to challenge the sense of Eurocentric national

identity permeating the ACH and question the interests it serves (see Gilbert, 2011; Norman, 2014; O'Dowd, 2012; Parkes, 2007; Salter, 2010; Vass, 2012; Williamson & Dalal, 2007). In doing so, they offer up new theorisations of the ways in which better teachings of Aboriginal and Torres Strait Islander histories and cultures may manifest.

Notions of inclusive pedagogical practice and concepts of cultural interface are common tenants in these works (see Mackinlay & Barney, 2014a; McGloin, 2009; Williamson & Dalal, 2007; Yunkaporta, 2009). The tentative manner in which these notions and concepts are employed suggests that understandings of the ACH are still being formulated within the literature. It further suggests that scholarship in this area remains hotly contested, engaged in debates that are robust, ongoing, and informed by different theoretical frameworks. What is missing from these debates though is discussion of the ways in which Koorie peoples, Koorie voices, and Koorie perspectives may be actively engaged by in-service teachers to develop and deliver school-based programs of the Year Nine ACH, or not. Also missing is discussion of the functions of power/knowledge relations within apparatuses such as the ACH, and how they construct and maintain a particular privileged perspective.

The Australian Curriculum: History (ACH)

The first draft of the ACH (National Curriculum Board, 2009) was released in 2009 precipitating a re-emergence of scholarly debate . In this review of the literature, I identify common themes that emerged around the ACH including: its conceptualisation; responses;, reflections on nationalism; qualifications; and portrayals of Aboriginal and Torres Strait Islander peoples and perspectives. I do so to gain a deeper understandings of the discourses being mobilised in the literature to discuss the ways in which the ACH constructs Koorie subjectivities, and how teachers and Koorie peoples may be positioned to take these up, or not.

Conceptualising the ACH

The shape of the Australian curriculum paper V 4.0 (Australian Curriculum Assessment and Reporting Authority, 2013) declares that it addresses issues of improving the quality, equity and transparency of Australia's education system. It states that the focus is to develop a world-class education system in Australia, one designed to produce future Australians who possess essential life and work skills for the 21st century global community (Australian Curriculum Assessment and Reporting Authority, 2013). Education scholars took issue with these statements, characterising the national curriculum as a knee-jerk reaction to Australia's political concerns over Australia's perceived low international ranking in education (Burgess, 2009; Ditchburn, 2012). Gorur (2008) explains that 'increasingly nations are using PISA [Program for International Student Assessment] scores as measures of the success of their education systems and their policies to compare themselves with other countries' (p. 4). While this may be a governing concern of developed countries in relation to their education systems, McGaw (2009, cited in Ditchburn, 2012) argues that such a focus places equity issues secondary to performance. Cary and Pruyn (2015) argue that developing a national curriculum from such a competitive neo-liberal ideological position promotes an Australian education system as one focused solely on producing skilled, employable citizens. As this is done, so the

argument goes, an education system focused on human values, respect for difference and local connections is backgrounded, and the notion of European dominance, as asserted in the homogenous and hegemonic curriculum, is maintained. The result is a curriculum that backgrounds Koorie perspectives while simultaneously raising questions about how teachers should plan and deliver school-based Australian history programs through a privileged Eurocentric lens.

Following the Australian government's announcement in 2008 that a national curriculum would be mandatorily implemented in all state schools from 2011, scholarly debate on the ways in which the curriculum would engage Australia's 21st century students intensified. These debates brought to light tensions of power/knowledge relations in discourses of politics, and the priorities of nationalistic sentiments couched within the Australian education system, on the international stage (Carey & Prince, 2015; Zeegers, 2011a). Responding to these, Kennedy (2008, cited in Burgess, 2009) argued that a 'national curriculum should not just be about correcting a deficit [but ought to] embrace notions of community responsibilities and obligations' (p. 7). While Salter (2010) argued that 'national identity [was] no longer the priority for globalised critical thinking students' (p. 2), Kennedy (2009) maintained that any debates about a national curriculum were really debates about a nation's soul, its values, and its beliefs. Taking up these discussions, I examine the ways in which teachers perceive their subject positions as knowledge holders of the curriculum and in turn how this influences their selection of case studies in the ACH.

Responses to the ACH

Clark's (2006) thesis highlights students' lack of interest in Australian history as being inconsistent with wider community political concern for national identity in a global community. This sentiment is reflected in other studies which demonstrate that political agendas far outweigh student interest for teachers in designing history curricula (Clark, 2009; Ditchburn, 2012; Fredericks, 2009). Yates and Collins (2008) argue that since the 1980s 'a strong utilitarian vision of education, a particular form of Australian egalitarianism' (p. 15) has been the key agenda for curriculum development in Australia. They argue that politicians and their representatives create curricula to represent the nationalistic concerns of the privileged (Yates & Collins, 2008). This argument has been reflected in other studies (Bunda, 2012; Carlson et al., 2014; Gilbert, 2011; Miley, 2006; Parkes, 2007), and summarised by Clark (2010) who says:

> Politicians use history in many ways. They make history, they often write history … politicians use the past to demonstrate their own historical significance and their fidelity to national traditions (p. 120).

I do not engage with debates on the politicisation of Australia's history curricula, often referred to as the 'history wars', as this has been extensively discussed by other scholars (see for example Brantlinger, 2004; Clark, 2006; 2008; Macintyre, 2004; McKeich, 2009; O'Dowd, 2012; Prentis, 2009; Wilson-Miller, 2011; Windschuttle, 1994; 2002). Rather, my review of the literature highlights common themes and questions raised about the ways in which an Australian national history curriculum foregrounds Eurocentric perspectives over all possible

others. These themes and questions highlight a continuing concern for how privileged subjectivities of power/knowledge relations come to function as truth in discourses of Australian education. This in turn provides a historical trajectory to inform my own explorations of the ways in which teachers take up privileged perspectives when designing school-based programs for Year Nine Australian history classes, or not.

My review indicates that literature on teachers, Koorie peoples, and Aboriginal and Torres Strait Islander peoples' response to the ACH is limited. Clark (2009) notes that prior to the ACH's implementation, the teachers, students, and curriculum officials engaged in her study indicated an understanding of the importance of learning about Australia's history in general. Austin and Hickey's (2011) research, although focused on the ways in which Science teachers incorporate Aboriginal and Torres Strait Islander knowledges in their curricula, provides insight into the how and why of teachers' engagement with Aboriginal and Torres Strait Islander perspectives in Australian education programs. Science teachers, as Austin and Hickey note (2011), draw on current scholarly discussions and demonstrate critical engagement in weighing up the benefits and challenges associated with incorporating different perspectives, particularly in deciding the extent to which they are worthwhile and meaningful for assisting students in their learning. The same is somewhat reflected in my study. While History teachers demonstrated critical engagement and understanding of the importance of engaging local Koorie perspectives in Year Nine Australian history classes, lack of confidence, feelings of constraint, and issues of cultural/racial sensitivity positioned them in spaces of compliance (*see Chapter 7: Teacher Stories*).

Parkes (2007) argues that as a result of political movements in the 1980s, a new historiography was produced which 'broke the Great Australian Silence around Indigenous history' (p. 386) and gave rise to academic debates known as the history wars. Yates and Collins (2008) observe that over the same time there has been a shift in approaches from students examining Australian history, to engaging with it. Henderson (2009b) argues that an engagement only focus does not equip students with adequate cultural knowledge to operate competently in a culturally diverse global world. This is because students require opportunities to:

> engage a range of historiographical approaches, so they can critique traditional Western epistemologies that have shaped representations of [Australian] history and navigate the cultural diversity they will encounter within Australia and throughout the region (Henderson, 2009b, p. 5).

It would appear, however, that studies tend to focus on teacher and student engagement with the ACH within a school environment, rather than critique the curriculum and interrogate power/knowledge relations couched within it. In reality, only one study (Austin & Hickey, 2011) examines the ways in which teachers attempt to incorporate Aboriginal and Torres Strait Islander perspectives and content in school curricula. This indicates a number of gaps in the literature where the findings of my research may contribute to and extend debate. Furthermore, it positions my research in a space where my discussion of the extent to which Koorie communities are currently engaged in cross-cultural/racial teachings of Australian history may contribute to understandings of the ways in which teachers take up and/or resist Eurocentric notions of the ACH.

Reflections of Nationalism in the ACH

Another common theme to emerge from the literature is the notion of the ACH reflecting and promoting a Eurocentrically-inclined Australian nationalism (Anderson, 2012; Ditchburn, 2012; Gilbert, 2011; Lowe & Yunkaporta, 2013; O'Dowd, 2012). While not all the literature specifically addresses this concept, it is reflected in some way or another in the bulk of published material in this field. Lowe and Yunkaporta (2013), Henderson (2009b) and Vass (2012), for example, argue that the Eurocentric Australian national identity promoted in the ACH emerged and became centralised because the writers of that curriculum are themselves of European descent. According to Henderson (2009b), when language reflecting privileged perspectives is used to construct curricula, 'powerful perceptions or truths become embedded in official discourses [and are taken up] as official histories and curriculum documents' (p. 8). Taking up this idea, Vass (2012) argues that having privileged voices involved in the construction of curriculum results in the production of policies, curricula, pedagogy, and assessments that reflect those privileged perspectives and viewpoints (see also Dabrowski, 2015; Weuffen, 2011). In this literature we see once again the primary concern for critiquing language use and the functions of language as techniques of power/knowledge in discourses. As I engage with these critiques, a historically-contextualised picture of the ways in which Koorie voices, perspectives, and knowledges have been backgrounded, if not silenced, manifests in the field of cross-cultural/racial education in Australia.

The most salient concept in literature on the ACH is that of a depersonalised, hegemonic, and homogenised Australian curriculum that reflects privileged Eurocentric perspectives on Australian history. Henderson (2009b) argues that Eurocentric perspectives have been privileged and foregrounded in past and present Australian history curricula because of the ways in which the language used by the dominant group constructs shared norms and comes to function as truth in power/knowledge relations of discourses. Thus, the curriculum comes to function as an apparatus of power/knowledge relations where Eurocentric perspectives of Australia's history are privileged and foregrounded, and where all other possible perspectives of that history are backgrounded. As teachers take up this apparatus in ways that suggest an uncritical engagement, concepts of cultural inclusivity are positioned as something to be examined from the margins (Bradfield-Kreider, 1999; O'Dowd, 2012; Perso & Hayward, 2015; Sefa Dei, 2000).

Questioning Teachers' Qualifications and Experiences of Australian History

Since the ACH was released in 2009, the literature surrounding it has tended to focus on theoretical concepts, with limited discussion on pedagogical strategies, or the ways in which teachers engage with Australian history at a primary or secondary school level. Where the literature does talk about engagement, a critical enquiry lens emerges particularly around the influence of teacher qualifications and experiences on their planning and delivery of the ACH (Blaskett, 2009; Carey & Prince, 2015; Kinefuchi & Orbie, 2008). Henderson (2011) highlights a 'broad consensus that [assumes] teacher quality is the single most important in-school factor influencing student learning outcomes' (p. 10). Yet, in the same paper, she questions the capacity of tertiary institutions to prepare teachers adequately with skills and knowledge to

teach the presented concepts in the ACH (Henderson, 2011). This position is reflected in an earlier study by Scott (2009) who argues that:

> the move towards national accreditation of teacher education courses has led to informed scrutiny of [pre-service teacher education] courses, with the result that many are being found in need of change in the direction of more emphasis on subject content, practical teaching skills and methods that work (p. 85).

The notion of the teacher as fundamental to student engagement with Australian history is a recurrent theme in the literature. Clark (2009) argues for the 'importance of teaching students to do history in the classroom and encouraging them to be historians' (p. 756), but Henderson (2009b) counter argues this by asserting that many teachers do not have the adequate skills or knowledge to do so.

Pedagogical Portrayals of Aboriginal and Torres Strait Islander Perspectives in Australian Curricula

The second focus of my literature review is to map scholarly discussion and debate around the issue of teachers' engagement with Koorie perspectives in the ACH. These discussions range across several main areas: from questioning in whose interests and through which voice the ACH has been written (Guyver, 2009; Miley, 2006; Parkes, 2007), to questioning the ways in which the ACH constructs Koorie perspectives on Australian history (O'Dowd, 2012; Vass, 2012; Williamson & Dalal, 2007) and how teachers critically engage with such concepts (Harrison & Greenfield, 2011; Hart, Whatman, McLaughlin, & Sharma-Brymer, 2012; Nakata, 2011). Although there are increasing numbers of Aboriginal and/or Torres Strait Islander scholars speaking into this space (see Bunda, 2015; Moreton-Robinson et al., 2012; Nakata et al., 2014), the majority of voices informing discussions are non-Indigenous. Aboriginal and/or Torres Strait Islander scholarship focusing specifically on the ACH and their perspectives of Australian history is limited (see Lowe & Yunkaporta, 2013; Nakata et al., 2012; Rose, 2007). This draws attention to the different ways in which power/knowledge relations of subject positions function in discourses to construct and maintain privileged European perspectives as superior to all others.

Whose Perspectives and Whose Voices in Curricula and Teaching?

In the early stages of the ACH's release there was considerable concern about the extent to which the ACH reflected a hegemonic and homogenising Eurocentric perspective on Australian history. This focus dissipated as scholarship shifted to focusing on how Aboriginal and/or Torres Strait Islander perspectives could be engaged. It remerged when subsequent versions of the ACH were released, thus causing an irruption in discursive formations. The literature in this area tends to coalesce around a single argument, namely that the ACH, in reflecting and promoting a Eurocentric perspective of Australian history, attempts to silence all other possible perspectives.

This argument contrasts markedly with the justification of the cross-curricula priority area articulated in the rationale in the Australian Curriculum which seeks to enable students 'to develop an understanding of the past and present experiences of Aboriginal and Torres Strait Islander peoples, their identity and the continuing value of their culture' (Australian Curriculum and Assessment Authority, 2014). As the literature highlights, when curriculum is written by those in positions of privilege, the language and perspectives of that privileged group come to be infused and embedded throughout subsequent education documents and policies (Dabrowski, 2015; Henderson, 2009b; Lowe & Yunkaporta, 2013). When those documents, such as the ACH, are used to inform teaching practices, the privileged perspective comes to function as a normalising agent, an apparatus of power/knowledge relations. In the case of the ACH, when Eurocentric perspectives of Australian history are taken up as metanarratives in secondary education pedagogical practices, they constrain the ways in which students are able to develop understandings of Koorie cultures.

As Clark (2004) and Parkes (2007) argued before the implementation of the ACH, metanarratives that continuously attempt to silence and/or exclude Koorie perspectives in Australian history have been a salient feature of curricula for the past three decades. Smith (1980, cited in Henderson, 2009b, p. 6) refers to the notion of a locked cupboard of Australian history to explain how the savagery of contact, organised tribal resistances, and productive as well as destructive relations between non-Indigenous Australians and Aboriginal and Torres Strait Islander peoples has been omitted from Australian history. Similarly, Phillips (2005, cited in Henderson, 2009b, p. 9) discusses how Aboriginal and Torres Strait Islander perspectives have been, and continue to be, depicted as remnants of a static past in Australian history curricula. Parkes (2007) adds a further dimension to this, arguing that:

> despite the age of European imperialism being officially over, history as both metanarrative and the narrative technology [apparatus] that positions us as peoples in relation to one another lingers (p. 392).

It could be argued that the notion of European imperialism has continued to manifest in Australian history curricula over the past three decades through shared norms that continue to present Australia's history in a sanitised manner, as one that reflects privileged European positions. There are a number of studies (Burgess, 2009; Ditchburn, 2012; Guyver, 2009; Nakata et al., 2014; O'Dowd, 2012; Salter, 2010) that discuss the ways in which this occurs through processes of exclusion, silencing, or superficial examination of other possible perspectives of the same history. This raises questions about the ways in which teachers in Victorian secondary sate schools are positioned to take up sanitised versions of Australian history and/or to challenge them as they design and deliver school-based programs aligned to the Year Nine ACH.

This opens spaces for reviewing the extent to which the literature discusses how the ACH portrays Koorie perspectives on Australian history. Once again, the literature is limited; it focuses on the ways in which Koorie perspectives have been positioned as *other* in the curriculum and tends to occur in the context of discussion on the 'history wars' (Clark & MacIntyre, 2004; Peterson, 2015; Taylor & Guyver, 2012). Clark (2010), as one of the

instigators of the history wars notion, states that historians, politicians, and other interested and invested parties, 'make history to demonstrate their own historical significance and their fidelity to national traditions' (p. 120). Consequently, the curriculum constructs the manner in which perspectives other than privileged ones may be discussed. Rose (2007), writing from an Aboriginal standpoint, refers to such sanitised versions of Australian history as *The silent Apartheid*. Such history, Rose (2007) argues,

> gains sustenance from the relegation of Indigenous knowledge, culture and tradition to the fringe of the curriculum … it is further nourished by seeing culture and tradition merely as a training outcome or at worse as tree hugging or feel-good activity rather than a competency (p. 2).

To this, Nakata (1997) adds his view that, while:

> cultural difference is a valid and accurate way of giving representation to [relationship between Koorie peoples and non-Indigenous Australians], in the process of deploying this representational schema something else that is crucial to understanding [other] positions is submerged (p. 311).

It is clear that processes of othering continue to create and maintain subjectivities that refuse to acknowledge and, in reality, write Koorie positions out of history. When othering processes are taken up and shared across Australian education system institutions, Koorie peoples are 'depoliticised and accepted as other and secondary to all Western positions' (Nakata, 1997, p. 238).

Another way in which Aboriginal and/or Torres Strait Islander perspectives on Australian history are discussed in the literature is through the concept of a white blindfold and/or black armband approach (see Australians for Native Title and Reconciliation, 2009; Brantlinger, 2004; Ferrier, 1999). My review of the literature indicates that binary examinations of Australian history were dominant during the 1990s, but that by the mid 2000s academic discussions had shifted to questioning the ways in which Aboriginal and/or Torres Strait Islander perspectives were positioned and taken up to disrupt privileged discourses of Australian history (Chiriyankandath, 2007; Clark, 2004; Hobart, 2005; Levin, 2001; MacNaughton & Davis, 2001). It is possible that this was in response to Nakata's (1997) call for increased academic attention to be given to power/knowledge relations and examinations of 'how we are all caught up and in constant tension' (p. 320) in particular discursive formations. This seems to have manifested more strongly in the Australian tertiary education sector than the secondary or primary sectors.

The ACH instructs teachers to embed Aboriginal and Torres Strait Islander perspectives in all learning areas, where possible, depending on their relevance to particular domains (Australian Curriculum Assessment and Reporting Authority, 2012b). The literature I examine about this suggests that even before teachers begin designing school-based programs aligned to the ACH, they ought to question from whose perspective and in whose voice the content is being presented (Bunda, 2015; Lowe & Yunkaporta, 2013; Perso & Hayward, 2015). For Burgess (2009), this is because when teachers unquestioningly take up hegemonic Eurocentric perspectives presented in history curricula they 'produce a cross-cultural relation inside and

outside the classroom [which] adds another layer of entrenched Eurocentric superiority' (p. 3). The long-lasting effects of this, Nakata (1997) argues, creates a 'cultural paradigm [that] works to silence [Koorie] viewpoints of their experiences [and instead constructs understandings of them] in schooling as [a] subject only theorised in a pre-figured way – as culturally different' (p. 315). This raises questions about how teachers may engage with and present Koorie voices in culturally/racially sensitive and responsive ways if they have not been taught to do this during their IEP and/or guided by the ACH. Yet, it also opens spaces where there is the possibility for Koorie voices to challenge imposed ACH agendas and the associated undercurrents of hegemony and homogeneity.

Engaging Aboriginal and/or Torres Strait Islanders Perspectives in Australian Education Programs

In their analysis of Aboriginal and Torres Strait Islander concepts tagged in the English, Science, History and Mathematics domains of *The Australian Curriculum Victorian Essential Learning Standards* (AusVELS[7]) (Victorian Curriculum and Assessment Authority, 2012), Lowe and Yunkaporta (2013) argue that there is a significant absence of content that challenges the privileged hegemonic agenda of the ACH. They assert that such deficits constrain how teachers and students may explore critically significant moments of intervention and injustice in Australia's history that continue to impact the lives of Aboriginal peoples and Torres Strait Islanders today (see also Buckskin, 2015; Bunda, 2015; Nakata, 1997). This further maintains the hegemonic lens embedded in the ACH, silences other possible lenses (such as a social justice one), and fails:

> to provide students with the learning opportunities to examine past and ongoing conflicts over the right to land, appraise and evaluate the statutory and judicial processes of the state that denied [Indigenous Australians] sovereign legal rights to Country, or appreciate that our cultural practices are representative of unique epistemologies (Lowe & Yunkaporta, 2013, p. 11).

There is the suggestion that teachers' engagement of Koorie perspectives as represented in the ACH is dependent on their knowledges, leanings, and experiences of them. This is certainly reflected in my study (see *Chapter 7: Teacher Stories*) as teachers' speak about the notion of qualification as the measure by which they are considered knowledgeable enough to teach about Koorie perspectives on Australian history.

The literature suggests that foundations for critical engagement and analysis of Koorie perspectives on Australian history is developed over time and is influenced by the ways in which teachers acquire knowledge (Austin & Hickey, 2011; O'Dowd, 2010). If teachers are not taught to critically analyse whose voices and whose perspectives are reflected in studies relating to the ACH, then privileged Eurocentric perspectives continue to permeate school-

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[7] AusVels is the curriculum used by all Victorian state schools from Foundation (Prep) to Year 10. It draws on the Australian Curriculum to develop a framework that reflects the priorities and approaches to teaching and learning espoused by the Victorian Department of Education and Training (DET). (Victorian Aboriginal Education Association Inc., 2012)

based programs through technique of power/knowledge relations and regimes of truth (Forrest, Elias, & Paradies, 2016; Fredericks, 2009; Guyver, 2009; Parkes, 2007). By way of example, Harrison and Greenfield (2011) state that:

> there is considerable confusion over the use of Aboriginal *perspectives* [original emphasis] and Aboriginal *knowledge*, with the two concepts being used interchangeably [by teachers] to refer to content about Aboriginal people … quality teaching of Aboriginal perspectives is contingent upon the teacher's conceptualisation of Aboriginal knowledge as that which is always grounded in place and only meaningful in the context in which it is produced (p. 66).

This raises questions about how IEP may adequately prepare teachers to critically engage and understand hegemonic representations of Koorie peoples presented in the ACH.

The Australian tertiary education sector is where the majority of Australian literature on educating teachers about Koorie peoples appears to manifest. Such studies tend to focus on the ways in which Aboriginal, Torres Strait Islander, and non-Indigenous academics encourage pre-service teachers (PSTs) to analyse their own privilege through whiteness theories and/or critical race studies (see Fredericks, 2009; Moore, 2012; Moreton-Robinson, 2004; Parker & Lynn, 2002), and/or immersion-based activities (see Goddard & Gribble, 2006; Wiggins, Follo, & Eberly, 2007; Zhao, Meyers, & Meyers, 2009). Ma Rhea and Russell (2012) take a different approach, arguing that best-practice models to educating PSTs occur through developing multi-dimensional knowledge production. This model engages PSTs in both professional technical knowledge and knowledge held by Koorie peoples as a means of better preparing them for in-service practise. Rose and Jones (2012) argue against this approach, suggesting that teachers need guidance in the form of cultural protocols to develop more culturally/racially appropriate pedagogical skills that engage Aboriginal and Torres Strait Islander perspectives of Australian history.

Through the notion of a cultural competence framework, Hart et al. (2012) and Williamson and Dalal (2007) argue that IEP ought to be presented in ways that challenge teachers' assumptions and preconceived ideas about Aboriginal and/or Torres Strait Islander perspectives and concepts. Forms of decolonial pedagogy, a method by which teachers may challenge Eurocentric perspectives presented in the ACH, is a common theme throughout the literature (De Lissovoy, 2010; Doxtater, 2004; Nakata et al., 2012). Offering an alternative view, Nakata (1997) argues that teachers 'need to consider the dynamic life worlds and the complex interplay between what is known as history by [Koorie peoples] and what [non-Indigenous peoples] know as history' (p. 32). Such an approach, Williamson and Dalal (2007) say, encourages individuals to 'resist the normalisation and translation of Indigenous knowledges within Western frameworks' (p. 56). Here we see the argument that teachers need to be supported to develop skills that enable them to challenge privileged subjectivities and therefore to step beyond the simplistic dualities of culture/race presented within the ACH.

A comprehensive review of IEP aiming to prepare PSTs with knowledge and skills for teaching Aboriginal and Torres Strait Islander students by Moreton-Robinson et al. (2012) indicates that there is a lack of evidence to suggest that such programs are successful in increasing teachers'

engagement of Aboriginal and/or Torres Strait Islander perspectives in school-based curricula. Moreton-Robinson et al. (2012) argue that there is a disparity between the content and strategies employed in these programs, and outcomes that demonstrate long-lasting effective teaching of Aboriginal and/or Torres Strait Islander perspectives. It is interesting to note that the bulk of literature about IEP and pre-service teacher engagement began to emerge in 2012, one year before the mandated implementation of the ACH in all Victorian state schools (Victorian Curriculum and Assessment Authority, 2014). This positions Australian tertiary institutions as sites of change where teachers' engagement and commitment to incorporating Koorie perspectives in school-based curricula are best fostered.

Regardless of how and why studies appear to be situated in the tertiary education sector, the literature suggests that teachers' commitment to developing knowledge and understandings of Koorie perspectives is reliant on their individual dedication to personal growth and inclusive pedagogy (Bunda, 2015; Harrison & Greenfield, 2011; McKnight, 2015; Nakata, 2011). McKeich (2009) adds a further dimension to this by saying that inclusion of Koorie perspectives on Australian history is 'dependent on the commitment of educators to engage with local Indigenous peoples' (p. 52). Yet, as Rose and Jones (2012) articulate, 'Aboriginal and Torres Strait Islander culture awareness [ought to be considered] merely the trigger and not the end product' (p. 185) of a career-long commitment to incorporating Koorie perspectives in school-based programs of the ACH. This raises questions about the ways in which teachers may engage critically and acquire a career-long commitment to developing knowledge and understanding of Koorie perspectives after they graduate from IEP, particularly if they are situated within imposed hegemonic agendas that constantly seek to background and attempt to silence Koorie perspectives on Australian history.

The notion of localising Aboriginal and/or Torres Strait Islander perspectives across the entire curriculum is suggested in the literature as a means of creating meaningful and engaging teaching and learning programs (Haynes, 2009; Lowe & Yunkaporta, 2013; Nakata, 1997; Nakata, 2010; Nakata et al., 2012; Rose & Jones, 2012). The purpose of a localised approach is to foreground the diversity of Aboriginal and Torres Strait Islander experiences across the continent in order to understand better the ways that Aboriginal peoples and Torres Strait Islanders 'have been inscribed into [the Australian History story] through epistemological relations of them and us' (Nakata, 1997, p. 38). O'Dowd (2012) argues that teachers who resist notions of inclusivity and localising Aboriginal and Torres Strait Islander perspectives do so because 'they do not know how to teach Aboriginal studies and have not sought to develop these skills' (p. 100). Nakata (2011) takes this further, claiming that:

> Indigenous perspectives across the curriculum should not be equated to the inclusion of Indigenous content … teachers need to be thinking about when the inclusion of Indigenous perspectives is critical to the objectives of learning … as something that will assist them in their cross-cultural teaching work with Indigenous students (p. 7).

He further suggests that teachers ought to develop 'awareness of the small steps that can be taken towards the goal of incorporating Indigenous perspectives' (Nakata, 2011, p. 7) as a means of disrupting the privileged colonial frameworks that shape content in the ACH.

Maxwell (2013) adds a new dimension, saying that community consultation is a key factor in determining the success or failure of programs seeking to incorporate Aboriginal and Torres Strait Islander perspectives within curriculum; importantly, it is also a means of overcoming perceived cultural/racial barriers between non-Indigenous teachers and communities (see also Bond, 2004; Codinho, Woolley, Webb, & Winkel, 2015; McKnight, 2015). The outcome is a critical examination of the 'dynamic life worlds of a complex interplay of knowledge about what is known as history by [Koorie peoples] and what [non-Indigenous Australians] know as history' (Nakata, 1997, p. 32). It calls into question and makes visible those constructed subjectivities that inform shared norms about the ways in which Koorie perspectives can be engaged in school-based programs aligned to the Year Nine ACH.

Research Approaches in the Literature

Qualitative research approaches manifest in the majority of studies reviewed above. This suggests that research discussions of and about the ACH are concerned with capturing and understanding better feelings, values, and perceptions of groups of people (Flick, 2009; Guba & Lincoln, 1994; Rossman & Rallis, 2012). It also suggests a critical engagement and questioning of power/knowledge relations within the ACH and of how these inform the phenomena under investigation (Arribas-Ayllon & Walkerdine, 2007; Creswell, 2012; Jackson & Mazzei, 2012). These discussions and debates appear to be published mainly in academic journals; this suggests they are dynamic and ongoing (not yet concluded).

The studies I review tend to discuss the ACH and Koorie perspectives in curricula by engaging data gathering strategies commonly used in methodological approaches that stem from interpretive theoretical perspectives. These strategies are geared towards examining in-depth elements of phenomena and the ways these inform, or are informed by, social practices and understandings (Crotty, 1998). This occurs in two main ways: via poststructuralism (Henderson, 2009b; Ma Rhea & Russell, 2012; Nakata, 2011; Salter, 2010) and critical analysis (Clark, 2009; Hilferty, 2007; Lowe & Yunkaporta, 2013; Yates & Collins, 2008; 2010) frameworks. These frameworks support discussions and examinations of the ACH and Koorie perspectives that seek to explain how power/knowledge relations in discourses construct and contextualise normative practices in the Australian education system. There are also studies that examine this phenomena using different approaches, such as: phenomenology (Hart et al., 2012; Tambyah, 2010), case studies (Parkes, 2007) and creative practice-lead methodologies (Miley, 2006). These approaches support discussions of the ACH and Koorie perspectives geared towards contesting, deconstructing, and analysing ways in which subjectivities are discursively positioned in written texts.

Semi-structured interviews emerge as the common method of data collection in the studies I review (Austin & Hickey, 2011; Clark, 2004; Clark & MacIntyre, 2004; Gilbert, 2011; Harrison & Greenfield, 2011; Yates & Collins, 2010). As a tool designed to illicit in-depth clarification of subjectivities that are taken up and/or resisted by subjects in discourses, this approach to data collection is a common process tied to interpretive research paradigms (Crotty, 1998; Foucault, 1980). The other main method of gathering data in these studies was critical discourse analysis (Gunstone, 2013; Henderson, 2009a; 2011; Yates & Collins, 2008).

Studies using this approach examine the normalising functions of language to highlight techniques employed by apparatuses that create and maintain subjectivities in power/knowledge relations in discourses (Bloor & Bloor, 2007; Jager & Maier, 2013; Wodak & Meyer, 2013).

The use of these theoretical approaches, methodologies, and data gathering strategies suggests that issues discussed in relation to the ACH and Koorie perspectives in curricula are both complex and ongoing. This means that questions are still being raised and debated about ways in which the ACH may (re)present Koorie perspectives of Australian history in a culturally/racially appropriate/sensitive manner. It also suggests that research examining the ways in which teachers critically engage with the ACH to create effective and meaningful school-based programs aligned to it (or not) is timely.

Significant Contributions to the Literature

Although there has been, and continues to be, robust discussion on the ways in which the ACH is engaged in political and education arenas (Anderson, 2012; Booth, 2014; Clark, 2004; Counsell, 2011; Gilbert, 2011; Lowe & Yunkaporta, 2013), exploration and discussion of teachers and Koorie peoples' responses has been limited. The literature tends to focus on the conditions under which Australian history has been conceptualised to reflect privileged hegemonic Eurocentric perspectives (Ditchburn, 2012; Yates & Collins, 2008), as well as the ways in which students engage with Australian history in general (Clark, 2009). My research, which engages with teachers and Koorie peoples, is thus well positioned to contribute to shared-understandings of the functions of power/knowledge in discursive formations of the Australian education system. Further, I argue that my research may be seen as a means of providing extensions of literary discussions currently occurring in the tertiary education sector, particularly as my research identifies the processes, peoples, organisations, and materials with which Australian history teachers engage to inform the design and delivery of school-based programs aligned to the Australian Curriculum.

Literature on the ways in which teachers engage with the ACH at a secondary and/or primary school level is also limited. There is only one study, by Austin and Hickey (2011), that captures how teachers incorporate Aboriginal and/or Torres Strait Islander perspectives in the Science domain of the Australian curriculum. Interestingly, I have been unable to locate any scholarly literature that seeks to capture teachers or students perceptions on Australian history since Clark's (2006) PhD research. This indicates an eight-year gap where curriculum changes were proposed and implemented without scholarly analysis of their influence on classroom teaching. This opens further space in the literary field where discourses emerging from teachers stories may contribute to better understandings of the perceptions and challenges associated with teaching Australian history, and where my research can contribute to understandings about discourses of Australian history by identifying contemporary ways in which Year Nine Australian History teachers engage with Koorie perspectives of historical events.

While my research identifies a significant lack of Aboriginal and/or Torres Strait Islander voices and perspectives, scholarly research written from Aboriginal and/or Torres Strait

Islander positions is emerging (Foley, 2003; Moreton-Robinson, 2013; Nakata, 2007b). Missing from this literature are localised Koorie voices and perspectives on concepts presented in the ACH. Therefore, my research is positioned to present significant new knowledge on the ways in which schools and/or teachers may engage with local Aboriginal and/or Torres Strait Islander communities and organisations for more culturally/racially responsive/appropriate school-based programs aligned to the ACH.

Tying it All Together

By mapping a range of academic scholarly discussions concerned with discursive formations of the *Australian Curriculum: History*, this chapter identifies common themes that articulate the relevance of power/knowledge relations to Koorie perspectives in Australian history. The gaps in these discussions serve to open spaces where the findings of my research may be able to contribute significantly to cross-cultural/racial research. I continue to draw and build upon this literature throughout my thesis as a means of providing contextualisation to discourses that manifest in teachers and Koorie peoples' stories, and to develop further understandings of my positioning as a non-Indigenous woman working and researching in Koorie knowledge spaces. The outcome is a more nuanced exploration of power/knowledge relations that construct and maintain subjectivities in discourses of Australian history.

Chapter 5: My Story

At the beginning of my thesis I spoke about how I came to work and research in the Australian cross-cultural/racial education space. In this chapter, I extend upon these discussions to examine how my positioning as a non-Indigenous woman,[8] researcher, and teacher is constructed by my subject position, influenced by my personal history, and challenged by Koorie concepts. Extending upon these discussions to examine my positioning is an important component of my research because I have not wanted to unquestioningly adopt notions of privilege tied to my non-Indigeneity. These notions of privilege reinforce contemporary cultural/race relations between non-Indigenous peoples Aboriginal peoples, and Torres Strait Islanders that assert positions of dominance/subversion and are historically framed. As I explore constructed understandings and processes of normalisation tied to my privileged subject position, I challenge understandings of the constructed non-Indigenous researcher positioning from a shared-knowledge space. In unpacking my positioning, I reveal the extent to which the principles underlying the cross-cultural/racial framework that guides my research are emulated. This, I propose, offers a different model for non-Indigenous researchers/teachers to follow in thinking about and challenge notions of whiteness inextricably linked to the privileged subject position they occupy in cross-cultural/racial spaces.

Theoretical Rumblings

Aboriginal and/or Torres Strait Islander academics such as Foley (2003) propose that any research drawing on Indigenous Standpoint Theory (IST) ought to be conducted by people of Aboriginal and/or Torres Strait Islander descent. Foley's (2003) position is 'that the practitioner must be Indigenous [and] if the researcher has supervision the supervisor/visors should also be Indigenous' (p. 50). Other Aboriginal and Torres Strait Islander academics take a different view, suggesting that researcher/teacher understandings of racialised spaces and the ability to critique values and beliefs of the cultural group to which they belong are more important attributes (Kinefuchi & Orbie, 2008; Moreton-Robinson, 2013). Nakata (2007b), in particular, does not support what he represents as the fallacy of the excluded middle. He argues that non-Indigenous researchers/teachers may draw on IST by 'affording agency [and] acknowledging the everyday tension[s] as the very condition' (Nakata, 2007b, p. 13) existing between them, Aboriginal peoples, and Torres Strait Islanders.

Tensions emerging from these different views may stem from the ways in which research has historically been conducted on, rather than with, Aboriginal peoples and/or Torres Strait Islanders in Australia (AIATSIS, 2012; Kelly et al., 2012; Minniecon et al., 2007; Rigney, 2000). These historical research relations are infused with power/knowledge constructs of what it means to be a non-Indigenous researcher and an Aboriginal and/or Torres Strait Islander research subject within privileged regimes of truth (Aveling, 2013; Bunda, 2015; Martin, 2008; Rowe, Baldry, & Earles, 2015). The non-Indigenous researcher/teacher in these relations is

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[8] While the term female is most consonant, I used the term woman instead because there is greater understanding of what a female, as opposed to a male, positioning insinuates in Koorie communities.

positioned outside discourses of racism and race constituted by 'the epistemology of the West, [as] an invisible regime of power that secures hegemony through discourse and has material effects in everyday life' (Moreton-Robinson, 2004, p. 75). The result, Nakata (1997) explains, renders many non-Indigenous researchers unable 'to understand that Islanders [Aboriginal and Koorie peoples] have experienced and managed their lives from this position at the interface, ever since European contact' (p. 15). In most instances, as Moreton-Robinson (2004) reminds us, the non-Indigenous researcher/teacher in these relations is 'the white Cartesian male subject whose disembodied way of knowledge has been privileged in opposition to white women's and Indigenous people's production of knowledge' (p. 76). In this scenario, the Aboriginal and/or Torres Strait Islander research subject is 'inserted into a racial hierarchy … [where] the European [man is] the pinnacle of cultural progress' (Nakata, 1997, p. 21). I make the case that as a non-Indigenous woman, my attempts at reconstructing non-Indigenous researcher/teacher positionings offers knowledge that is considerate and accepting of other subjectivities that manifest in other knowledge systems.

The invisibility of non-Indigeneity stemming from Australia's empirical/colonial history is one reason that authors such as Geia, Hayes and Ki (2013), Martin (2003), and Rigney (2000) argue that where non-Indigenous researchers are engaged in Aboriginal and Torres Strait Islander knowledge spaces, they ought to focus on conducting research that interrogates privileged power/knowledge relations. This is because 'the historical and ongoing effects of constituting the [Aboriginal and/or Koorie person] as 'other', in a 'them' and 'us' relation is well understood in terms of disadvantage in relation to other Australians' (Nakata, 1997, p. 288). Drawing on the notion of protocols, Vickery et al. (2010) suggests that research conducted by non-Indigenous peoples ought to honest, based on principles of trust, integrity, transparency, ethics, and above all be conducted in collaboration with, and not on, Aboriginal peoples and Torres Strait Islanders. Furthermore, as Wallace, Struthers and Bauman (2010) argue, interrogating power/knowledge relations through collaborative research practices that are couched in alliance practices 'offers an alternative paradigm and practices about collaboration and inter-group relationships … [that] becomes [an] important intersection of building peace globally and locally' (p. 92).

From Rumblings to Irruptions

Attempting to understand my positioning as a non-Indigenous woman researcher/teacher within this context challenges me to examine the ways in which Eurocentric and Koorie subjectivities are in convergence and/or opposition during reconceptualisations of my positioning. In doing so, I am positioned in spaces where I navigate consistently my own impulses of compliance and/or resistance to Eurocentric constructions. Yet, as Davidson (2016) argues, there is a certain inconsequence associated with such explorations afforded by the reality of my non-Indigenous socio-cultural positioning. The seemingly singular act of (re)positioning on this level could be seen as a performance that has limited consequence due to historical legacies of institutional silencing where Koorie peoples and advocates are concerned. This is because as Ahmed (2012) articulates the 'barrier to change as well as the mobility of some, remains invisible to those who can flow into the spaces created by the

intuitions' (p. 175). Thus the possible influence any reconstructions of my positioning presented within this thesis may have on and in the wider Australian social landscape is couched within processes of normalisation that background the notion that intercultural understandings of positioning are possible, thus maintaining the status quo of Eurocentric superiority. In an attempt to address the privilege afforded by my non-Indigenous positioning, I attempt to reconstruct this privileged positioning by borrowing the theoretical tool of the cultural interface (Minniecon et al., 2007; Nakata, 1997; 2007a; 2010; Ng, Van Dyne, & Ang, 2009; Williamson & Dalal, 2007) and speaking from a shared-knowledge space. I take a similar stance to that of Nakata (1997) in that:

> I would never be able to argue my position [as a privileged researcher in Koorie knowledge spaces] until I understood and accepted that this position will only and always be in relation to the order of things. My task [is] not simply to know my position, but to know how I [am] positioned in and by those knowledges (p. 10).

Understanding the historical research conditions functions as a reminder for constant vigilance to ensure my research does not continue to represent Koorie peoples through a white eyed, Eurocentric lens (Ferrier, 1999; Kowal, 2011; Leonardo, 2004a; Moreton-Robinson, 2000; Windschuttle, 1994). Reconstructions of my positioning may therefore be seen as moments of irruption, a 'disturbance of what was previously considered immobile, fragmenting what was thought unified' (Foucault, 1977, p. 147) in discourses of non-Indigenous researcher positionings in Australian research practices.

By drawing on reflexive practices and the cultural interface as a means of reconstructing my positioning I make visible the possibilities of shared-knowledge understandings of a phenomena/topic. This enables me to make sense of 'the complexities [that] revolve around the positioning effects of knowledges' (Nakata, 1997, p. 32) inextricably tied to, but backgrounded by, privileged subjectivities of non-Indigenous positioning in the Australian research landscape. In doing so, I attempt to move beyond the 'sterile dichotomy between indigenous [sic] and western knowledges' (Agrawal, 1995, p. 419) and the 'controlling codes' (Lather, 1993, p. 678) of subjectivities in discourses of what it means to be a non-Indigenous researcher. My (re)positioning attempts to move beyond an 'us versus them' understanding and extend the possibility of thought into a shared-knowledge space, the purpose and outcome of which is to challenge 'epistemological understandings of the self as being constituted over and against other selves' (p. 221), and to 'inscribe and interrupt normalisation [practices] of power and knowledge' (Quinby 1991, cited in Lather 1993: 678).

To make sense of my (re)positioning I respond to Nakata's (2011) calls for non-Indigenous researchers/teachers to first 'analyse their own assumptions about Indigenous perspectives, which may be based on a subscription to a particular political or ideological position' (p. 5). As a non-Indigenous researcher/teacher working in Koorie knowledge spaces, I am engaged in political, cultural, and racialised spaces whether I am conscious of it, acknowledge it, and/or ascribe to it, or not. I do not stand 'outside the activities of Western colonial expansion as if [my] intellectual discipline had no connection to the expansion of Western knowledges, tied inextricably to Western colonial activity' (Nakata, 1997, p. 237). Yet, the argument I put

forward for interrogating and reconstructing my privileged positioning from a shared-knowledge space is somewhat similar to Nakata's (1997) statement that:

> I know that I would rather deal with the negative effects of my own considered responses to the tensions and the complexities inherent [to my positioning, rather] than allow [myself, or my child] to blindly subscribe to a [positioning] that is itself the positive effect of a negative and secondary construction of [Aboriginal peoples and/or Torres Strait Islanders] in [Australian] History as other (Nakata, 1997, p. 322)

I argue further that by exploring the possible reconstructions of my positioning, I align my discussions with the growing 'human rights and cultural agenda in curriculum [where] cultural sensitivity, cultural relevance and local contexts' are engaged (Nakata, 2003, p. 9). This approach foregrounds inclusive shared-knowledge practices where new knowledges of non-Indigenous researcher/teacher positionings and engagements with Aboriginal and/or Torres Strait Islander participants may come to be better understood.

Reconstructing my Positioning: Disrupting Privilege and Engaging the O*ther*

Who are you? Where do you come from?[9] These are the questions I was asked by Aboriginal peoples upon initial introductions. At the beginning of my research journey, I responded with 'Sara Weuffen from Federation University', thinking they were simple questions of affiliation. While my answers were not wrong, they reflected a narrow, Eurocentric, reading of the questions. Later, I discovered that the questions were bound-up with cultural practices of determining where I belonged and who I knew in the wider Aboriginal community (Martin, 2008; Moreton-Robinson, 2000; Taylor, 2001; Watson, 2004).

Providing my name and university affiliation prompted reactions from Aboriginal peoples and/or Torres Strait Islanders of silence and/or withdrawal. These reactions did not match the normalised responses I anticipated. From my non-Indigenous positioning, these responses felt like a dismissal, even more so when accompanied by body language that signalled mistrust (i.e. turning away of the body, closed stance). In these moments, I felt like an outsider (Blackmore, 2010; Rabe, 2004), a pest who was tolerated rather than accepted for who I was. What I failed to recognise and consider were the knowledge systems in play in such cross-cultural/racial encounters. I did not understand, for example, that silence, from an Aboriginal perspective, may be seen as: a sign of respect; a time for listening; a time for digesting information; non-committal; and/or a time for waiting for community support (Oxfam Australia, n.d). In failing to recognise and appreciate these responses from an Aboriginal perspective, I had unquestioningly and unthinkingly assumed the subject position of a non-Indigenous researcher/teacher as constructed within European knowledge systems (Foucault, 1982; Kelly, 2013; Taylor, 2009).

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[9] As indicated in the literature, questions of, 'Who's your mob?' and 'Where's your country?' are intrinsic components of Aboriginal cultural society. I have not been able to identify any literature or informed through personal conversations that indicate that such questions also intrinsically inform Torres Strait Islander cultural practices. Because of this, discussions about these questions will refer to Aboriginal cultures only.

After initial introductions, I had expected to be asked further questions about my role at FedUni, and/or the topic of my research. I was disappointed not to be asked these questions, taking this as a sign of disinterest in me and my project. Viewed from within the cultural intelligence framework developed by Ng, Van Dyne, and Ang (2009), it could be argued that at this time I was situated within a concrete experience phase of interaction, where emotional encounters overshadowed intellectual processes. The emotionality of these experiences was exemplified by feelings of not being seen or heard as the individual, authentic, and inclusive person I am. I experienced a range of feelings – frustration, doubt and, at times, anger – at not being able to comprehend Aboriginal peoples and Torres Strait Islanders' responses. I felt that my existing relationships with other Aboriginal peoples and Torres Strait Islanders, and my experiences and qualifications meant nothing. I incorrectly and insensitively assumed that 'racial associations' were privileged over intentions, qualifications, and understandings. By 'racial associations', I mean the assumption that Aboriginal people are more welcoming and inclusive of other Aboriginal people because of their common racial identity.

By assuming that racial associations trumped individuality, I failed to consider the relational dynamics that influence the ways in which Aboriginal peoples, Torres Strait Islanders and non-Indigenous Australians engage, the dynamics of which are couched within historical, social, and political power/knowledge relationships (Bainbridge, Whiteside, & McCalman 2013; Blackmore 2010; Kowal 2011; Nickson, Dunstan, Esperanza, & Barker 2011). Such power/knowledge relationships construct subjectivities of European imperialism and background and attempt to silence Aboriginal peoples and Torres Strait Islanders in all areas of society (Critchett, 1998; Gunstone, 2013; McCallum, 2007). Whether I chose to take up these subjectivities, or not, was irrelevant; the subjectivities of European knowledges constantly and unwittingly inform my subject positioning as a non-Indigenous researcher working within Aboriginal and/or Torres Strait Islander spaces.

My assumption that racial associations were favoured created a blindfold that prevented me from seeing the different lenses through which Aboriginal peoples, Torres Strait Islanders, and non-Indigenous Australians interact with the world (Hart, Whatman, McLaughlin, & Sharma-Brymer 2012; Martin 2008; Vickery et al 2010; Watson 2004). The different knowledge systems informing the questions *Who are you?* and *Where do you come from?* became visible in December 2014. While attending the annual general meeting of the Aboriginal and Torres Strait Islander Research Special Interest Group, as part of the Joint Australian Association for Research in Education and New Zealand Association for Research in Education (AARENZARE) conference, I become aware of different articulations of positioning in response to such questions. Non-Indigenous Australians and New Zealanders who did not possess any Aboriginal, Torres Strait Islander, Maori or Pacifica heritage, positioned themselves based on organisational associations and research directions. This, I noticed, was in stark contrast to the ways in which Aboriginal, Torres Strait Islanders, Maori and Pacifica peoples positioned themselves. They introduced themselves in a two-fold manner, firstly based on their cultural associations and links with heritage, and secondly on their organisational associations and research directions.

While pondering this, I engaged in discussion with a Maori academic who helped me to understand that, for Indigenous peoples, the answers to the questions, *Who are you?* and *Where do you come from?*, reveal much more than place and space. The Maori academic explained that such questions are about identifying a persons' position in an Indigenous worldview; they provide a snapshot about heritage, knowledge, and experience (see Long & Labone, 2010; Mullins, 2007; Taylor, 2001), and 'information about one's cultural location, so that connections can be made on political, cultural and social grounds and relations established' (Martin, 2008, p. xv). I now understand that, essentially, I was being asked to articulate knowledge of my positioning within Aboriginal kinship and knowledge systems.

A Shared-Knowledge Framework for Reconstructing my Positioning

As I immersed myself in academic material written from Aboriginal and/or Torres Strait Islander perspectives (see Aveling, 2013; Martin, 2008; Smith, 2014; Smith, 1999), I came to understand that the questions *Who are you?* and *Where do you come from?* were similar to W*ho's your mob?* and *Where's your country?* In making this connection, I theorised that traditional Aboriginal knowledge about positioning in particular places and spaces was being adapted to accommodate newer Eurocentric understandings, while maintaining meaning inherent to Aboriginal knowledge systems.

Kinship[10] and sense of belonging are integral components of Aboriginal cultures on the Australian continent. Answers to the questions *Who's your mob? (Who are you?)* and *Where's your country? (Where do you come from?)* provide much more than simply information about place and space (Martin, 2008; Moreton-Robinson, 2000; Watson, 2004). As Taylor (2001) stresses, such questions establish that 'someone is indeed a blackfella … [with] links to an Aboriginal community and [is of] Aboriginal descent' (p. 94). They also help to identify people who understand the communication practices inherent in Aboriginal knowledge systems. Armed with this knowledge, I reflexively questioned my position in European knowledge systems and considered how this subject positioning may be understood in Koorie knowledge systems. I wondered whether it was possible to reconstruct my positioning within shared-knowledge spaces, while at the same time disrupt subjectivities of my positioning from European knowledge system (without backgrounding these), and incorporating subjectivities of my positioning from Koorie knowledge systems (without foregrounding these).

Reflecting back on this process, I cannot remember the exact moment when I decided to try to understand my positioning from a shared-knowledge space, but I know it was motivated by my desire to understand and work through the feelings of frustration and discomfort that arose in cross-cultural/racial situations. While continuing to research literature on the ways in which non-Indigenous researchers may better engage with Aboriginal and/or Torres Strait Islander participants and communities, I came across the notion of cultural intelligence (CQ) (Brislin,

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[10] Kinship is a system of relations within Aboriginal and Torres Strait Islander cultures incorporating notions of social organization and family relationships. It is a complex system that determines how people relate to one another, their roles and obligations in relation to each other as well as their communities (see Australian Government, 2014, Taylor, 2001)

Worthley, & McNab, 2006; Earley & Mosakowski, 2004; Ng et al., 2009). Cultural intelligence is a set of essential learning capabilities that foster culturally safer and appropriate outcomes during international and multicultural business encounters (see for example Brislin et al., 2006; Earley & Mosakowski, 2004; Ng et al., 2009). Although a review of the literature indicates that such a tool is yet to be used in cross-cultural/racial relations in Australia, I make the argument that it a valuable tool for guiding explorations and reconstructions of my own positioning as a non-Indigenous woman, researching and teaching in Koorie knowledge spaces.

Ng, Van Dyne, and Ang's (2009) conceptualisation of cultural intelligence extends beyond other research where the focus is on the ways in which cultural intelligence is the key or sole indicator of one's successful performance in cross-cultural situations (Brislin et al., 2006; Earley & Mosakowski, 2004). Ng et al. (2009) conceive of cultural intelligence as a tool for 'enhancing the likelihood of individuals' active engagement in experiential learning' (p. 515) in cross-cultural/racial situations. It is represented as a circular process:
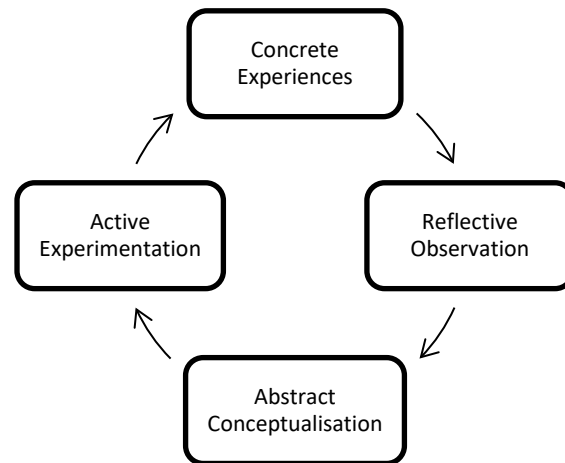
Figure 6: Ng et al. (2009) conceptualisation of cultural intelligence and experiential learning processes

The conceptualisation of Ng et al. (2009) focuses on individual reflection and modification of individual behaviour and thought processes. I have summarised the components of their experiential learning process as they apply to reconstructions of my positioning in *Appendix L: Ng et al. (2009) Cultural intelligence and experiential learning process*. In order to make sense of the shared-knowledge component of my (re)positioning, I also borrow tools from my poststructuralist theoretical framework. While attempting to disrupt (but not background) subjectivities of my positioning from European knowledge systems, and establish (but not foreground) subjectivities of my positioning from Koorie knowledge systems, I invariably engage tensions of power/knowledge. I return to these tensions below.

A New (Re)positioning?

Reconstructing my positioning by drawing on subjectivities inextricably linked to both European and Koorie knowledge systems opens up the possibility of new ways of responding to the questions, *Who are you?* and *Where do you come from?* I began by exploring how subjectivities of my positioning were constructed within European and Koorie knowledge systems. According to the former, I am a European Australian descended of German, Scottish,

and Welsh heritage, born in Warrnambool and currently living in Ballarat. Within Koorie knowledge systems, I am a non-Indigenous woman, born and educated on Gunditjmara Country and currently residing on Wadawurrung Country. This guides me to respond to the questions of *Who are you?* and Wh*ere do you come from?* in the following manner:

> *My name is Sara Weuffen, I am a non-Indigenous woman of German, Scottish and Welsh descent. I was born and raised on Gunditjmara Country in Warrnambool and currently live and work on Wadawurrung Country in Ballarat.*

I acknowledge this reconstruction is a work-in-progress. Its aim is to disrupt privileged Eurocentric subjectivities of my positioning by engaging knowledges inherent to Koorie knowledge systems. The first sentence is about identifying my personal cultural heritage from an ancestral and Australian social context. The second part points to my positioning in a place and space where both Koorie knowledge systems and European knowledge systems are acknowledged and taken up. I acknowledge and purposely privilege Koorie knowledges of these places over Eurocentric knowledges in recognition of the greater longevity of Koorie cultural heritage on the Australian continent.

As I have taken to answering the questions *Who are you?* and Wh*ere do you come from?* in this manner, from my perspective, the reactions of silence and/or withdrawal described above have occurred less commonly. In their place I have noticed reactions such as smiling and/or nodding of the head. With these more positive responses, my previous feelings of unease, frustration, and exasperation have dissipated, but I cannot automatically assume they will not resurface. This new articulation of my positioning has been presented in spaces where: pre-existing knowledge of who I am and where I come is already known; a culturally/racially safe and responsive environment has developed over time; and I have been supported and guided by Aboriginal and/or Torres Strait Islander scholars to continue exploring this reconstruction.

In spaces where I am not known, I am aware that presentation of my reconstructed positioning may not be so-readily accepted. There always will be discourses of knowledge that are intrinsic to Aboriginal, Torres Strait Islander, and non-Indigenous Australian societies (Foucault, 1972) although, according to Maddison (2013) and Vickery et al. (2010), knowledges intrinsic to *others* are seldom acknowledged in privileged European society. The tensions that exist within shared-knowledge spaces have been discussed by various scholars (see for example Prentis, 2009; Land, 2012; Hart, 2010; Nakata, 2010; Rigney, 2000; Sandri, 2013). As I explore reconstructions of my positioning, I attempt to move beyond ways in which these tensions maintain difference. I make the argument that by highlighting the competing subjectivities couched within different knowledge systems, I offer up the possibility of disrupting my privileged subject position as understood within European knowledge systems, to develop new understanding that are accessible cross-culturally/racially. I challenge what is constructed as normal by proposing other ways for introducing myself as a non-Indigenous woman researcher/teacher in cross-cultural/racial spaces. In doing so, knowledge (and the power associated with it as a product of social interactions between individuals and groups) is redefined to create new knowledge (Foucault, 1980). While I am an outsider (Blackmore, 2010;

Rabe, 2004) to Koorie cultures in Victoria, a sense of belonging and acceptance has developed as I continue to explore who I am and where I fit from a shared-knowledges perspective.

Power/Knowledge Relations, Tensions, and Resistances

I acknowledge that an argument could be made against my reconstruction in that aiming to neutralise power/knowledge relationships is problematic. For, as Foucault (1971) argues, power manifests in social practices where the mechanism by which subjects understand and interact with others is informed by regimes of truth. This suggests that understandings and possibilities for reconstructing my positioning in cross-cultural/racial spaces are constrained by processes of normalisation. Furthermore, as Smith (2014) argues, non-Indigenous peoples are constituted by notions of colonialism: as they attempt to review their subjectivity, it is 'against the foil of the 'oppressed' people who still remain the affectable others' (p. 218). Bearing this in mind, as a non-Indigenous Australian woman researching/teaching in Koorie knowledge spaces, I acknowledge that I belong to a privileged racial/cultural group in Australia, a place where notions of who and what is privileged is constructed. In European knowledge systems, my positioning might be constructed as a researcher/teacher with subjectivities of power, privilege and knowledge overriding participants' interests, perspectives, and knowledges. Processes of normalisation inherent to this knowledge system restrict the possibilities for disrupting privileged subjectivities because, in this system, race is invisible. This means that the racial association of the non-Indigenous researcher is generally not seen; certainly, it is not seen as influencing the research project and outcomes.

In his later works, Foucault (1980) revisits concepts of power, knowledge, and subject positioning, and reconceptualises the ways in which subjects may push back against privileged knowledge systems. He argues that there are no power/knowledge relationships without resistance and that, in reality, resistances may be more productive than damaging because 'they are formed right at the point where relations of power' (p. 142) and knowledge manifest. These resistances become points at which new knowledges within discourses are possible for they foreground 'specific forms of localised struggles against subjection aimed at loosening the constraints on possibilities for action' (Foley, 2007, p. 69). I make the case that by drawing on subjectivities inherent to Koorie knowledge systems, without denying those subjectivities inherent to European knowledge systems, I open up the possibility for new understandings of positioning in cross-cultural/racial spaces to emerge.

An aim of reconstructing my positioning from a shared-knowledge space is to foreground Koorie heritage and knowledge of the land of my birth and current residence. By doing so, I argue that Koorie knowledges, languages, and understandings of the places known in European society as Warrnambool and Ballarat are privileged. Despite our shared-history over the past 226 years, the influence of Koorie knowledge systems on whiteness and non-Indigenous subject positions receives far less recognition than the examination of whiteness itself for non-Indigenous peoples (Farr, 2004; Fredericks, 2009; Moreton-Robinson, 2004). This failure continues to:

> dismiss the possibility that Indigenous peoples may have any intellectual contributions to make (p. 219) … however, if we understand ourselves as being fundamentally constituted through our relation with other beings and the land, then the notions that emerge will also be inclusive and interconnected with each other (Smith, 2014, p. 222)

There is some, albeit limited, recognition of how Koorie, Aboriginal, and Torres Strait Islander peoples' knowledges and experiences provide the foundation for European knowledge systems and subject positionings (Akena, 2012). For example, although European knowledge systems privilege the names Warrnambool and Ballarat, these names are derived from Koorie languages. Warrnambool is thought to be a Gunditjmara word meaning either *two swamps*, *ample water*, or the name of a mountain near Panmure (Critchett, 1988). Ballarat is a Wadawurrung word meaning *resting place* (Clark & Heydon, 2002). Although the meanings of these place names are situated in Koorie knowledge systems, European knowledge systems have reconstructed discourses to promote privileged understandings. I make the case that by engaging directly with Koorie knowledge systems, I unsettle my privileged non-Indigenous subject positioning, thereby rendering visible the ways in which I am racialised as a privileged subject, and racialise others, within a local context and in relation to local knowledges. I continue to argue that by foregrounding Koorie knowledge systems in relation to local place names, I highlight the ways in which concepts of ownership, custodianship, and heritage responsibility of these places and spaces are engaged with and taken up by Eurocentric knowledge systems.

While Aboriginal knowledge systems consider Australia a landmass comprising many Aboriginal Nations, European knowledge systems consider Australia as both a continent and a single country (Gammage, 2011; Nakata, 1997; Pilger, 2010). Tensions in power/knowledge relationships arise when understandings of governance, ownership, and language of place struggle for primacy. As the body responsible for 'advising government on emerging policy issues and reviewing the impact of government decisions', the Victorian Department of Premier and Cabinet states that Registered Aboriginal Parties (RAPs) 'are the primary guardians, keepers and knowledge holders of Aboriginal cultural heritage' (State Government of Victoria Department of Premier and Cabinet, 2014). Kostanski and Clark (2014) argue that Eurocentric language practices which privilege European knowledges and understandings of place have backgrounded and silenced Aboriginal peoples' knowledges and understandings of these same places. Before contact, areas of land known and identified in Aboriginal and Torres Strait Islander knowledge systems as cultural and social spaces were later reconstructed according to Eurocentric knowledges and understandings of place and governance (Kostanski & Clark, 2014). Kostanski and Clark (2014) further note that such practices:

> dispossess [Aboriginal knowledges] from official records by an act of toponymy … explorers were superimposing their own form of knowledge for their own purposes [and] the creation of maps was the production of knowledge which was invariably an exercise of power (p. 196).

As a non-Indigenous Australian woman researching in Koorie knowledge spaces, I take up subjectivities and tensions inextricably linked with naming and framing of the places of my birth and residence, whether I acknowledge them or not. Yet, rather than viewing these as

roadblocks to avoid in my research, I engage them as productive forces in reconstructing my positioning in shared-knowledge spaces.

A further example of tensions between Koorie and European knowledge systems of place may be gleaned from Figure 7, where the RAP for the Warrnambool area is currently undecided (State Government of Victoria Department of Premier and Cabinet, 2014).
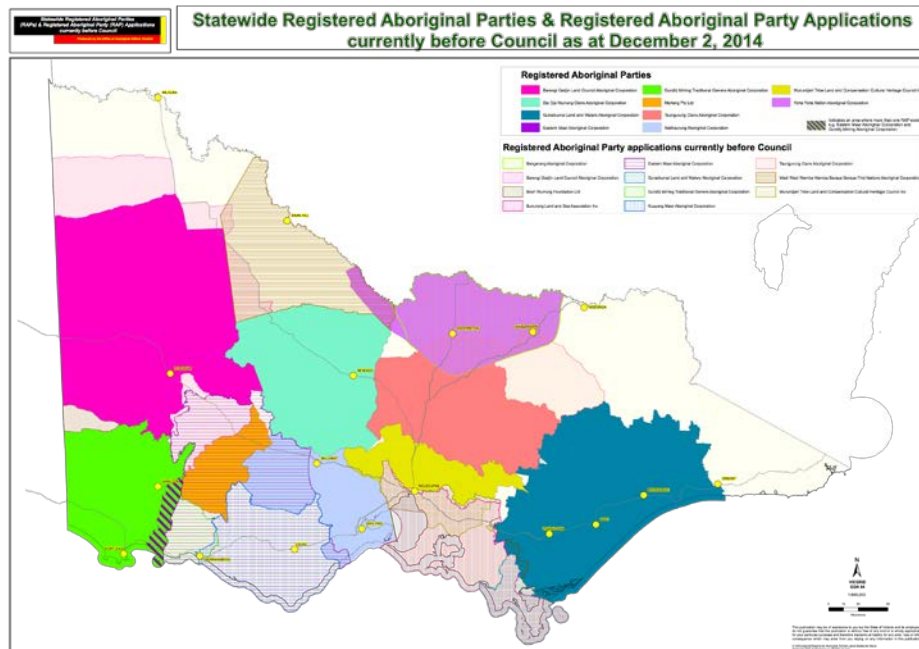
Figure 7: Statewide Registered Aboriginal Parties & Registered Aboriginal Party applications currently before Council as at December 2, 2014

This indicates that officially recognised Traditional Custodians have not been legally and/or formally identified by the Victorian Aboriginal Heritage Council (State Government of Victoria Department of Premier and Cabinet, 2014). This is possibly due to two or more Aboriginal groups' claims of land custodianship.[11] The name Gundijtmara does not appear on the map around Warrnambool, nor is it listed as a RAP in the legend, and yet I use it in my research. Gundijtmara is the name that was orally transmitted to me by Traditional Custodians and by which the area is known by many Koorie people. In using Gundijtmara, I highlight tensions that exist between European and Koorie knowledge systems in which land is considered a form of property versus an inextricable part of a person and community, and hence the tensions that inform my positioning (Attwood, 1999; Clark, 2003; McKnight, 2015). The dispossession of Aboriginal peoples made possible by Eurocentric constructions of land 'preconditions the frameworks [of] knowledge production [and] the positioning effects of current knowledges' (Nakata, 1997, p. 70). By such means, the non-Indigenous Australians are constructed as:

> the rightful inheritor of all that was Indigenous – land, resources, Indigenous spirituality, and culture. Within this context, Native peoples are incorporated

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[11] For further discussion about traditional land rights claims by original inhabitants on the Australian continent and surrounding islands see Berg (2010), Davies (2003), Kenrick and Lewis (2004), Lilley (2000), Mercer (1993) Short (2008) and Sutton (2003).

into settler subjectivity in order to establish settler claims to self-determination … thus legitimising and naturalising the settler's claims to this land (Smith, 2014, p. 218).

By reconstructing my positioning from a shared-knowledge space, I seek to disrupt these effects by drawing on methods of recording and transferring knowledge couched within Koorie and European knowledge systems respectively and honouring these differences.

Possibilities and Limitations

Reflexive practices and consideration of the ways in which I choose to privilege one knowledge system over another inform my conscious process of (re)positioning. By way of example, if I was to engage European knowledge systems only,, I may not have considered how my positioning may be viewed and understood within Koorie knowledge systems. If I was aware of Koorie knowledge systems, but only considered recorded and published information of European knowledge systems (Hart, 2010; McLaughlin, 2012) as truth, I would not have stated in the reconstruction of my positioning that I was born on Gundijtmara Country. Or, if I was to use recorded and published information only, such as presented in Figure 7, I may have come to reconstruct my positioning as someone born in an area whose Aboriginal ownership is currently being contested. I put forward the argument that in taking up Koorie concepts of kinship, land, and methods of knowledge transition, I seek to challenge the ways in which other non-Indigenous peoples have 'served culture from context and commodified [it] as objects that assist in the healing or personal development of non-natives' (Smith, 2014, p. 219). I argue that the alternative ways I may have come to reconstruct my positioning as a non-Indigenous Australian woman researching/teaching in Koorie knowledge spaces, serve to further demonstrate the ways in which power/knowledge relations of subjectivities and privileged understandings of my positioning are problematised in my research.

Since the 2000s, discussions around non-Indigenous researcher positioning and the notion of resistance to such privileged positioning begins to be addressed in the literature. These discussions (Bird-Rose, 2001; Mackinlay, 2001; Mackinlay & Barney, 2014b; Somerville, Power & Carteret, 2009) revolve around the complexities of decoloniality and power/knowledge relations that circulate in and around what it means to be a non-Indigenous teacher/researcher in Australia. Mackinlay and Barney (2014b) in particular attempt to navigate understandings of resistance to their non-Indigenous positioning in ways that are cautious to not 're-centre whiteness, resettle theories, or extend innocence to the [privileged via] pre-existing discourses' (p. 58). Attempts by non-Indigenous subjects to identify and/or position themselves outside European knowledge systems though are, according to Smith (2014), merely strategies that help 'to constitute the settler or white subject' (p. 218). He argues that any and all attempts at theorising identity and/or positioning are necessarily constrained by the privileged colonial/imperialist ideologies that have become normalised by power/knowledge relations of race (Smith, 2014). So that while 'the white subject is capable of being anti-identity or post identity, [they] understand his or her post identity only in relation to brown subjects who are hopelessly fixed within identity' (Smith, 2014, p. 218). This may be seen in publications aforementioned by Bird-Rose (2001), and Mackinlay and Barney (2014) who

speak of the conflicting moralities of their identities as non-Indigenous women and white-settlers situated firmly within Eurocentric power/knowledge constructions. In similar vein to Smith (2014), Mackinlay (2001) for example argues that when the privileged take action that attempts to challenge power/knowledge structures, they are caught up in a 'centripetal force of dominant ideology' (p. 13) where 'existing oppressive colonial structures' (p. 15) are perpetuated. They contemplate:

> Already we have engaged in a dangerous act of representation, one where the potential silently lies for us to continue to use our White race, power, and privilege in theoretical, epistemological, and pedagogical ways as part of the ongoing colonial project (Mackinlay & Barney, 2014, p. 59).

For decolonial work to be more successful and step beyond colonial/empirical ideologies within European knowledge systems, Smith (2014) argues that it requires a 'proliferation of theories, knowledge, ideas, and analyses that speak to a "beyond settler colonialism" and are hence unknowable' (p. 231). In international academic publications about decolonial theory from the early 2000s through to 2010 (for example Aldama & Quifionez, 2002; De Lissovoy, 2010; Doxtater, 2004; Hoy, 2001; Schiwy, 2007) speak to this unknowability and provide context to constructions of non-Indigenous researchers/teachers in previous centuries as simply as researchers or teachers; normalised by hegemonic structures and devoid of any cultural/racial positioning, who were free to conduct research on Aboriginal peoples and Torres Strait Islanders in Aboriginal and Torres Strait Islander spaces in a manner that was presumed to be detached and scientific.

As academic publications about decolonial theory gained momentum during the late 2000s, scholarly discussions about the role of non-Indigenous researchers in Aboriginal and Torres Strait Islander research spaces began to emerge. Scholars such as Martin (2008) and Rigney (2006a; 2006b), for example, discuss the role of non-Indigenous researchers from an Indigenous community perspective. They argue that the role of a non-Indigenous researcher in Aboriginal and Torres Strait Islander research spaces is to take direction from Aboriginal communities and/or make space for Aboriginal and Torres Strait Islander researchers to conduct community research, with community, for community. Their arguments centre on the notion that 'the colonizer is also essentially the product of the process of colonization' (De Lissovoy, 2010, p. 287). Yet, as Hodge and Lester (2006) argue, by non-Indigenous, Aboriginal and Torres Strait Islander researchers collaboratively pursuing a parallel journey to challenge traditional research practices, research relations couched in privileged power/knowledge relationships may be minimised and reduced. Specifically they argue that:

> by challenging the conventional way that cross-cultural research is conceived, and the way that institutional practices and research frameworks are implemented, [researchers] can continue their prolonged and complex efforts at decolonisation of the field and their own practices (Hodge & Lester, 2006, p. 49).

Nakata et al. (2012) proposes that non-Indigenous positioning in Australian research practices needs to move beyond 'Indigenous epistemological concerns as the antithesis of Western epistemology … [and the support of] false propositions, a primary one being the split between

theoretical and practical forms of knowledge-making' (p. 128). Speaking for many, Walters (2010) asserts: 'I do not suggest that non-Indigenous researchers vacate the field … what I do advocate is an increased Indigenous perspective presence … because race does matter' (p. 52).

Academic literature examining disruptions to non-Indigenous researcher positioning in Aboriginal and Torres Strait Islander research/knowledge spaces began to emerge from around 2010. Kovach (2010) argues that an increased focus on the ways in which non-Indigenous researchers may understand their positioning in Aboriginal and Torres Strait Islander research/knowledge spaces is the direct result of relational dynamics between non-Indigenous, Aboriginal and Torres Strait Islander scholars in the academy. They say:

> As an Indigenous presence in the academy grows, there are concerns (by both sides) about the place for non-Indigenous scholars within indigenous scholarship. What is the role? While this new relationship is evolving, it is safe to say that the role of non-indigenous scholars within Indigenous research is not the same as it was ten, even five years ago. Because it is relational, it is iterative and its nature cannot be prescribed, yet it must upload, rather than weaken, the work of Indigenous scholars (Kovach, 2010, p. 183).

The notion of upholding work by and for Aboriginal and Torres Strait Islander scholars appears to heavily influence non-Indigenous researchers' attempts to understand their positioning and conduct their research (see for example Rowe et al., 2015; Vass, 2012; Weuffen, 2015). This may be seen particularly in Castejon's (2010) work which asks 'whether those of use who are non-Indigenous academics looking at Indigenous issues are using our research as part of our unconscious quest for identity?' (p. 219). Similarly, Thornley (2010) explores how 'turning the gaze onto the interior space of [her] own colonised-colonising mind [exposes] the invisibility of whiteness [that was] laid down so deep in [her] unconscious' (p. 262). These theoretical discussions opened spaces for my explorations of my positioning; as they evolve, it is hoped that further resistances to constructed subject positionings emerge. For, as Smith (2014) argues, 'a commitment to fighting settler colonialism or white supremacy and solidarity work by 'confessing' subjects, is sorely needed' (p. 220).

As a non-Indigenous Australian woman researching/teaching in Koorie knowledge spaces, I discuss processes of reconstructing my positioning in the research space through both etic and emic lenses (Harris, 1976; Helfrich, 1999; Morris, Leung, Ames, & Lickel, 1999; Pike, 1967). I engage an emic lens by examining the ways in which subjectivities of my positioning may be informed by European knowledge systems and an etic lens by examining the conditions under which subjectivities of my positioning may be informed by Koorie knowledge systems. Rather than unquestioningly taking up the subjectivities of a non-Indigenous Australian researcher/teacher engaged in Koorie knowledge spaces, I borrow tools deriving from cultural intelligence theory and the cultural interface to explore, challenge, and engage subjectivities inherent to Koorie and European knowledge systems alike. In doing so, I explore the ways in which *I* becomes an *eye* through which to explore and question concepts and notions in my research. I put forward the argument that by viewing my research through this *eye*, it enables tensions between knowledge systems to become visible. Furthermore, by engaging reflexive practices in this process, it could be argued that I 'inscribe and interrupt normalisation

[practices] of power and knowledge' (Quinby, 1991, cited in Lather, 1993, p. 678) about my positioning as a non-Indigenous Australian woman researching/teaching in Koorie knowledge spaces.

Conclusion

What I offer in these discussions is another way of thinking about non-Indigenous researcher/teacher positioning in Australian Aboriginal and/or Torres Strait Islander spaces. By interrogating the ways in which I am a subject of the privileged European knowledge system in Australia, I attempt to move beyond the subjectivities couched within constructs of race and race relations without ignoring them. As 'we think not only beyond privilege but beyond the sense of self that claims privilege, we open ourselves to new possibilities' (Smith, 2014, p. 231). The purpose of my reconstruction, then, is to better understand my position and place as the researcher/teacher in Koorie knowledge spaces, as well as the power/knowledge relations that circulate within cross-cultural/racial relations. By better understanding my positioning, my analysis and discussions of power/knowledge relations in discourses of Australian history as they manifest in participants' stories are enhanced.

Chapter 6: Koorie Stories

This chapter sits outside the general framework of my thesis in order to emphasise the richness of Koorie participants' experiences. In line with the poststructuralist framework guiding my research, I make use of Indigenous Standpoint Theory (IST) (Foley, 2003; Nakata, 1998; 2007b) to privilege Koorie voices in what, arguably, is otherwise a Eurocentric research project. Here I present Koorie stories as narratives. I do so by drawing on the notion of storytelling, or, to use the term many Aboriginal and Torres Strait Islander peoples use, yarning (see for example Bessarab & Ng'andu, 2010; Dean, 2010; Geia et al., 2013) as a means of articulating and justifying the uniqueness of narratives in my thesis. The use of narratives as Benham (2007) argues, conveys stories that challenge the homogenisation of 'rich indigenous knowledges so [they can] fit a western view [and] recognises the value of indigenous knowledge and its connections to other forms of knowledge' (p. 513).

I put forward the argument that presenting Koorie stories as narratives provides a platform from which non-Indigenous researchers may attempt to deviate – away from their privileged research positions, which are invariably couched within colonial/imperialist discourses – in their discussions of data. This is important because, as Andrews (2007) argues:

> most cross-cultural research is guided by a set of ethical considerations that are irrelevant, unrealistic, and/or possibly inappropriate and insufficient to address the complexity of such encounters. We are better researchers when we push ourselves to confront those aspects of our work that cause us discomfort (p. 498).

As I attempt to deviate away from colonial/imperialist discourses, I provide practical examples of the ways in which non-Indigenous research may challenge binary dichotomies. In doing so,

I present a range of processes that challenge discourses of Eurocentric research that have 'suspend and dislocate [Koorie peoples] from their own historical context for academic scholars [to] transformation people into objects to study' (Nakata, 1997, p. 237). This, I argue, is highlighted in my deliberate presentation of Koorie stories as entire narratives, free from analytical researcher interruptions[12], in both oral and written formats. This is a particularly important consideration for my research because, as Hooks (2004, cited in Ulalka Tur, Blanch, & Wilson, 2010, p. 64) says, the process of foregrounding voices in traditional spaces that have backgrounded them, 'confronts the silence to incorporate the multiple voices that make one who we are' (p. 154).

I put forward the argument also, that in presenting Koorie stories as narratives, my thesis continues to be positioned within a poststructuralist framework by taking up notions of decoloniality. Decoloniality approaches according to Furo (2013) seek to critique theoretically and practically the Western order of things via collaborative works between the privileged and non-privileged in order to highlight conditions of socio-cultural politics. These narratives are a collaborative form of work that I have developed between me as the non-Indigenous researcher and Koorie peoples as participants. My purpose in creating these narratives collaboratively has been to rethink and present better intercultural ways of non-Indigenous researchers working with, rather than researching on Koorie peoples, and other Aboriginal peoples and Torres Strait Islanders. In this manner, I have taken up Lissovoy, Campos & Alarcon's (2013) concept of decoloniality as a model that 'extends our thinking by acknowledging and challenging the power dynamics by explicitly decentring the authoritative voice of the researcher' (p. 35). I have spoken of this process in Chapter 3: Framework for Examination. In other words, by presenting Koorie stories as narratives I attempt to engage in 'decolonial knowledge-making, that reasserts and draws in concepts and meanings from Indigenous knowledge and systems of thought and experiences' (Nakata et al, 2012, p. 124).

I do not analyse Koorie narratives in the same way as teachers' stories because there is a dimension of cultural positioning that is inextricably tied to Koorie narratives. The ways in which Koorie participants responded to questions emerged as a rich tapestry of experience, far removed from the structured and direct responses elicited by teachers. Andrews (2007) contextualises this by saying that, 'for many native/indigenous communities, the telling of stories, historical memories is part of the sacred whole … [when] told and retold to ensure the ontology, the life of the native/indigenous people, does not diminish' (p. 517). In my presentation of Koorie stories as narratives, I remain conscious of the historical cultural/racial tensions still permeating Australian research practices today.

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[12] I argue that Koorie stories are free from analytical research interruptions because community context is maintained throughout. I analyse their stories as a whole to identify a range of discourses that manifest, rather than engage the thematic analysis process used to analyse teachers stories. I acknowledge however that the Koorie narratives as they are presented are subject to editorial intervention. This is seen as I square brackets to contextualise statements and/or create flow for the reader.

Privileging Koorie voices; Challenging Privileged Eurocentric Research Practices/Processes

Foley, Golding, and Brown (2008) argue that Eurocentric research practices position the researcher as an expert who professes knowledge. They argue that researchers are so tightly bound within these processes that there is the potential for individual researchers' presuppositions to create and distort subject meanings of data for the purposes of the research project (Foley et al., 2008). As a non-Indigenous researcher engaged in Koorie knowledge spaces, it could be argued that any interpretation of Koorie stories by me can only be infused with my own views and research interests which are constructed by my privileged positioning within Eurocentric research spaces. These were notions I certainly wrestled with as I pondered how I could present Koorie stories in ways that complied with Eurocentric research practices for the purpose of examination while resisting them by taking up research practices consistent with Indigenous research methodologies (IRM) (Rigney, L. 1999; Smith, T.L, 1999; Singh & Major, 2017, Wilson, 2008). Richardson (1997) speaks of this as a crisis of representation that 'challenges the grounds of my own and other's authority, and raises ethical questions about my own practices' (p. 298). While my research does not centre on using IRM as a formative guiding framework, I have drawn upon Indigenous concepts of storytelling intentionally as a means of directing my research towards an intercultural space. This has been an important consideration because as Nadasdy (2004) argues, only when non-Indigenous researchers 'take into account [Koorie] peoples' approaches to interpersonal interactions with agents and processes of the state' (p. 28) are cross-cultural/racial research approaches positioned to disrupt and challenge privileged discourses of Eurocentric research processes.

AIATSIS's (2012) *Guidelines for ethical research in Australian Indigenous Studies* reinforces this point by saying that 'at every stage, research with and about Indigenous peoples must be founded on a process of meaningful engagement and reciprocity between the researcher and Indigenous people[s]' (p. 3). The relationship between researcher and participant, particularly in cross-cultural/racial research spaces has previously been problematised by authors such as Bond (2004) and Gower (2012) with notions of insider/outsider positioning arising (see for example Helfrich, 1999; Martin, 2008; Morris et al., 1999; Mullings, 1999; Rabe, 2004). As discussed in a previous chapter, it could be argued that, as a non-Indigenous Australian, I am an outsider to Koorie communities and their knowledges, and thus unable to ever understand their perspectives. Yet, Mullings (1999) argues that:

> The binary implied in the outsider/insider debates … is less than real because it seeks to freeze positionalities in place, and assumes that being an insider or outsider is a fixed attribute. The insider/outsider binary in reality is a boundary that is not only highly unstable but also one that ignores the dynamisim of positionalities in time and through space. No individual can consistently remain and insider and few ever remain complete outsiders. Endeavours to be either one or the other re-enact elements of the dualistic thinking that structures much of Western thought (p. 340).

Behman (2007) provides further a dimension, observing that:

> [the] conversation about transforming [the] who and the how within academic circles includes both indigenous and nonindigenous researchers in careful exchange that does not belabour the insider/outsider and indigenous/nonindigenous tension … the dichotomies of native/insider and non-native/outsider are too simplistic a starting point, for both are not homogenous but diverse (p. 518).

Given that I present Koorie stories as narratives free from analytical researcher interruptions, I make the argument that I address Koorie, Aboriginal, and Torres Strait Islander peoples' calls for ethical representations and participation in Eurocentric research practices (see for example AIATSIS, 2015; Gower, 2012; O'Dowd, 2010; Penman, 2006). In doing so, I attempt to make sense of stories in ways that engage 'a more sophisticated view of the tensions created between Indigenous and non-Indigenous dualities' (Nakata, 2007a, p. 12).

Bailey (2006) argues that historical research processes in Australia continue to 'generate … colourless and genderless accounts of knowledge, reality, morality and human nature' (p. 9). The outcome is a process of normalisation whereby 'there is no white perspective but only the universal, impartial, disinterested view from nowhere … Whiteness becomes visible in the very absence of a serious consideration of the problem of race (Farr, 2004, p. 154). This enables Eurocentric research practices and ways of knowing, being, and ontologising to become normalised (Clossey & Guyatt, 2013). Yet, when these normalised constructions are interrogated and challenged, spaces open up for research to be 'more respectful, ethical, sympathetic and useful' (Smith, 1999, p. 9).

My attempts to interrogate these research processes through narratives are not without conflict, nor do they stand outside discussions about control in colonialist/imperialist agendas. As Benham (2007) states:

> A fundamental challenge is [how] to indigenize the narrative [to be] authentically from that place … distinct in its association to the issue of colonialism … [to be on alert against] misappropriating and repackaging ontologies and epistemologies by Western scientific orientations … which sweeps away the rich native/indigenous knowledge contained (p. 518).

I acknowledge that the narratives presented below are not immune from critique from the research community, because 'the issue of communicating across cultural boundaries is a major challenge to the very foundation of our dominant theoretical frameworks' (Apfelbaum, 2001, p. 32). In defence of my approach, I argue that by presenting Koorie stories as narratives, I honour and foreground 'the diversity of older traditions and historical experiences' (Nakata, 2006, p. 272) as they manifest in knowledge transfer/storytelling/yarning today. The power and importance of Koorie stories, Benham (2007) explains, lies in their ability to:

> illuminate knowledge in such a way that it connects us to the roots of who we are as individuals and as a community. For indigenous *[sic]* people, narratives are evocative accounts of sovereignty and loss, as well as identity and home. They are detailed and contextual, recognising the importance of community and place (p. 512).

Following on from this, I argue that a major objective in cross-cultural/racial research should be for the privileged researcher to acknowledge and work with and through other knowledge systems as a means of disrupting hegemonic research agendas. I feel strongly that the non-Indigenous researcher has a responsibility to:

> acknowledge that [they] are telling a narrative of a community embedded in place and space … [they] must become more skilled at both pivoting between and building bridges across native and non-native discourse systems … this journey must start by honouring the sacredness of the process of telling (Benham, 2007, p. 529).

When researchers take up this imperative, they (and, by extension, the academic research community) begin to challenge constructed privileged research processes in ways that 'acknowledge the value of multiplicitous realities, where the role of the researcher, whether indigenous or non-indigenous, is as *kumu* (teacher) (Benham, 2007, p. 519). I contend that there is a precedence for my use of narratives to convey stories of non-privileged communities in Eurocentric research processes set by Lawrence-Lightfoot (1997) with the notion of portraiture. The use of portraiture to convey such stories has been used by a growing body of authors to explore and present the complex worlds between the privileged and non-privileged (English, 2000; Hornberger, 2015; Sauer, 2012). In similar vein to Hornberger (2015), I stress that by using portraiture to present Koorie stories, I 'seek to portray [their] perspectives, experiences, and voices in social and cultural context, as emergent and shaped in part through dialogue with m'e (p. 124).   Bearing this in mind, I make the case that making use of IST and narratives to disrupt Eurocentric research processes cultivates a space in my thesis for the depth and richness of Koorie voices to speak for themselves.

I attempt to disrupt and interrogate privileged research agendas by enabling Koorie voices to speak for themselves through narratives, presented in both written and oral forms. Although these accounts are a form of co-construction, in that the stories told by Koorie participants are 'reconstructed through the interview' (Lawrence-Lightfoot & Davis, 1997, p. 118) process, I make the argument that providing an audio account alongside the written narrative allows the reader/listener to experience the 'timbre, resonance, cadence and tone of [participant] voices, their messages and their meaning' (p. 99). I speak about the processes involved in creating the written narratives in *Chapter 3: Framework for Examination*. I take the view that the oral accounts give the stories an additional autobiographical presence because they allow the listener to hear the personal histories, experiences, connections to family and community, and cultural practices as they were shared in interviews (Lawrence-Lightfoot & Davis, 1999).

My decision to present Koorie narratives in both written and oral forms facilitates my making sense of, and challenge to, hegemonic research practices in Australia. Any thesis presenting content outside the written word is considered an exegesis and/or a creative-based research piece (Arnold, 2005). I challenge this construction of privileged power/knowledge relations by making the argument that the oral narratives I present are not my creative products; in reality, they are stories that Koorie participants have shared with me in trust. I put forward the argument that oral accounts of Koorie stories afford 'priority to language formation in its socio-historical context' (Nakata, 1997, p. 97) and reflect the manner in which stories have been told in Koorie,

Aboriginal, and Torres Strait Islander communities for over 40,000 years (Dean, 2010; Geia et al., 2013; Prentis, 2009).

Participants

Three out of four Koorie participants involved in my study identified themselves as Elders[13] within their respective communities; the other Koorie participant is an Elder-in-training. Although considered leaders within their communities, their stories are their own. As Andrews (2007) indicates, 'individual stories [are] only one small part in the fabric of [a] community's collective memory' (p. 492). I therefore caution the reader/listener to remember that these individual stories, in being 'framed around an existence that [is] lived within a physical and psychological reality' (Andrews, 2007, p. 502), are not representative of community values or community members' experiences or opinions. While the Koorie participants occupy leadership positions not only within their communities, but also within the Victorian regional towns in which they live and work, their stories should not be taken to represent community positions. Three out of four Koorie participants live and work within the boundaries of their Traditional Country.[14] The other lives and works on Country belonging to another Aboriginal language group, Wadawurrung Country.

Analysing Koorie Stories

Given that my thesis is concerned with exploring the ways in which power/knowledge relations manifest in representations of Koorie peoples in discourses of Australian history, I consider it necessary to analyse how Koorie peoples may be positioned to influence local understandings of them presented in the ACH. I stress this because, as Benham (2007) says, 'the work of the researcher is to discover stories that give further dimension to grand narratives that might emerge' (p. 525). As Koorie peoples told their stories, and as I analysed them, the richness and depth of their experiences profoundly affected me. I felt a deep sense of connection; having also experienced marginalisation and disadvantage, I felt able to relate to many of the experiences and feelings they shared. I believe this facilitated my recognition of the depth of historical knowledge and personal experiences contained within their narratives. A sense of connectedness, as Bishop (1996, cited in Benham, 2007) argues, can only be experienced and felt; it cannot be analysed and described for the reader. According to Bishop,

> simply telling stories as subjective voices is not adequate because it ignores the impact that the stories of the other research participants have on our stories. Instead we need to acknowledge our participatory connectedness with

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[13] Elders in Aboriginal communities are recognised and respected as leaders within their communities. They are often the key decision makers for their communities and teach important traditional skills, customs, pass on knowledge and stories to younger generations of Aboriginal peoples.

[14] 'For thousands of years, the original inhabitants of Australia, Aboriginal and Torres Strait Islander peoples occupied the lands with very different boundaries than today, centred on intimate cultural relationships with the land and sea' (Australian Institute of Aboriginal and Torres Strait Islander Studies, 2015). Country is a common term used among Aboriginal and Torres Strait Islander communities to refer to Traditional lands upon which cultural and spiritual practices have occurred and continue to occur.

the other research participants and promote a means of knowing in a way that denies distance and separation and promotes commitment and engagement (1996, p. 23 cited in Benham, 2007, p. 518).

Given time, space and other constraints, in this thesis I analyse Koorie stories by considering them together and drawing connections to discourses emerging in teacher stories.

I make the case that by drawing on IST to analyse Koorie narratives, I cultivate spaces where Koorie peoples/voices may be positioned to resist and 'unravel power relations that have assured the dominance of particular ways of knowing' (Akena, 2012, p. 601). This is important because, as Nakata (1997) says, Koorie peoples are:

> Australian. They live under and are regulated by Australian law. They deal with all the problems of modern life. They seek employment, they struggle to pay mortgages, they worry about health, they provide for their children. They enjoy recreation, they belong to clubs, they raise money, and the care for the aged. In all of these daily activities they contend with the tensions that form between their own historical experiences and the discourses of Western domains that have historically positioned them as secondary (p. 315)

The word limit imposed by the Eurocentric research procedures informing a Doctor of Philosophy (PhD) degree (100,000 words maximum) have made it necessary to remove parts of the Koorie narratives that are personal in nature and which do not relate directly to the research questions. Regrettably, this is not consistent with the ways in which the narratives arose from interviews where the notion of yarning was enacted.

I further acknowledge that by creating portraitures from interviews, it could argued that my non-Indigenous presence seeps through the narratives, potentially altering or diluting the authenticity of Koorie peoples' stories. To this I argue that my voice is the factor that creates the nuanced narrative co-constructed 'though the dialectic [relationship] between interviewer and interviewee' (Lawrence-Lightfoot & Davis, 1999, p. 120), or listener and Elder respectively.

Bearing this in mind, I make the argument that other attempts to analyse Koorie stories understood from a Eurocentric paradigm, for example by thematic analysis (see for example Aronson, 1995; Taylor & Bogdan, 1984; Vaismoradi, Jones, Turunen, & Snelgrove, 2016), are not ethically or culturally/racially sensitive and/or responsive. Signalling his assent, Nakata (2003) argues that 'any theoretical framework that is deployed to assist [Koorie peoples] in understanding and improving [their] position has to address the reality' (p. 14) of the complex interactions between Koorie and non-Indigenous people. Nakata (2003) further argues that:

> instead of being preoccupied with our 'differences' we [need to] shift to understanding how the knowledge of the outside world work to position us [Aboriginal peoples and Torres Strait Islanders] in particular ways and in a particular relation (p. 14).

I contend, then, that by challenging Eurocentric research processes through the lenses of IST and narratives, I foreground Koorie voices and encourage spaces where new 'knowledge … empowering indigenous intellectual resources' (Akena, 2012, p. 606) may surface.

Furthermore, I argue along the same lines as Nakata (1997) that narratives provide a means by which Koorie participants may 'negotiate the changes occurring all around them in [a] way that [does] not deny them primacy' (p. 243) in the wider Australian education system.

A Yorta Yorta Story

Please click <u>here</u> to hear the Yorta Yorta Elder's narrative (17:30 mins long).

My official title is Community Support Officer, Rumbalara. I am the manager of Emergency Relief. I take care of the food vouchers, fuel vouchers, funerals in my community, Aboriginality forms from people who want to be a member of this co-op. I also take care of sponsorships for young people in sports. That's my 9 till 12 job. I also do history tours of Rumbalara, the compound, the co-op, and the Flats River Walk. We used to live on the riverbank of the Goulburn River, which is about half a kilometre long, before being moved onto the mission.

Rumbalara was originally set up by the government as a mission. We still have transit and concrete shelters on site [originally built by the government in 1958]. They [government] built ten identical buildings, with only three little bedrooms and a [combined] living/kitchen area. We have saved one though and use it as a museum, this original is now out front of the co-op. A lot of families have donated old photos of their family history.

I have been in this area all my life, although I have done a few years work in Melbourne, but I always come back to Country. The Barmah Bush is our Country. I'm a Yorta Yorta man, a Dja Dja Wurrung man and an Elder of both tribes.

In conjunction with the Greater Shepparton City Council, Yorta Yorta Nations and Parks Victoria we [created] a committee called the River Connect Committee. As part of this committee we set up interpretive signs along the Flats where we used to live. These signs date back to 1939 when we walked of the Cummerjunga mission. The white man calls it the Murray River, but we know it as Dugala. On one side of the river is New South Wales and across the other side is the township of Barmah on the Victorian side.

Now our old people, including the children, Uncles, Aunties and Grandparents walked off the mission, crossed the border with only their clothes, bags and whatever else they could carry, into the township of Barmah, about an hour's drive from Shepparton. Some of them went into the township of Echuca Moama to live, others camped around the township of Barmah, but most of them walked down to this Goulbourn Valley River region because they heard of employment in fruit picking.

Originally we started up the first co-op called the Golden Murray Aboriginal Co-op, this was the precursor to Rumbalara. Rumbalara was set up in '74. In 1981 we set up our medical service and for 33 years it's been running. We have got one of the

biggest Aboriginal Co-ops in Australia; we employ over 205 staff and we have about seven departments that work out of the co-op.

And that's working with our community. I don't call them communities; I call it my family, 'cause 140 odd people walked off that mission in 1939 and they are all related to me. I've got a big family tree, a lot of branches that fall off that tree. So I don't call coming to work, I come to help my family. And we are very proud of those Elders who walked off that mission, who had the guts to walk off and say "Up you Jack. We're not gonna put up with your crap".

[In the beginning] they put a white man up at the gate to this property [and we thought] "here we go again, a manager". They [sought] to keep us under control again from that mission where we walked off under atrocious conditions of that manager. The main reason that they put him onto this gate, to this property, was to teach us how to pay rent for these little concrete shelters. I remember this man coming to mum's little concrete shelter and knocking on the door "You got your rent today [name removed]?", "Yes I've got my rent". I don't know how many shillings [10 cents] it was back in those days. So for 5 shillings or whatever she passed over to him, he had his little leather pouch, put the money in, wrote out a receipt, give her the receipt and then move[d] onto the next concrete shelter on the compound. It took the council, the Victorian Housing Commission another six years, a*nother six years* [emphasis original] to build a brick extension of these concrete shelters to give us a bathroom, a laundry and a toilet. Before that [our bathroom, laundry and toilet] was in the bush and river.

And they had the audacity to charge us rent for these concrete shelters! If you paid your rent on time you had a nice little garden outside your little concrete shelter, [or] they would assimilate you in the township of Mooroopna or Shepparton. So in 1967 my family was the first family to move off Rumbalara so they must've paid their rent on time. Must've had a nice little garden outside our concrete shelter. They moved us into the township of Mooroopna.

In 1969 [all] the families had moved off Rumbalara [in]to commission homes in Mooroopna and Shepparton. This property [current Rumbalara co-op] stood idle for a few years [until] a [non-Indigenous] youth group wanted to buy the property. My strong leaders and Elders of the day said "No way are we selling this. We're keeping it for the generation behind them". That's me. It's [now] my job to keep it for the generation behind me. They [Elders] partitioned the local government, state government, federal government and we won title of this little block of land called Rumbalara and no one can take it off us.

We set up the Golden Murray Aboriginal Co-Op in '74 and run different programs, [from] education, health, housing and built some extensions to the medical service. I think it's about three years old now that extension and that cost about $5.5 million. [It comprises of] a four chair dental [service] in there and we've got room for another

two [but that] depends on government funding to put the other two in so it'll be a six chair dental once it's all up and running. We have three doctors; I think there's one part time and two full time, and specialists that come through the week. We have two medical drivers that go out to the community to pick up the patients bring them [here] and drop them off in front of that medical centre. If they've got a specialist appointment in Melbourne we would organise a driver and a car to take them down to their appointment, sit with them until the appointment's over and bring them back home. So, yeah we look after our family.

We [Yorta Yorta and Dja Dja Wurrung peoples] come from a long line of leaders, great humanitarians, great visionaries and just great leaders, great Elders. They're Elders, it was called an Elder then [and] it was an Elder you respected. I come from a strong line of my family of leaders.

Later down the track he [my great-great grandfather] was studying to be a surgeon but he caught typhoid and couldn't go on with his studies. So, on the mission he ended up as the pastor, the teacher, the doctor, the chemist and the dentist. That's my strong family line. My great-great grandmother *[name removed]* brother, *[name removed]*, my great-great Uncle, is the man who wrote a petition to the German consulate about the ill treatment of the Jews. He was the only man in the world who wrote a petition to the German consulate. This old black man who walked off that mission in 1939, he wrote a petition to a German consulate about the ill treatment of the Jews while he's fighting for his own people and in recognition of him the Israeli government found out his story and said "We've gotta recognise this man". So they invited my family over to Israel about seven years back and they planted 70 trees in his honour outside the War Museum of Israel. They created a scholarship chair that's worth $1 million. So we got great leaders who walked off the mission. Some great leaders.

I've had schools and teachers come through [Rumbalara] and learn this [history of my peoples] when I do my history tours. [They also] come with students [who] love it. The teachers are always [saying] 'it's not that long ago, the 1939 walk off. Living on the riverbanks, and coming to these concrete shelters in 1958". You can see what we've got [now] in 2014 and I always emphasise and pay respects to my Elders for walking off that mission. If it wasn't for them we wouldn't have this today.

It's protocol to acknowledge any Aboriginal person [and/or] community anytime you talk about Aboriginal issues. You always recognise that people's country, you're speaking about.

In Shepparton there are two tribes, Yorta Yorta is the main tribe but under that umbrella there is another one. You've also got Bangerang people. People say "Yeah we're Bangerang". I'm a very proud black man and I don't give a stuff where you come from, I'll recognise both when I do my Welcome to Countries. I sing Yorta Yorta and Bangerang but if I go and listen to a Bangerang person do [Welcome to] Country

they won't recognise Yorta Yorta. That's their gripe. Yippee Yi Aye. If you want to walk through my door, you walk through it, I'll give you a food voucher or whatever, I don't care where you come from. I'm black and proud and [as] my great-great grandmother said to me when I was 8 years old, she said "Young *[name removed]*", she would often call me *[name removed]*, she said "Son, walk tall and walk proud and never take a back stabbing" and I've taken [that] all through my life.

I've been in Koorie affairs now for 37 years and the main thing that she [great-great grandmother] said to me, she said "Son stay at school, get an education". She said "Don't be like us, we've been labourers all our lives picking fruit, working on the road gangs doing labouring jobs. You get your education son". [So] I stayed at school and got an education. I went to form 5 [Year 11] and then I done a couple of years at Monash Uni. I've worked across all facets of Koorie affairs and I've come back home.

A lot of the teachers that I [speak] to they talk about "the problem" with the Koorie kids is the attendance rates at school. I've heard from a lot of old fellas, old blackfellas, that education is the key to open the door to anywhere you want to be. Those students that do not go to school are lost souls.

Well see with our disengaged youth we try to set up programs [in] our justice unit and they go out and pick up these disengaged youth and bring them back to Rumbalara. [The unit] gets them [disengaged youth] into using their hands, arts and crafts or learn[ing] about their culture. [They] take them back on Country, take them back on Dungala up in Bahma bush, Cummerjunga mission and reconnect them back with their grass roots. [They] teach them [to] respect your Elders, {but} the main things is to respect yourself. A lot of young ones today are getting into that ice scene. That's real now. The next generation coming up, they're lost, because when they're on that ice shit how can they pay respect to anyone?. All they want to do is thieve and steal. They steal off their grandparents, their mothers and fathers, Uncles and Aunties just to get a hit, for a steel shaft shoved in your arm to get that little joy for, what, 2 hours. Then they're looking for the next hit, [so they] do a burg, rob some people [and get stuck] in that vicious cycle. So [we] pull them out of that dark hole, show them there's another life, show 'em to the light and say there's more to life than sitting in a room paranoid or schizophrenic, [not] wanting to talk to no one. You see these young ones walk around and they've got those bloody hoodies on their heads, sunglasses on. Who died from it? When they connect back to Country they are completely different people. They'll come up and say "Thanks for that Unc. You know, You saved me".

There's a problem with schooling and what this means for our kids. But kids don't have any excuses because the Elders have paved the way. They've got KESOs in schools. So if they have a problem with their studies, bring in a tutor or whatever, tap into anything. They've got no excuses for dropping out. The only thing they'll drop out is for that demon drug, marijuana or ice and live in the fast lane.

The white students in class, then need to know about our history. [The Flats: An Aboriginal Oral History of Moorpoopna-Shepparton DVD] was launched by the commissioner of equal opportunity. She launched it last week (March 2015). It's an amazing video. Just sit back and listen to your Elders. [It's] very emotional because those, some of those Elders were talking about my great grandmother when we lived on that riverbank, [she] saved me when I was a boy. Yeah, so, it's a very powerful video, or DVD. This should be in every school library.

I [focus on the visual and hearing] all the time with my history tours [of Rumbalara and The Flats].

I do the Welcome to Countries to share my culture. I mix up Welcome to Countries with other stuff. It seems like people in Shepparton know I'm the fella to go to for Welcomes. It's a hard job.

The Yorta Yorta country is large. The Moama area is the best part of the Bahma bush. It goes right up to Deniliquin, across to Wangaratta and finish[es] before Seymour then way out to Kyabram and then back. Yeah it's a big area. Yorta Yorta Nation is the RAP [Registered Aboriginal Party]. That's my family. That's the main body for our culture. It's holistic, the cultural side, the rivers, the creeks, ceremonial stuff and whatever.

The programs offered here at Rumbalara, schools do use them. We get a lot of schools contacting us and asking up to come out to schools and talk about particular topics. I'm always in schools doing talks for students. [Around here] you've got –St Mary's Angels Nathalia, then you've got Cobram; heaps of schools.

My board's looking at [charging for all the Welcome to Countries I do]. [They've said] "There's a lot of gold donations there *[name removed]*". I said "Yes". A lot of the time even when I do the tours through the little concrete shelter they [co-op] have a tin there and I say "Oh would you [visitors] like to make a dollar gold donation". [That money goes] back [into the co-op to] generate into our emergency relief. We only get at the most $20,000 from the government and you go to spread that over 12 months and we gotta run one of the biggest Koorie communities outside Melbourne, nearly 7500 Koories So that's a lot of people to look after on our books. And times are getting tough. We have a food share table on a Tuesday from 11 o'clock til 1pm and that's with milk, bread, little bit of pantry stuff to help them through the week and if I have a food voucher I'll help them out. But once I run my month out I've always got wait for next months' supply come in of food and fuel. They're always in demand and we're coming up to Christmas period now and most families are starving.

We [have] organised with Shepparton Greater City Council to do a bus service for us. We've got a park bus stop out the front of our boardroom and community come in and go out and go back to the town. The first bus that came into Rumbalara, there's

[an] old white man on the bus [who said to the driver] "You can't go in there mate, they're Aboriginal, you can't go in there". And he was real scared. [But] the bus driver said "No this is our new route". [That old white man] must've been fearing for his life, [while] the bus driver had a good old laugh.

Emerging Discursive Themes

Discourses of knowledge permeate and dominate this narrative. However, unlike in the teachers' stories where discourses of knowledge are shaped around possession of a set of skills, experience, and qualifications (see also Asmar, 2014; Mackinlay & Barney, 2011; Paulson, 2011), discourses of knowledge in this Elder's story are constructed around the notions/themes of Country, community, and historical knowledge. Where links to notions of qualification and experience may be drawn, they emanate as a result of life experience and years of service to community and are not conditionally constructed and/or Eurocentrically defined. Notions of Country, community, and historical knowledge consistently intertwine, surfacing as central to discourses of knowledge as the Yorta Yorta narrative unfolds. Other discourses, in particular those about student engagement, race relations, and support also emerge throughout this narrative, although perhaps not with the same presence or impact as discourses of knowledge.

Where discourses of student engagement appear, they are discussed in relation to the influences that said engagement/disengagement may have had on the local Koorie community (see also Codinho et al., 2015; Foley et al., 2008; Smith, 2011). As this emerges, relational dynamics from a Koorie perspective between community members, students, teachers, and schools may be gleaned. Where discourses of student engagement intersect and overlap with discourses of race relations and discourses of support, the Yorta Yorta Elder offers up a wealth of knowledge in their narrative about the ways in which schools and the Yorta Yorta community presently interact. By way of example, as they speak indirectly about the wealth of resources available to schools and teachers (such as community and personal life stories and education specific resources), they present a depth of knowledge about their culture, from their cultural/racial position. Furthermore, as the Yorta Yorta Elder speaks of discourses of race relations from the perspective of the 'other' in the Australian education space, they facilitate spaces where Koorie perspectives may be seen as privileged over Eurocentric perspectives.

A Wadawurrung Story: from a Male Elder and Female Community Member[15]

[We] do anything and everything [around here, our] official title is project officer. [We] liaise with local governments, government departments, private organisations such as friends groups, advising and talking about history [and] culture, taking bush walks, writing polices, anything the organisation wants [us] to do. I'm also a Director [and] that ranges from writing policies, special resolutions for changes to modern

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[15] The Wadawurrung Elder and community member did not respond to requests to present their narrative in audio form.

rules, to developing new dances and songs through ceremonies. [Our] roles are [ever] expanding. Titles don't accurately reflect what we do.

[When people ask for us to share our story we] sort of [have] mixed [reactions]. I'm an optimist because I see an opportunity to educate someone, to dispel some of those old myths. But [we] also feel like, you wouldn't do that to a non-Aboriginal person or organisation. We are a business that functions purely to look after Aboriginal history and heritage.

[We would like everyone to respond to us] the same as anybody else. You pay them respect by referring to them formally, [for example], sir and madam. It's the same as if you walk up to a French man, a German, a Swiss, an Italian, a Greek, you refer to them as that.

You know I had a blackfella chastise me last week for calling us mobs[16]. [He said] 'We're not sheep. Do you really know what the word mob means?'. I said 'Yes, I do and it's the only word that is in common usage across Australia, one that we all use and accept and we use it proudly. It's nowhere else with no one else can you walk up to them and say 'Who's your mob?' and they know exactly what you're talking about. [It is okay for non-Indigenous people whitefellas to use], not like 'Oh, what tribe are you from?'.

See you can either refer to us as First Nation People, or our proper names. It's not a tribal name, we're not tribes, we're First Nation People. If we were tribes, we'd be tribes of the same mob, just [with] different areas of land. We have our own language, our own customs, our own tradition, our own lores. It's like looking at a map of Europe, every one of those [countries] in Europe are different countries; [it's the same in] Australia; [all the mobs are like different countries]. It's like looking at the continent of Europe – you've got Europe, Middle East and Asia; across that you've got such a huge myriad of countries, of people, traditions, languages, customs; Australia is exactly the same.

[When schools contact us] most of the time they want us to do something. [A] classic example is last week we had a school ring up, they wanted us to develop an Indigenous garden. They [said] 'What do you know, just give us all the information, come out and help us'. [But] 'Why should we?'. They want to pick our brains for knowledge, [for information on] how to do things; they expect us to do it all for nothing. [Some people might think that's really good, they're trying to engage in my culture, but] I can engage with my bank manager, but he won't give me money for nothing. He won't open the vaults and say 'There you are, go for it, help yourself'.

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[16] The term *mob* denotes an Aboriginal community and is securely couched within Aboriginal knowledge systems. It is a 'somewhat secret, internal dialogue ongoing in our own [Aboriginal] communities reflective of the increasingly important role 'identity' plays in our relationships which one another' (Taylor, 2001, p. 94).

So why the bloody hell should a school engage with me and then expect all my cultural knowledge for free?

[What's even more frustrating with] that particular school, they had actual funding, but when [we'd] spoken to [them], all the funding had gone, so there was nothing left allocated into this garden. [It had] gone to literacy and numeracy projects, which is valuable for [students], [but] literacy and numeracy programs [are] part of the standard curriculum that has to be taught to everyone; not just blackfellas. [Even if they were to implement a local Aboriginal language literacy program, that's a bit challenging in itself]. I know if my [child] was Yorta Yorta, I wouldn't want [them] sitting in a school learning Wadawurrung language. I don't think that's right, [because] those kids are from all over Australia. Aboriginal funding [in schools] is basically there to learn history and culture, not about teaching them something that they should already be getting.

[Another] very rich school wanted us to go in and work with their students on a particular area. [Their school] it's a very important place and they want that interpreted and the stories told. [But it feels like it's done] so that the [students] can have 'An Aboriginal Experience'. But [they] didn't even ask us to say, 'Can you come out to do it; how much it would cost?'. It was just, 'You've got to do this because it is such a significant place'. We face that every day. Every day people expect us to come out and do things, because they deem it significant or it's important to them. We may not give a rats about it. [Our advice to schools and teachers is] if you're thinking about doing it, approach us, when they've come up with a concept.

People want to learn about history and culture and learn about the feelings of Aboriginal people today. [They want an interpretation of] Aboriginal history and culture so it adds value to their surroundings. Fine, talk to us, but not as a tokenistic thing; talk to us as a consultant. The days of blackfellas doing everything for nothing has long gone. When schools want to teach a particular subject, they bring in and pay for a subject matter expert. We are exactly the same.

Biases, racism, is an acquired, taught thing. So if you get to young ones first and say 'Look here it is [our culture], this is what it's about', [they] go out and learn more and [have] more opportunities to understand. As they get older, they will want to learn more, they will appreciate and understand what our history and the culture is all about. And this is important because, to learn about Australian history, you <u>have</u> to learn Aboriginal history. Australia did <u>not</u> pop up out of the ocean before bloody Captain Cook arrived. We've been here for 60,000 years, which is known at present and with some new dating technology [that's] starting to blow out to 120,000 years. If you're Australian and you want to know Australian history, Aboriginal history is <u>part</u> of that, you need to understand how Australia evolved.

[It seems as if schools teach our culture in] a tokenistic way; as if our culture is dead and nothing [has] happened since contact. [In reality], today you have Aboriginal

people live in two cultures, two societies: Australian and Aboriginal. The two clash, because at times it's hard to justify what you're doing in modern society, but also trying to maintain your culture. It's like you're standing a razor blades edge and then walking along the top of it. One slip and your bloody *bubules* are gone. You've got to be able to live in two worlds; unfortunately you've got modern society, with all its peer pressures robbing Aboriginal people, especially [the] young ones of their culture because they're ashamed. Where they should be standing loud and proud, they don't. They don't want to identify because they're afraid their friends will ostracise them, or give them shit for it. Support groups [in] schools [are] trying to reinforce that is good to stand loud and proud. Same as you've got all other cultures standing up and saying "I'm Asian", "I'm Indonesian", "I'm Indian", "I'm German" and celebrating their culture, Aboriginal people need to be able and allowed to celebrate their culture without being put down for it.

[The best practice for teaching about Aboriginal culture is to] integrate into [the] normal school [curriculum]. Think about it, to be able to [teach students] today the fact that Aboriginal culture is to be valued and to be respected, rather than put down, [it needs to be woven throughout]. I hate going into schools and they learn about the poor nomadic Aborigines that just wandered across the country, just picking up food wherever they can and *surviving*. That is crap, we had quite a sophisticated society with its own laws, and I'm not talking L-O-R-E, I'm talking L-A-W, where if you transgressed those laws, you were punished. You had rules to live by, it was a very structured society. Our method of living was different to what the Europeans knew, right, so why the hell should they say that our society was primitive and beneath them. [Especially] when our society was shown to be <u>better</u> than European society. How good is a society where there's no immorality, no venereal disease, no family violence, no gender bias, no putting people down. People were valued for their contribution, and their contribution was different for each individual person; not for what society says they must do.

Time management [is a huge factor in Aboriginal relations]. We need some nuggets; [some non-Indigenous people] to get [our] message across. [We can't always be everywhere teaching about our culture, this is where we need trustworthy whitefellas to get the message across]. If we can influence [non-Indigenous people] we can work beside you to get the message across. But at the moment, the curriculum is set by some snotty-nosed-smart-assed bloody academics in Canberra who have no idea how the real world operates, [who] have all these misconceptions of Aboriginal people and culture, but they want to do something so that they can be seen to be doing something.

What we have to do as Aboriginal people and what [trustworthy non-Indigenous people have to do], as someone who can influence what happens in the next 20 or 30 years, we have to work together to make sure that the right message gets in. Use the system to achieve the outcomes and that they are good outcomes. I'm hoping

in 10 years, if we work together and make good strategic partnerships, we'll achieve good outcomes in 10 years, not in bloody 20 to 30 years. [It's] all part and parcel of it, because it's no use giving the teachers the information if their students can't have that interactive hands-on experience. The teachers need the knowledge to be able to interact with us so that their students get the best outcomes. That's about training the trainers. [We] would support [non-Indigenous teachers 110% teaching [about Aboriginal and Torres Strait Islander topics] because that is part of the history of Aboriginal people in Australian that needs to be told.

[Non-Indigenous people don't] seem to be able to see how [connection to Country] applies to them, for them to understand how it affects other people; they don't seem to be able to handle the abstract concept. Unfortunately you've got government policies that prevent [Aboriginal people connecting to Country]. Find out who is a Traditional Owner, talk to them. If you want to learn about social issues, go to the social service provider such as the co-op, they'll talk to you about drugs, alcohol, finances, medical, health, they'll do all that, they'll talk to you about that. They'll tell you the issues that are facing the community today in modern society. Don't ask them about Traditional Owners or whose country this is, because the co-ops are only social service providers. That's like going to DHS [Department of Human Services] and talking to them about planning issues. But see people aren't aware of that either.

[First Contact] It is known history about the Macassans coming down to the North East corner of Australia, and trading into Australia. Now you mentioned bark canoes earlier; if you go up north they actually make wooden canoes and they sail it across the straits to New Guinea. You can actually island hop and the very furthest part of Australia is an island where, if you go and stand on it, you can see the coast of New Guinea, up in the Torres Strait. We traded. [Wadawurrung trading with] other mobs in Victoria … look the trading routes are well documented. There's evidence of things like green stone axes come from Lancefield and down here in Geelong, being traded as far up as Alice Springs. You see, we're lucky as a RAP we've got access to ACHRIS, which is the Heritage Register Information System. Everything that we find gets recorded and put onto that register. We found a green stone axe out at Lake Burrumbeet, and we know there's no source of that from around there, so we knew that's been traded from the main source out at Mt William, over near Sunbury. We do have a few quarries on our country, but I'd say that green stone, that particular one, would've come from Mt William. So that would've been traded, like that stone.

That's why our job's important, when we do all our testing it tells us the story of where our ancestors were, where they travelled. If you find shell midden material, we can see what they were eating at that time, and if we can get that carbon dated from the charcoal, it tells us what types of fish or shellfish they were eating at that time and what was available. We can tell a lot about the environment just by examining our old sites. That sort of knowledge that we've got hasn't been passed

down, that's stuff that we're actually living now and finding out about our culture. [It's not new information], it's old information being uncovered. It's evidence. [We want people to be able to engage with that knowledge], but, one of the most important factors is we want to learn ourselves. By finding all these sites, by locating them all, and looking at the contents of those sites, we can not only tell what people were eating, but what resources were there, we can tell what the environment was like, what time of year it was. But, also on that point, if we have a site here and a site there, and a couple of sites in-between, we can actually follow how people moved across the country. So we can learn where they moved, how they moved, what resources they were utilising, and we can determine how they lived.

That's all about education. The more information that we have, the more we can share so that people have a better understanding and a better insight into Aboriginal history and culture; rather than just dismiss it as some crazy blackfellas wandering across the country and picking up food wherever they could, which was absolutely crap. Did you know here in Victoria, especially down the Western districts from Warrnambool up to here, we build stone houses? Right, but we still have this myth of Aboriginal people just with a spear and a couple of bloody boomerangs wandering across the country; nomadic. We weren't nomadic. We were seasonal farmers. This bloody bullshit about the hunter-gatherer lifestyle set in the same sentence as nomadic, is such a *furfy* that we've got to get rid of it. Let's tell the truth. That's the role [of trustworthy non-Indigenous people]. That's why it's terribly important that you teaching teachers, and us – the subject of your teachings – should work together to ensure that the facts are presented to your students.

[John Batman's Treaty]. One of our ancestors was at the signing of the treaty, and the treaty was all bullshit. He was a bloody land grabber. He came over on behalf of the Van Diemen's land company to look for extra land because they'd used up all the arable land in Tasmania and they needed to expand their operations. So, he came over here to look for extra land. [He] tokenistically did a treaty, which got knocked back because the New South Wales government at the time said, "No, bugger off you're just a bloody land grabber"; they don't tell people this. Now, seems strange that on the treaty, all the signatures, all the names of them are the same, *Jika Jika*; all the signatures, all the xes are exactly the same. They don't tell you that the ceremony he participated in was Tanderrum, which is a Welcome to Country, and a rite, an invitation to use the resources of that Country temporarily; then you're supposed to bugger off again. They also didn't tell you that he lied about that. How, in one day he was supposed to have ridden nearly 100 miles on horseback, it says in the journals that he actually rode the boundary. Crap. He couldn't ride the bloody boundary if you paid him to. So he was a bullshitter and a liar.

[Ballarat Gold Rush] Wouldn't have happened without Wadawurrung people.

[Eureka Rebellion[17]] That's just crazy whitefellas fighting each other.

[Marngrook] AFL, the story about AFL isn't really told, and it isn't really acknowledged where it came from. It was a mongrel compilation of two sports; soccer and rugby, after guy watching people up here at Horsham playing Marngrook. So that needs to be told, the origins of AFL. Yeah, but they don't tell you it's a rip off of an Aboriginal game.

[William Buckley] I will talk passionately about William Buckley when people stop saying how Buckley survived with the natives. He was kept alive, he was treated like a king. He didn't survive, he was hand fed, he was spoilt rotten, and when you go, you hear about the Aboriginal history of Geelong, what do they talk about? Buckley. Not about Wadawurrung, but Buckley. So when they talk about Wadawurung and how they kept him alive, how they nurtured him, looked after him, fed him, clothed him, gave him wives, right. Then what happened? The first time he had the opportunity to stand up for blackfellas, he did a runner.

[WWI involvement] I know Nanny's Brother was in the war, he's in that one that went to … he's in one of the memorial things that they had there [Framlingham]. There were certainly Aboriginal people from Victorian involved in World War I and actually at Gallipoli and every war since, and what do we get for it?. Nothing, not even allowed walking into the RSL and buy a beer with their mates after the war. I've got a booklet on Aboriginal soldiers that went to war. There's a couple of women in there too. You don't hear the history because Australia does not want to delve into Aboriginal history because of the dark side of it since settlement. And government does not want people to know that there's a huge dark history. They don't want to take responsibility for it, but nobody, as far as I know, wants people to shoulder the blame. What they want to do is to get them to know it and acknowledge it, and ensure it doesn't happen again.

Emerging Discursive Themes

Discourses of race relations emerge strongly throughout the Wadawurrung narrative. Notions of cultural misunderstandings and tensions between non-Indigenous Australians and Koorie peoples manifest more strongly than cultural sensitivities in this narrative. While I argue that discourses of race relations also appear in teachers' stories, the ways in which they are expressed and discussed occur from different positionings. In the Wadawurrung narrative, discourses of race relations expose what could be interpreted as the harsh realities of cultural/racial relations in the Australian social landscape.

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[17] The Eureka Rebellion, or Eureka Stockade, is represented as a key moment in Australia's democratic history. It was an explosive moment of political rebellion that accumulated after a period of civil disobedience, where white gold miners on the Ballarat goldfields revolted against the imposed colonial authority of government taxes in the form of license fees. (Davison, 2001; Fitzsimons, 2013; Wright, 2013).

The unabashed rawness of such expressions may be confronting and/or challenging to non-Indigenous Australians (see Bennett & Zubrzycki, 2003; Kanu, 2011; Moran, 2002). Yet, for these Wadawurrung peoples their expressions reflect the reality of their relationships with other Koorie peoples and non-Indigenous Australians. I make the case that such expressions highlight the notion that Koorie perspectives are studied in teaching and learning programs of Australian history after or in comparison to non-Indigenous perspectives of Australian history (see also Anderson, 2012; Craven & Price, 2011; Hickling-Hudson & Ahlquist, 2003). These expressions of race relations in the Wadawurrung narrative also offer insight into the ways in which Koorie peoples and non-Indigenous people may work together for the reconciliation-based emergence of shared knowledges about Australian history.

Like in the Yorta Yorta narrative, discourses of knowledge are prominent throughout the Wadawurrung story in a content specific manner. Content knowledge in this narrative is implicitly offered as information that combats privileged Eurocentric cultural understandings of Koorie cultures as primitive and nomadic. Such information foregrounds Koorie perspectives of Koorie cultures in ways that disrupt privileged Eurocentric perspectives (see also Codinho et al., 2015). While, on one hand, this story offers alternative perspectives of Australian history as new knowledge in the Eurocentric research space, on the other it advances spaces where a more nuanced understanding of the differences between European and Koorie knowledge systems become visible: as the Elder says, 'it's not new information, it's old information being uncovered'.

A Wojabuluk Story

Please click here to hear the Wotjabuluk Elder's narrative (19 mins long).

> A Koorie Engagement Support Officer (KESO) supports kindergartens and schools – primary and secondary – around enrolment of Koorie students in their schools, liaising with schools to make sure they've got school uniforms, books, advising parents how to around how to get money for uniforms and books for school. [KESO] liaise with the department [Department of Education and Training] and the different workers in there [such as] nurses, student welfare, early years prevention and networking with different organisations. [KESOs] used to be assigned to [an individual] school one day a week, [where] we would work with the school, the teachers and get to know the Koorie students. We've [since] been pulled back into the department [centralised] and we're working strategically within the department and Koorie ed, but we've [still] got allocated schools within our local government areas. So, I've got all the Ballarat schools, [That's 1 KESO for all the 28 government schools and 16 non-government schools in the Ballarat region], as well as the Early Years Kindergartens.

> The teachers come for advice, sometimes the teachers ring up and invite us, the KESOs, out to [their] schools to talk to us around what's appropriate, what's not appropriate with Koorie kids and Aboriginal areas [of the curriculum]. The schools taken on a responsibility and they've got to make sure that there's someone there

that the parent and child can go to that has got some knowledge about Koorie families. So they gotta be there for them and be equipped to answer any questions or support those Koorie kids. [The contact person] could be a leading teacher, welfare person or school assistant principal [and teach them about] mainly cultural awareness, run by a Koorie person coming out and delivering it. It's like a professional development. We've conducted them [PDs] in the past and we're working on conducting them again.

One school in particular took on a Koorie perspective for Grade Four and have sourced some funding for it to keep continually running that program for the kids [students] in Grade Four. [This school] sets aside time to bring in local Aboriginal people to talk in the classes , they go on excursion outside the school, to gain more knowledge of the local area, they go out to sites where there's an Elder there to explain what the site is about. They go visiting other sites and have they people there to talk about it, they as workshops that have Indigenous workers come in and Elders to do workshops with the students. Some of the Elders get paid but the workers don't, it's voluntary. It's an experience having their grandfather who's an Elder come along and explain his knowledge of the area, do a smoking ceremony before they leave. They feel empowered by the end of their program where they have a concert and they get into groups of emu, kangaroos and they perform those at the concert to the whole school. Students really enjoyed the program and their younger siblings are keen to get to Grade Four and do the program. They work in the class and they work with parents to make costumes and things like survival bags where students collect items on the way on their journey. [In the bag] they could have something to eat in it while they're walking, they can pick up some information, or leaves along the way. Being on Wadawurrung Country, they learn about the significance of the area they're going on excursion to. [For example], what Mount Buninyong means and why it was a warrior that fought with another warrior and how Mount Buninyong was created the same as Mount Elephant.

It's about consulting with Aboriginal peoples, finding out as much information on the area, who the Aboriginal people were here, how many were here, where were the significant sites that they frequent, gain lots of information on the area, and that gives you more knowledge of understanding Aboriginal people.

[The most appropriate person to contact to learn about the local area] could be in Ballarat, the Ballarat Aboriginal co-op, us [KESOs at the Department of Education and Training], or anyone there that might have some knowledge. We used to have Cultural Heritage Officers years ago – but we haven't anymore – that would take people on tours and that. We have a Koorie Cultural Heritage Trail that's accessible to anyone and it's got lots of information on all the sites around the Ballarat area.

If you're talking about Koorie, if it's in a class you gotta be aware that some students may be Torres Strait Islander so it's probably preferred to use Aboriginal and Torres

Strait Islander. You can use mobs, clans, tribes, but if there's aversion around the [word] tribe, they used to call them tribes back then, but tribes might have been wiped out and then it comes down to what clan you're associated with, and then it comes down to the mob which was your family. Mobs are your family connection and it could be a big family, clans are clans where everybody sorta comes into there, and a tribe bigger like a community. [When schools or teachers contact us it's around] is this appropriate, [or] can use this. [For example, they might say] 'We've got this resource from, for example, Queensland', and we would say 'well it's no, you need to look into the local area; we have a rich history and knowledge of the local area'. Sometimes it does [become tedious], but if you've got the finger on the pulse to know where to find it, [it's easy]. Being Aboriginal people, we have the knowledge and information to share, and if we don't, we source it.

If you don't build a relationship you're not going to get anywhere.

[Sometimes we might get] teaching saying 'well I don't have an Aboriginal child in my class', and that's when you say 'oh?, yes you do, this is their name', [then the teacher says], 'but] they don't look Aboriginal'. Well you just say 'well they are, even though [they have] blond hair, blue eyes'. You just say 'come along to our cultural awareness information sessions'.

We had a Koorie education policy, but now [all] we've got is a Koorie education strategy [which is departmentally constructed], consulted with the Aboriginal education association (VAEAI), Koorie workforce, communities. It gives us a direction in our work with those strategies, but there is a strategy and we're still waiting; it was soft launched and we're still waiting to see if the new government is going to use that strategy. I believe there was some hoo-haa about it, so we've been told to hold off [and] don't get it out there at the moment. Look, we've had strategies, we've had policies, but they send them out to schools [and] where do they end up?, on a bookshelf, not even looked at. And then you say, [during] a PD "have you got this book?", [they say] "No, I haven't see that one", [we say] "Well perhaps you better go back to your school and have a look on the shelf somewhere".

[If Koorie students] are not turning up to school, do they have books?, have they got food?, what's their family life like?, it could be dysfunctional, could be a lot of family violence, drug and alcohol, and if the only reason they come to school is to get away from that, it's to benefit their education. If they're not turning up to school make a phone call to the parent [and] find out why they're not attending. Maybe link up with the parent to come and have a conversation with them to try and get them back in school. There could be something's happened at another school, it could be a transition thing from primary to secondary they're not be coping with. Mainly [school ought to] find out and get to know the student and once the student's there keep in contact with that student, and say 'Well how are you going today?",

"Morning", "How are you today" in the morning and then at the end of the day, say "How did you go today?"; that type of thing.

I haven't had any consultation [from school about the curriculum]. When the national curriculum was [being developed] they were looking at it, they had lots of consultation with Aboriginal communities right across Australia and they had lots in Melbourne. They [curriculum developers] had to have consolation with Aboriginal communities because I remember going to a couple in Melbourne. There was an Aboriginal person that was on the committees that were working on it [the curriculum], because I was in a group and we were asking the questions back to these people that were on the committee working on the curriculum, say for example history, but because there was only one rep, it [questions] had to taken back to that committee to consult more.

[Trading between Countries] Yeah, there was trading going on from Portland up through our area [Hamilton] up through to different areas. So, there was trading in food and artefacts. A lot of my Elders [have] passed away and [therefore cannot] pass on a lot of that knowledge, so there is a bit, people have noted a bit. Language wasn't traded, but it was one that was lost, but a couple of my great Uncles had linguists come out and record the language and it was stored in the archives in Canberra. It wasn't until a group of us decided to reclamation and reclaim our language that we found these tapes. So our language was awakened. Some of us use it in the community. We're just sort of waiting, we have a language dictionary we're trying to launch; trying to get the Elders to launch, but there's a bit of backlash about it; just community conflict. [My skills as a basket weaver] it's only just what I've learnt from others that have taught me. As I said my Elders [have] passed away, but there was a lot of [people] living on a river [where] there was a lot of reeds that could be used.

[First contact with non-Indigenous people] There's not a lot of stories, I've only picked up through videos of *First contact* and *Babakiueria*. Looking [back], growing up there was that part of children being taken away from families, and we were fortunate that we weren't one of those families that were targeted because my Dad was Aboriginal and my Mum was non-Aboriginal. [We had] a large family, but Dad had work so we were sort of very fortunate that we didn't get taken, because what they were doing was taking them [children] to assimilate them and I suppose we looked more European than Aboriginal. Had cousins that were taken away.

[Australian Football League (AFL)] There was Marngrook around part of the Grampians. My Great-Grandfather was a cricketer. He was one of the first cricketers to go to England (as part of the all Aboriginal / first Australian team). He was also the tracker that found the three children lost in the bush. They just last year had [the] 150th anniversary of the three Duff children. That was in the Grampians out towards Mt Arapiles area. [The first European explorers] they camped on the Richardson

River. I think they [from] what I can recall from me father or in-laws, the stories he said, they camped on the Richardson River and the Aboriginal people around there know what happened; the men entertained and the women stole the weapons.

[Involvement in WWI] My Uncle was, Uncle Jack, was in the war. My dad was enlisted and I think some of his brothers were too, [but] I don't think they went; Uncle Jack went, he came back. I think one of my cousins did a story about him in the war; could be stored in books. There was a lot of recordings going on in the missionary days and a lot of that information has gone into books, but because it was missionary days and churches in my area, some are havens, a lot of that information was recorded but it was taken back overseas and stored. I don't they've (cousins) just collected what they can. Because up at one of the mission, there's only a few buildings around that mission and what we know was a farm. There was a big community farm and I think there was a lot of, wiping out you know, killing of Aboriginal people.

[Teachers ought to focus on] the local Wadawurrung knowledge, if it's in Wadawurrung land. Again the knowledge of other areas, there are a lot of books, videos, DVDs on what has happened in the past. *The First Australians* went through how Indigenous, Aboriginal people faced drought, the ice age, all that. There's *Brown eyes, Blue eyes* too. Some Victorian history, reading is *Jackson's Track*, its good reading, it tells you about the bullock drays from Gippsland to the Wimmera and back again and a Aboriginal man, married Aboriginal man and how he set up a mill in Gippsland and had Aboriginal people working at it. Eventually they destroyed the houses in the bush to make them live in the town. Well there's a lot of information, books and DVDs out there, and it's just consulting with local Aboriginal people.

Emerging Discursive Themes

Discourses of student engagement and teacher support manifest as central tenants of the Wojabuluk narrative. In particular, the narrative focuses on government and community support that assists Koorie students and schools for culturally-inclusive education (see also Behrendt, 1996; Bunda, 2012; Miles, 2013). More so than the Yorta Yorta and Wadawurrung narratives, the Wojabuluk narrative aligns with notions of compliance and resistance that are discussed throughout the teachers' stories in the following chapter (Chapter 7: Teachers Stories). Yet, what constitutes compliance and resistance shifts slightly from a professional positioning to a cultural one. The two most prominent discourses in this narrative are those of student engagement and knowledge. It could be argued that for this Elder, one informs the other.

As this Elder speaks about the purposes of their roles within the local community – of which they are not a Traditional Custodian – notions of compliance and resistance emerge as constructing the duality of their professional and Koorie community member positions. As this Elder speaks about their role within a government organisation and addresses specific questions around the ways in which schools may be able to better support Koorie students, discourses of

student engagement are prominent. Notions of compliance are visible within discourses of student engagement as they speak about needing to follow imposed policies/strategies aimed specifically at Koorie students. At the same time, notions of resistance emanate as they speak about the ways in which they work with schools and teachers to assist them in attempting to step beyond the binds of the curriculum.

Discourses of knowledge manifest as the Wojabuluk Elder raises reasons for, and provides examples of, curriculum programs that may be considered culturally/racially inclusive. As this Elder works for a government organisation, compliance with privileged perspectives of what constitutes knowledge emerge throughout their story and are visible in their use of language, especially the ways in which they speak about knowledge, qualifications, and experience. This is revealed when they speak of experience as something that is developed over time while working within various roles and government organisations. Importantly, when they also speak about content knowledge and experience being handed-down from significant members of various Koorie communities, in particular their local community, they are, at the same time, resisting such notions.

Conclusion

While in the Yorta Yorta narrative, notions of Country, community, and content knowledge inextricably intertwine, in the Wadawurrung narrative, notions of cultural misunderstanding, tensions, and knowledge are the central tenants. I acknowledge that my presentation of these narratives sits outside conventional Eurocentric research practices. This is deliberately done. Exploring the discourses of Australian history that manifest in Koorie Stories represents my attempt to engage with the challenge that analysing across 'cultural boundaries [presents] to the very foundation[s] of dominant theoretical frameworks' (Apfelbaum, 2001, p. 32). In each of the three narratives, the diversity of knowledge and different ways of expressing such knowledge supports Aboriginal and Torres Strait Islander academics' statements about the risk of non-Indigenous researchers homogenizing Koorie perspectives to 'fit a western view' (Benham, 2007, p. 513). In the Yorta Yorta narrative, for example, there is a depth of cultural knowledge that is not reflected in the Wojabuluk narrative. Given this, if notions of cultural knowledge were used as a theme by which to connect these narratives, the depth, richness, and cultural uniqueness of each would be lost in privileged Eurocentric research processes. I make the case that the importance of acknowledging and presenting the unique value of each of these narratives enhances the richness of Koorie participants' experiences and opens a space for 'a more sophisticated view of the tensions between Indigenous and non-Indigenous dualities' (Nakata, 2007b, p. 12).

Chapter 7: Teachers' Stories

In this chapter, I make use of the poststructuralist framework informing the rest of my thesis to analyse teachers' stories. In order to explore what I perceive as two distinct discursive formations of curriculum emerging from the stories, the chapter is divided into two parts. As I analyse the stories, commonalities in language reflecting pedagogical practices for planning and delivery of school-based curriculum aligned to the Year Nine *Australian Curriculum History* (ACH) emerge. I make the argument that the language used in teachers' stories suggests both acceptance and resistance to power/knowledge relationships of Koorie perspectives constructed by the Year Nine ACH.

Participants

All of the teacher participants in my study are employed within state secondary school institutions in the Victorian regional centres of either Ballarat or Greater Shepparton. There are specific and mandated requirements that must be achieved and guidelines that must be followed in order to gain and continue employment within these institutions. Registration as a teacher in the state of Victoria, for example, is only possible after graduation from an approved initial teacher education program (IEP) in Australia (Victorian Institute of Teaching, 2015b). For continued registration and employment within state secondary schools, teachers are required to 'demonstrate the standards and undertake an annual renewal process to maintain [such] standards at the proficient teacher level' (Victorian Institute of Teaching, 2015c). As part of their employment as a registered teacher within a Victorian state school, teachers are required to plan and deliver curriculum as imposed by the curriculum statutory body in Victoria.

The Victorian Curriculum and Assessment Authority (VCAA), as the 'independent statutory body responsible to the Victorian Minister for Education', is primarily accountable for developing 'policies, criteria and standards for curriculum, assessments and courses for school students' (Victorian Curriculum and Assessment Authority, 2015a) in the state of Victoria. The teachers in my study, as employees of Victorian state schools that fall under the jurisdiction of this body, are required to:

> Deliver to all students a curriculum for years F[18]-10 that provides access to the learning defined in each of the AusVELS domains, [yet] the way in which the curriculum is structured and delivered remains the responsibility of individual schools (Victorian Curriculum and Assessment Authority, 2015c).

Interestingly, no concrete statement exists at either the federal or state level which specifically states that schools in Victoria are mandated to report against the Australian Curriculum framework. I raise this here as a reference point from which to explore teachers' stories, for

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[18] 'F is the abbreviation for 'Foundation' which is now the common term agreed to by all States and Territories to refer to the first level of school for curriculum design purposes' (Victorian Curriculum and Assessment Authority, 2012)

there appears to be a common assumption that teachers in Victoria are mandated to plan and deliver school-based curriculum using the Victorian version of the Australian Curriculum. It is beyond the scope of my thesis to explore the reasons for such ambiguity.

Particulars

None of the teachers in my study identified as Aboriginal or Torres Strait Islander, and only one identified as having an ethnicity other than Australian. Most of the teacher participants were aged between 25-31, with one teacher stating that they were over 50, and another refusing to comment. All of the teachers lived in the same regional location in which they were employed. Most had a Diploma of Education[19] rather than Bachelor of Education qualification. Many of the teachers possessed less than 10 years of experience in general and history domain specific teaching. These particulars have been visually presented in the table below:

Table 1: Teacher participant particulars

Age	Ethnicity[20]	Degree	Years Teaching
29	Australian	B.Ed (History & Politics)	7
52	None	Masters (Native Title)	9
31	Australian	B.Arts / Dip.Ed	6
26	-	B.Arts / Dip.Ed	3
25	Anglo-Australian	B.Law / B.Arts / Masters (Teaching)	2
-	Salvadorian	B.Arts / Dip.Ed	8

Theoretical Framework Guiding Analysis

During the course of my PhD research, I have developed a strong social justice philosophy and pedagogical practice where Koorie content and voices are concerned. As I analysed the teachers' stories, I became increasingly aware of the extent to which my own views and biases clouded my initial reading. Before adopting more reflexive practices, I thought the teachers' unquestioningly adopted Eurocentric regimes of truth. I judged them against what I perceived to be appropriate and culturally/racially sensitive ways to engage Koorie content in Australian history. Overcoming these issues was a matter of adopting a reflexive stance and making specific use of a poststructuralist framework.

In time, and through using this framework, I was able to perceive a duality of teacher subject positioning within the Australian education system. My interpretation of this duality is that it appears to be a space where teachers demonstrate impulses of conformity to an imposed

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[19] A Diploma of Education often abbreviated to DipEd or GradDipEd is a postgraduate qualification that enables holders of a Bachelor Degree to undertake further studies specifically aimed at developing teaching-specific skills. Upon successful completion, graduates are eligible for registration with the state teacher registration board and qualified to teach in Australian schools.

[20] The terms used to describe each teacher's ethnicity are ways in which they chose to describe their own ethnicity.

political education agenda, while at the same time resisting such constructions by drawing on their own individual pedagogical practices. This explanation, which stems from the impulse to 're-examine the evidence and assumptions, habitual ways of working and thinking to shake up and dispel conventional familiarities' (Foucault, 1989, p. 462), enables me to argue that teachers do engage Koorie perspectives of Australian history, but in ways that both conform to, and resist, power/knowledge relationships of the Year Nine ACH.

Drawing on Foucault, I analyse 'the mechanisms of power [by] offering descriptions of their functioning' (Arribas-Ayllon & Walkerdine, 2007, p. 91) as they manifest in teachers' stories. I also draw on Indigenous Standpoint Theory (IST) to explore processes of othering in order to 'unravel power relations that have assured the dominance of particular ways of knowing' (Akena, 2012, p. 601). The framework provides the scope for changing the 'pedagogical processes from one of knowledge transmission to knowledge transformation' (Leonardo, 2004b, p. 11), and enables examination of the ways in which teachers are positioned to take up, and/or push back against, subjectivities of privilege in power/knowledge relationships of Koorie perspectives in the Year Nine ACH.

Mapping Discourses in Discursive Formations of Curriculum

In order to explore power/knowledge relationships of Koorie perspectives in discourses of Australian history, I map a range of discourses that manifest in teachers stories. I do so, by drawing on Foucault's (1972) notion of discourses as bodies of institutionalised knowledge that define subjectivities constructed by power/knowledge relations. As teachers speak about how they deliver the Year Nine ACH, I argue that particular discourses emerge where notions of pedagogical practice and cross-cultural/racial understandings of knowledge converge. Examining discourses mobilised by teachers as they speak about Koorie perspectives facilitates my examination of institutionalised language, knowledges, and pedagogical practices constructed as normal within the Australian curriculum and education system. I do this by identifying and analysing language that is mobilised across discourses by teachers that convey and reinforce privileged perspectives and understandings of Australian history. This enables me to make visible functions of particular subjectivities of Australian history as they relate to Koorie peoples and perspectives. Koorie subjectivities may be backgrounded, not only within the curriculum, but also in teachers' stories, and by extension within the privileged Australian society. I put forward the argument that as constructed institutionalised subjects of the Australian education system, teachers may be hard pressed to analyse these subjectivities critically. This in turn restricts the ways in which they may be able to reject power/knowledge relations that privilege Eurocentric notions of such. Yet, as Foucault (1988) argues, resistance is possible when irruptions surface and resistance practices are taken up by subjects in discursive formations.

As teachers actively take up subjectivities that challenge notions of privilege exposed by irruptions, they themselves become points of resistance. As points of resistance they occupy spaces that challenge privileged power/knowledge relations of Koorie perspectives in discourses of Australian history. As Foucault (1988) explains:

> where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power. Should it be said that one is always "inside" power, there is no "escaping" it, there is no absolute outside where it is concerned? (p. 95).

For the teachers in my research, then, this means that as they fail to challenge privileged power/knowledge relations of Koorie perspectives in discourses of Australian history, the institutionalised process of the Australian education system forever binds them within privileged processes. This does not, however, mean that refinements and construction of new knowledge is not possible. For as Gaventa (2003) says, 'Discourse[s] can be a site of both power and resistance, with scope to evade, subvert or contest strategies of power' (p. 3). I make the case that as teachers resist privileged and constructed power/knowledge relations in discourses of Australian history, the possibility for new knowledge to emerge is actualised. Further, that any such new knowledge not only develops in singular discourses, but also the discursive formations formed by them.

I contend that two distinct, yet connected, discursive formations of curriculum and education manifest from teachers' stories. The discursive formation I title: *Curriculum in Preparation* materialises as teachers speak of the ways in which they plan school-based Australian history curriculum in ways that meet mandated learning requirements regulated by AusVELS. The discursive formation I title: *Curriculum in Action* is revealed as teachers speak of the processes they engage to navigate regulations imposed by the Australian education system in order to deliver the curriculum they have planned. Because of the extensive discussions of discourses present in teachers' stories, I manage this chapter into two parts. Accordingly, Chapter 7a discusses the discursive formation: *Curriculum in Preparation*, and Chapter 7b discusses the discursive formation: *Curriculum in Action.*

Emerging Themes

In my analysis of teachers' stories, two key themes relating to their subject positions and pedagogical practices emerge. Notions of compliance and resistance are the two main lenses through which teachers engage power/knowledge relations of Koorie perspectives in discourses of Australian history. By notions of compliance, I mean the ways in which teachers as institutionalised subjects of the Australian education system take up constructed normalised processes of learning and teaching approaches to engage Koorie perspectives in Australian history. By notions of resistance, I mean the ways teachers push back against, or resist, such processes to challenge and foreground new knowledges of Koorie perspectives in Australian history.

I put forward the argument that, as teachers wrestle with notions of compliance and resistance and constructed knowledges of the ACH, they do so from a position of duality. The duality of their subject positions may be seen in the ways in which impulses of Eurocentric language and practice are taken up or resisted in their stories. By way of example, as teachers speak about planning school-based curriculum, language reflecting privileged notions of Eurocentricity in the ACH (Anderson, 2012; Ditchburn, 2012; Gilbert, 2011; Lowe & Yunkaporta, 2013;

O'Dowd, 2012) is present. Themes of compliance arise as teachers speak about feeling pedagogically constrained by imposed guidelines and structures of the Australian Curriculum.

In particular, the notion of compliance emerges as a dominant overtone in teachers' stories as they speak about planning curriculum in ways that align with the Year Nine ACH. This is inevitable, as Osgood (2010) argues, for the Australian Curriculum is a 'normalising technology that schools [take up] as a model of social engineering characterised by regulation and control through a standards agenda and represents adherence to a mechanistic reductionist project' (p. 6). When teachers take up their subject positions and comply with imposed structures and guidelines, they 'may seem to be embodying or performing a given policy intention, but they neither believe it nor feel able to resist it' (Osgood, 2010, p. 6). By drawing on such arguments in my analysis, I make visible the conditions under which teachers' articulations of constraint and positioned complicity emerge in the discursive formation of Curriculum in Preparation.

As teachers speak about planning curriculum, they simultaneously acknowledge and express frustration relating to the structural and temporal constraints of such, and acceptance of their subject positions within the institutionalised Australian education system. This positioning constructs them as privileged knowledge holders in ground-level education spaces – namely classrooms. However, as teachers speak of their perceived powerlessness to challenge imposed institutionalised normalisation practices and structures, they challenge such positioning.

One analysis of teachers' complicity may suggest that they unknowingly and unquestioningly accept their privileged subject positions. Such a stance may be viewed in relation to Foucault's (1977) discussion of Bentham's panopticon, whereby teachers arguably operate under conditions of surveillance, whether they are aware of it or not. This occurs to a point where they regulate their own behaviours. I argue, however, that the teachers in my research seem aware of the ways they are constructed to take up institutionalised structures and processes. The imposed Australian curriculum policy structures mandating assessment and reporting procedures seem to be what constrains their feelings of being able to push back and challenge such relationships at the grass-roots planning level. Although teachers' stories suggest an acceptance of their constructed subject positions, their powerlessness, during planning stages of curriculum, they dynamically and fervently resist and challenge them during stages of delivery.

Notions of resistance are more prominent than compliance though as teachers speak about delivering school-based history curriculum aligning with the Year Nine ACH. In particular, awareness of cultural/racial sensitivity and democratic education approaches emerge as common tenants by which teachers attempt to challenge compliance with structures imposed by the Australian education system. This manifests as they speak about delivering curriculum in ways that meet mandated curriculum structures but in flexible and democratic ways. It is my contention that the power bestowed on teachers permits them to navigate and challenge such structures; albeit in unintentional and veiled ways.

When teachers speak from spaces of resistance to their institutionalized subject position, it indicates processes by which other teachers may engage to push back/resist and/or challenge institutionalised structures of the Australian education system. Such processes are visible as teachers express concerns about cultural/racial sensitivity and student engagement in delivery of school-based curriculum aligned to the Year Nine ACH. As they do this, they challenge privileged power/knowledge relationships of Koorie perspectives in discourses of Australian history. The result is underscored by attempts to navigate and reconstruct understandings of themselves and their subject positions within known constraints of the Australian education system.

It may be argued that teachers, as subjects of the institutionalised Australian education system, are unable to resist taking up constructions of their subject positions in an autonomic manner. As Zeegers (2012) explains, individuals may not be consciously aware of the structures in which they operate and that power/knowledge relationships in discourses construct individuals as subjects 'constituted by and constituting the conditions under which they operate' (p. 2). In other words, as Foucault (1971, cited in Mahon, p. 130) argues, 'People know what they do; frequently they know why they do what they do; but what they don't know is what, what they do does'. Compounding this is the notion of the Year Nine ACH as an apparatus of power/knowledge relations in discourses, one that posits Eurocentric structures in learning and teaching programs of the curriculum. Whether they are aware of it or not, as teachers take up the imposed agendas of the ACH for planning and delivery of school-based curriculum, other possible approaches are constrained and backgrounded, as demonstrated in the following two parts of this chapter.

Chapter 7a: Curriculum in preparation

Introduction

In this part of the chapter, I map a range of discourses that emerge as teachers talk about planning school-based curriculum aligned to the Year Nine *Australian Curriculum: History* (ACH). I consider how these discourses surface as teachers talk about planning school-based curriculum, what I call Curriculum in Preparation. In this discursive formation (see figure below), subjectivities of discourses relating to knowledge, curriculum structure, time, race relations, and specificity, consistently and commonly emerge from teachers' stories.
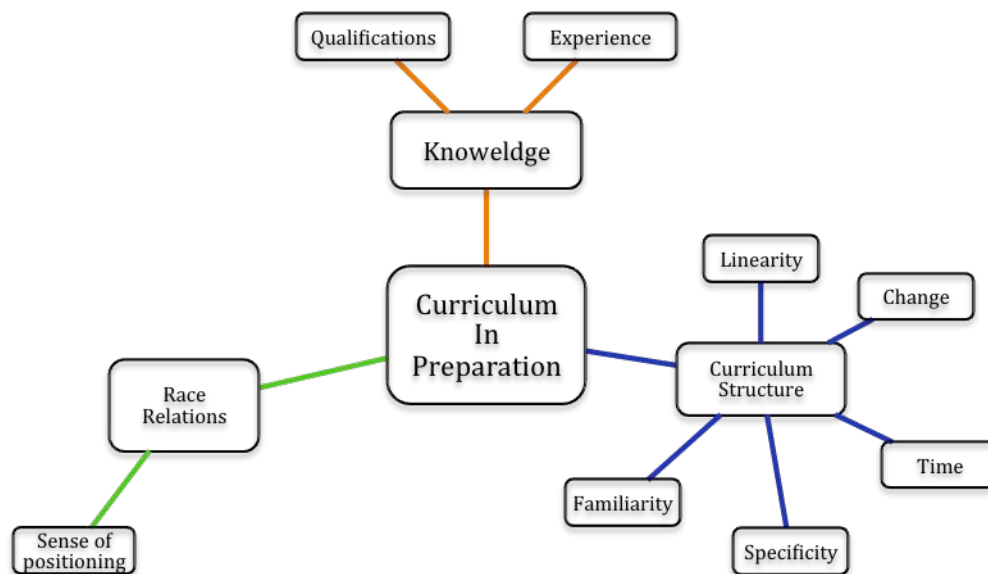
Figure 8: Curriculum in Preparation Discursive Formation

I argue that these discourses, manifesting as institutionalised language and notions of privilege, are constructed and normalised in the ACH and are expressed in teachers' stories. Foucault's notion of discursive analysis enables me to 'identify knowledges contained in discourse[s] and how these knowledges are firmly connected to power/knowledge relations' (Jager & Maier, 2013, p. 35). In doing so, I examine the ways in which subjectivities of Koorie perspectives are backgrounded in power/knowledge relations that function as 'a systemic and constitutive element/characteristic' (Wodak & Meyer, 2013, p. 9) of the Australian education institution.

As I analyse teachers' stories about planning school-based curriculum for Year Nine Australian history classes, impulses of compliance appear more often than impulses of resistance. This is not to say that teachers unquestioningly adopt notions of structure and time presented in the ACH. Rather, their use of language and expressions of frustration and constraint against imposed mandated reporting structures are indicative of their awareness of how they are constructed to take up such structures. The problem, as Nakata (1997) argues, 'does not lie in [teachers'] humanity or lack there of, but in the system of knowledges that constrain and condition the possibilities' (p. 29) of thought. It could be argued that the very conditions of

their employment forces teachers into a position of complicity. When subjectivities in discourses form rules of inclusion, they produce regimes of truth that subjects are constructed to take up. Arguably, then, teachers, as employees of the Australian education system, have no choice (lest they risk unemployment) but to follow imposed structures of the ACH. It is from this position that teachers' stories indicate impulses of curriculum compliance, more often than resistance.

Discourses of Knowledge: Qualifications & Experience

In discourses of knowledge, notions of qualifications and experience are the central tenets by which teachers talk about planning Year Nine Australian history curriculum. These notions suggest that qualifications are the measure by which teachers are considered competent to plan Australian history curriculum specifically engaging Koorie perspectives. This is reinforced in institutionalised practices that posit a qualification and/or extensive time within the Australian education system as the requirement for planning curriculum. As teachers use language reflecting privileged Eurocentric notions of education, they take up institutionalised notions that perpetuate shared norms and meanings of discourses that are privileged and constructed as truth (Foucault, 1972; Henderson, 2009b; Parkes, 2007).

Few teachers' tertiary education studies include qualifications that specifically require them to engage with and explore Koorie content. Indeed, only two teachers taking part in my study undertook a compulsory course that focused on Aboriginal and Torres Strait Islander histories and cultures during their university studies. As a teacher from a Shepparton school observed, 'one part of the Dip Ed was we had to do a unit of indigenous [sic] studies'. No teachers taking part in this study undertook compulsory courses that specifically focused on Koorie (i.e. Victorian Aboriginal) content. That qualifications are posited as the measure by which teachers are considered to be in possession of the necessary skills to plan school-based curriculum is reinforced in a Ballarat teacher's story that: 'our head of department has sort of given the job to us, myself and another girl, [because we're the] two trained history teachers'. As teachers take up shared norms of power/knowledge relationships of the Australian education system, they comply with notions of qualifications where 'Knowledge linked to power not only assumes the authority of 'the truth' but has the power to make itself true' (Foucault, 1972, p. 27).

The ACH, as an apparatus of power/knowledge relationships, presents systems of relations which subjects are constructed to take up as truth. The teachers in my study demonstrated a shared acceptance of qualifications, and in some cases a particular interest in Koorie content, as indicating a measure of competency for planning Australian history curriculum that included Koorie content. One teacher from Shepparton, in support of their ability to engage with Koorie content, said: 'When I was doing university I actually did … sociology focusing on Aboriginal studies'. As teachers take up such normalised practices in power/knowledge relations they reinforce the notion that qualifications and/or interest in Koorie histories and cultures is a appropriate measure of a teachers' competency to plan curriculum. This is highlighted in the following statement from a teacher from Ballarat:

> I've always been interested in Australian history, and when I did history at university whilst I did quite a bit of European, I always did Australian history, so it was always one of my focuses. But I've always had an interest in, personally myself, in the study of history and the history wars.

As Henderson (2009b) argues, where teachers suggest compliance with notions of qualifications and interest as legitimising measures by which they are considered competent to plan school-based Australian history curriculum engaging Koorie content, Eurocentric power/knowledge relationships of such are reinforced and maintained.

I put forward the further argument that, as teachers comply with power/knowledge relations of the ACH and the teaching profession in discourses of knowledge, they also resist them. In my analysis, resistance to power/knowledge relations emerges as teachers speak in ways that demonstrate awareness of cultural/racial sensitivities. Henderson (2009b) argues that many teachers do not have the skills or knowledge to critique privileged Eurocentric perspectives of Australian history. Yet, as the teachers in my study engaged with notions of qualifications and experience in discourses of knowledge, their critical awareness of cultural/racial sensitivities became apparent. One teacher in possession of a Masters degree exploring the Yorta Yorta Native Title Claim[21] explained that they were not invited to plan the Year Nine ACH within their school, for reasons which they believed were linked to their specific and advanced knowledge. This teacher felt very strongly that their knowledge was 'not valued' and because 'staff were more familiar with the content [of the] Industrial Revolution' this elective was chosen for exploration under the *Making a Better World* depth study in their school. They continued:

> To be candid and blunt I feel that [my Master's knowledge] is not valued. … As people have been teaching for a longer period of time their minds seem to close around, and Indigenous stuff is all about, you know the Stolen Generation … I think the graduates are probably more open to hearing … because there was more in their actual secondary education as well, whereas my secondary education there was nothing, apart from, the blackfella standing on one leg with a spear … and [the] dying race … I think younger people have got a much better view of it … they're more open about conflict and that sort of stuff going on.

This teacher's expressions of cultural/racial sensitivity indicates a navigation of the duality of their subject position in discourses of knowledge. They do so by drawing on other discourses of what it means to be a qualified Australian history teacher and the knowledges informing such qualifications. While the subjectivities within these other discourses may be seen as

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[21] In 1994, the Yorta Yorta peoples were the first Aboriginal community on mainland Australia to make a Native Title claim. This occurred after the landmark *Mabo Vs Queensland* case held in 1992, where the Merriam people of the Murray Islands in the Torres Strait were confirmed as the traditional legal custodians of Murray (Mer) Island, surrounding islands and reefs. Native Title is the legal recognition of Aboriginal and/or Torres Strait Islander communities as the traditional custodians of lands and waters where uninterrupted inhabitation of a particular area can be verified. For further discussion on Native Title see the Australian Bureau of Statistics (2012) and specifically on the Yorta Yorta case see Moreton-Robinson (2004) and Strelein (2005).

spaces of resistance where new knowledge, meanings, and understanding can emerge, Jackson and Mazzei (2012) argue they are of no value if they are not taken up and shared in and across discourses.

As teachers are positioned in spaces of compliance, they are infused with political and departmental hegemonic agendas that seek to constrain the ways they may resist the system. By way of example, registration as a teacher in the state of Victoria is only possible after graduation from an approved IEPs (see Victorian Institute of Teaching, 2015b for more details). Only when approval as a registered teacher is obtained from the Victorian Institute of Teaching (VIT) (2015b) are teachers certified as bearers of appropriate knowledge and skills to plan school curriculum aligning with the Australian Curriculum. An argument could be made that teachers, as constructed subjects, are unable to push back against restrictive structures in discourses of knowledge because, as Crebbin (1999) asserts, 'much of the influences of power within discourses are concealed, along with its underlying values and assumptions' (p. 177). This argument suggests that teachers are restricted by macro discourses of knowledge that impose rigid structures and conditions on their employment, to an extent where the possibility of resistance is limited, and in some cases unimaginable.

Discourses of qualifications, over discourses of experience, emerge more commonly in teachers' stories as they talk about the ways in which they try to make sense of and interpret the ACH for school-based curriculum. Teachers' impulses of compliance with Australian education system structures indicate that they ascribe to their institutionalised subject positions to a point where they regulate their own behaviours (Sarup, 1993). Yet, as they mobilise discourses that enable them to speak back to restrictive notions of qualifications and experience, new knowledge that challenges and questions privileged and constructed subjectivities of power/knowledge relationships emerge for analysis (Jackson & Mazzei, 2012).

Discourses of Curriculum Structure

In my study, discourses of curriculum structure, in particular notions of familiarity, linearity, change, time, and specificity refer to the ways in which the ACH compels sequential and hegemonic learning of Australian history for teachers planning school-based Year Nine Australian history curriculum. It could be argued that each of these notions are in themselves discourses, meaning that the discourse of curriculum structure is, in reality, a discursive formation. While I acknowledge this argument, I make the case that each of these notions are inextricably tied to the structure of the ACH and contextualise and reflect teachers' discussions of curriculum structure. The ACH, as the departmentally imposed curriculum, presents a sequential and linear study of Australian history where secondary school students take a journey through time, starting at 60,000 BC in Year 7 and finishing at the present time in Year 10 (Australian Curriculum Assessment and Reporting Authority, 2012a). The teachers in my study, while they speak in ways that comply with these learning approaches to Australian history, do so in ways that suggest a positioned compliance, rather than an unquestioned acceptance.

Notions of Familiarity

In discourses of familiarity, teachers speak about the ways in which their respective schools come to select electives under the *Making a Better World* depth study for school-based curriculum aligned with the Year Nine ACH. According to a teacher in Ballarat, the elective *Movement of Peoples* was chosen in their school because 'it was … one that we [staff in department] felt confident teaching'. In a similar vein, another teacher in the Ballarat region stated that the elective study *Industrial Revolution* was chosen because 'staff [were] more familiar with the content'. As they spoke about processes of curriculum selection, notions of familiarity emerged, '[constraining] the possibilities of thought, keeping the unthinkable at bay so that certain discourses [were] privileged over others by virtue of their unquestioned application' (Zeegers, 2011b, p. 350).

While appearing to comply with notions of familiarity, the teachers in my study demonstrated awareness of and critical engagement with the curriculum selection process. I argue that such awareness and critical engagement is exhibited as impulses of resistance to Australian education structures. Impulses of resistance continued to emerge as they talked about possible reasons that their fellow staff members felt insecure about or unfamiliar with Koorie perspectives of Australian history. One teacher from Ballarat observed:

> So I think people [who] don't have any understanding of, you know, Indigenous perspectives probably find it a little bit daunting, or they're not aware of it and [therefore] they're not doing it.

Representing a similar view, a teacher from Shepparton spoke about their desire to see other teachers move beyond areas of curriculum familiarity for the benefit of students and the wider community:

> I personally don't think there's anything wrong with the subject, you'd be surprised how some people probably feel uncomfortable [reaching the content]. And if you look at it – the actual curriculum does state that this is what we need to teach, but it gives people also the option of selecting what areas they want to teach … there are some teachers that are not fully aware of their own history … At the end of the day you cannot call yourself Australian if you don't know your own history. Even if it sometimes means focusing on some of the horrible things that happened in the past, we just have to acknowledge that it did happen and move forward with our lives. We also

> have to find way to address the problems … there's a lot of staff that have
> been here, you know, twenty or thirty years and they're very stuck in their
> ways.

Drawing on Foucault's (1977) discussions of Bentham's panopticon, I contend that curriculum practices that permit teachers to only teach topics that are familiar to them serve as points where power/knowledge relations function in modern apparatus of power. These points are also spaces where resistance to power/knowledge relationships are possible, particularly where expressions of humanity emerge.

Notions of Linearity

The ACH imposes a sequential and linear study of Australian history at Year Nine. This is indicated by the rigid proposal of three specific depth studies areas where 'up to three electives that focus on a particular society, event, movement or development' (Australian Curriculum and Assessment Authority, 2014) are provided as options. Compliance with linear studies of Australian history manifest in teachers' stories as they take up similar linear notions and embed them within their own pedagogical practices for planning school-based curriculum. As a teacher from Ballarat indicates, the elective study *Movement of Peoples* was chosen because:

> we felt like it worked well with the next depth study [elective], where we do
> *Making a Nation*. We looked at it and we thought it fitted well with the next
> depth study and it was probably one that we felt confident teaching as well.

Statements of truth about knowledge couched in linearity suggest a reflection of historical legacies of Eurocentric privilege in Australian education. As Yates and Collins (2008) argue, the Australian Curriculum is a 'strong utilitarian vision of education' (p. 15) and, as such, Eurocentric perspectives on ways of learning Australian history are privileged and foregrounded. Teachers, as institutionalised subjects within the Australian education system, are constructed to take up such notions of linearity as a condition of their employment. This is suggested in the following story from a teacher from Shepparton:

> so we've got three areas we've been traditionally [teaching], so that's
> *Movement of Peoples* where we look at Industrial Revolution, Slavery and
> First Fleet. Then we have *Making a Nation* which is settlement, gold, through
> to Federation and then we do World War I 'cause that leads on to starting
> World War II in Year 10.

While some teachers indicate acceptance of elements of the linear structure presented in the ACH without question, others have spoken in ways that suggest a positioned compliance.

The duality of teachers' subject positions emerges in one particular story from a Ballarat teacher who spoke not only about the necessity of following imposed ACH structures, but also about the freedom to pursue pedagogical expertise and interest:

> We use AusVELS as the basic template for what we need to teach. So we've
> got our outcomes at the end of it; [we know] where these kids should be at
> the end of [each] year and we find our own way there … It doesn't leave you
> much room to play with, but it is that thing of, of you know, if a student asks

> a question, to be able to bring in your own knowledge of you know, Indigenous issues and history.

As teachers speak of pushing back against linear study agendas imposed by the ACH, they mobilise other possible discourses of learning and teaching and challenge power/knowledge relations that privilege Eurocentric studies of Australian history.

Notions of Change

When teachers draw on notions of familiarity and linearity in speaking about planning school-based curriculum aligning with the Year Nine ACH, issues regarding the changing nature of Australian curriculum emerge. While speaking about wanting to see changes in the ways in which Koorie perspectives are included in curriculum, teachers give the impression of speaking from their institutionalised subject positions. This is indicated in the following excerpt from a teacher from Shepparton who said:

> Ideally I think what needs to happen with this broad curriculum project is that it needs to be mandated from the department levels. … Schools and principals have to demonstrate it [engagement with Koorie content and peoples], and that then flows down to teachers being able to demonstrate it to Principals.

As teachers navigate the duality of their subject positions and attempt to explore subjectivities, they engage power/knowledge relations in discourses of curriculum change as they attempt to resist their constructed subject positions (Foucault, 1980).

Clark (2004) and Parkes (2007) argue that for the past three decades, education in Australia has silenced or excluded Koorie perspectives from content descriptors. Teachers, as institutionalised and constructed subjects, are positioned to espouse subjectivities of Eurocentric privilege and marginalisation of Koorie perspectives in Australian history. Yet, the teachers in my study demonstrate impulses of resistance to such silences as they speak about being aware of cultural/racial sensitivities surrounding Koorie perspectives. As a teacher from Ballarat put it:

> [I] think there should be more value placed on it [Koorie content] in any education setting. … It's still that thing of 'Oh that happened in the past you know I won't worry about that' … there's still that, not so much the dying race, but it's still there I think. Yeah we [non-Indigenous people] just turned up, put up our huts and off we went and, you know, no-one got hurt … Apart from the massacres and the land degradation and the native animals … Apart from all that we did alright. We did alright.

The injection of sarcasm in this teacher's story infers an attempt at understanding and considering cultural/racial sensitivities present in the wider Australian landscape (see for example Burgess, 2009; Clark, 2004; Henderson, 2009a; Parkes, 2007). As they develop understanding and consideration of these sensitivities, they challenge subjectivities of Eurocentric privilege and marginalisation of Koorie perspectives in Australian history.

In some of their stories, teachers discuss how the curriculum in Australia has changed, is changing, and could change further still, to incorporate an inclusive account of Koorie content

and perspectives. In these discussions, teachers give the impression of drawing on cultural/racial subjectivities as a means of affording agency to Koorie voices as they plan school-based curriculum aligned to the Year Nine ACH. In particular, they indicate acceptance of their privileged knowledge holder position in the Australian education system; a position that subjugates their perceived ability to introduce changes at the curriculum development level. As a teacher from Shepparton explained:

> I think the actual Australian curriculum design is not fantastic. I don't think it encourages … Indigenous perspectives being included that are much more substantial, and I don't think that the curriculum necessarily requires that or even suggests that. I think that by having it so that it's just these isolated little mentions here and there supports this idea of 'Ok now when you're talking about this topic make sure you chuck in a mention from the Indigenous [perspective]'… In a lot of the literature that I've looked at in my studies…, the best practice is real meaningful inclusion that sets up Indigenous knowledge as this kind of alterative but strong significant knowledge system that exists alongside our western knowledge. [But] I don't think … the Australian curriculum requires that or supports that.

Similar views are reflected in the following statement from another teacher working in the Shepparton area who observed:

> Obviously, I wish there was just more time. But because we're trying to condense 200 years down, we're trying to cover so much in such a little space, it pretty much comes down to a pick and choose. I think it [inclusion of Indigenous perspectives] depends of what you're teaching … [in some domain areas] it's kinda really hard to bring that kind of perspectives in, so the only way you can sort of do is 'let's have a look at the Indigenous population and their perspectives'. Well I'd really like to focus more on the Australian history cause, well we are all Australian and we all like here, it's very obvious that there are a lot of kinds who have no idea.

As teachers comply with their constructed subject positions in the Australian education system, a position that locates them as transmitters, not developers of knowledge, they unintentionally enable Eurocentric power/knowledge relations of Koorie perspectives in discourses of curriculum structure to endure. Yet they are not innocent bystanders; they are implicated because a 'curriculum itself is not neutral – it represents a point of view of perspective' (Brady & Kennedy, 2013, p. 9), a perspective that is arguably and invariably Eurocentric in nature (Burgess, 2009; Gilbert, 2011; Henderson, 2009b; Parkes, 2007; Vass, 2012).

Notions of Time

Teachers' discussions about planning school-based curriculum within discourses of curriculum structure indicate that they feel lacking in and constrained by time. The issue of time, or lack there of, to complete the required tasks of a teaching position is not foreign in discussions of the Australian education system (see Linguard, Knight, & Porter, 2003; Maxwell, 2013; Taylor, 2004). As Maxwell (2013) says, 'many teachers work more than twice the amount of time they are paid for ... [and that time is a] finite and limited resource and one that is highly prized' (p. 10). In my study, teachers consistently spoke about their frustration at the lack of time they had

to plan what they considered to be engaging school-based curriculum in line with the imposed curriculum.

Time is contextualised in teachers discussions as temporal units structured and allocated via timetables enforced by the institutions in which they are employed. As a teacher from Ballarat said:

> We have four periods a week to do it and it's just not enough time. So I've tried to squish this crammed curriculum into the year knowing that next year they'll need that … basic knowledge before they can go on. History was probably cut short in my classes a little … because a lot of our kids have done Gallipoli and all that sort of stuff earlier … We didn't miss it, but we didn't go into depth as much as we did with the other stuff.

Similar frustrations were also expressed by a teacher from Shepparton who explained:

> I think a period's about 48 minutes [and] we've got them for four periods a week … we do try to apply that [*Australian Curriculum: History*] or we follow some of it … We just have to make sure that … the kids are learning, they're picking up those skills and reading and writing and historical thinking.

As they plan school-based curriculum within the confines of imposed timelines, teachers are engaged in power/knowledge relations in discourses of time, where timetables function as an apparatus. In doing so, they are 'inscribed in a play of power, [but they are] also always linked to certain co-ordinates of knowledge. [They] consist of strategies of relations of forces [that] support and are supported by this type of knowledge (Foucault, 1980, p. 196). The difficulty of planning curriculum from a position of compliance tied to imposed structures of the Australian Curriculum is indicated by a teacher from Shepparton who commented:

> I just start with the textbook and I'll have look through what they're focused on, what's in there, and I'll use that as my core. I'm teaching the same stuff that I was taught when I was here using the exact same resources. I just mean that, if I don't have the time … I'll just photocopy pages or do the questions.

A teacher from Ballarat told a similar story:

> We have quite a basic unit plan [for all History teachers] … it covers what to teach each week, but then we provide quite thorough examples of activities that you can do for each week and resources that you can use and we're quite happy sharing resources as well, so it's all there.

Discussions around time and feelings of frustration over having to comply with Year Nine ACH structures highlight the ways the teachers in my study attempt to push back against their positioned acceptance of these structures.

As teachers mobilise other possible discourses when planning school-based curriculum they draw on subjectivities of manoeuvrability and flexibility. Resistances to linear studies that are 'formed right at the point where relations of' (Foucault, 1980, p. 142) power/knowledge manifest then enable new ways of planning to surface. This is revealed in the following story from a teacher from Shepparton who said:

> Look, I have a unit sort of planned and then if the kids [students] want to learn about something in particular then I try and adapt that in, ah, be a bit more flexible. It may mean more work for me but I'm happy to do that. I think because you've got to get through a lot of stuff you've got to get creative to get through it. Like in one lesson you can actually cover quite a few different things that are listed in the [Aus]VELS if you be creative and you think about it. Like the depth studies … there's a whole lot of stuff that you can assess in one go, do you know what I mean? So if you can be creative and bring a lot together at once then the curriculum ends up being a little less crowded.

The ability and the need to be flexible is indicated by two teachers from Shepparton who commented that planning of curriculum occurs 'not when I'm here [at school], 'cause I don't get any time at all. So, because of other responsibilities I have here, my curriculum gets done in the holidays before the term' and 'it's not like you stop working, [you do it] whenever you get time basically. Well it's whenever I'm free'. The struggle between planning curriculum within time constraints set by institutions, and developing curriculum that engages students, suggests that teachers perform a balancing act between positions of compliance and resistance. This balancing act, as Moore, Edwards, Halpin and George (2002) assert, may be considered as a form of principled pragmatism where teachers subvert rather than openly and directly oppose institutionalised practices. As such notions converge across teachers' stories, power/knowledge relations that construct and normalise notions of time are made visible in the ways in which institutionalised languages, knowledges, and pedagogical practices are embraced or contested by teachers.

Notions of Specificity

Notions of specificity relate to spaces of tension in which teachers attempt to integrate Koorie perspectives in school-based curriculum. Once again we see teachers struggling between impulses of compliance as they use institutionalised language stated in the ACH, and impulses of resistance as they discuss pedagogical practices that attempt to be responsive to cultural/racial sensitivities in discourses of Australian history. This argument is based on language that inadvertently positions Koorie histories in binary dichotomies; words such as perspectives, reflections, parallels, and blending, and other words with inextricable ties to Eurocentricity.

A theme that emerges strongly across teachers' stories as they talk of planning school-based curriculum is the issue of using textbooks as the basis for planning. Although they are mandated to comply with the sequential learning structures imposed by the curriculum, one teacher admitted that their process for planning was 'left open' in order to accommodate individual pedagogical practices. Teachers use of textbooks as the basis of planning curriculum is a reflection of the normative and institutionalised learning processes in Australian education (Meyer & Rowan, 1977). This indicates compliance with institutionalised structures, as demonstrated by a teacher from Shepparton who commented: 'If the text deals with it, then obviously it's a discussion point, but if not then [it's not]'. Another teacher from Shepparton explained that:

> We obviously start [by looking] at the European perspective and then … we move on … we do Captain Cook, then [the] First Fleet. … It's not until sort of after that [that] we come back … and cover the Aboriginal [side], we don't do it at the same time.

That such an approach is the result of teachers' own schooling experience is suggested in the following statement from a Ballarat teacher:

> There's never, I don't know when I was at school or not, but there's really not anywhere, maybe at Year 8, but there's not really anywhere that's given a lot of time to look at … Aboriginal culture, or, you know, relationships with the land, to study that in-depth.

While these statements could be interpreted as demonstrating compliance with institutionalised subjectivities, I argue instead that teachers demonstrate impulses of resistance.

I put forward the argument that when teachers engage pedagogical practices that challenge and/or question the normalised institutionalised approaches, they demonstrate impulses of resistance. This is exhibited in the following teacher's statement: 'Probably [engagement of Koorie perspectives] should be a bit more explicit for those that haven't got the experience … designing the curriculum'. In proposing that greater attention should be afforded to Koorie perspectives in Australian history, this teacher implicitly challenges 'the teaching profile in Australia [that] continues to be dominated by non-Indigenous, middle class, European-background educators' (Perso, 2012, p. 4). The question remains, however, that if teachers have not engaged with Koorie perspectives in their own schooling experiences or university studies, how are they meant to identify, let alone speak back to, institutionalised processes of the Australian education system that background and attempt to silence Koorie perspectives in Australian history?

Although teachers speak in ways that suggest a positioned compliance with planning school-based curriculum as outlined by textbooks, their decision to include Koorie perspectives, or not, in this structure is entirely voluntary. The voluntarily integration of Koorie perspectives in school-based curriculum locates them in a position of resistance to power/knowledge relations in discourses of curriculum structure. I argue that it is from this position that they actively challenge the hegemonic structures of the ACH, as demonstrated by a teacher from Ballarat who said: 'It isn't explicit – you can put in Indigenous perspectives … I think it's up to the individual teacher to make sure that it is constantly happening.' As they continue to position themselves in spaces of resistance, teachers 'actively produce social and psychological realities' (Wetherell et al., 2004, p. 193) of discursive practice. These become the points at which knowledge of teachers' engagement with Koorie perspectives in Australian history is developed and shaped in conjunction with other forms of resistance such as Aboriginal and/or Torres Strait Islander voices that challenge the hegemonic Australian education system (see for example Burgess, 2009; Lowe & Yunkaporta, 2013; Nakata, 1995). Still, Nakata (2006) argues that authentic engagement with Koorie perspectives in Australian history is voluntary and entirely based on teachers' interest and commitment to affording agency to Koorie perspectives. Those who do so contribute to the reconstruction of understandings about

power/knowledge relations where notions of Eurocentric privilege in discourses of specificity are to be taken up.

Such power/knowledge relationships suggest that Koorie perspectives are to be studied either in contrast or comparison to Eurocentric perspectives. The problem with this, Nakata (1997) argues, is that 'denying [Aboriginal peoples and Torres Strait Islanders] their own historical context re-presents their position in apolitical ways in relation to a different order of things (p. 238). While the ACH states that inclusion of Koorie perspectives should 'not be treated as [a] separate area of learning (Australian Curriculum Assessment and Reporting Authority, 2012b), it also states that through comparative studies 'students explore the extent of European imperial expansion and different responses' (Australian Curriculum and Assessment Authority, 2014). The ambiguous means by which teachers are encouraged to engage Koorie perspectives in studies of Australian history further suggests Eurocentric notions of privilege. As teachers appear to comply with such approaches and to regulate their individual pedagogical practices based on normalised teaching practices, power/knowledge discursive relationships of specificity manifest and continue to function.

I argue, though, that when teachers plan school-based curriculum and attempt to include Koorie perspectives of Australian history, they take up notions of resistance. One of the teachers in my study talked about using a blended approach to such inclusion, while another spoke about finding parallels between European, Aboriginal, and Torres Strait Islander perspectives in order to weave them together. Employing a critical social justice lens, a teacher from Ballarat commented that:

> with the Year 9s [I] get them to look at the source and go, okay who's perspective is this, is it, you know, Europeans, who's voice is missing, what would Aboriginal people be thinking. It's not hard once you deliver it properly, and you know, talk about the event and what happened and make it sort of more of an inquiring investigation that they soon start to realise, you know, light bulbs start going off.

This makes it clear that while teachers comply with the imposed and mandated reporting structures of the ACH, they also demonstrate impulses of resistance as they attempt to blur boundaries between European, Aboriginal, and Torres Strait islander perspectives on Australian history. This is further demonstrated in the following statement from a teacher from Shepparton:

> [I] meld them together. I do believe in telling [the truth] even if it means a version of what happened in the past, and whether or not it is the right thing, it's up to the individual. People need to understand that history isn't always bad … it's like when John Howard was our Prime Minister, he was the one who was basically against this whole idea of invasion. He didn't like us to focus on that particular topic, so I just find it very interesting, even until this day [that] we have people that don't want to fix some of the issues that cause a lot of grief to the Indigenous population.

When pedagogical approaches are used to shift 'empathetic understandings to flexible engagement in an interface that attempts to challenge dominant discourses' (Minniecon et al., 2007, p. 28) they generate new knowledge and new ways of teaching about Australian History.

Discourses of Race Relationships

As I argue above, teachers as institutionalized subjects of the Australian education system are positioned as privileged knowledge holders within discourses of Australian history. Inextricably tied to their subject positions are notions of pedagogical practices and cross-cultural/racial understandings that background Koorie perspectives in the ACH. As Lowe and Yunkaporta (2013), Henderson (2009b) and Vass (2012) argue, because the ACH has been written by Australians of European descent, Eurocentric perspectives on Australian history are privileged within the Australian education system. Teachers' apparent compliance with their privileged subject positions within this system are evident in their failure to seek connections with local Koorie communities in the planning stage.

All of the teachers in my study spoke openly about not making contact with their local Koorie communities. Their frankness notwithstanding, planning curriculum without active Koorie collaboration inevitably results in further compliance with normalised practices of privileged Eurocentric power/knowledge relations. Such normalisation processes seem to be validated by departmentally-facilitated professional development sessions that focus on affirming 'teachers' curriculum decision making around Indigenous knowledges' (see McLaughlin, Whatman, Sharma-Brymer, Hart, Dresie and Willstead, 2013, p. 6). At the same time, it is possible to see teachers' declarations of non-consultation as a demonstration of their awareness of cultural/racial sensitivities, and of their attempts to resist privileged Eurocentric power/knowledge relations of Koorie perspectives in Australian history. The extent to which teachers wrestle with notions of compliance and resistance around questions of collaboration is indicated by a teacher from Shepparton who commented:

> That's probably one of the things I need to work on [building relationships with the Koorie community]. Unfortunately, due to lack of time, that sometimes cannot be possible. It's one of the things I would really like to [do] … engage with, and hopefully get a better insight. But due to lack of time it hasn't been possible. But I would like to try and do something like that, maybe next year.

This teacher attempted to navigate cultural/racial sensitivities as they discussed engagement with their local Koorie community. While their story suggested they were taking up Eurocentric normalising practices of avoidance, they also resisted these by critiquing their personal pedagogical practices.

One teacher from Ballarat disclosed that, while they had not made contact with their local Koorie community, they had engaged with Koorie peoples in Melbourne. They sought engagement outside their local community because, they said, there was an opportunity for students to engage in Koorie history through a specifically designed education program aimed

at covering concepts outlined in the Year Nine ACH. For Harrison and Greenfield (2011) , such practices are problematic because:

> Quality teaching of Aboriginal perspectives is contingent upon the teacher's conceptualisation of Aboriginal knowledge as that which is always grounded in place and only meaningful in the context in which it is produced (p. 66).

It follows that rather than attempting to make connections with *a* Koorie community, teachers ought to make more meaningful local connections (Codinho et al., 2015; N. Harrison & Greenfield, 2011; Nakata, 1997).

While wrestling with notions of cultural/racial sensitivity in discourses of race relations, teachers also attempt to navigate what it means to have, and in what ways they may develop, collaborative relationships with their local Koorie communities. This occurs from within power/knowledge relations where 'all knowledge once applied in the real world, has real effects, and in that sense at least, 'become true'' (Foucault, 1977, p. 27). As teachers plan curriculum without developing or pursuing relationships with their local Koorie communities, they comply with pedagogical constraints imposed by curriculum agendas of the Australian education system. These imposed structures render collaborative and productive relationships between teachers and Koorie communities as problematic and time consuming. This, then, asserts and foregrounds notions of internal and isolated planning of curriculum, where processes of othering and objectifications are foregrounded in power/knowledge relationships in discourses of race relations (Minniecon et al., 2007).

Teachers are constructed in a space of positioned compliance where notions of internal and isolated planning are the very conditions of their employment. Regardless of whether they are aware of power/knowledge relations that have 'a dominant strategic function' (Foucault, 1977, p. 194), as they take up internalised and isolated practices in planning school-based curriculum, they are positioned to comply with practices that background collaborative relationships between teachers and Koorie communities. This is evident as they speak about the importance of collaborative relationships with local Koorie communities in the delivery rather than the planning stage, as revealed in the following statement by a teacher from Ballarat:

> It would be fantastic to bring local Indigenous people in to talk with our kids, because we're weaving stuff [Aboriginal and Torres Strait Islander content] through … [but in the case of planning] I haven't [engaged the local Koorie community] no. Cause it hasn't directly been Indigenous stuff.

Teachers talk about feeling temporarily constrained as a reason for not pursing collaborative relationships with their local Koorie communities. In doing so they comply with privileged institutionalised practices that background Koorie perspectives, whether they are aware of it, or not.

Metanarratives constructed from privileged knowledges, normalised and maintained though power/knowledge relationships in discourses of race relations, positions teachers in spaces where they are conditioned to adopt such metanarratives (Foucault, 1972; 1977). By way of example, as teachers focus on the concept of time as a restrictive condition prohibiting the

development of collaborative relationships with local Koorie communities, they comply with elements of the imposed curriculum agenda that they seek to disrupt. As a teacher from Ballarat put it:

> There's absolutely no way you can get through what they're suggesting. Not in the way we're structured anyway… [That's why] we're here at 4 o'clock this afternoon cause I just don't get time … I don't [even] have a full teaching load, I have six periods less teaching cause I've got other responsibilities, but those other responsibilities you can't do … in six periods a week, not even close. So you've got to focus on those other responsibilities and actually teaching kids [students] and a fair bit of wellbeing stuff goes on for me and the kids, and my curriculum and assessment all gets done at home.

On the one hand, while this teacher may be seen to comply with imposed notions of timetabling, they also simultaneously articulate impulses of resistance. This further exemplifies the balancing act between positions of compliance and resistance that teachers navigate as they plan school-based curriculum.

While teachers' stories demonstrate critical engagement with the Australian education system, moments when they perceive they are powerless to change the system as they plan school-based curriculum also emerge. As teachers take up institutionalised and normalised processes of power/knowledge relationships, those informed by discourses of race relations between teachers and local Koorie communities, they are prevented from moving beyond such processes by their subject positions. This, as Foucault (1982) argues, is due to the power that 'acts upon [individuals'] actions, on existing actions or on those which may arise in the present or the future… it incites, it seduces, it makes easier or more difficult, in the extreme it constrains or forbids absolutely' (p. 220). The limited capacity for teachers to speak back to institutionalised processes is constructed by their position as privileged knowledge holders within discourses of race relations and Australian history. This position of complicity emerges in teachers' stories as they reiterate such notions; a position of resistance emerges as they attempt to understand their positioning within these discourses.

Teachers' Sense of Cultural/Racial Positioning

A pervasive theme converging across teachers' stories in discourses of race relations is the notion of cultural/racial positioning. As teachers talk about their sense of standing within the community, in particular relation to Koorie communities, impulses of white guilt[22] and white privilege[23] manifest. While I explore the ways in which I similarly engage cultural/racial sensitivities and positioning as a means of pushing back against my privileged positioning (see

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[22] White guilt is a belief, often an unconscious one, where non-Indigenous peoples of a society see their group 'as responsible for [the] illegitimate advantage held' (Iyer, Leach, & Crosby, 2003, p. 118) by their race over others. Iyer, Leach and Crosby (2003) state that these beliefs are taken on by individuals who feel guilty and accept 'personal responsibility for violating a moral standard' (p. 118), where the focus is 'on the self' (p. 118) and uncomfortable feelings inform 'attempts to make restitution' (p. 118).

[23] 'White privilege is an institutional set of beliefs granted to those of us, who, by race, resemble the people who dominate the powerful positions in situations' (Kendall, 2002, p. 1). These institutionalised beliefs are taken up by individuals to a point where processes of othering permeate society.

Chapter 5: My Story), teachers' discussions focus on the tensions that exist between their school and the local community. This is indicated in one teacher's discussion about the relationships they developed with their local Koorie community which arose from their role as *Koorie Program Leader[24]*:

> I definitely say it's still a work in progress … I have relationships with … [a] broad range of community members … I definitely am amongst it, I wouldn't [say] that I have great relationships with community, but I have relationships that are developing.

This teacher's story suggests an acceptance of their privileged position within the Australian education system and how this positions them within the community, especially as discussions of education are engaged, yet they also resist such positioning by problematising their cultural/racial positioning within the community.

The notion of problematising one's cultural/racial positioning is an emerging theme within the literature, both by Indigenous and non-Indigenous scholars alike (see for example Smith, 2014; Weuffen, 2015), with Ladson-Billings (1995) saying that such problematisations 'force [one] to face the theoretical and philosophical biases that [one] brings to [their] work in overt and explicit ways' (p. 483). I put forward the argument that, as teachers attempt to understand their cultural/racial positioning, they postulate reasons why other staff might find developing relationships with local Koorie communities difficult. One teacher, for example, said:

> I think staff – and look there might be some legitimate experiences fuelling this where they've felt like they've been reprimanded by community or reprimanded by Indigenous members in the media or stuff like that – … find [this] daunting and difficult to navigate.

Focussing on colleagues' cultural/racial positioning could indicate a sense of superiority in cultural/racial relations, thus positioning this teacher as privileged among the privileged (Bailey, 2006; Farr, 2004; Moreton-Robinson, 2004). Yet it could also indicate resistance to privileged constructions of their own subject position. This resistance manifests as they propose ways in which their colleagues may be able to develop collaborative and cultural/racial sensitivity and responsive relationships with local Koorie communities.

> The big challenges that the staff face is knowing who to approach … I just think engaging local community and engaging Indigenous people themselves is really important to [inclusion] and that can be quite hard for staff … so for this planning day … hopefully about five or six local community members will be coming in, in some capacity, to engage with our staff.

Several teachers in my study spoke of their discomfort in attempting to navigate their cultural/racial positioning while developing relationships with local Koorie communities. These discussions manifest more frequently during statements about curriculum delivery rather

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[24] The Koorie Program Leader was specific and newly created position within this teacher's school centred on Indigenous cultural inclusion. The position requires the teacher to assist staff and students by 'overseeing and facilitating external groups, working with the community, co-chairing action groups, organising cultural events and developing cultural inclusion programs for staff'

than planning, thus further indicating positions of compliance within institutionalised processes.

Conclusion

Institutionalised language used by teachers as they speak of planning school-based curriculum aligned with the Year Nine ACH highlights the ways in which they comply with and/or resist privileged Eurocentric approaches to engaging Koorie perspectives of Australian history. As subjects of the Australian education system, teachers are constructed to take up privileged knowledges and understandings of planning practices of Australian history. As this section of the chapter has revealed, teachers' stories highlight the extent to which they question such processes. Teachers demonstrate critical engagement with the ACH, in particular relation to discourses of knowledge, curriculum structure, time, specificity, and culture/race relationships. This, I argue, is visible as teachers wrestle with the duality of their subject positions and the ways in which subjectivities in discourses of planning inform their pedagogical planning practices. While I argue that teachers critically engage with the ACH for planning school-based curriculum, having been positioned to comply with imposed structures and practices informing their subject positions, they have developed a sense of powerlessness to resist such structures. This does not mean that resistance is impossible. As discussed in the next part of this chapter, I make the case that their ability to resist imposed structures appears more fruitful as they deliver school-based curriculum.

Chapter 7b: Curriculum in Action

In this chapter, I analyse commonalities in language use in teachers' pedagogical practices as they speak about delivering school-based curriculum. In doing so, I explore the ways in which teachers are positioned to take up and/or push back against privileged power/knowledge relationships of Koorie perspectives in discourses of Australian history. How teachers adopt or oppose language reflecting privileged Eurocentric notions in the ACH highlights not only the ways in which they are constructed to take up imposed structures, but also the ways in which they resist them. As teachers speak of delivering school-based curriculum, discourses of race relations, specificity, support, and student engagement emerge and converge in a discursive formation I label *Curriculum in Action* (see figure below).
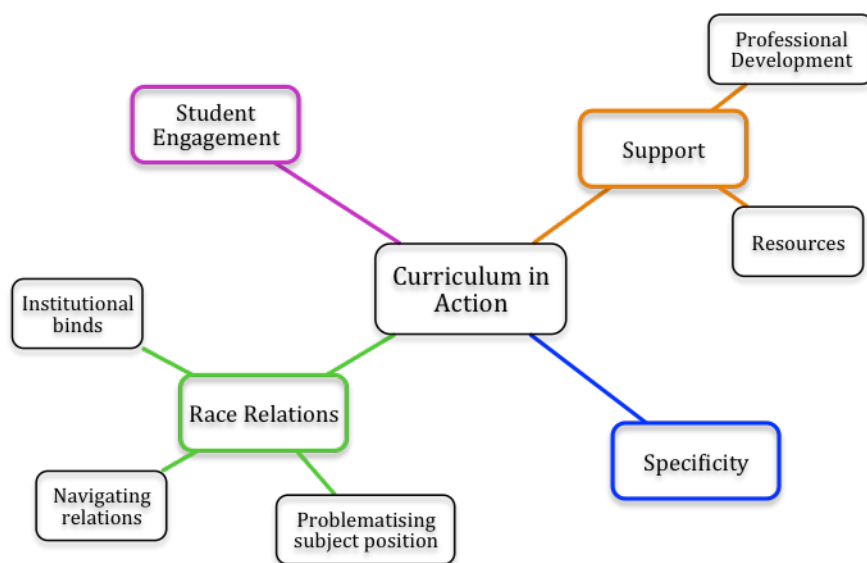
Figure 9: Curriculum in Action Discursive Formation

In the discursive formation *Curriculum in Action,* teachers continue to navigate the duality of their subject positions, but speak in ways that suggest resistance to their institutionalised positions more so than compliance. Perhaps teachers consider resistance to the imposed agendas of the ACH more manageable while delivering curriculum because of the ways they are positioned as privileged knowledge holders within the Australian education system? The very nature of their privileged knowledge holder subject positions permits notions of flexibility as they deliver the planned school-based curriculum. Authorisation for delivering a curriculum via an individualised pedagogical approach, particularly where Koorie perspectives are concerned, may be gleaned from the following AusVELS statement (Victorian Curriculum and Assessment Authority, 2015b):

> The teaching and learning program is the school-based plan for delivering [AusVELS] knowledge and skills in ways that best utilise local resources, expertise and contexts. Schools have flexibility in the design of their teaching and learning program. Flexibility enables schools to develop particular

> specializations, areas of expertise and innovation, while ensuring the mandated AusVELS curriculum is delivered

When teachers discuss delivery of school-based curriculum, they do so in ways that indicate contestation of their constructed and institutionalised subject positions. As they do so, they continue to act as points of resistance to Eurocentrically privileged power/knowledge relations of Koorie perspectives in discourse of Australian history, redefining what it means to be a teacher in the Australian education system and how Koorie perspectives may be engaged.

Discourses of Race Relations

In discourses of race relations, notions of cultural/racial sensitivities emerge as teachers speak of their plans to develop relationships with their local, and other, Koorie communities. While, at times, they use language that resonates with notions of compliance, overwhelmingly impulses of resistance permeate their discussions of delivering school-based curriculum aligning with the Year Nine ACH. This, in turn, influences the ways in which they attempt to navigate and challenge privileged and institutionalised presentations of Koorie perspectives in the ACH.

As mentioned in the previous chapter-section, none of the teachers in my study had established contact with local Koorie communities at the time of being interviewed. One teacher from a school in Shepparton spoke about the 'sense of political correctness' surrounding engagement of Koorie perspectives in discourses of race relations. Another teacher from Shepparton spoke about their attempts to develop relationships through the Koorie Engagement Support Officer [KESO][25] attached to their school. They reported that:

> I went to … the Koorie [KESO] and asked if she could maybe get someone to come in and talk to us and nobody wanted to come into the school and talk to the Year 9 group about their perspectives about what had been passed on. It's not that nobody said 'Oh well we're not coming' she just got no response back. She just said she asked a few people and I didn't want to push it because, you know, obviously I'm not [going to] say 'Well we need this'.

Demonstrating an awareness of cultural/racial sensitivities in their continuing attempts to navigate relations between non-Indigenous teachers and local Koorie communities, the teacher continued:

> So we're sort [of] making the steps where, in a few years from now, if I ask the same question I might get [some help] – but it's still sort of out on the edges. I sort [of] took the 'no' as an answer and, like I said, with time

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[25] Koorie Engagement Support Officers (KESOs) support and engage Koorie students, families and communities and other relevant internal and external support workers to assist and make the journey through primary and secondary school as seamless as possible (Victorian Aboriginal Education Association Inc., 2015). The outcomes of which strategize to reduce risk factors of successful future outcomes, such as learning and development, good health and safety of Koorie children (Victorian State Government Education and Training, 2015).

> restrictions, kept moving on … If I'm Year 9 History teacher again next year
> I might try again.

This teacher's attempt to navigate discourses of race relations and notions of cultural/racial sensitivity inextricably tied to those relations, could be interpreted as evidence of their engagement in a dynamic balancing act between notions of compliance and resistance. Impulses of compliance with macro discourses that background Koorie perspectives may be seen as a lack of commitment to developing authentic relationships. By contrast, impulses of resistance may be seen in statements about wanting to engage Koorie peoples so that their perspectives might be delivered in more authentic ways, and articulating the possible commitment to pursuing such relationships in the future.

Navigating Cultural/Racial Sensitivities

I put forward the argument that teachers navigate cultural/racial sensitivities in discourses of race relations by demonstrating impulses of resistance to Eurocentric constructions of knowledge about Koorie perspectives in studies of Australian history. It could be argued that, as institutionalised subjects, teachers are positioned to comply with imposed Eurocentric constructions of such knowledge resonating in AusVELS content statements, for example:

> content descriptors that support the knowledge, understanding and skills of the cross-curriculum priorities are tagged with icons. The tagging brings to the attention of teachers the need and opportunity to address the cross-curriculum priorities at this time. Elaboration will provide further advice on how this can be done (Australian Curriculum Assessment and Reporting Authority, 2012b).

The arguably ambiguous elaborations provided for the content descriptor 'changes in the way of life of a group(s) of people who moved to Australia in this period, such as free settlers on the frontier in Australia', under the depth study '*Making a Better World? / Movement of peoples* (1750-1901)', only make suggestions about specific teaching strategies. These center on student learning via investigative and descriptive pedagogical approaches. Most teachers would be hard pressed to acknowledge, let alone consider, alternative ways in which to address cross-cultural/racial perspectives, resulting in a system which allows privileged power/knowledge relations of Koorie perspectives in discourses of Australian history to continue to function. These relations limit the possibility of resistance to privileged Eurocentric constructions of Koorie perspectives.

In discourses of race relations, the ACH can be seen as a technique by which privileged perspectives are imposed and legitimized. State secondary schools, as institutions that enforce political agendas, 'constitute a privileged point of observation, diversified, concentrated, put in order, and carried through to the highest point of their efficacy' (Foucault, 1982 p. 791). As teachers' navigate cultural/racial sensitivities for delivery of school-based curriculum, I make the case that they are demonstrating impulses of sensitivity to race relations in the Australian education system. Yet, impulses of compliance implicit in such statements suggest a continued emergence of Eurocentric education practices backgrounding Koorie voices in teachers'

stories. It could be argued that, in making statements such as the one above in which the teacher expressed a desire to engage local Koorie people at times most appropriate to the delivery of content in their classes, teachers trivialise sensitivities in discourses of race relations. I put forward the counter argument that, in doing so, they in reality resist Eurocentric practices that would otherwise silence local Koorie voices.

Technologies of the self and notions of resistance manifest in teachers' stories as they talk about what it means to be non-Indigenous Australian teachers engaged in delivering school-based curriculum that engages Koorie perspectives. As teachers talk about not wanting to offend people in their attempts to integrate Koorie perspectives, their compliance with power/knowledge relationships that background Koorie perspectives in Australian history is apparent. The ACH situates Koorie perspectives 'simplistically and oppositionally' (see Nakata, 2007b p. 9) to Eurocentric perspectives. Oppositional positioning and a desire to not offend Koorie peoples are suggested in a story from a Shepparton teacher who said:

> I think teachers have developed this really [strong] sense of political correctness. In our community we have a challenging community dynamic in terms of the relationships between [two particular Aboriginal groups] which a lot of teachers find daunting and difficult to navigate.

Teachers' compliance with avoidance relationships implied by Eurocentric notions in the ACH and the Australian education system indicates the visibility of shared norms taken up across the teaching profession. Yet, as the teachers in my study try to make sense of cross-cultural/racial relationships, they elicit moments of resistance that challenge such normalised processes.

Problematizing Privileged Subject Positions

When teachers speak about their privileged subject positions in discourses of race relations, power/knowledge relationships that assert binary dichotomies of race manifest in their stories. As Butler (2006) explains it, 'The black/white binary in the self/other binaries in other racialised histories and experiences, as they encounter whiteness, functions as a defining and epistemological construct' (p. 90). Binary dichotomies in discourses of race relations assert the notion that European and Koorie knowledge systems cannot simultaneously be in equal positions of power. This is because they draw on different and, possibly, incompatible epistemologies. The influences of these binary dichotomies are indicated by teachers' attempts to problematize their subject positions in order to consider culturally/racially appropriate ways of engaging Koorie perspectives in school-based curriculum. As a teacher from Ballarat observed:

> as I'm not Aboriginal, and you know, you want to make sure everything's culturally sensitive and … you want things to be inclusive and you want to have that connection with … Aboriginal peoples themselves and that input into what you're doing.

While it could be argued that teachers demonstrate impulses of compliance within discourses of race relations, their stories suggest that impulses of resistance resonate more strongly. As teachers consider their European heritage as a space of tension and reject their whiteness as they discuss delivery of school-based curriculum, they challenge privileged perspectives in binary dichotomies of race. Lawson (2004) provides context to such tensions saying that 'The insertion of the settler self into the space of the Indigene is simultaneously characterised by desire and disavowal. [It] produces an anxiety of proximity: indigeneity must be approached but never touched' (p. 157).

Teachers' stories also suggest that impulses of resistance manifest via a strong social justice perspective. This perspective emerges as teachers speak of delivering Koorie content in ways they perceive to be conscientious and culturally/racially sensitive. As they wrestle with social and emotional issues discussed in relation to their privileged non-Indigenous subject positions, they further attempt to problematise their position, as highlighted in the following story from a Ballarat teacher:

> I would really like to see an Indigenous teacher teach the subject. Well I would say they would bring a fresh perspective to the subject. Whether I'm right or wrong I don't know, but I would really like to see that, yes. I'd like to see what information they can bring in that we don't know, because we can assume that we know but we probably don't.

I put forward the argument that irruptions in discourses of race relations occur as connections are made between teachers' impulses of resistance to their privileged subject positions. These irruptions disrupt regimes of truth to a point where previously backgrounded perspectives on a topic are bought to the foreground (Foucault, 1972). One such irruption can be seen in the following story by a teacher from Shepparton who attempted to privilege and foreground Koorie perspectives:

> We, I just thought, well my perspective is European cause that's my background. So then I thought well then there's got to be someone who can explain this much better than I can, cause I'm explaining what I read in a text book, not what I've experienced or what my grandparents [experienced], you know.

Further irruptions emerge in another Shepparton teacher's story:

> At the moment [the curriculum] relies on me to bring in my view of their [Koorie] perspectives … which isn't … authentic … I've got my view and … I'm definitely not Indigenous so it's not giving an Indigenous perspective … I think the thing that concerns me most of all is not so much what I can teach students, it's how do we include Indigenous ways of knowing into the curriculum … we're just not doing that.

These irruptions are of no consequence unless they are reflected in wider discussions about the ways in which non-Indigenous Australians come to understand and work with cultural/racial sensitivities manifesting in discourses of race relations (see for example Blackmore, 2010;

Blaskett, 2009; Smith, 1999). As these irruptions emerge across teachers' stories, privileged perspectives imposed by the ACH asserting that Koorie engagement in the delivery of school-based curriculum is not necessary, are challenged at theoretical and practical levels.

Binds of the Institution

Power/knowledge relationships in the Year Nine ACH imply no adverse consequences for teachers who do not connect with local Koorie communities for planning or delivery of school-based curriculum. Indeed, apparatuses such as school timetables construct relationships with local Koorie communities as problematic, and as a potential impediment to other teaching duties. Of these kinds of dynamics, Foucault (1982) says:

> power applies itself to immediate everyday life which categorises the individual … imposes a law of truth on him [sic] which he [sic] must recognise and which other have to recognise in him [sic]. It is a form of power which makes individuals subjects (p. 781).

As teachers speak about their desires to engage local Koorie communities for delivering school-based curriculum, they suggest compliance with time constraints imposed by privileged structures of the Australian education system. For example, as a teacher from Shepparton observed:

> One of the things that I would like to do is get a special speaker to speak to the students and elaborate a little bit more on the topic, but due to lack of time I haven't been able to do that. But that is one of the things that I would like to consider maybe for next year.

I argue that these expressions of time constraints manifest in spaces where impulses of compliance and resistance overlap and where teachers indicate a reflexive exploration of their subject positions and pedagogical practices.

All but one of the teachers in my study indicated a taking up of shared norms and institutionalised constructions of their subject positions. This manifests as an impulse of compliance where internalised and isolated delivery of school-based curriculum is considered normal. The one teacher who expressed elements of resistance to such binds indicated the possibility of their specialist position within the school as a key tool for disruption. Being a Koorie Program Leader, this teacher was positioned in unique ways to speak back to power/knowledge relationships of race relations. For this teacher, the opportunity to resist notions of isolated and internalised delivery of school-based curriculum, as Foucault (1982) argues, is possible because 'the subject is either divided inside himself or divided from others' (p. 777). This process, Foucault (1982) explains, 'objectivizes him' (p. 777) to a point where 'power relations constitute modes of action upon possible action, the action of others' (p. 793). The following observations made by the teacher highlight this point:

> So, given the resources that exist out there … there's some good stuff – don't get me wrong – but a lot of it's quite general; a lot of it can encourage that kind [of] … more tokenistic approach … whereas, engaging with local

> community members, having them in there in that kind [of] real way, using their knowledge and their experiences, something really tangible and meaningful, it's really important for the students also, both Indigenous and non-Indigenous, to see this kind of positive knowledgeable community members, and to see that it's something real and that exists within their community.

The position that this teacher occupies within their school is indicative of spaces that are opened up by an increased specialisation of the profession.

I argue that these specialised spaces enable a wider range of discourses to be drawn upon in order to speak back to subjectivities of isolated and internalised delivery of curriculum. This is certainly suggested in the above story as Eurocentric knowledge and Koorie knowledges are considered of equal value and as complimentary to one another. As this teacher speaks, impulses of resistance to hegemonic cultural/racial knowledge practices inherent in the ACH are made visible (Williams, 2007). Furthermore, as this teacher occupies spaces that the other teachers in my study currently do not hold, they enable the development of new knowledge that has the potential to reconstruct subjectivities in discourses of race relations. Yet, at the same time as this teacher attempts to resist the hegemonic cultural/racial practices of the Australian education system, 'the status quo remains unchanged' (Nakata, 1997, p. 279).

Discourses of Specificity

Discourses of specificity relate to the ways in which teachers overtly seek to incorporate Koorie perspectives of Australian history in school-based curriculum aligned with the Year Nine ACH. As teachers speak about such delivery, they give the impression that Koorie perspectives are studied in addition, in contrast, or in comparison to what may be considered a privileged Eurocentric focus. As they do so, and in their further attempt to foreground Koorie perspectives, they take up impulses of resistance to privileged pedagogical practices. As a teacher from Shepparton commented:

> so, in other words, I always try to find the parallels between our own history
> in Australia and with that [Aboriginal and/or Torres Strait Islander history] or
> what we're actually studying being American, or Revolutions.

Subjectivities that suggest privileged Eurocentric perspectives of Australian history manifest as impulses of compliance to pedagogical practices in teachers' stories, assert that European perspectives of Australian history are to be studied first and foremost. In doing so, 'whiteness [becomes] the invisible norm against which all others are compared' (Parkes, 2007, p. 391) with in power/knowledge relations of Australian history.

Processes of normalisation couched within institutional practices of the Australian education system present European perspectives of Australian history as privileged. As teachers attempt to integrate Koorie perspectives in delivery of school-based curriculum they are unavoidably engaged in privileged processes imposed by the ACH. Yet, moments of compliance and

resistance to privileged Eurocentric perspectives of Australian history are simultaneously indicated in the following story from a Ballarat teacher:

> when I get the opportunity to weave that stuff through the curriculum [I do so by] putting together experience and research. Basically that's the way I'm working at the moment. So, instead of teaching a unit on Indigenous stuff, I put it in there all the time as we go. I find that if I weave it into our history more, kids are more receptive to it and they actually want to know more.

This balancing act between spaces of compliance and spaces of resistance represents elements of tension in teachers' stories. In this discourse, such tension is situated around notions of inclusion, albeit through a privileged Eurocentric lens. As institutionalised subjects of an education system that I argue is Eurocentric in scope, the teachers in my study have the possibility of challenging and resisting such privileged processes. For, as Foucault (1988) argues, 'There is no single locus of great refusal, no soul of revolt, or pure law of the revolutionary' (p. 95). I put forward the argument that, as the teachers in my study consider resisting institutionalised processes in purposeful, not reactionary or passive ways, they continue to draw on cultural/racial sensitivities present in discourses of Australian history.

The ways in which teachers are constructed to comply with institutionalised pedagogical processes are visible as they speak of their pre-service teacher education experiences. This particularly manifests as they speak about the extent to which they have taken learning about Koorie perspectives during their pre-service teacher education programs and integrated these into their individual pedagogical practices for delivery of school-based curriculum. As a teacher from Shepparton said:

> When I was doing my university course, I studied Aboriginal Affairs. So what I've done, I've placed all the information into practice and allowed the students to see for themselves what I have learnt.

For teachers to speak back to and reconstruct such institutionalised pedagogical processes, Kirby and Crawford (2012) argue, it 'requires both creative and critical thinking' (p. 18) around power/knowledge relationships in discourses of specificity.

Drawing on Kirby and Crawford's (2012) statement, I argue that the teachers in my study exhibit creative and critical thinking skills as they attempt to reconstruct the ways in which Koorie perspectives may be integrated during the delivery of school-based curriculum. As they do so, there are moments in their stories when impulses of Eurocentricity and/or impulses of resistance resonating with power/knowledge relationships in discourses manifest. This is indicated in the following story from a teacher from Ballarat:

> It [integrating Koorie perspectives] is not hard once you deliver it properly, and you know, talk about the event and what happened and make it more of an inquiring investigation – like I'm sure you could do it, but it takes some time. You need the time to sit down and do it, that's what it comes down to, to make sure that it's incorporated so it flows and it's relevant and meaningful. So its not, you're not just whacking it in and saying … Yeah,

> because then it's the token effort and it sort of diminishes the importance of
> having it in the first place.

A teacher from Shepparton spoke about ways in which they attempted to reconstruct privileged power/knowledge relationships of Koorie perspectives and institutionalised ways of integrating Koorie perspectives for the benefit of student engagement:

> So, it's almost like a teasing, you know, and getting kids curious about what happened and then they'll look into it themselves as well more. And then I rely on, like that is a step-by-step thing, but then doing all those classroom discussions along the way as we learn. Learn the basic things so we've got, kids come near to meeting the AusVELS in the end.

The teachers in my study all exhibited impulses of resistance to constructed subjectivities of Koorie perspectives for the delivery of school-based curriculum. I put forward the argument that they therefore challenged and reconstructed power/knowledge relationships in discourses of specificity. Butler (1997) would argue that teachers can only do this from their privileged subject positions couched within Eurocentric knowledge systems, because 'power is not simply what we oppose but also, in a strong sense, what we depend upon for our existence and what we harbour and preserve in the being that we are' (p. 2). However, as teachers speak about engaging pedagogical practices for integration of Koorie perspectives while delivering school-based curriculum, their stories suggest attempts to navigate spaces between compliance and resistance. Sites of tension indicated in their stories, then, are to be considered spaces where power/knowledge relationships 'provide space for divergence, contestation, subversion and, ultimately, what might be read as resistance' (Butler, 1997, p. 16) where discourses of Australian history are maintained or resisted.

Discourses of Support

The teachers in my study consistently challenged privileged perspectives of Eurocentricity permeating the Year Nine ACH (see for example Gilbert, 2011; Lowe & Yunkaporta, 2013; O'Dowd, 2012). They also complied with the restrictive conditions of employment imposed upon them by the Victorian Education Department. These conditions constrained them in spaces where they had no choice but to follow the structures and processes of learning and teaching set out in the AusVELS. This is because, as Hall (1997) argues, for teachers, as institutionalised subjects, to make sense of the Australian education system, they 'must subject themselves to its meanings, power and regulation' (p. 56). In doing so, they continue to take up institutionalised practices of education in Australia that aligns with the formalised and structured sequencing imposed by endorsed resources and professional development (PD) sessions. Yet, as they critiqued the value and content of such support structures, impulses of resistance were manifest. Teachers' stories once again show that their attempts to integrate Koorie perspectives in school-based Australian history curriculum are part of an ongoing balancing act.

The Role of Resources

It has been argued that Eurocentric perspectives of Australian history are privileged in textbooks and historical records where written and recorded forms of knowledge – print or online – are privileged. When considered as apparatuses of power/knowledge relations, such resources can be seen as legitimising particular studies of Australian history (Guyver, 2009; Salter, 2010; Vass, 2012). These resources foreground Eurocentric perspectives and methods of recording and transferring knowledge, and background other forms as questionable and unreliable; for example, oral transmission of Koorie knowledge practices (see for example Bainbridge, Whiteside, & McCalman, 2013; Battiste, 2002; N. Harrison & Greenfield, 2011; Whap, 2001). This leads to studies and understandings of Koorie peoples where there is:

> a lack of priority given to the position of [Koorie] speakers and therefore little understanding of the history of language. [If this is] not factored into the primary standpoint then knowledge about their [stories] is diminished (Nakata, 1997, p. 93).

Furthermore, as Nakata (1997) argues, it perpetuates the notion that 'a society with no written historical knowledge is a society based on myths, folk-tales, totems, and kinship systems' (p. 185). All of the teachers involved in this study used the same textbook, *Jacaranda Humanities Alive* (Darlington, Smithies, & Wood, 2012), as the basis for delivering school-based ACH. In this disclosure, impulses of compliance with Eurocentrically privileged perspectives of Australian history are rendered explicit, for while it is beyond the scope of my thesis to analyse the textbook in depth, it is clear that is has a strongly Eurocentric focus. This is revealed in particular elements of language used throughout the text. Teachers and students, as institutionalised subjects of the Australian education system endorsing such textbooks, are constructed to comply with the privileged Eurocentric perspectives presented. Zahorik (1991) says when teachers do not 'engage in extensive inquiry and use thinking styles that illustrates privileged beliefs [such as those presented in textbooks], change in [pedagogy] without regard to teacher ideology is doubtful for many, if not most teachers' (p. 195). Unless they employ critical inquiry skills, I contend that most teachers would be hard pressed to challenge the impulses of compliance insinuated by textbooks, as demonstrated by the language used in their stories.

Jacaranda Humanities Alive (Darlington et al., 2012) contains very few Koorie perspectives for the time period 1750 – 1918. Only 33 out of 280 pages explicitly mentions content that engages with Aboriginal peoples and/or Torres Strait Islanders, their cultures, histories, and perspectives. Instead, the language used to present the content in the textbook resonates with cultural/racial statements and Eurocentric understandings of sensitivities in discourses of race relations. By way of example, the textbook uses nomenclature such as Aborigines, Indigenous people, and Torres Strait Islanders interchangeably in referencing Australia's First Peoples, and terms such as outsiders, colonists and Europeans in referencing non-Indigenous Australians. The implications of such Eurocentric hegemonic notions in Australian education practices have been previously explored (see for example Carlson et al., 2014; Weuffen et al., 2016).

While appearing to engage cultural/racial sensitivities, Aboriginal and Torres Strait Islander content in the textbook is presented in contrast and/or deficit to European content. For example, in referring to problems in European understandings and/or historical engagements with Aboriginal peoples and Torres Strait Islanders and their experiences, the textbook uses phrases such as: 'attempts to 'civilise' Indigenous people' (p. 138); 'Aborigines: exploitation' (p. 144); 'massacres by colonists' (p. 133); 'race relations in colonial Australia following initial British occupation' (p. 125). Given this, I argue that when teachers use such textbooks to deliver school-based curriculum, they comply, consciously or otherwise, with privileged Eurocentric perspectives of Australian history that background Koorie perspectives.

The extent to which teachers supplement the information provided in textbooks emerges as they speak about self-sourcing and researching further material, as demonstrated by a teacher from Ballarat who commented:

> We do have a textbook; we've used the Jacaranda textbooks and so we use that as a guide, but in terms of where I find resources … I guess I Google a lot of stuff … a lot of [time] is my own sitting down at a computer Googling, you know, and just making my own resources to go with what I find … but I haven't found a lot of – there's not one place that you can go like a database that you can go, ok, this is a good resource.

Similarly, a teacher from Shepparton said:

> Yes, so we use Jacaranda, I think that's *Humanities Alive*, they've got a really big text … I [also] take readings from certain [other] texts and then I make up my own activities based on those reading. I don't – I never use, or rarely use, the questions in the textbook … because … I don't find them very useful.

The rhetoric of tailoring delivery of school-based curriculum emerges time and again in teachers' stories. Reasons for such tailoring centre on issues relating to personal pedagogy and the academic needs of students (Thomlinson et al., 2003; Thomlinson, 2014). I argue, though, that as teachers use textbooks as a base from which to deliver school-based curriculum, they are taking up shared norms in discourses of Australian history. These shared norms, while seeming to permit individual pedagogical choices, actually constrain and position studies of Australian history to reflect privileged Eurocentric understandings and perspectives.

When teachers attempt to move beyond what I argue to be the restrictive and narrow studies of Australian history presented in textbooks, they highlight moments of resistance to privileged and normalised subjectivities in the Australian education system. By contrast, when they speak about feeling constrained by time structures, they demonstrate moments of compliance that position them in institutionalised processes. These processes construct individual research practices as problematic and perhaps even unimportant when considered in relation to the engagement priorities of students. The same power/knowledge relationships that position teachers as privileged knowledge holders in the Australian education system also permits them to critique normalised presentations of Australian history in textbooks by drawing on subjectivities of creativity. This enables them to 'make new meanings in and through relations

[of power/knowledge] rather than as an effect of language' (Mahoney & Yngvesson, 1992, p. 46) from a position of resistance.

Moments of resistance or divergence, as Foucault (1988) argues, 'depend on a multiplicity of points [that are] distributed in irregular fashion … over time and space at varying densities, at times mobilizing groups or individuals in a definitive way (p. 96). I argue that, as teachers critique privileged Eurocentric perspectives presented in textbooks, they mobilise other discourses of knowledge that help them to resist such perspectives. Furthermore, as they attempt to integrate Koorie perspectives and voices in the delivery of school-based curriculum, they themselves become the points at which divergence in pedagogical practice manifests. This is highlighted in the following statement by a teacher from Shepparton:

> I actually incorporate some of what I learnt [in a university course] into what I'm teaching now … we have heaps of texts and we look through them and take bits and pieces [to] help build our lessons … I make up my own activities based on readings [from the textbook]

Further divergence of pedagogical practice emerges in teachers' stories as they speak about their postgraduate studies. While it is beyond the scope of my thesis to explore the ways in which teachers with postgraduate degrees may be positioned to critique privileged presentations in textbooks and curriculum, I raise it here to further demonstrate how teachers may act as points of divergence. The teacher from Ballarat with a Masters degree offers a glimpse into how teachers with postgraduate studies may be better positioned to critique the privileged perspectives presented in textbooks:

> Textbooks have improved when it comes to Indigenous [content] … but I feel more confident in my own knowledge, so I use my knowledge. I have looked at resources before … I've read through them and thought … well there's a bit missing there in the explanation or in how it's being portrayed … this really needs to be added to.

As this teacher spoke of integrating Koorie perspectives using knowledge gained from their postgraduate studies, they demonstrated an impulse of resistance to apparatuses – in this case textbooks – of privileged power/knowledge relationships in discourses of support. I suggest that, as teachers draw on subjectivities of creativity to resist and critique privileged Eurocentric perspectives in textbooks, they open up spaces where it becomes pedagogically possible for other teachers to integrate and foreground Koorie perspectives and voices in school-based curriculum.

Professional Development (PD)

In order for teachers to stay registered within the state of Victoria they 'need to engage in at least 20 hours of a defined quality and range of professional development (PD) activities' (Victorian Institute of Teaching, 2015a) each year. There is 'no definitive list of recommended PD activities'. Instead, teachers are advised to let their 'teaching context' guide their choice of 'appropriate PD activities' (Victorian Institute of Teaching, 2015a). Such ambiguity fails to

support teachers in developing skills for authentic and committed inclusion of 'Aboriginal and Torres Strait Islander histories and cultures in all learning areas' (Australian Curriculum Assessment and Reporting Authority, 2012b).

Allowing teachers to choose their PD sessions positions them in spaces of complicity with Eurocentric notions of schooling. This is suggested in teachers' stories as they speak about attending formalised PD sessions where professional teaching networks are developed and ready-to-implement resources are distributed. A teacher from Ballarat reflected that:

> I think HTAV [History Teachers Association of Victoria] is very good. I go to a lot of PDs, personal and development days. HTAV run fantastic days and so I go to a lot of them.

The evidence suggests that teachers choose PDs that provide immediate pedagogical assistance, rather than advice and support to incorporate Koorie perspectives in school-based Australian history curriculum. In doing so, they comply with Eurocentric notions of schooling, whether they are aware of such compliance, or not.

Eurocentric power/knowledge relations espoused via PD activities are indicative of the subtle ways in which processes of normalisation are embedded across the discursive formation of curriculum in action. These processes place teachers in spaces of compliance because of external pressures and the obligations of their position (see Miles, 2013, p. 70). Therefore, the apparent freedom given to teachers to choose PD sessions that meet their professional pedagogical needs is, I argue, illusory. Notions of freedom constructed by power/knowledge relations in discourses of support constrain the possibility of thought and action (Zeegers, 2012). The illusion of freedom and subtle workings of Eurocentricity are suggested in this Shepparton teacher's story:

> You've got to do 20 hours [of PD] but that can include meeting times, like if you have a KLA (Key Learning Area) meeting, that counts towards your 20 hours. So this is the first year I've done PD in three years which [sic] has been outside the school.

While teachers appear to have the freedom to choose PD sessions, in reality they are actually taking up power/knowledge relationships imposed on their institutionalised subject positions in discourses of Australian history.

A key subjectivity arising from teachers' stories about PD activities is that of domain specificity. Van Driel and Berry (2012) state that 'pedagogical content knowledge is specifically related to topics within certain disciplines' (p. 26) and 'is an enactment of a set of specific guidelines to teach certain subject matter' (p. 27). Processes of normalisation emerge in teachers' stories as they speak about the lack of PD sessions offered that relate to Koorie perspectives of Australian history. Lowe and Yunkaporta (2013) argue that the curriculum 'privileges the epistemological and ontological experiences of the colonising cultures over those of the Indigenous peoples' (p. 12). Furthermore they argue:

> Curriculum does little to provide teachers with content that would enable them to explore the social context in which knowledge is developed, and the possibility that Indigenous knowledge has its own ontological validity that in independent of that of the 'hard' sciences (Lowe & Yunkaporta, 2013, p. 8)

To counteract such disinterest, the Koorie Program Leader teacher from Shepparton spoke about an internally planned, but (partly) externally facilitated, PD activity they had developed for staff in their school:

> So there's a number [of] art teachers, one music teacher, three English teachers, two history teachers and some science/geography teachers. Science I found is usually the hardest to get on board … [and] maths teachers are quite resistant. I feel like they don't see it as particularly relevant, maybe because they're disciplines are so empirical, and they feel like the range of Indigenous knowledge that is out there doesn't necessarily match up with that.

In musing about the Mathematics and Science teachers' reluctance to engage with Koorie focused PD activities, this teacher highlighted how Eurocentric perspectives of Koorie content may be taken up as shared norms in discourses of support. In doing so, they opened up spaces for new dialogues in discourses of support for resistance to institutionalised pedagogical practices.

When speaking about the ambiguity of PD opportunities, feelings of constraint – time, structure, and skill development – disable teachers' thoughts regarding other possibilities for integrating Koorie perspectives in school-based curriculum. As indicated by a teacher from Ballarat, pedagogical support ought to occur during tertiary as well as post-tertiary studies:

> I think it's incredibly necessary that teachers do a compulsory subject on Aboriginal studies … [something] cover[ing] Indigenous perspectives, not just in History but in other subjects as well [long pause] initiatives at tertiary studies for pre-service teachers, I think that really needs to be a priority.

This critical speaking back to shared norms and processes of normalisation couched in discourses of support, makes visible Eurocentric power/knowledge relationships within the Australian education system. When they attempt to critique the apparent value of cross-curricular priority areas, for example, teachers are positioned in spaces of resistance, like this teacher from Ballarat:

> I think support to teachers on curriculum is very important. I think that at the moment just having [the curriculum] say [it's] a cross-curriculum priority [area] and expecting teachers to go out there and achieve it is not enough to get you over the line.

Notions of positioned compliance emerge as teachers conform with imposed structures mandated by VIT, while notions of resistance emerge as they critically analyse pedagogical deficits. This speaks to the ways in which teachers constantly struggle with power/knowledge relations in discourses of Australian history, as they are positioned in spaces of compliance and/or spaces of resistance.

Discourses of Student Engagement

Clark (2006) has said that secondary school students' engagement with Australian history depends on their interest in particular topics, and further that different levels of interests expressed by teachers and students are sometimes combative and/or equivalent. While student engagement per se is not a primary focus of my research, the notion of student engagement as it relates to the delivery of the Australian history curriculum was as a important pedagogical consideration for the teachers involved in my study. Clark (2006) argued that students are positioned as passive knowledge-absorbing subjects to a point where boredom permeates learning and teaching spaces. In my study, teaching approaches and teaching pedagogy emerged as two major subjectivities in discourses of student engagement in relation to Australian history. By teaching approaches I mean the ways in which teachers specifically deliver the curriculum to assist students to achieve pre-determined outcomes. By teaching pedagogy I mean the theoretical and practical principles that individual teachers develop overtime as a framework from which to engage learning and teaching spaces and the profession.

As teachers speak about employing teaching approaches for increased student engagement, they are both complying with and resisting privileged pedagogical practices. The Victorian Department of Education and Training (DET) (2010) proposes that students learn best when they are individually supported and challenged to undertake interdependent and independent learning that strongly connects to real-world skills. Yet the teachers in my study tend to speak of scaffolding delivery of school-based curriculum in ways that centre on student interest. They use interactive strategies that position students as detectives using information and communications technologies (ICT) as demonstrated by a teacher from Ballarat who reported:

> They [students] like a good engagement – they really like anything that's interactive, or you know, visual resources, like watching things … anything like that, so it's really working with a blank canvas.

Other teachers likewise reported that students were 'more receptive' to studies of Australian history when they employed strategies for differentiation. Perhaps this is due to their perception of 'good teaching consistently correlating with a deep approach to learning' (Trigwell, Prosser, & Waterhouse, 1999, p. 66), one that is responsive to students' desires and needs.

I put forward the argument that, as teachers differentiate learning and orientate school-based curriculum to students' interests, they are attempting to speak back to discourses that construct teachers as all-encompassing knowledge holders in the Australian education system. Yet, as they orientate learning in this manner, they are also complying with the same construction, in that teachers are the point at which curriculum direction and choice is enacted. As a teacher from Shepparton put it:

> So if they're enjoying it [studies of Australian history] then I'll put the effort in and go find other stuff and further explore it, but if it's a topic that is quite painful to teach 'cause the kids aren't engaged, I'll just try and move through it as quick as I can.

The visibility of the continued battle between spaces of compliance and spaces of resistance may be gleaned further in a story from a teacher in Shepparton who said:

> I always ask them [students] "Is there something in particular that you want to study in this topic? We've got two terms, what do you want to do?"

While these teachers may seem to be challenging their privileged knowledge-holder positions in discourses of student engagement, in reality they are still caught up spaces of compliance. I argue this is the case because their knowledge-holder position permits and legitimises differentiation of learning based on student interest. This struggle is suggested in a story told by a teacher from Ballarat who observed that students, through scaffolding and inquiry-based pedagogical approaches,

> think it's their idea and they'll go ahead and do it … [they] have the freedom to get their information from wherever they want. I find that if I weave it [Koorie perspectives] into our [Australian] history more kids are more receptive to it. They're more comfortable Googling stuff … [students] are just more comfortable with screen-based information … it's almost like it's more valid for them if it's on the internet. So it's developing skills rather than learning the content.

Technologies of the self in discourses of student engagement, and constructing student-centred teaching approaches, manifest in teachers' stories as they talk of scaffolding student learning. The 'whole idea of scaffolding' is an important consideration in one Shepparton's teacher's view, because:

> giving them [students] a certain amount of information and let[ting] them go out and find out what they want to find out … [is] a really good way to go … being actually able to chat to kids while teaching and while they're learning and getting people to understand.

I argue, though, that as teachers take up notions of scaffolded learning approaches, they indicate compliance with metanarratives in discourses of student engagement that posit engagement as measurable and tangible.

Metanarratives in discourses of student engagement suggest that engagement may be assessed via tangible and measurable observations of behaviour (Luiselli, Putnam, Handler, & Feinberg, 2005). Teachers suggest compliance with such notions when they describe engaged students as the ones who attend class and complete work. By way of example, a teacher from Ballarat said that 'group work works really well' with their students. A teacher from Shepparton reported that textbooks and student engagement did not go hand-in-hand: 'It doesn't work. Look, the kids get bored'. Another teacher from Shepparton commented:

> I always get the kids to research and find out. Like I said, it's up to them to make a proper conclusion based on the evidence. And that's one of the questions we ask, this is one of the problems we have, is that we have people

> in positions of power who are controlling everything and at the same time
> what sort of history do they want us to present?

Such statements fit with larger discussions in the Australian education space about student engagement, particularly with regard to students identified as being at-risk who also demonstrate challenging behaviours within classroom environments (see for example Christenson, Reschly, & Wylie, 2012; DEEC, 2010; Luiselli et al., 2005).

All of the teachers in my study identified their schools as being located in low socio-economic or disadvantaged areas. The implications of this on student engagement, especially how students engage with Koorie perspectives of Australian history, converged across their stories, manifesting as teaching pedagogy and shared norms. This is demonstrated in the ways teachers contemplate the delivery of content in relation to the academic requirements of their students, for example:

> if it's delivered properly … and it's about getting to the truth of what happened, and if you set up your history class so that … that's the tone, that's the purpose of history … to look at different perspectives, there's no right or wrong answer, and … it usually works quite well. I just try to present information in an exciting way (Shepparton teacher).

They also spoke about needing to develop student engagement with Koorie perspectives in Australian history, because:

> It's just completely unfamiliar to a lot of them … I don't know if they haven't remembered it from primary school … but they just haven't retained it … and those discussions aren't happening at home … I don't know why [laughs] … there's not a lot of revision that occurs, so I think that's probably got a lot to do with the low results that we get at Year 9. Yes, so you have to simplify everything … you try to get up to those … higher order questions, but you have to start simple (Shepparton teacher).

In complying with notions of student engagement as something that is tangible and measurable, teachers arguably enable privileged Eurocentric perspectives in Australian curriculum to endure. Yet, as they speak about developing and advocating authentic and realistic relationships with local Koorie communities for delivery of school-based curriculum, they demonstrate moments of resistance to such privilege.

When teachers foreground notions of student interest and student-centred learning approaches in their delivery of school-based Australian history curriculum, they yield to impulses of resistance to privileged power/knowledge relationships in discourses of student engagement. The teachers in my study indicated a rejection of privileged notions of student engagement based on tangible outcomes in favour of immaterial ones, where students developed what could be interpreted as real-life relationships skills. The importance of assisting students to develop real-life skills was articulated by a teacher from Shepparton who said: 'We definitely have an issue with attitudes of students and non-Indigenous community members towards Indigenous communities'. Another teacher from Shepparton commented:

> The school's relationship with the [Koorie] community can have huge benefits in terms of engagement of Indigenous students and connecting with community … they see that their being – Indigenous knowledge is being included and the best way for them to see that is through them actually being the ones that … have their hands on involvement in that process.

I argue that, in privileged Eurocentric spaces where Koorie perspectives of Australian history are backgrounded, developing relationships with local Koorie communities is imperative to addressing racialised attitudes.

As teachers speak in ways that suggest resistance to privileged notions of student engagement and institutionalised studies of Koorie perspectives in Australian history, they enable other discourses to be mobilised. As they do so, localised discussions about notions of student engagement make visible possible reconstructions of privileged power/knowledge relationships. These reconstructions manifest as teachers speak in ways that destabilise students as passive knowledge-absorbing subjects, to spaces that foreground notions of action and creation. As teachers speak back to institutionalised constructions of student engagement, they enable 'shifts in shared assumptions' (Kuhn, 1970 p. 6) to take place. Kuhn (1970) argues that when this occurs,

> new assumptions (paradigms/theories) require the reconstruction of prior assumptions and the re-evaluation of prior facts. [While] difficult and time consuming, it is also strongly resisted by the established community (p. 6)

I suggest that, as teachers espouse such notions in their stories, they simultaneously comply with constructed Eurocentric perspectives inextricably linked to their institutionalised subject positions, and challenge them.

Conclusion

My analysis of the connections across the discursive formation *Curriculum in action*, makes visible the ways in which teachers navigate the duality of their subject positions. As teachers speak of delivering school-based Australian history curriculum, impulses of resistance emerge more consistently than impulses of compliance. Impulses of compliance with Eurocentric pedagogical practices are visible as teachers abide by the imposed agendas of the Australian education system. Impulses of resistance, by contrast, emerge as teachers operate as agents of change, drawing on subjectivities of other discourses to speak back to imposed subjectivities that construct Koorie perspectives in discourses of Australian history. I argue that as teachers take up and/or resist their subject positions, they perform a balancing act that pivots on their awareness of cultural/racial sensitivities and influences their delivery of the Year Nine ACH. The outcome enables the possibility of new knowledges emerging to challenge and reconstruct power/knowledge relationships of Koorie perspectives in discourses of Australian history.

Chapter 8: Discussion

In this chapter, I draw on the discursive themes emerging from both teacher and Koorie participants' stories to explore the research questions framing my study. I discuss the ways in which power/knowledge relationships manifest and construct school-based curriculum and pedagogical practices in discourses of Year Nine *Australian Curriculum: History* (ACH). In these discussions, I explore the conditions under which teachers, as constructed subjects of the Australian education system, are bound up by subjectivities of power/knowledge relationships, and how they are constructed to take up and/or speak back to representations of Koorie peoples in the Year Nine ACH. I also explore the ways in which Koorie peoples consistently resist their constructed subject positions to disrupt and offer alternative understandings of such representations. I argue that this discussion of my research offers new research-based knowledge and understandings for consideration in Australian cross-cultural/racial education spaces.

Making Space for Possibilities

In analysing teachers' and Koorie peoples' stories, my intention is to explore the ways in which teachers plan and deliver integrated Koorie perspectives of events studied in the Year Nine ACH. The curriculum at this year level covers events of Australia's history from 1750-1918. The questions informing the interviews focused on the pedagogical practices employed by teachers as they attempted to understand, take up, and integrate representations of Koorie peoples in the ACH. I make the case that using a poststructuralist lens to explore these practices enables me to identify the extent to which teachers take up or resist subjectivities in the Year Nine ACH and their subject positions. Considering that 'discourses (re)produce social domination, that is, the power abuse of one group over others, and how dominated groups may discursively resist such abuse' (van Dijk, 2013, p. 63) facilitates my critique and likewise my attempt to step beyond the constraining, strongly critical lens I carried into the research.

I put forward the argument that by making use of Foucault's concepts of discourses, discursive formations, and power/knowledge relationships, I am guided to identify the intricate ways in which power manifests in teachers' stories. The use of discursive analysis techniques, as Jager and Maier (2013) argue, opens spaces for researchers to 'identify the knowledges contained in discourses and how these knowledges are firmly connected to power relations in power/knowledge complexes' (p. 35). Rather than exploring the *what* of teaching practices, Foucault's notion of discourse has enabled me to explore the *why* and *how* of particular teaching practices.

Discussing the Research Questions

The primary focus of my research was to explore the ways in which teachers engaged representations of Koorie peoples in the Year Nine ACH. It was also to explore how Koorie peoples were positioned to influence teachers' understandings of the same. In order to better understand these processes contained within the Australian education system, it was necessary

to further contextualise the research questions. Drawing on Foucault's formative works (1971; 1972; 1977; 1982; 1988), I explored how particular phenomena were historically-couched in practices that influenced teachers' understandings and attempts to integrate Koorie perspectives into their class-based learning activities. The subsidiary focus of my research, namely to explore the ways in which Koorie peoples could disrupt privileged and hegemonic representations of themselves in the Year Nine ACH, provided additional contextual discussion. The purpose was to understand how Koorie disruptions influenced teachers' understandings and integration of Koorie perspectives and voices in Year Nine Australian history classes.

My reasons for focusing on Australian history teaching practices were two-fold. First, since the implementation of the Year Nine ACH and cross-curriculum priority areas in 2011, it has been argued that limited pedagogical support has been provided to teachers to integrate Koorie, Aboriginal, or Torres Strait Islander perspectives (Henderson, 2011; Lowe & Yunkaporta, 2013). Second, Clark's (2004) thesis suggested that there was very little research that explored pedagogical teaching processes of Australian history in the secondary education sector. These gaps in the literature made space for my research-based discussions of teachers' and Koorie voices, perspectives, concepts, relationships, notions, and knowledges to come together to provide deeper understandings of the cross-cultural Australian education space under examination.

My review of the literature indicated a significant lack of research that explored the ways in which teachers may take up Koorie voices and perspectives in classroom pedagogical practice. Interestingly, Nakata (1997) identified that the most recent research aiming to 'explore what teachers do in cross-cultural classrooms as a way to understand the dynamics of cross-cultural encounters' (p. 302) was conducted by Osborne in 1988. Osborne's (cited in Nakata, 1997, p. 303) research focused on explaining the 'in-setting explanations of cross-cultural [relations] to establish a theoretical position for cross-cultural pedagogy [that takes on] the issue of power/differentials with outsider/insider relationships'. While an increasing number of studies (see Anderson, 2012; Bartleet, 2011; Booth, 2014; Price, 2015) have emerged exploring Aboriginal perspectives and classroom practices in general, how these engage with and integrate *Koorie* perspectives and voices is absent.

The literature in Australia since the implementation of the Year Nine ACH tends to discuss the lack of direction provided by the Australian Curriculum Assessment and Reporting Authority (ACARA) (Lowe & Yunkaporta, 2013) in preparing teachers to tackle challenges and opportunities (Baynes & Austin, 2012; Booth, 2014) emerging in Australian cross-cultural/racial education spaces (Shipp, 2013). There is also an increasing focus on the importance of localising Aboriginal and Torres Strait Islander historical knowledge and understandings for studies of Australian history (Connell, 2010; Harrison & Greenfield, 2011). Such lack of direction is suggestive of the tokenistic manner in which Aboriginal and Torres Strait Islander cultures and histories are included in the Year Nine ACH. The flow-on effect of such may be seen in studies by Booth (2014) and Maxwell (2013), who discuss factors such as time, school culture, teacher interest, and imposing ideologies as issues influencing non-Indigenous teachers attempts to integrate Aboriginal curriculum content, and the study by

Baynes and Austin (2012) which explores the notion of an imposed Eurocentric curriculum and 'white teachers' nerves surrounding cultural sensitivities and tokenistic representations' (p. 11).

A further review of the literature indicates that while research focused on developing pedagogical practices that integrate Aboriginal and Torres Strait Islander perspectives is scant in the secondary education sector, there is a growing body of literature emerging in the higher education sector. The bulk of this literature tends to be focused in one of three areas with the notion of relationships as central to successful and appropriate cross-cultural pedagogies (see Buckskin, 2015; Harrison & Greenfield, 2011; Kearney, McIntosh, Perry, Dockett, & Clayton, 2014; Paulson, 2011). The most common area of this literature focuses on how different theoretical perspectives may be used in teacher education programs to assist pre-service teachers in developing understandings and frameworks for in-service teaching and learning programs (see Crenshaw, 1995; De Lissovoy, 2010; Nakata, 2010; Nakata, Nakata, Keech, & Bolt, 2012; Parker & Lynn, 2002; Williamson & Dalal, 2007; Yunkaporta, 2009). Secondly, discussions revolve around the ways in which notions of cross-cultural pedagogical practices may be drawn upon to further educate pre-service teachers about Aboriginal and Torres Strait Islander knowledges (see for example, Carey & Prince, 2015; Dudgeon & Fielder, 2006; Harrison & Greenfield, 2011; MacKinlay & Booth, 2014; Nakata et al., 2012; Nakata et al., 2014; Norman, 2014; Page, 2014). Thirdly, and emerging as the next theme of discussion in the Australian higher education sector, is the notion of developing knowledges of Aboriginal and Torres Strait Islander peoples at the grassroots level through immersion based programs (see Bradfield-Kreider, 1999; Delany-Barmann & Minner, 1996; Goddard & Gribble, 2006; Weuffen et al., 2016a; Wiggins, Follo, & Eberly, 2007). This body of literature is suggestive of a top-down approach to exploring the extent to which Aboriginal and Torres Strait Islander knowledges may be integrated in privileged education programs through culturally/racially appropriate and responsive relationships. Sounding a cautionary note, Nakata's (1997) examination of Osbourne's work highlights that:

> culturally responsive teaching practices are not simply borne out of an understanding of ethnic differences but out of an understanding of people who operate across different cultures (p. 304).

What is needed by the teaching profession, Nakata (1997) states, is a model of education that assists non-Indigenous teachers in cross-cultural/racial situations to work within and improve understandings and communications. The Australian higher education sector provides privileged non-Indigenous teachers a safe environment in which to critique education practices, trial new pedagogical approaches, and tackle cultural/racial sensitivities tied to knowledge deficits relating to Koorie perspectives on Australian history.

The notion of culturally/racially appropriate and responsive relationships as central to cross-cultural pedagogies also emerges in the literature on secondary education published since implementation of the Year Nine ACH. These studies tend to focus on the ways in which teachers and local Koorie, or Aboriginal and Torres Strait Islander communities, may work together to disrupt Eurocentric representations of Koorie peoples in Australian history classes.

Specifically, they discuss the importance of prioritising relationship building practices (Buckskin, 2015; Codinho et al., 2015) that challenge teachers to examine how their knowledge and experiences are Eurocentrically situated (Armour, Warren, & Miller, 2016; Kearney et al., 2014). Kearney et al. (2014) observed that:

> Tensions exist for all working within cultural interfaces. Foregrounding these tensions draws attention to a recognition that the knowledge bases that inform people's actions are often implicit, suggesting that exploring different ways of knowing requires an explicit effort to name and discuss differences, if the aim is to avoid the notion of difference as an obstacle to education engagement (p. 348).

While these studies discuss the importance of community relationships as a way to understand cultural/racial sensitivities, they leave space for discussion about potential benefits offered by collaborative teacher/community relationships as a means of disrupting privileged power/knowledge constructions of Aboriginal and Torres Strait Islander representations in the Year Nine ACH.

Teachers Taking Up and Speaking Back to Year Nine ACH Representations of Koorie Peoples

Scholars such as Brady and Kennedy (2013), Burgess (2009), Guyver (2009), Scott (2009), and Yates and Collins (2010), argue that the Year Nine ACH is a homogenising apparatus of power/knowledge relationships in the Australian education system. This apparatus collectively positions Koorie knowledges and perspectives as other or backgrounded to Eurocentric knowledges/perspectives (Anderson, 2012; Ditchburn, 2012; Lowe & Yunkaporta, 2013). Teachers, as constructed subjects of the Australian education system, are positioned to take up hegemonic subjectivities of Koorie peoples presented in this apparatus. Apparatuses of power relations in discourses, as Seddon (2001) argues, 'contributes both to the establishment of individual and organisational centres of power, and to constraints on the exercise of that power' (p. 310). Through techniques of power, Koorie perspectives are represented as other to Eurocentric ones and come to be taken up as regimes of truth in teaching the Year Nine ACH (Burgess, 2009; Carey & Prince, 2015; Ditchburn, 2012; Salter, 2010).

Stories told by teacher participants in my study indicate that in some ways they do take up hegemonic representations of Koorie peoples in the Year Nine ACH. This was particularly evident as they spoke about planning curriculum in ways that reflect privileged Eurocentric perspectives over Koorie perspectives. I make the argument that, as they do so, teachers comply with constructed subject positions and pedagogical practices that unquestioningly adopt hegemonic representations. This is highlighted by a teacher from Shepparton who indicated that 'We do have to follow obviously the AusVELS and what's laid out', and another teacher from Shepparton who said, 'So when we start, we look at the European perspective … and then [we] come back and cover the Aboriginal'. Such notions of compliance circulate between networks of teaching practices on a daily basis where power/knowledge relations in discourses of Australian history construct them as truths (Foucault, 1980). The power/knowledge relationships in the teaching profession in these examples construct teachers to a point where

taking up the representations of Koorie peoples presented in the ACH becomes irresistible. As discussed in *Chapter 7: Teacher Stories,* as teachers meet particular conditions of their employment they comply with subjectivities imposed by the Australian education system and their subject positions. Yet they do not all or always comply willingly: teachers expressed feelings of powerlessness to change curriculum structures as they planned school-based curriculum aligned with the ACH. In particular, they expressed frustration around two components of the Australian teaching profession: time and knowledge.

The notion of time emerged as the most prominent reason that teachers take up constructed and hegemonic representations of Koorie peoples in the ACH. The impact of imposed time constraints is highlighted by a teacher from Shepparton who reported that 'It's a bit challenging 'cause we've only got them for twenty weeks'. Lack of knowledge around the extent to which Koorie perspectives may be incorporated pushed teachers into spaces of compliance. This is demonstrated by a teacher from Ballarat who felt uneasy about incorporating Koorie perspectives, because: 'We can assume that we know but we probably don't'. Feelings of unease about their lack of knowledge is further evidenced by another teacher from Ballarat who said: 'Whether I'm right or wrong I don't know'. I make the case that as teachers express frustration and a sense of powerlessness in these spaces, impulses of compliance with hegemonic representations of Koorie peoples in the ACH are visible. Yet, these same moments may also be considered as impulses of resistance where subjectivities informing such representations are visible to teachers who, as subjects of the Australian education system, nevertheless feel unable to challenge them.

As teachers take up normative positions and constructed subjectivities representing Koorie peoples and perspectives, which are presented in the ACH as truths, they are located in power/knowledge relations that constrain the possibility of thought. This occurs to a point where constructed subjectivities are unquestioningly adopted in Australian pedagogical practices (Foucault, 1982; Zeegers, 2011). Yet, this does not mean there is no possibility of speaking back to such knowledges, subjectivities and subject positions formed by discourses. For as Foucault (1980) says, there are no power/knowledge relationships without resistance and resistance becomes possible when other discourses are mobilised. Furthermore, as Sefa Dei (2000) argues:

> Resistance starts by using received knowledges to ask critical questions about the nature of the social order. Resistance also means seeing 'small acts' as cumulative and significant for social change (p. 128).

It is possible that as the teachers in my study demonstrate expressions of frustration and powerlessness, they are highlighting the possibility of their subject positions as spaces of resistance. These spaces then open up the possibility for impulses to emerge that push back against imposed and privileged Eurocentric hegemonic and homogenising representations of Koorie peoples.

Speaking Back

The ACH, as an apparatus of power/knowledge relationships imposed by the Australian education system can, arguably, be seen as a totalising form of power (Foucault, 1982). In spaces where power/knowledge relationships manifest, Foucault (1982) asserts that moments of 'confrontation between two adversaries' (p. 794) are possible at any given time. The prospect of 'deciphering the same event and the same transformation either from inside the history of struggle or from the standpoint of the power relationships' (Foucault, 1982, p. 794) emerges as a consequence of such relationships. In my study this has meant that examination of power/knowledge relationships in discourses of Australian history was possible through analysis of both impulses of compliance and impulses of resistance in Koorie peoples' and teachers' stories.

The teachers in my study were constantly caught up in a confrontation between impulses of compliance and impulses of resistance to constructed subjectivities and subject positions. Their stories suggest an awareness of privileged representations of Koorie peoples in the ACH and an engagement of pedagogical practices that question and highlight critical awareness of imposed curriculum structures. This is indicated in their descriptions of the ACH as an ambiguous document that provides little support, yet encourages them to integrate Koorie perspectives across all domain areas. As a teacher from Shepparton critically indicated: 'I think that just having it as a cross-curriculum priority and expecting teachers to go out there and achieve it is not enough to get you over the line'. The lack of support provided by the Australian education system to assist teachers in integrating Koorie perspectives, as Lowe and Yunkaporta (2013) argue, is a technique of power/knowledge relationships that seeks to position teachers in spaces of compliance. This notwithstanding, I argue that teachers challenge and attempt to speak back to positions of compliance through their pedagogical practice.

Teachers' pedagogical practices demonstrating impulses of resistance to Eurocentric representations of Koorie peoples presented in the ACH offer glimpses into the possibilities of participatory orientated curriculum. By participatory, I refer to curriculum that engages political concepts from the viewpoint of social equality and egalitarianism (McCowan, 2011). While it is beyond the scope of my research to explore in detail here, it is worth noting that an indirect consequence of learning activities presented by the teachers' in my study is critical thinking that challenges hegemonic representations presented in the ACH. Jackson (1968) would argue teachers impart this as they challenge the hidden curriculum and those processes of normalisation that implicitly convey socio-political perspectives and values of the privileged. Such perspectives and values are absent in the ACH according to Lowe & Yunkaporta (2013) and limit the capacity of students' to 'explore the many significant social justice issues [native title, self-determination, collective resistance] that have impacted on the daily lives of Aboriginal and Torres Strait Islander peoples and/or the long-term effects of colonisation' (p. 11). Even though teachers' sense of powerlessness to influence curriculum change manifests from power/knowledge relationships that present notions of 'collective action [geared] towards institutional change' (Sleeter, 1996, p. 242) as unattainable, Sleeter (1996) argues that teachers are also 'power holders [that form part of a] constituent base of multicultural education' (p. 243). Therefore, while impulses of resistance are evident

throughout interviews with teachers, there is an argument that such impulses may also occur across other contexts and other educators. With this is mind then, as teachers resist individually Eurocentric constructions of Koorie peoples / content presented in the curriculum in collaboration with local Koorie communities, they contribute to a collective dialogue and ideologies of inclusivity (Boyd, 1978).

Understandings of the ways in which teachers may be positioned to speak back to imposed hegemonic representations in the Australian curriculum began to emerge in the literature around the mid 1990s. The literature before this period tended to focus on the application of Eurocentric teaching practices and strategies as a means of pushing back against privileged representations from within privileged groups (see for example Banks, 1991; Enriquez, 1979; Hodge & Crump, 1998; Page, 1985). This is highlighted in work by Hodge and Crump (1998) who use the example of textbooks where 'Teachers must attempt to unlock the history content of their textbook by tying its abstractions to the reality of their own or nearby communities and cities' (p. 68). While all of the teachers in my study stated that they used the textbook *Jacaranda Humanities Alive* (Darlington, Smithies, & Wood, 2012) as a basis for planning curriculum, they did not wholly and uncritically accept the content. As a teacher from Ballarat said: 'I think [textbooks] are blunter about the conflict … they used to skim around the edges a little bit … [I] noticed that over time [they] have been a lot more direct in what they're saying'. Thus, on the one hand, while teachers may be seen to take up hegemonic Koorie representations via Eurocentric teaching practices, on the other their stories indicate critical awareness and attempts to navigate these representations.

From the late 1990s, literature discussing teachers attempts to resist privileged Eurocentric hegemonic constructions of Koorie and other Indigenous peoples gained momentum. Works of this nature emerged simultaneously in the international (Munro, 1998; Rodriguez, 1998; Stearns, 2000) and Australian arenas (Clark, 2006; Harris, 2004; Hickling-Hudson & Ahlquist, 2003; MacDonald, Hunter, Carlson, & Penney, 2002; Reynolds, 1999). In these studies, theoretical discussions focussed on the ways in which Eurocentric teaching practices may be used to integrate Koorie perspectives. Yet pedagogical practices interrogated from privileged Eurocentric teaching practices 'can reinforce rather than break down barriers between peoples, resist rather than promote change' (Stearns, 2000, p. 278). For Foucault (1982), such 'mechanisms of subjection cannot be studied outside their relation to the mechanisms of exploitation and domination' (p. 782). While teachers are constructed and constituted by their discursive subject position, moments when they attempt to resist hegemonic representations in the ACH can be seen as antagonisms of strategies that challenge privileged notions of power/knowledge relationships.

Although teachers are positioned to take up privileged subjectivities and representations of Koorie peoples in the ACH, their stories show that they do not always do so unquestioningly: impulses of compliance align with privileged representations of Koorie peoples, and impulses of resistance emerge when they speak of the ACH structure. I suggest that criticism of the ways in which Koorie perspectives have been included in the imposed hegemonic curriculum is more visible to teachers than the privileged subjectivities informing such representations because of

the immediacy of power/knowledge relations on their subject position. As Foucault (1982) explains:

> people criticise instances of power which are closest to them, those which exercise their action on individuals. They do not look for the "Chief enemy" but for the immediate enemy. Nor do they expect to find a solution to their problem at a future date … they are anarchistic struggles (p. 780).

One effect of a hegemonic and imposed curriculum structure on teachers' daily pedagogical practice is the constant struggle between spaces of compliance and spaces of resistance. Examples of these daily struggles are indicated in teachers' stories where notions of time, curriculum structure, and teaching responsibilities intersect. As a teacher from Shepparton said:

> I'm full time and I teach six classes, so two Year 8 Humanities, Year 9 History, Year 9 Politics, Year 9 English and I have VCAL literacy as well. So there's a lot to cover every week … Personally I'd like to see Year 9 History being a full year so that we could actually dedicate a lot more time … you could do an entire term on [contact], you know, dig it out more, put more depth into certain areas, that sort of thing. But because we're trying to condense it down, it pretty much comes down to a pick and choose.

Another teacher from Ballarat highlighted the daily struggle between positions of compliance and resistance as they spoke about the limited space for developing critical pedagogical practices that challenge Eurocentrically privileged representations of Koorie peoples:

> I'm happy to be flexible. It may mean more work for me but I'm happy to do that. And like this term I've had kids who said they wanted to learn about the Stolen Generations so we're working towards that. Usually in the past I've tried to incorporate [it] but sometimes we just run out of time, but this semester I'm [going] make a big effort to get it in there once we finish WWI.

For Foucault (1982), such struggles are another way in which resistance practices that oppose 'the effect of power linked with knowledge, competence and qualifications' (p. 781) manifest. Manifestation of power/knowledge relations, as Harris (2004) argues, positions teachers in spaces where the only possible way of resisting is via pedagogical practice, because:

> teachers are paradoxically subjected to rigorous accountability mechanisms (p. 4) … [but they] also undermine education purposes aimed at doing 'good' for students by attempting to reclaim curriculum control in the only arena they feel they can – the classroom (p. 11).

Teachers' attempts to navigate imposed curriculum agendas and pedagogical practices are certainly reflected in the teachers' stories in my research. I make the argument that their stories are suggestive of resistances to hegemonic Eurocentric constructions of Koorie representations in the ACH not only in physical spaces, but also in intellectual arenas.

I argue that focusing only on the ways in which ACH representations of Koorie peoples are taken up and/or are observable in physical pedagogical practices limits understandings of how such representations are constituted and normalised by power/knowledge relationships in discourses of Australian history. Like the bulk of Foucault's (1970; 1971; 1977; 1982; 1986;

1988; 2004) own works, teachers' stories suggest the importance of personal narratives as forms of intellectual resistance; as another space from which to examine functions of power/knowledge relations. It is possible that these forms of resistance indicate a readiness/openness on behalf of individual teachers to further challenge privileged representations by connecting and listening to local Koorie peoples and communities.

The Possibility of Influencing and Disrupting Local Understandings and Knowledges of ACH Representations of Koorie Peoples

Having established that the ACH is a homogenising apparatus of power/knowledge relationships in the Australian education system, I seek to examine how subjects constructed as other may be positioned to disrupt these relationships. These others, as constructed by the ACH, are Koorie peoples, positioned in deficit and contrast to Eurocentric peoples and perspectives (see Brantlinger, 2004; Ferrier, 1999; MacNaughton & Davis, 2001; Zeegers, Muir, & Lin, 2004). Othering, as a technique of power/knowledge relations, foregrounds certain ideologies, practices and knowledge systems as regimes of truth to maintain one groups privilege over another (MacNaughton & Davis, 2001). In this context, positioning Koorie peoples as other within the Australian education system is a practice of the legacy couched in historical processes of power/knowledge relationships of culture/race. The possibilities offered up by Koorie voices in discourses of Australian history enables exploration of the ways in which their stories may be considered points of resistance that push back against processes of othering.

The literature since 2013 highlights an increasing presence of Aboriginal and Torres Strait Islander voices in education discourses (see Bunda, 2015; Krakoier, 2016; McKnight, 2015; Mooney & Craven, 2013; Nakata, Nakata, Keech, & Bolt, 2014). These voices contribute to a momentum of resistance by speaking back to deficit discourses and othering constructed by privileged power/knowledge relationships through different lens of Indigenous research methodologies. In doing so, they provide 'different conceptualisations of the cross-cultural space' (Nakata, 2006, p. 272) that, when considered in relation to practices of privilege, foreground the complex ways in which other knowledge systems are backgrounded. Hogarth (2015) highlights such processes in speaking about the discrepancy between education policy that seeks to disrupt dominant ideologies, and the curriculum which foregrounds and perpetuates privileged Eurocentric knowledges. By drawing on the notion of IST, I foreground Koorie stories as impulses of resistance in spaces where notions of othering may continue to be disrupted and the complex nature of the cross-cultural space actualised. In doing so, I provide research-based suggestions of the ways in which Koorie peoples may be positioned to influence local understandings and knowledges of them as represented in the ACH.

The Koorie stories presented in my research clearly indicate a rejection and reconstruction of their representation and positioning in the ACH. While Koorie peoples are represented as other and backgrounded in privileged power/knowledge relationships in the ACH, to them it is the teachers who are other. As the Yorta Yorta Elder says, 'teachers come through [Rumbalara] and learn this [history of my peoples] when I do my history tours. [They] come with students [who] love it'. Nakata (2003) argues that, as 'Indigenous people[s], we are constantly engaging

challenging ideas and knowledge from outside our communities' (p. 14), and this occurs through engagement of 'practices that constantly renew their meanings in the here and now' (Nakata, 2007a, p. 9). One such manifestation emerging in Koorie stories is a clear reconstruction of othering processes that move them from spaces of deficit to spaces of privilege.

In Koorie stories, teachers are spoken about in ways that are suggestive of othering processes that sit outside notions of deficit. Koorie participants speak in ways that are reflective of an IST position, where previously backgrounded intellectual concepts have been elevated to a foregrounded position (Nakata, 2007b). Koorie stories indicate reconstructions of othering in ways that recognise and acknowledge difference, yet do not seek to position one as more valid than the other. As the Wadawurrung Elder says:

> Teachers need the knowledge to be able to interact with us so that their students get the best outcomes. That's the role of trustworthy whitefellas who we can work with. [We] should work together to ensure that the facts are presented … [and] respect for our cultures [is taken] into schools.

In a similar vein, while teachers talk about discourses of education in ways that reflect institutionalised and formalised instruction of knowledges, Koorie peoples talk about discourses of education in ways that suggest learning as a process. As Koorie stories argue for reconstructions of othering away from the cultural/racial positioning constructed by Eurocentric systems, they open spaces where othering may be seen as a process that acknowledges difference and is part of the lifelong learning process. In doing so, they 'create a new, balanced centre and a fresh vantage point from which to analyse Eurocentric education and its pedagogies' (Battiste, 2002, p. 5). It is from these contexts that I discuss the ways in which Koorie peoples may be positioned to influence local understandings of themselves that challenge and speak back to Eurocentric representations presented in the ACH.

Discourses of knowledge emerge strongly and consistently throughout and between Koorie stories. Their stories highlight the intricate links between knowledges, Elders and community. As Hooley and Levinson (2014) observe, for Koorie peoples 'Learning [is a] community-based and informal [process, that] draws heavily on the respect of family members and Elders' (p. 142). Their stories indicate the tensions that exist between Koorie and non-Indigenous knowledge spaces, for example: 'the white man call it the Murray River, but we know it as Dugala' (Yorta Yorta Elder); 'the Eureka Rebellion doesn't concern us cause that's just crazy whitefellas fighting each other' (Wadawurrung Elder). These statements, representing a base from which knowledges that speak back to constructed Eurocentric subjectivities in discourses of Australian history can emerge, are suggestive of the multitude of opportunities that exist for transforming Australian history. As teachers and schools engage with and take up these other possible discourses, I make the case that opportunities to question, reject, and reconstruct representations of Koorie peoples different from those presented in the ACH arise.

Opportunities to question, reject, and reconstruct Eurocentric representations of Koorie peoples became a possibility for me as Koorie peoples shared their experiences through yarning/storytelling. Rather than remain within a disembodied binary dichotomy of

culture/race, the process of yarning enabled me to make empathetic connections to experiences. A certain accessibility is offered up by narratives, because they 'do not mirror, they refract' (Riessman, 1993, p. 6) experiences. Maynes, Pierce, and Laslett (2012) add a further dimension to this in their claim that:

> Connections are not transparent but only emerge when psychological history is revealed … [this] results in forms of knowledge that are accessible only through intersubjective or dialogical processes. Sometimes this knowledge emerges only because of the emotional responses triggered (p. 9).

The different knowledges and understandings of Australian history that challenge Eurocentric perspectives made possible through narratives serve as one way in which Koorie peoples are able to influence Eurocentric representations presented in the ACH. This is because 'narrative enquiry opens possibilities for shifting stories [to manifest] and therefore [the possibility to] shape [connective] thinking and knowing' (Huber, Caine, Huber, & Steeves, 2013, p. 213). However, in the current Australian education system where imposed curriculum agendas mandate the study of constructed Eurocentric perspectives, I argue that this is only possible if teachers engage with local Koorie peoples and their stories.

Understanding and Integrating Koorie Perspectives in Year Nine Australian History Classes

As I discuss above, teachers take up the hegemonic representations of Koorie peoples embedded in the ACH as they plan, more so than deliver, Year Nine ACH classes. Yet, such pedagogical practices do not appear to occur without consideration for the cultural/racial sensitivities that manifest in cross-cultural/racial spaces. Given this, it is worth discussing the ways in which teachers understand Koorie perspectives of events in Australian history, and how they attempt to integrate such perspectives in their teaching. I argue that such discussions provide further insight into the ways in which power/knowledge relationships in discourses of Australian history manifest.

Teachers' Understandings of Koorie Perspectives

Analysis of teachers' stories indicates that their initial understandings of Koorie perspectives of events in Australian history tend to occur from a Eurocentric positioning. Given that all of the teachers in my study are of non-Indigenous Australian descent, this is perhaps unsurprising. As constructed and privileged subjects of the Australian education system, power/knowledge relations position teachers in spaces where Eurocentric notions of cultural/racial subjectivities are normalised and taken up as truth. These truths foreground Eurocentric perspectives of Australian history as *true* stories and Koorie perspectives as untrue stories (see Foucault, 1980). Eurocentric perspectives are foregrounded throughout the teachers' stories. They are especially evident in statements such as, 'I was taught boomerangs, didgeridoos and laplaps in school' (Shepparton teacher).

Perhaps there is an element of historical education practices influencing teachers' abilities to understand Koorie perspectives? By this I mean that teachers, as institutionalised subjects of

the Australian education system where Eurocentric perspectives are privileged and foregrounded, may be hard pressed to move beyond constructed subjectivities in discourses of Australian history. These constructed subjectivities, as Van Houtum and Van Naerssen (2002) argue, position Koorie perspectives in binary differentiations in discourses of colonialism, which teachers are constructed to take up. Furthermore, as Mackinlay and Barney (2014) argue:

> One of the historical and contemporarily contested characteristics of Indigenous Australian Studies [in Australian education] is the construction of disciplinary knowledge *about* rather than *with* and *by* Aboriginal and Torres Strait Islander peoples [emphasis original] (p. 59).

These historical education practices manifest in teachers stories as they reflect on their own schooling practices and engagement of Koorie perspectives, for example: 'I'm teaching the same stuff that I was taught when I was here using the exact same resources' (Shepparton teacher).

This raises questions about how teachers of non-Indigenous descent are positioned to understand other cultural/racial perspectives of events in Australian history. Scholars such as Andrews (2007), McLaughlin (2012), Sandri (2013), and Wilkinson (2010), discuss tensions facing teachers in cross-cultural education programs. Walton, Priest, Kowal, White, Fox and Paradies (2014) argue that rather than teachers being insensitive to cultural/racial differences, they are colour-blind by virtue of their subject position. They go on to propose that teachers lack 'confidence rather than an unwillingness to broach [cultural/racial] topics' (Walton et al., 2014, p. 119). This sense of unease and uncertainty is certainly reflected in the teachers' stories and are consistent with wider cultural/racial rumblings in Australian society. As a teacher from Shepparton observed, 'I think it's quite hard for staff … I think there's a really over the top sense of political correctness that surrounds it [incorporating Koorie perspectives]'.

Teachers' awareness of cultural/racial sensitivities embroiled in cross-cultural education spaces and their struggle to overcome notions of white guilt indicate an attempt to push back against privileged Eurocentric perspectives of Australian history. Personally, I found the use of textbooks as the primary tool for planning Year Nine Australian history classes surprising; I was not expecting to see this impulse of Eurocentricity in action as teachers attempt to understand Koorie perspectives. This use of text-based resources as the primary teaching tool is particularly surprising given the emphasis on embedding digital literacies in Australian education spaces (Romeo et al, 2012; Brady et al, 2013). It would be interesting to explore possible links between teachers' use of text-based resources and lack of knowledge in particular domain/study areas, but such explorations are beyond the scope of my research.

Teachers' stories suggest that one of the main reasons they use textbooks is because of time constraints, yet they also demonstrate attempts to further understand Koorie perspectives by engaging subjectivities from other sources such as higher education learning, Internet search engines (i.e. *Google*), and internal databases. It is the use of textbooks that highlights the ways in which privileged Eurocentric perspectives of Australian history are normalised and taken up in discourses of Australian history. The power/knowledge relations of normalised practices leads teachers to taking up privileged Eurocentric perspectives to a point where they do not

even consider engaging other sources of knowledge, particularly those held by Koorie peoples. These other sources, as Perks and Thompson (2015), and Bage (2012) divulge, include Indigenous-managed websites, Indigenous-developed resources, oral accounts of history, and stories/narratives told by Indigenous peoples. To further complicate matters, while teachers' stories may initially indicate that Eurocentric understandings of Koorie perspectives inform pedagogical practices, closer examination suggests a different story, one in which the complexities of the spaces in which they operate suggest that perhaps, in response to the Australian social-cultural/racial landscape, teachers do attempt to push back against the Eurocentric subjectivities constructed by discourses of Australian history. This, I would argue, is demonstrated when they draw on other discursive subjectivities via independent research to integrate Koorie perspectives into their teaching of Australian history.

Integrating Koorie Perspectives in Australian History Classes

Teachers demonstrate understandings of Koorie perspectives emerging from Eurocentrically constructed subjectivities and positioning. This reality provides context for understanding the ways in which teachers attempt to integrate Koorie perspectives in Year Nine ACH classes. Superficially, teachers' stories are suggestive of a privileged Eurocentric pedagogical approaches where Koorie perspectives are othered. This occurs when the privileged Eurocentric perspective is presented as the first (and therefore the true) perspective on Australian history, even if othering processes are later questioned (MacNaughton & Davis, 2001; Zeegers et al., 2004). As a teacher from Shepparton stated: 'We sort [of] cover the European side of it and then come back and cover the Aboriginal; we don't do it at the same time'. As privileged Eurocentric perspectives are foregrounded, teachers may be seen to comply with the imposed cultural/racial agendas of the ACH.

However, discursive analysis of teachers' stories highlights the complexities of cultural/racial sensitivities, subjectivities, and knowledges that intersect and manifest as they attempt to integrate Koorie perspectives in Year Nine Australian history classes. While on the one hand, teachers take up Eurocentric subjectivities and foreground these with their subject positions, on the other, their awareness and attempts to navigate the complexities that manifest in such spaces suggests reconstructions of understandings of shared norms. Reconceptualisation becomes a possibility because of the constituted field of knowledge and other possible discourses that may be drawn upon to reconstruct understandings and inform pedagogical practices of integration. This may be seen as a form of resistance manifesting:

> at the heart of power relations, and [because of the] permanent condition of their existence there is an insubordination and a certain essential obstinacy on the part of the principles of freedom, there is no relationship of power without the means of escape, or possible flight (Foucault, 1982, p. 794).

As teachers attempt to understand and integrate Koorie perspectives constructed by shared norms of Eurocentric knowledges, the complexities of sensitivities, subjectivities, and knowledges emerging in Australian cross-cultural education spaces are highlighted. Moreover, because of the conditions of teachers' subject positions and imposition of curriculum subjectivities, Koorie perspectives may be 'accommodated within mainstream education

without putting at risk the cultural interests of the dominant groups in society' (Williams, 2007, p. 72).

As the teachers in my study attempted to integrate not only Koorie but also other Aboriginal and Torres Strait Islander perspectives in their Year Nine ACH classes, notions of cultural/racial sensitivities emerged. Being non-Indigenous, all of the teachers expressed uncertainty and unease around their legitimacy to teach Koorie-focused content. This sense of unease is reflected in the literature, with authors such as Battiste (2002), Clark (2004), Hickling-Hudson (2005), and Weuffen et al. (2016a), discussing the conditions under which contemporary cultural/racial sensitivities manifest for non-Indigenous educators teaching Indigenous-focused content. There is general agreement that cultural/racial sensitivities emerge in these spaces due to Australia's refusal to accept and heal past injustices. This is reflected in the Wadawurrung Elder's remark that: 'Australia did not pop up out of the ocean before bloody Captain Cook arrived. We've been here for 60,000 years'. Issues emerge for teachers as they speak about wanting to integrate Koorie perspectives in a culturally sensitivity manner because 'my perspective is European' (Shepparton teacher), and 'you want things to be inclusive' (Ballarat teacher). For Foucault (1982), understanding the 'historical conditions that motivate our conceptualisations, [raises] a historical awareness of our present circumstance' (p. 778). It is from within this context that I examine the ways in which teachers attempt to culturally/racially sensitively integrate Koorie perspectives in Year Nine ACH classes.

Only two of the teachers in my study spoke about comparing and contrasting Koorie perspectives in Year Nine Australian history classes; the other four spoke about using a pedagogical approach of interweaving Koorie and Eurocentric perspectives. The latter spoke about the importance of interweaving subjectivities of Koorie perspectives because of the crowded curriculum and benefits to student receptiveness. As a teacher from Ballarat explained: 'They [the students] actually want to know more, it gets [them] thinking and talking about [Koorie perspectives]'. For Koorie peoples, this type of approach demonstrates that 'Aboriginal cultures [are] to be valued and be respected' (Wadawurrung Elder). The processes of interweaving Koorie perspectives were different for teachers and Koorie peoples: while teachers spoke about theoretical issues, Koorie peoples spoke about the importance of relationships to ensure that such practices are authentic, culturally/racially responsible, and do not perpetuate Eurocentric understandings.

Another way that teachers attempt to integrate subjectivities of Koorie perspectives is through an inquiry based pedagogical approach. These resonate with Clark's (2004) discussions about pedagogical approaches that focus on exploring the foregrounding and backgrounding of perspectives within Australian history resources. As a teacher from Ballarat explained:

> I try to present information in an exciting way … like a mystery, showing this is an event that happened, we're going to find out about it today, we're going to look at different perspectives, you should be the detectives and tell me what happened … getting them to look at the source and go, 'whose perspective is this? Is it Europeans? Whose voice is missing? What would Aboriginal people be thinking?' … When you [present classes as] an inquiring investigation they soon start to realise, light bulbs start going off and they

> start realising, 'okay this happened and they might've seen it as an invasion',
> and they start to become empathetic.

Similarly, a teacher from Shepparton said: 'we look at different images, bias and who's painted them, what was the purpose of the image. We do some readings on different historians' perspectives'. Arguably, the use of an inquiry based pedagogical approach assists teachers in navigating the cultural/racial sensitivities experienced in Australian cross-cultural education spaces. It seems to present a way for them and their students to explore Koorie perspectives of Australian history within the time, space, and content constraints of the imposed curriculum. It could be conceived as a safe space in which non-Indigenous peoples can explore other perspectives without the presence of a right or wrong answer. These possibilities are certainly suggested in the literature (see Parkes, 2007; Hammersley et al., 2013; McHenry et al., 2013). An inquiry-based pedagogical approach also resonates with the school and community interactions discussed by the Wadawurrung and Wotjabuluk Elders.

When teachers attempt to interweave theoretical perspectives only, it could be argued that they are complying with the constructed conditions of their hegemonic subject positions inextricably tied to the imposed agendas of the ACH. There is a further dimension to this, for the ways in which teachers speak about integrating Koorie perspectives in Year Nine ACH classes tend to focus on content alone, and the contribution of Koorie knowledges in such spaces space is silenced. For this reason, it is important that teachers and communities work together 'to ensure that the facts are presented to students' (Wadawurrung Elder) and to challenge privileged Eurocentric perspectives. According to Nakata (2003), a compare and contrast approach to integrating Koorie perspectives is another way in which imposed hegemonic agendas of the ACH solidifies the cultural homogeneity of Aboriginal peoples and Torres Strait Islanders.

Discursive analysis of the pedagogical approaches employed by teachers highlights that as teachers attempt to integrate Koorie perspectives they draw on other subjectivities that are in opposition to hegemonic power/knowledge relationships espoused in the ACH. These subjectivities of opposition bring into question the 'privileged point[s] of observation [that are] put into operation by an institution [and] designed to ensure its own preservation' (Foucault, 1982, p. 791). The possibility of accessing other subjectivities, as indicated in teachers' stories, emerges primarily from higher education experiences. For one Ballarat teacher, the concept of the 'history wars' was made visible during their teacher education degree; for another teacher in Ballarat the journey through a Masters degree provided 'a real depth of understanding of the issues, which I don't think the majority of teachers would have'.

As teachers speak about the complexities they navigate in order to integrate Koorie perspectives in Year Nine ACH classes, they take up positions of resistance to their constructed subject positions. Although they indicate impulses of compliance in planning curriculum, when they talk about integrating Koorie perspectives they suggest pedagogical practices couched in notions of resistance. Drawing on Foucault's (1982) theorisations in *The Subject and Power*, I argue that spaces of resistance engaging power/knowledge relationships emerge as 'as a system of differentiation' (p. 792) where: privilege is afforded to Eurocentric perspectives in the ACH;

the 'types of objectives [and] maintenance of privileges' (p. 792) are imposed by the ACH; the processes by which 'power is exercised by systems of surveillance' (p. 792) such as reporting student achievements against constructed standards are present; the 'forms of institutionalisation [with] hierarchal structures [are] carefully defined' (p. 792) to posit foregrounding of Eurocentric perspectives; and 'the degrees of rationalisation that bring into play power relations as action in a field of possibilities' are involved (p. 792). Drawing on Nakata's (2003) arguments, I put forward the argument that teachers' pedagogical practices towards integrating Koorie perspectives may also be seen as attempts to reconstruct discourses of difference, of inferiority, and of marginalisation, and to develop further 'understandings of how knowledge of the outside world works to position us [Australian Aboriginal peoples and Torres Strait Islanders] in particular ways and in a particular relation' (p. 14).

Key Findings

The argument I make in this chapter involves teachers and Koorie peoples consistently engaging in contestation between spaces of compliance and spaces of resistance in discourses of Australian history. This contestation is multi-dimensional, couched in history, constructed by privileged positionings, and inextricably tied to cultural/racial sensitivities present in the Australian social landscape. The lack of pedagogical support offered by the Australian Curriculum Assessment and Reporting Authority (ACARA) and other educational bodies to assist integration of Koorie perspectives in Australian history, pushes teachers into spaces of compliance where they take up privileged subjectivities and subject positions. Their stories suggest that this leads to issues associated with the constraints of time, school culture, content familiarity, knowledge expertise, and cultural/racial sensitivities. These issues influence non-Indigenous teachers engagement, or avoidance, of Koorie perspectives, voices, and peoples in Australian history classes. Teachers who are caught up in impulses of compliance, Nakata (1997) argues, are positioned in knowledges and practices of Eurocentrism without an understanding of, or way of working against, such positioning. As such, they both conform and continue to espouse notions of disadvantage, deficit and marginalisation of Koorie peoples. Yet, as teachers express frustration and a sense of powerlessness to change imposed hegemonic and homogenising agendas of the ACH, I argue that they reveal impulses of resistances that speak back to tokenistic regimes of truth constructed by power/knowledge relations in discourses of Australian history.

When teachers speak of pedagogical practices that attempt to integrate and weave Koorie perspectives throughout Year Nine ACH classes, moments of resistance are highlighted. The impact of this resistance is limited, however, for even though they speak about such pedagogical practices with the intention of foregrounding Koorie perspectives, the focus on content from a Eurocentric and theoretical point of view produces a disembodied analysis that silences the contribution of Koorie knowledges. This is in direct contrast with arguments expressed in Koorie stories that emphasise the importance of developing and nurturing relationships between teachers and Koorie communities. Rather than characterise teachers as insensitive and unwilling to engage with Koorie peoples, a better way of understanding this discrepancy, I suggest, is to view teachers as lacking in confidence. It is too simplistic to say

that teachers do not engage Koorie perspectives in ACH classes for the stories they tell show multi-dimensional and emerging attempts to engage with Koorie peoples and communities in ways that are sympathetic to the cultural/racial sensitivities involved.

I make the case that teachers' and Koorie peoples' reconceptualisations of othering processes and discourses of difference form part of what is a more mature and nuanced understanding of the cross-cultural/racial space in Australian education. My discursive analysis highlights Koorie reconstructions of othering that sit outside notions of deficit, of inferiority, of marginalisation. These reconstructions manifest as Koorie peoples express, often quite vehemently, the importance of relationships and grass-roots, local knowledge production, suggesting that local school-community partnerships, facilitating more culturally/racially responsive and sensitive understandings of local Koorie histories and cultures, are needed. According to Nakata (1997), 'the object of recent research in education has been to offer and embrace 'difference' rather than attempt to equalise [Koorie] relations with other Australian by imposing 'sameness' via assimilation processes' (p. 301). Building on these suggestions, I make the case that presenting local stories through collaborative relationships, and emphasising more equal representations of different perspectives, opens up the potential for a revitalised Australian history story. As these are taken up, deeper understandings of the complex nature of the actualised cross-cultural education space is foregrounded, and the processes of normalisation that 'that serve to keep [Koorie peoples] in a disadvantaged position' (Nakata, 1997, p. 9) are challenged.

Conclusion

Although teachers and Koorie peoples are discursively constructed by the Australian education system to take up particular subjectivities and subject positions, my research shows that they consistently resist such constructions. Teachers do so by attempting to navigate the cultural/racial sensitivities and hegemonic subjectivities informing representations of Koorie peoples in the ACH. While their understandings and knowledges are strongly informed from a historically-couched Eurocentric position, they are also reflected in their individual pedagogical practices, including their attempts to: understand Koorie perspectives and weave these into Year Nine ACH classes; question student assumptions; undertake independent research; and seek out relationships with Koorie communities. I make the argument that, in doing so, teachers are effectively resisting power/knowledge relations of Koorie perspectives in the ACH.

Koorie peoples are discursively positioned as other in discourses of Australian history, yet their stories offer reconstructed subjectivities of their subject positions outside notions of deficit. Presented through the richness of narrative storytelling/yarning, their stories indicate a rejection of historically-couched Eurocentric understandings. In doing so, they express the importance of relationships between teachers and Koorie community members, and notions of learning as a life-long process in which to navigate cultural/racial sensitivities manifesting in cross-cultural Australian education spaces.

The myriad impulses of resistance demonstrated in my research, whether pedagogical, relational, physical, or intellectual, reveal the need for continued research in this area to better understand Australian cross-cultural education spaces. The complexity of power/knowledge relations, and the ways in which privileged and constructed subjectivities influence *how* and *why* teachers engage Koorie perspectives of the ACH, or not, is testament to this. There are many more questions and processes that need to be explored. I anticipate that further evidence-based research projects may assist teachers and local Koorie communities to foster and nurture mutually beneficial educational relationships.

Chapter 9: Conclusion

I conducted my research by drawing on a poststructuralist framework that assumes that power/knowledge relationships construct subjectivities and subject positions in discourses of Australian history. These subjectivities, I argue, are imposed via an apparatus of power/knowledge, that, in the case of my research, is the *Australian Curriculum: History* (ACH). My research shows that, through practices of normalisation, teachers, as constructed and privileged knowledge holders, are positioned to take up and (re)produce hegemonic and homogenising representations of Koorie peoples as presented in the ACH. My research also shows that Koorie peoples, as the constructed subaltern in Victorian education practices, are consequently backgrounded to spaces where their voices, stories, and perspectives are considered only in contrast to privileged Eurocentric ones, and/or silenced. In this chapter, I discuss the key findings of my research, outline the ways in which my research might influence current and future curriculum developments, discuss the possible limitations of my research, and provide recommendations for other researchers and curriculum bodies to consider.

Key Findings of My Research

The key findings of my research speak to the ways in which local Koorie perspectives and voices are represented in Year Nine Australian history classes in two regional locations in Victoria. They highlight the complex and multi-faceted cultural/racial Victorian secondary education space in which teachers and Koorie people are engaged. The importance of consulting with local Koorie communities emerged as the key way in which teachers and schools might speak back to hegemonic and homogenising representations of Koorie peoples in the ACH. In answer to the principal research question orientating my study, while teachers may take up representations of Koorie peoples presented in the ACH in preparing curriculum, my research suggests that moving beyond such representations is a matter of developing relationships with local Koorie communities. The importance of culturally appropriate and responsive relationships as a means of moving beyond privileged subjectivities is likewise asserted in theoretical discussions of cross-cultural/racial education practices (see Bond, 2004; Buckskin, 2015; Kearney, McIntosh, Perry, Dockett, & Clayton, 2014; Secretariat of National Aboriginal and Islander Child Care Inc., 2010). My research indicates that the development and nurturing of such relationships currently does not occur across the Victorian secondary education sector for reasons explained in *Chapter 7: Teacher Stories* and below.

My research shows that Koorie peoples and their voices are backgrounded in Victorian curriculum agendas and teachings of Australia's history. The Koorie stories presented in my dissertation demonstrate their resistance to hegemonic and homogenising ideologies of the privileged Eurocentric group. Koorie perspectives of events occurring in Australia's history have always been present in the Australian social landscape, but their perspectives have been backgrounded and/or silenced by the Eurocentric agendas of the Victorian secondary education system. A key finding of my research is the importance of local Koorie stories as a means of disrupting these privileged agendas. Koorie stories, I argue, provide an avenue for fostering culturally appropriate and responsive relationships, and a means by which Koorie peoples may

be able to influence teachers' understandings of privileged representations in Victorian curriculum.

Another key finding of my research involves emerging reconceptualisations of othering and discourses of difference manifesting in Koorie stories that sit outside privileged Eurocentric constructions. Providing explanation to the first subsidiary question framing my research, such reconceptualisations of difference are perhaps one way in which Koorie peoples may disrupt and challenge privileged power/knowledge relationships of Australian history. As Penehira, Gren, Smith, & Aspin (2014) say:

> Resistance indicates an approach of collective fight-back, exposing the inequitable distribution of power, and actively opposing those forces which have a negative impact on our lives, socially, politically and economically (p. 97).

While Eurocentric constructions of othering and difference are firmly situated in notions of divergence and marginalisation, Koorie constructions are situated in spaces where difference and othering is recognised and acknowledged yet not validated by processes of inferiority. The ability to understand such constructions rests on the development of relationships between teachers and local Koorie communities; it is essential to ensuring the privileged Eurocentric representations of Koorie peoples as a homogenised and underrepresented cultural/racial group is not perpetuated in Victorian education practices. The development of culturally responsive/appropriate relationships enables the foregrounding of local stories and grass-roots knowledge production that presents a shared-knowledge and revitalised understanding of the Australian history story.

Importantly, my research shows that the current lack of cross-cultural/racial relations and culturally appropriate/responsive pedagogy in the secondary education sector is not the fault of teachers: teachers are not insensitive; nor are they unknowledgeable or uncaring about developing relationships with local Koorie communities. Rather, my research highlights that educational issues such as timetable constraints, culturally/racially imposed Eurocentric agendas, lack of pedagogical support, overwhelming cultural/racial sensitivities, and a lack of confidence are the main factors that impact teachers' pedagogical practices. I put forward the argument that these issues impede pedagogical practices to a point where culturally/racially appropriate and responsive relationships are backgrounded, but not forgotten. This battle of non/compliance positions teachers in spaces where some teachers comply and others resist normalised subjectivities in discourses of Australian history.

My discussions further reveal that, while planning school-based curriculum, teachers overwhelmingly demonstrate impulses of compliance with Eurocentric representations of Koorie peoples, as imposed by the ACH and reinforced through the use of textbooks. At the same time, they consistently demonstrate impulses of resistance in delivering this curriculum through critical enquiry pedagogical approaches. As they do so, they acknowledge the importance of local community relationships and reveal impulses of empathy that attempt to resist Eurocentrically privileged perspectives that are historically embedded within the Victorian education system. As this occurs:

the meeting of lives in classrooms, schools and universities is indelibly connected with the understanding that 'education is interwoven with living and the possibility of retelling our life stories' (Clandinin & Connelly, 1998, p. 246). In this way, we understand that we meet on storied landscapes with a sense of wonder (Huber, Caine, Huber & Steeves, 2013, p. 228).

In relation to the third subsidiary question of my research, this finding suggests that there are many factors that influence the ways in which teachers' understand, take up and integrate Koorie knowledges for Year Nine Australian history classes.

My study reveals that it is not sufficient to argue that teachers' do not engage Koorie perspectives, or that when they do, they present them in a tokenistic manner. The adversarial tone expressed in teachers' stories as they spoke about individualised pedagogical practices highlighted their attempts to sensitively engage Koorie perspectives of Australian history. For the most part, however, this meant exploring different perspectives in ways that did not disrupt their own privileged subject positioning, whether they were aware of it or not. That said, the teachers' stories also highlighted an acute awareness of feeling under-educated and lacking in knowledge about Koorie perspectives. When combined with national sentiments of guilt, I argue that this awareness pushes teachers into spaces of compliance where they feel powerless to challenge the Victorian education system. Importantly, my study reveals that awareness of the importance of local stories to contextualise moments and revitalise the Australian history story is steadily gaining momentum in the secondary education sector. This may be seen in publications arising since Clark's (2006) thesis (see Connell, 2010; Hilferty, 2007; Kinnane, 2015; McCallum, 2007).

Significance of Key Findings

The importance of storytelling/yarning in the development of relationships between the privileged and the *other* group within a society has been demonstrated in work by Bond (2004), Buckskin (2015), Harrison and Greenfield (2011), and Kearney et al. (2014). Drawing on theoretical tools from both the privileged and the constructed other group to foreground the notion of shared-knowledge spaces and the transformative possibilities offered up by collaborative and culturally/racially sensitive/responsible relationships, my research offers a different lens through which to understand this process. Using poststructuralism and IST to explore the conditions under which teachers take up and/or resist privileged and constructed representations of Koorie peoples in the ACH, offers up more nuanced understandings of the challenges of the Victorian cross-cultural/racial education space. I argue that by attempting to move beyond simple dichotomies, such as a white blindfold or black armband approach, I am able to better examine the ways in which discourses of Australian history create privileged subjectivities of Australian history. The challenges of the cross-cultural/racial education space are further contextualised when I foreground and give equal weight to Koorie voices as a means of better understanding and representing the challenges faced by teachers in the Victorian cross-cultural/racial education space.

As I argue throughout my research, engagement in cross-cultural/racial relationships, particularly for privileged subjects, offers a deeper critical understanding of the subjectivities

that inform privileged representations of Koorie peoples in the ACH. The application of other subjectivities that may come to form these deeper understandings, offers up the visibility and applicability of a theory/practice nexus that challenges power/knowledge dialogues in discourses of Australian history. I put forward the argument that this theory/practice nexus is made visible in my research through discussions of my own positioning as a privileged subject in the Victorian research space. It is also made visible through my analysis of teachers' stories and the key themes that emerged as they spoke about engaging Koorie perspectives in Australian history, or not. For Koorie peoples, as the subaltern group in the Victorian education space, the theory/practice nexus offers up the possibility of speaking back to privileged representations that marginalise them. This possibility emerges from the establishment and nurturing of cross-cultural/racial relationships between teachers and Koorie communities. I make the case that the significance of this actualised theory/practice nexus precipitates spaces where multiple voices, perspectives, concepts, relationships, notions, and knowledges come together to create new understandings and approaches that move beyond historical processes that background, silence, and privileged certain subjects and subjectivities in discourses of Australian history.

In making visible the numerous challenges navigated by teachers as they attempt to engage and integrate Koorie perspectives into Year Nine Australian history classes, I have foregrounded the ways in which the non-Indigenous designed ACH consistently attempts to background and/or silence Koorie voices. Presenting Koorie voices and stories in spaces of equal privilege to that of teachers', provides research-based evidence of the richness and depth offered by Koorie stories to shared-knowledge understandings of Australian history. My research highlights evidence of Koorie peoples' fierce determination to carve out and claim ownership of knowledge about Australia's history that directly challenges the imposed, constructed, and privileged perspective. I have argued that, as they do so, the ways in which privileged subjectivities attempt to silence/background Koorie perspectives, particularly at the local, grass roots level, become visible in discourses of Australian history.

The importance of my research in foregrounding Koorie voices provides research-based arguments in support of the value of cross-cultural/racial relationships that challenge Eurocentric representations of Koorie peoples and constructed subjectivities of events in Australian history. While teachers do appear to take up privileged Eurocentric and hegemonic representations of Koorie peoples in the ACH, more often than not they question and/or challenge them, as shown above. The seemingly subtle shift in pedagogical practices reflecting impulses of resistance, points to a growing momentum that challenges the imposed Eurocentric agenda by engaging Koorie perspectives and voices. As these pedagogical practices of resistance continue to gain momentum, my research foregrounds the importance of recognising that teachers are not to blame for teaching Eurocentrically privileged subjectivities of Australian history, rather our attention should be focussed on the non-Indigenous writers and supporters of the privileged and Eurocentrically imposed ACH.

My Recommendations from the Key Findings

The recommendations of my research are strongly tied to notions of relationships. Given the power/knowledge relations of Eurocentricity circulating throughout the ACH, my recommendations are focused on practical, real-world applications that are accessible to teachers, and curriculum policy reformers. My recommendations stem from my positioning as a non-Indigenous researcher. I acknowledge that Aboriginal or Torres Strait Islander led/supervised research may lead to other recommendations that are better orientated towards Aboriginal and Torres Strait Islander communities. Consequently, I make very few recommendations for Koorie communities to consider. Where they are made, they should be read as coming from a non-Indigenous point of view and a desire to understand the cross-cultural/racial Victorian education space.

Before presenting the practical recommendations, I would like to make one that is, perhaps, idealistic. In order to progress the Victorian cross-cultural/racial education space, I strongly recommend that the blame for Australia's Eurocentric history curriculum needs to shift from the shoulders of teachers. Instead, as mentioned above, responsibility for change in this space should reside with imposed curriculum policy reform agendas which, to-date, have postulated a homogenising, hegemonic, and Eurocentric-privileged curriculum. Interestingly, Nakata (1997) makes the argument that:

> academic research has [to date] not dictated education policy, [and that rather] a community of speakers [teachers and Koorie community members] who circulate the language and transform the discourse of research into one of common and popular understanding [is a means of moving forward n the cross-cultural/racial education space] (p. 309).

In a utopian world, the bulk of my recommendations would focus on curriculum agenda as the point of origin of power/knowledge relations in discourses of Australian history. While the teachers' in my study felt disempowered to challenge curriculum structures due to the conditions of their employment, my analysis exposes the curriculum itself as the main influencer of teaching practices that are Eurocentrically inclined. My view is that the curriculum should be rewritten from a shared-knowledge space. This would involve culturally/racially sensitive meetings of Aboriginal, Torres Strait Islander, and non-Indigenous curriculum writers to devise a shared-perspective construction of an ACH. I strongly recommend that any such rewrite consider components other than content. By this I am referring to methodologies, knowledges, perspectives, voices, resources, pedagogical practices, histories, cultural practices, etc. Further to this, I urge that provision for consistent revision, foregrounding and promoting the importance of local education partnerships to assist teachers/schools in delivering a more culturally/racially sensitive and responsive Australian history story, be made.

My first practical recommendation is focused on assisting schools and teachers to develop culturally/racially sensitive and responsive relationships with local Koorie communities. The key words in this recommendation are sensitive, responsive, and local. By sensitive, I mean that before engaging with local Koorie communities, teachers and schools ought to first

understand the Victorian and Australian social landscapes and historical relations between non-Indigenous, Aboriginal, and Torres Strait Islander peoples. By responsive, I mean that when teachers and schools engage local Koorie communities there may be moments of cultural/racial discomfort; instead of these being roadblocks to further engagement, teachers and schools ought to consider them as moments for personal learning and social healing. By local, I mean that where possible, teachers/schools ought to first attempt engagement with local Aboriginal and/or Torres Strait Islander communities. This is not only an Indigenous protocol (see Torres Strait Islander Authority, 2011; Victorian Aboriginal Education Association Inc., 2015; Yappera Children's Service Cooperative, n.d), but also a way in which teachers/schools may enact and embody impulses of resistance against current hegemonic and homogenising agendas of the ACH.

How do teachers/schools develop culturally/racially sensitive and responsive relationships? There already exists a plethora of general literary documentation that talks about the importance of relationships, with some making referencing to actual processes (see Bond, 2004; Harrison & Murray, 2012; see Kearney et al., 2014). The key argument presented in this literature is that cross-cultural/racial relationships ought to be fostered in mutual trust. They cannot be fabricated or developed in spaces of mistrust or with people unwilling to understand and further explore their individual roles within such relationships. Building upon the work of other scholars (see Battiste, 2002; Carey & Prince, 2015; Mackinlay & Barney, 2014; Nakata, 2007; 2011; Price, 2015), I recommend the following strategies to teachers wishing to develop relationships with their local Koorie communities.

1. *Learn about your local Koorie community*. Learn the name of the mob (community); learn about the traditional boundaries; learn about pre-contact and post-contact history from the local community and Eurocentric history books; understand the potential different lenses of knowledges; learn about traditional and contemporary customs; if possible and appropriate, learn some of the local language.

2. *Get to know the local Koorie community*. Attend community events open to the public, attend NAIDOC ceremonies; attend Reconciliation Week ceremonies; identify local Elders; understand the different family groups within the community.

3. *Make connections with education bodies*: Contact education bodies such as VAEAI for advice and resources for integrating Koorie perspectives across the school; connect with the LAECG to understand the needs of Koorie students and existing after-school programs for academic and cultural advancement; connect with your region's KESO to learn about individual student's specific needs and develop strategies for accommodation.

4. *Be an advocate*: Within your professional context learn about the Koorie-specific education initiatives and promote the benefits of them to fellow staff; learn whether your school has community representation on the school council board, if not, advocate for a position, if so, learn about and promote these roles; promote high-expectation relationships between yourself and your students; avoid stereotyping

Aboriginal and Torres Strait Islander student abilities and ascribing to deficit discourses.

5. *Extend your pedagogical practice:* Apply a critical stance to all your pedagogical practices; question 'in whose interest?' and 'whose perspective?' is foregrounded within a particular resource; read Aboriginal and Torres Strait Islander focused academic journals; attend Aboriginal and Torres Strait Islander focused professional development sessions and national conferences. Learn about different theories of education such as: critical race theory (Crenshaw, 1995; Delgado & Stefancic, 2012); Yunkaporta's 8 ways pedagogy (2009); Nakata's cultural interface (Nakata, 1997; 2007; 2010; Williamson & Dalal, 2007). Rethink and step beyond the bounds of common teaching and learning approaches.

6. *Develop community-based collaborative teaching and learning networks*: Approach your local LAECG and suggest a network between teachers and local Koorie community members in your area; respond to and implement the educational needs of the local community; use the network to develop and share resources and construct curriculum that speaks back to privileged Eurocentric overtones of the ACH; draw on local Koorie stories and expertise of community members to add a multi-dimensional elements to school-based curriculum, for example cultural workshops and immersion activities (see Kanu, 2011; Madden, 2014; Weuffen et al., 2016a; Wiggins, Follo, & Eberly, 2007).

Teachers' open and frank statements regarding their lack of personal and professional knowledge about Aboriginal and Torres Strait Islander history and culture suggests the need for additional pedagogical support. Based on the discussions I have had, I recommend that additional support take the form of professional development (PD) and/or release from teaching related duties. While releasing teachers from their teaching duties may seem a complicated and costly recommendation for schools to consider, the possible benefits to teaching and learning practices of Australian history are insurmountable. One incalculable benefit would be the provision for development of pedagogical skills that enable teachers to speak back to the homogenised and hegemonic constructions of Koorie peoples in the current ACH. As Nakata (1997) argues, pedagogical practices 'can only improve if [teachers] acquire enough knowledge about [Koorie peoples] to understand the characteristics and degree of difference, and respond to it effectively' (p. 20).

My research highlights the need for PD sessions that focus on Aboriginal and Torres Strait Islander content. Preferably, these sessions ought to be delivered primarily by Aboriginal and/or Torres Strait Islander peoples and, where possible, from the community in which the session is being held. This is because Aboriginal and Torres Strait Islander peoples, and Elders in particular, retell stories that hold the souls of their communities (see Bessarab & Ng'andu, 2010; Dean, 2010; Geia, Hayes, & Kim, 2013). Their stories encompass the emotions and complex cultural/racial histories of a community, family links, and the depth of spiritual connections which, I argue, are impossible to discern through the disembodied, homogenised, unemotional pages of a textbook, document, or website constructed by a non-Indigenous Australian. This does not mean that PD sessions need to be entirely facilitated by Aboriginal

and Torres Strait Islander peoples; I would argue that there are many possibilities for learning and healing offered up by collaborative approaches to teaching and learning.

As I present in a recent publication (Weuffen et al., 2016a), collaborative professional development sessions offers one strategy for addressing the need for culturally/racially sensitive professional development sessions in the Victorian education space. These sessions need not only be directed at in-service teachers. Other authors have spoken about the possible influences of collaborative non-Indigenous and Aboriginal and/or Torres Strait Islander knowledge teams to educate pre-service teachers (see Bat, Kilgariff, & Doe, 2014; Hammersmith, 2009; O'Dowd, 2010), and general members of the public (see Barnes, Cahir & Powell, 2016). Implementation of one or both of these recommendations would enable schools to better support their teaching staff to take up one or all of the teaching specific recommendations for developing culturally responsive and sensitive relationships with local Koori communities as discussed above.

In summary, my recommendations are:

1) That responsibility for curriculum reform resides with policy reform agendas and curriculum bodies.
2) That professional development sessions facilitated by a collaborative team of professionals and Koorie communities be offered to schools and teachers and focuses on developing teachers' knowledge of content and pedagogical practices.
3) That a minimum number of professional development hours currently mandated by departments of education, be focused on cross-cultural education content and/or practices
4) That schools and local Koorie communities develop professional pedagogical networks of learning and teaching.
5) That timetables be revised and allow for teachers to develop and foster local relationships and collaborative learning and teaching programs with Koorie communities.

Limitations of my Research

There are limitations in my research that need to be further explored. First, and perhaps most importantly, my research is non-Indigenous; neither my supervisors nor myself are of Indigenous descent. The *Guidelines for Ethical Research in Australian Indigenous Studies* (GERAIS) (AIATSIS, 2012) that I consulted in developing and conducting my research does not explicitly state that Aboriginal and/or Torres Strait Islander scholars are to be directly involved in any Aboriginal and/or Torres Strait Islander focused research. However, scholars such as Aveling (2013), Fredericks (2008), Gower (2012), Rigney (2006), and Vickery et al. (2010), argue for this based on the historical legacy of harm in Victorian research practices. Unfortunately, my repeated attempts to find an Aboriginal and/or Torres Strait Islander supervisor and/or advisor for my research proved fruitless. Happily, there were many moments during my research when I informally discussed my project with Aboriginal and/or Torres Strait Islander scholars and their advice influenced the directions and interpretations of my

research. Beyond this informal advice, I sought to address the lack of formal Indigenous involvement by: drawing on IST in presenting and discussing Koorie stories; applying for and receiving ethical approval from AIATSIS; seeking and receiving an endorsement from VAEAI to conduct my research in Victoria; consulting with LAECG's in Ballarat and Greater Shepparton for introductions with local community members; and keeping in contact with Koorie participants.

Following on from this, while my research is primarily focused on Victorian secondary education teaching practices, the subsidiary focus about relationships between teachers and local Koorie communities could be seen as another issue, particularly given Principle 11 of the *GERAIS* (AIATSIS, 2012) which states that 'Indigenous people involved in research, should benefit from, the research project' (AIATSIS, 2012, p. 15). However, I argue that the significance and implications of my research will benefit Aboriginal peoples and Torres Strait Islanders by foregrounding the possibilities offered up by collaborative and responsive relationships between teachers and Koorie communities.

A second limitation of my research is that it draws on a relatively small sample of teacher and Koorie participants and is limited to a Victorian context. In total, over 20 teachers and eight Koorie peoples were invited to participate, with six teachers and four Koorie peoples consenting. The reasons people declined have been discussed in *Chapter 3: Framework for Examination*. While these numbers may be considered a small sample size in quantitative research projects, I make the case that a poststructuralist framework enables participants' stories to highlight depth rather than breadth of understanding about discourses manifesting in the discursive formation of Australian history. As Talja (1999) says, 'stories are a macrosociological representation of the phenomena under investigation where the possibility for generalisation may be limited' (p. 2). In addition, my research is Australian-focused and more specifically Victorian and regionally focused. Apart from a smattering of literature that explores researcher positioning, poststructuralist theory, and methods of data collection, my research does not engage any international literature relating to Indigenous perspectives; nor does it offer any insights into international cross-cultural/racial education practices.

Third, given the imposed word constraints of a PhD thesis, it has not been possible to present examples of shared-knowledge stories about moments in Australia's history. This is despite participants expressing knowledge about key moments in Australia's history from 1750 – 1918 (the Year Nine ACH focus) during interviews. This limitation centres my research in a space where the problem of a phenomenon is discussed, but where strategies to overcoming barriers of cross-cultural relationships between teachers and Koorie community members are deficient. Given these limitations, there are many more questions and processes that need to be explored for culturally/racially inclusive understandings of the ways in which power/knowledge relations construct subjectivities in discourses of Australian history to emerge.

Recommendations for Future Work

Given the limitations outlined above, there are a number of areas where further research-based investigations would be beneficial to continuing developments and understandings of the

Victorian cross-cultural/racial education space. First, I recommend that an Indigenous-led and/or supervised research project exploring similar issues to the ones discussed here would contribute new cultural/racial insights into the power/knowledge relationships in discourses of Australian history (see Kelly et al., 2012; Minniecon, Franks, & Heffernan, 2007; Vickery et al., 2010).

As a means of contributing to further knowledge and understanding of the issues discussed in my research, I recommend that any further research ought to consider a larger sample of participants, specifically, a larger number of both teacher and Koorie participants to determine whether the key findings of my research have a basis for generalisability. It would be interesting to explore, for example, whether discourses emerging for the regional Victorian teachers in my study also emerge for Victorian metropolitan teachers, other Year Nine Australian history teachers in Victoria and/or other states, and teachers in all domain areas in general. It would also be useful (and interesting) to conduct research about whether any local Aboriginal and/or Torres Strait Islander communities and teacher/school relationships exist, and to identify indicators of success and frameworks that could be taken up by other school/community relationships.

Following on from this, it would helpful to conduct comparative research that looked at Indigenous communities in Canada and New Zealand as well as Australia. I recommend such research for two reasons. First, since there is an abundance of international case study research between these three countries, any such research would find a natural home in this body of literature (see Arthur, 1988; Battiste, 2002; Campbell & Sherington, 2007; Woods-McConney, Oliver, McConney, Maor, & Schibeci, 2013). Second, commonalties and differences that may be uncovered during such research could contribute to shared understandings/learnings of power/knowledge relationships in privileged education spaces. This recommendation, though, is suggested with caution; while international case studies are common, the positive and beneficial outcomes for Australia's Aboriginal peoples and Torres Strait Islanders appears to be lacking. There are also questions about the practicalities of implementing change based on international case studies, and hence about the purpose of the research itself.

The most surprising impulse of Eurocentricity emerging in teachers' pedagogical practices was the use of textbooks as a basis for planning school-based curriculum. My analysis points to two reasons why teachers choose to use textbooks as a basis for planning: first, because of their limited knowledge of Koorie perspectives of events in Australia's History; second, because the chronological nature of textbooks align with the ACH. Therefore, it would be interesting to explore research-based evidence of the factors that situate teachers in such pedagogical spaces of compliance. It would also be interesting to further examine the role of textbooks in a comparative study.

Another area in which further research would be beneficial to the cross-cultural/racial education space is around class-based teaching practices and the influence on student learning. While my research highlights two decolonial teaching approaches which attempt to disrupt a Eurocentric white-washing of the ACH – compare and contrast, and interweaving perspectives – research-based evidence demonstrating the influence of these on student learning is lacking,

particularly in the Victorian secondary education sector. It would be helpful to conduct further research into the ways in which these decolonial teaching approaches, and others, may influence students' cultural/racial awareness, ability to engage cultural/racial sensitivities in the Victorian social landscape, and understand Australia's history from a shared-knowledge viewpoint. While my research indicates that any such possibility is currently at the discretion of the teacher, it would be interesting to conduct further research into the ways in which local Koorie, Aboriginal, and Torres Strait Islander community relationships with schools may also influence these teaching approaches and passible influences on student learning.

My final recommendation for future research-based studies centres on the impact of a more culturally/racially equalised curriculum on teaching and learning practices of Australia's history. As I, and other authors argue (Attwood, 1999; Australians for Native Title and Reconciliation, 2009; Frankland, 1994; Macintyre, 2004; Stearns, 2000), Australia has a legacy of developing and implementing curriculum that is hegemonic and Eurocentric in scope. This continues to be visible both within the F-10 level subjects and the Victorian Certificate of Education (VCE): History (Victorian Curriculum and Assessment Authority, 2015). One VCE syllabus, *Indigenous Languages of Victoria: Revival and Reclamation* (Victorian Curriculum and Assessment Authority, 2004), appears to step beyond such constructions, offering up an interesting and important contrast, and perhaps step, towards a more equalised curriculum. Furthermore, while independent secondary schools in Australia are strongly urged to use the ACH, it is not mandated. Given this, it would be useful to conduct a comparative study between independent and state secondary schools to examine the commonalties and divergences in relation to curriculum and teaching practices of Aboriginal and Torres Strait Islander perspectives of events in Australian history.

Final Thoughts

In researching power/knowledge relationships manifesting around Koorie perspectives in discourses of Australian history, I make visible the importance of understanding positioning and developing cross-cultural/racial relationships as a means of resisting hegemonic and homogenising representations of Koorie peoples in the Year Nine ACH. I argue that sensitive and responsive relationships between teachers and Koorie communities bring forth the possibility of local stories as a means of presenting a more equal and shared-knowledge understanding of Australia's history. Local stories used in conjunction with teachers' embodiment of a theory/practice nexus foreground notions of resistance to current constructions of privilege in the Victorian education system. They expose the ACH as the imposing agenda that constructs privileged power/knowledge relations of Koorie peoples in Australian history and marks it as the point at which significant change needs to occur. As suggested above, I argue that this point is a space in which further research would provide deeper and more nuanced understandings and possibilities to transform the Victorian cross-cultural/racial education space.

I acknowledge that changing the current Victorian education system at the curriculum level would be a long and complex process, one requiring significant ideological changes and courageous cultural/racial learnings and understandings by the privileged Eurocentric group.

Given this difficulty, I argue that multi-level support ought to be provided to teachers by way of practical and ready-to-implement strategies for developing local community relationships and teaching practices that speak back to constructed hegemonic and homogenising representations of Koorie peoples in the Year Nine ACH. Finally, I argue that as such support is provided, pedagogical practices that foreground cultural/racial sensitivity and responsive notions will become possible in teaching and learning practices within Victorian secondary schools, resulting in a more culturally/racially healthy and equalised representation of Australia's shared history.

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Appendix List:

Appendix A: University of Ballarat Ethics Approval

Approval
Human Research Ethics Committee

University of Ballarat
Learn to succeed

Principal Researcher:	Margaret Zeegers
Other/Student Researcher/s:	Fred Cahir Sara Weuffen
School/Section:	SEA
Project Number:	A13-121
Project Title:	Inclusive policy and inclusive practice: Two case studies of the Australian curriculum: History, Aboriginal perspectives and teacher perceptions.
For the period:	17/12/2013 to 01/06/2017

Please quote the Project No. in all correspondence regarding this application.

REPORTS TO HREC:

Annual reports for this project must be submitted to the Ethics Officer on:
17 December 2014
17 December 2015
17 December 2016

A final report for this project must be submitted to the Ethics Officer on:
1 July 2017

http://www.federation.edu/research-and-innovation/research-support/ethics

Please note: Any correspondence sent out as of 1 January 2014 needs to have the Federation University logo (see below) and not the University of Ballarat.

Federation
UNIVERSITY·AUSTRALIA

Ethics Officer
17 December 2013

Please see attached 'Conditions of Approval'.

Approval

Human Research Ethics Committee

University of Ballarat
Learn to succeed

CONDITIONS OF APPROVAL

1. The project must be conducted in accordance with the approved application, including any conditions and amendments that have been approved. You must comply with all of the conditions imposed by the HREC, and any subsequent conditions that the HREC may require.

2. You must report immediately anything which might affect ethical acceptance of your project, including:

   - Adverse effects on participants;
   - Significant unforeseen events;
   - Other matters that might affect continued ethical acceptability of the project.

3. Where approval has been given subject to the submission of copies of documents such as letters of support or approvals from third parties, these must be provided to the Ethics Office before the research may commence at each relevant location.

4. Proposed changes or amendments to the research must be applied for, using a 'Request for Amendments' form, and approved by the HREC before these may be implemented.

5. If an extension is required beyond the approved end date of the project, a 'Request for Extension' should be submitted, allowing sufficient time for its consideration by the committee. Extensions cannot be granted retrospectively.

6. If changes are to be made to the project's personnel, a 'Changes to Personnel' form should be submitted for approval.

7. An 'Annual Report' must be provided by the due date specified each year for the project to have continuing approval.

8. A 'Final Report' must be provided at the conclusion of the project.

9. If, for any reason, the project does not proceed or is discontinued, you must advise the committee in writing, using a 'Final Report' form.

10. You must advise the HREC immediately, in writing, if any complaint is made about the conduct of the project.

11. You must notify the Ethics Office of any changes in contact details including address, phone number and email address.

12. The HREC may conduct random audits and / or require additional reports concerning the research project.

Failure to comply with the *National Statement on Ethical Conduct in Human Research* (2007) and with the conditions of approval will result in suspension or withdrawal of approval.

Appendix B: Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Ethics Approval

AIATSIS
AUSTRALIAN INSTITUTE OF
ABORIGINAL AND TORRES STRAIT
ISLANDER STUDIES
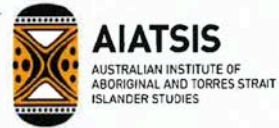
51 Lawson Crescent
Acton Peninsula, Acton ACT 2601
GPO Box 553, Canberra ACT 2601

ABN 62 020 533 641
P | 02 6246 1111
F | 02 6261 4286
W | www.aiatsis.gov.au

3 April 2014

Ms. Sara Weuffen
Faculty of Education & Arts
Federation University Australia
PO Box 663
Ballarat VIC 3353

Dear Ms. Weuffen,

Thank you for your recent ethics application to the AIATSIS Research Ethics Committee.

This letter is to confirm that you have satisfied all of the Conditions of Ethical Approval as outlined by the AIATSIS Research Ethics Committee in the original Notification of Ethical Approval Form sent to you on the 25 February 2014.

Please ensure that you read the attached *Annual Monitoring Report for an Approved Project* for compliance reporting requirements.

Yours sincerely,

PRAVIN ADIP.

NOTIFICATION OF ETHICAL APPROVAL

AIATSIS
AUSTRALIAN INSTITUTE OF
ABORIGINAL AND TORRES STRAIT
ISLANDER STUDIES

File No.: E018/21022014   **Meeting Date:** 21 February 2014

Project Title: Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum – History, Aboriginal perspectives and teacher perceptions

Applicant Name(s): Sara Weuffen

Conditions

- An indicative list of questions needs to be provided
- For the benefit of the Committee, can the applicant please elaborate on why she is focused on the Year 9 history curriculum?
- In relation to the interviews:
  - Will she be talking to students? If so, need to indicate on Informed Consent Form that the person is under the age of 18 years and have a parent/guardian sign on their behalf.
  - If she is talking to students it would be beneficial to consider talking to Indigenous and non-Indigenous students in the study.
  - If conducting interviews, she will need to brief participants beforehand. May need to email some information a week prior to the interview to give participants time to digest what they are being asked.
  - Clarification is needed on whether there will be payment for the participants.
  - As the REC needs to assess the questions from an ethical perspective, she will need to provide a sample for ethical clearance.
- How is she going to approach communities? More information needs to be provided.
- Does the university have any strategy to disseminate the findings? The Committee appreciates that this could be a very valuable project and the findings would be beneficial for communities as well as policy makers.
- In relation to the Plain English Research Statement:
  - Please amend the line 'The Research is supported by AIATSIS...' to 'The Research has been cleared by the AIATSIS Research Ethics Committee'.
  - Under the heading 'Giving material to AIATSIS' where it states 'The researchers will act in accordance with ethics requirements of the (give the name of the national ethics body)', please state which ethics body being referred to. Is it the NHMRC or the AIATSIS Research Ethics Committee?
  - A statement will need to be included about providing a copy of published material to the AIATSIS Collections. This also needs to be clarified if all participants want their information to be with AIATSIS.
  - In relation to the Informed Consent Form:
    - Under Section 12, 'Intellectual Property', please give the option to research participants as to whether the information they provide will be identified or de-identified. This should also be headed 'Intellectual Property and Copyright'.
    - Under Section 12, 'Intellectual Property', a paragraph needs to be included here stating that any people being interviewed will hold the Intellectual Property of their stories.
    - Under Section 12, 'Intellectual Property', remove the last paragraph that starts with 'If the books, articles, databases or conference papers...'as it is confusing.
    - Under Section 7, 'Risks and Benefits of Research', a Risk Management Strategy needs to be incorporated. Some interviewees may find recollecting stories traumatic and may need to be referred to counseling services.
    - Include and reflect last dot point from the Plain English Statement in the Informed Consent Form.

☐ See more conditions on sheet attached.

The research ethics proposal for the abovementioned project is approved by Chair of the AIATSIS Research Ethics Committee subject to the above conditions and subject to adherence by tha applicant(s) to the AIATSIS Guidelines for Ethical Research in Australian Indigenous Studies.

Christine T. Grant.

Signature   **Name:** Chrissy Grant   **Date:** 24/2/2014

Department of Education and Early Childhood Development

Strategy and Review Group

2 Treasury Place
East Melbourne, Victoria 3002
Telephone: +61 3 9637 2000
DX 210083
GPO Box 4367
Melbourne, Victoria 3001

2014_002306

Associate Professor Margaret Zeegers
Faculty of Education and Arts
Federation University Australia
PO Box 663
BALLARAT   3353

Dear Associate Professor Zeegers

Thank you for your application of 3 March 2014 in which you request permission to conduct research in Victorian government schools and/or early childhood settings titled *Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum: History, Australian Aboriginal perspectives and teacher perceptions.*

I am pleased to advise that on the basis of the information you have provided your research proposal is approved in principle subject to the conditions detailed below.

1.   The research is conducted in accordance with the final documentation you provided to the Department of Education and Early Childhood Development.

2.   Separate approval for the research needs to be sought from school principals and/or centre directors. This is to be supported by the DEECD approved documentation and, if applicable, the letter of approval from a relevant and formally constituted Human Research Ethics Committee.

3.   The project is commenced within 12 months of this approval letter and any extensions or variations to your study, including those requested by an ethics committee must be submitted to the Department of Education and Early Childhood Development for its consideration before you proceed.

4.   As a matter of courtesy, you advise the relevant Regional Director of the schools or governing body of the early childhood settings that you intend to approach. An outline of your research and a copy of this letter should be provided to the Regional Director or governing body.

5.   You acknowledge the support of the Department of Education and Early Childhood Development in any publications arising from the research.

6.   The Research Agreement conditions, which include the reporting requirements at the conclusion of your study, are upheld. A reminder will be sent for reports not submitted by the study's indicative completion date.

7.   If DEECD has commissioned you to undertake this research, the responsible Branch/Division will need to approve any material you provide for publication on the Department's Research Register.

I wish you well with your research study. Should you have further enquiries on this matter, please contact Youla Michaels, Project Support Officer, Research, Evaluation and Analytics Branch, by telephone on (03) 9637 2707 or by email at michaels.youla.y@edumail.vic.gov.au.

Yours sincerely

Joyce Cleary
Director
Research, Evaluation and Analytics Branch

30/04/2014

enc

Victoria

Appendix D: Victorian Aboriginal Education Association Inc. (VAEAI) Endorsement

Victorian Aboriginal Education Association Incorporated
144 Westbourne Grove, Northcote 3070 Ph: (03) 9481 0800 Fax (03) 9481 4072
P.O. BOX 113, Northcote 3070 Email: vaeai@vaeai.org.au
Registration No: A3874 ABN 44 429 269 156

Ms. Sara Weuffen
PhD Student
Faculty of Education and Arts
Federation University Australia, Ballarat Campus

28/3/14

Dear Sarah,

I am writing to let you know that the Victorian Aboriginal Education Association Incorporated is happy to endorse your PhD research project titled *Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum: History, Australian Aboriginal perspectives and teacher perceptions*.

We have discussed your research proposal and request for endorsement with both Tony Lovett, Chairperson of the Ballarat Local Aboriginal Education Consultative Group, and June Bamblett, Chairperson of the Goulburn Valley Aboriginal Education Consultative group; who have respectably endorsed your project from within their regions, following Koorie Community protocols.

Both June and Tony have indicated that they would be very interested in further discussions with you about your research proposal and are particularly interested in your research findings (as is VAEAI overall), and their contacts are:

> BALLARAT LAECG: Mr Tony Lovett, Chairperson
> Mobile: 0402 655 983   Email: tony.lovett@vacsal.org.au

> GOULBURN VALLEY AECG: Ms June Bamblett, Chairperson
> Ph: 58 210 718 Mobile: 0488701713 Email: June.bamblett@vacsal.org.au

We wish you all the best success in your PhD project, and if there is any way we can assist further during the course of the project, please don't hesitate to contact myself or Vaso Elefsiniotis.

Regards,

Lionel Bamblett
General Manager
VAEAI

Appendix E: Koorie Participants Plain Language Information Statement (PLIS)

A. Appendices

This appendix contains a plain text format of further suggested examples of answers to the key questions in section 2.

[Use appropriate letterhead or provide up-to-date contact details and space for a date]

INCLUSIVE POLICY AND INCLUSIVE PRACTICE: TWO CASE STUDIES OF THE AUSTRALIAN CURRICULUM: HISTORY, ABORIGINAL PERSPECTIVES AND TEACHER PERCEPTIONS

Who is involved in the project?

This research project is being conducted by Associate Professor Margaret Zeegers, Dr. Fred Cahir and Ms. Sara Weuffen.

We are educational and Indigenous history and education researchers and tertiary educators who work for Federation University Australia, Ballarat.

This research project has been approved by Federation University Australia, Ballarat (formerly University of Ballarat) Human Research Ethics Committee and cleared by the AIATSIS Research Ethics Committee.

What will the researcher(s) do?

We aim to find out

- Aboriginal perspectives on events in Australian history from 1750 to 1918.
- How schools teach Aboriginal perspectives in Australian History classes
- How schools engage with Aboriginal communities to present Aboriginal perspectives on events in Australian History classes

We are interested in talking about

- How schools contact Aboriginal communities, and indeed if they do
- The types of activities or presentations that schools ask of Aboriginal communities to present to students, if they do.
- The emphasis placed on reciprocity by schools, and if they do this

We will

- Give participants the opportunity to invite another member of the community to be present at the interview.

- interview about Aboriginal perspectives on events in Australian history from 1750 to 1918 and audio record these interviews

- conduct interviews that will take approximately 45 minutes

- ask open-ended questions that establish what and ways in which Aboriginal perspectives are addressed in the teaching and learning of Australian History in schools at Year 9, with the option of further questions asked to explore responses in detail, if this is required

- conduct interviews in person (or via telephone where appropriate or requested) either within the organisation at which you are employed, or at another mutually agreed upon location

- ask participants at regular intervals if they are comfortable to continue with the interview

- handle all interview responses in a confidential manner and protect participant anonymity in the research project by using a false name for each participant

The research will happen around about April 2014. Each interview will require about a 1 hour time commitment from participants to go over informed consent and to conduct the interview.

In case of conflict the resolution process will be as follows

- Participants can contact the principal researcher ████████████ on ██████ ██ or by email at m.zeegers@federation.edu.au to discuss the matter.

- Participants may contact VAEAI to discuss the matter.

- Participants may contact Federation University Australia's Ethics Committee

What will the researchers do with the information they collect?

The information will be used to write a PhD thesis about ways in which Aboriginal perspectives are represented in the Australian Curriculum: History and in what ways Aboriginal communities may influence teachers' interpretations of the curriculum for teaching programs and learning outcomes in Year Nine Australian History classes. The information will also be used for the writing of research papers for refereed journals, chapters of edited books, and perhaps a book on the matter at the end of the project.

We will keep the audio tapes of interviews in a locked filing cabinet, in a locked office at Federation University, Ballarat, for 5 years. After that, we will destroy them.

Giving material to AIATSIS

The researchers will act in accordance with ethics requirements of the National Health and Medical Research Council (NHMRC) that all tapes and transcripts will be destroyed after 5 years. In any publications that are produced out of the research project, there may be inclusions of information taken directly from interviews and these will be available for public viewing in the AIATSIS collections.

Appendix F: Teacher Participants Plain Language Information Statement (PLIS)

Plain Language Information Statement

University of Ballarat
Learn to succeed

SCHOOL OF EDUCATION AND ARTS

PROJECT TITLE:	Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum: History, Aboriginal perspectives and teacher perceptions.
PRINCIPAL RESEARCHER:	*Name 1 – Removed for anonymity purposes*
OTHER/STUDENT RESEARCHERS:	*Name 2 – Removed for anonymity purposes* *Name 3 – Removed for anonymity purposes*

Dear Teacher

You are invited to participate in a research project that explores Aboriginal perspectives on Australian history during the time period of 1750-1918 and teacher preparedness for Australian History in the Australian Curriculum for Year 9. The aims of the research project are to explore ways in which teachers engage with the National Curriculum: History and influences of local Aboriginal community perspectives on teaching and learning programs for Year 9 Australian History classes. Participation in this research project is voluntary and if you decide not to accept this invitation to participate, no explanation is required. Participants also have the right to withdraw their consent to participate in the research project, at any time, without question or prejudice, until data has been processed.

You are invited to participate in an interview that will take approximately 45 minutes. The interview will consist of open-ended questions that relate to the research topic and aims, and other questions may be asked in order to explore responses further. Interviews will be conducted in person (or via telephone where appropriate or requested) either within the school at which you are employed, or at another mutually agreed upon location. At any time during the interview, you have the right to decline a response without being questioned. All interview responses will be handled in a confidential manner by the researchers and will not be seen in their raw form by any other than the researchers. To protect participant anonymity in the research project, pseudonyms will be used.

All responses provided by participants in interviews will be handled in a confidential manner, and the University of Ballarat's Ethics Committee guidelines will be followed. Data will be collected both in a verbal (audio recorded) and written form. Data will be kept in a locked filing cabinet in the researcher's office at the University of Ballarat. Only those who have access via a confidential password will have access to any data recorded on a computer, and this data will not be shared by any but the researchers. Data will be kept for a period of five years, after which time all data will be destroyed by the principal researcher using the University of Ballarat's confidential document destruction service.

Teachers who agree to participate in this research project are perceived not to be at risk, because of ways in which the researchers will protect participant confidential and identifiable information. Should you feel that you require additional support as a result of participation in this research, you are advised to the free counselling services provided by the DEECD in your region or Lifeline on 13 11 14.

All interviews will be transcribed and transcriptions will be sent to participants to ensure that only material that is acceptable to participants will be used. You may strike out any material that you do not wish to be used, and it will be removed from the data. This will be an opportunity for participants to amend the transcripts of interviews. After transcripts have been confirmed by participants, formal writing of the research project will begin. Pseudonyms will be used to ensure anonymity of participants. Participants may access the completed research project via the thesis that will be posted and may be accessed on the National Library of Australia's Trove service of Australian digital theses.

Should you need to contact the researchers on any matter relating to your participation in this research project, the principal researcher will be available via email, Monday to Friday, and you may expect a reply within 24 hours. Alternatively, the principal researcher can be contacted by telephone on 03 5327 9327, Monday to Friday, during business hours, but please note, that email is the preferred initial contact.

Should you at any time wish to express any concerns regarding the conduct of the research you may contact the University of Ballarat's Ethics Officer on (03) 5327 9765 or ub.ethics@ballarat.edu.au.

If you have any questions, or you would like further information regarding the project titled Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum: History, Aboriginal perspectives and teacher perceptions, please contact the Principal Researcher, Associate Professor Margaret Zeegers of the School of Education and Arts at the University of Ballarat, Mount Helen.
PH: 03 5327 9327
EMAIL: m.zeegers@ballarat.edu.au

Appendix G: Koorie Participants Informed Consent Form

Informed Consent Form

INCLUSIVE POLICY AND INCLUSIVE PRACTICE: TWO CASE STUDIES OF THE AUSTRALIAN CURRICULUM: HISTORY, ABORIGINAL PERSPECTIVES AND TEACHER PERCEPTIONS

Researchers:

█████████████████████████ (PhD, Med, BA, DipEd, Cert IV Assessor Training, Cert TESL), ████████████ (BA, Grad Dip ED, Dip TESOL, MA Preliminary, MA, PhD) and Ms. ███████████ (B Ed (PE).

Federation University Australia, Ballarat

1   **I understand what this project is about**

I have read [or had read to me] the Plain English Research Statement which explains what this research project is about and I understand it.

I have had a chance to ask questions about the project, and I am comfortable with the answers that I have been given. I know that I can ask more questions whenever I like.

2   **I have volunteered to participate**

I agree to participate in the research. I know that I do not have to participate in it if I don't want to. I made up my own mind to participate – nobody is making me do it.

I know that I don't have to answer any questions I don't like.

3   **What will happen if I want to stop participating?**

I know that I can pull out at any time without getting into trouble with the researchers or anyone else. I know that should I choose to withdraw I will not get into trouble with my community or organisations that I work for. If I do decide to pull out of the project I understand that I will need to do this by August 2014

If I pull out, the researchers will be allowed to use any information that I have given them before then, and they will be able to write down that I have stopped participating. But they won't be able to make me keep participating if I don't want to.

4   **How the research will happen**

You will be invited pparticipate in an interview that will take approximately 45 minutes. The interview will consist of open-ended questions that relate to the research topic and aims, and other questions may be asked in order to explore responses further. Interviews will be conducted in person (or via

telephone where appropriate or requested) either within the organisation at which you are employed, or at another mutually agreed upon location. At any time during the interview, you have the right to decline a response without being questioned. The researchers will ask participants at regular intervals if they are comfortable to continue. All interview responses will be handled in a confidential manner by the researcher and will not be seen in their raw form by any other than the researchers. To protect participant anonymity in the research project, pseudonyms will be used.

I understand the research will take place over 1 day. During that time the researchers will interview me once each interview will last for about 45mins.

5   **Having my voice recorded.**
Those tapes are just for the researchers to use for this research. I don't want other people hearing them (unless I say they can). [Refer to the section on storage of information.]

6   **Getting paid for participating in the research**
I know that I won't get paid for participating in the research project.

7   **Risks and benefits of the research**

I understand that the research may have the following benefits
- Opportunities to provide Aboriginal voices and perspectives on events in the Year Nine Australian Curriculum: History (1750 – 1918).
- Possibilities of increased collaboration with schools in the Ballarat and Greater Shepparton regions that focus on inclusive teaching and learning activities that focus on Aboriginal perspectives and / or engage Aboriginal cultures or histories.
- Increased involvement by the wider community in relation to subjects that engage Aboriginal cultures or histories.
- Increased understanding from teachers and school communities regarding teacher and student knowledge and respect for the diversity of Aboriginal peoples in a local region.

I understand that the research is not guaranteed to achieve these aims because results and discussion are based on participant responses (both Aboriginal peoples and teachers). The aims of the research are also dependent on schools and government bodies taking up issues raised in the research.

I know that the risks of the research are:
- When talking about events in Australian history from 1750 – 1918, I may feel sad or angry

I know that because there is the potential that I may be recollecting traumatic or upsetting stories, I can request emotional support in one or all of the following forms:

- I can have a Local Aboriginal Education Consultant Group (LAECG) member present during interviews
- I can have a member of my family of community present with me
- I can contact my local Aboriginal cooperative for counselling
- I can contact LifeLine on 13 11 14
- I know that I can request to have the interview stopped at any time and any stories shared to this point, not used.

Other than this, it is not anticipated that participants will face risks other than those associated with their normal daily personal or professional activities, but any such risks that may emerge will be outweighed by the benefit to present their own perspectives on events in Australian History.

8   **Who will be the authors of the research?**

I understand that the researchers want to write about the research in a PhD thesis, university journal article or book and

I understand that the researcher will write the PhD thesis, university journal article or book by themselves. I won't write it with them, but the stories that I talk about may be included in these publications.

9   **Will people find out personal things about me from the research?**

I understand that my name will NOT be mentioned in any publications that come out of this research, and that people won't know who I am from reading these publications, the researchers will just call me a number or fake name, like everyone else who participates in the research.

If the researchers keep a record of what I said during the research with my name on it [or which could be used to identify me], they will keep it in a locked filing cabinet in their offices at Federation University Australia, Ballarat in a secure location on a computer. After five years, the researchers will either destroy this record or give it back to me. With the participants' advance consent, it may also be possible to transfer such records to an organisation which will use them for purposes directly related to the research

If the researchers keep a record of what I said with my name on it or which could be used to identify me, I want them to give it to AIATSIS for safekeeping. I want AIATSIS to let my family or language group to have access to it, but I don't want other people to read it without the permission of my wife/husband, children or grandchildren after I die.

11 Who will have access to the research results?

I understand that anyone can read the publications that comes out of this research, and that even people on the other side of the world might see it, maybe on the internet. That's OK with me.

I agree that the researchers can present information from the research at conferences even if I'm not there. I understand that the researchers can do this without asking me first.

The researchers will give me, or someone that I nominate a copy the of publications produced out of the research, should I request them.

12 Intellectual property

The researchers will SHARE COPYRIGHT in any books, articles, databases or conference papers (or tapes, CDs, videos, DVDs etc.) produced as a result of this research with AIATSIS and research participants (including me). I grant the researchers the right to use any information or material produced as a result of this research for academic purposes (including at academic conferences and as part of an academic thesis).

This means that:
The researchers CANNOT reproduce the information in those books, articles, databases or conference papers (or tapes, CDs, videos, DVDs etc.) in other places or for other purposes without getting permission from AIATSIS or me first;

The researchers will not be able to let other people reproduce that information without getting permission from AIATSIS or me first. If one of the researchers passes on their copyright share to another person, that person will NOT be able to reproduce the information or let other people reproduce it without AIATSIS' or my consent first.

I know that all information given in interviews will be de-identified in any publications arising out of the research project. This means that a fake name will be used when referencing the information I have given in interviews

13 Complaints
I know that, if I am worried about the research project, I can ring up ███████
████ on ███████████ at Federation University Australia, Ballarat and talk to her about it, or I can call the Victorian Aboriginal Education Association Inc. (VAEAI) on 03 9481 0800.

I know that I can also complain to:
Director Research Business
Pravin Adip
Email: pravin.adip@aiatsis.gov.au
Phone: 02 6246 1116
Post: PO Box 553, Canberra ACT 2601

Or

Ms Chrissy Grant, Chair of the AIATSIS Research Ethics Committee,
Phone 02 6246 1145

I can also write to the Ethics Committee at AIATSIS,
GPO Box 553, Canberra, ACT 2601
This is an independent committee – its members do not work for AIATSIS.

Or

If I think there has been a breach of my privacy I can write to the Privacy
Commissioner.

I have read this Informed Consent Form and I agree with it.   ☐

Signed by the research participant_____

Name of the research participant_____

Date_____

OR

I read this Informed Consent Form aloud to [name of research participant] and I believe
that s/he understood and agreed to it:

Signed by witness_____

Name   of

witness_____

Date_____

AND:

Signed by or on behalf of the researcher(s)_____

Name_____

Date_____

Appendix H: Teacher Participant Informed Consent Forms

Consent Form

University of Ballarat
Learn to succeed

PROJECT TITLE:	Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum: History, Aboriginal perspectives and teacher perceptions.
RESEARCHERS:	Name 1 – removed for anonymity purposes Name 2 – removed for anonymity purposes Name 3 – removed for anonymity purposes

Consent – Please complete the following information:

I. . . . . of . . . .

. . . .

hereby consent to participate as a subject in the above research study.

The research program in which I am being asked to participate has been explained fully to me, verbally and in writing, and any matters on which I have sought information have been answered to my satisfaction.

I understand that: all information I provide (including questionnaires) will be treated with the strictest confidence and data will be stored separately from any listing that includes my name and address.

- aggregated results will be used for research purposes and may be reported in scientific and academic journals
- I agree to having the interview audio recorded and transcribed.
- *I am free to withdraw my consent at any time during the study in which event my participation in the research study will immediately cease and any information obtained from it will not be used.*
- *once information has been aggregated it is unable to be identified, and from this point it is not possible to withdraw consent to participate*

SIGNATURE: . . . . DATE: . . . .

Appendix I: Koorie Participants Pre-Interview Questionnaire

Aboriginal community members Pre-Interview Survey

The intention of this survey is to gain background knowledge of participants who have chosen to participate in the research project titled above. This background knowledge will provide understanding of the position from which participants engage with the research project, provide basic identifying details for the interviewers' eyes only and to limit unnecessary questions during the interview process.

Personal Details	
Name	
Age	
Hometown	
Mob	
Languages spoken	
Professional Details	
Employer	
Years of employment	

Aboriginal History:

Has any secondary schools within your region contacted you in regard to providing Aboriginal perspectives on Australian history? If so, in what ways?

_____

_____

_____

Sensitive Material:

Are there any topics that you would rather not discuss as part of your participation in this research project? If so, please list them.

_____

_____

_____

_____

_____

_____

Appendix J: Teacher Participants Pre-Interview Questionnaire

Inclusive Policy and Inclusive Practice: Two case studies of the Australian Curriculum:
History, Aboriginal perspectives and teacher perceptions.

Teachers Pre-Interview Survey

The intention of this survey is to gain background knowledge of participants who have
chosen to participate in the research project titled above. This background knowledge will
provide understanding of the position from which participants engage with the research
project, provide basic identifying details for the interviewers' eyes only and to limit
unnecessary questions during the interview process.

Personal Details	
Name	
Age	
Hometown location	
Ethnicity	

Professional Details	
University Degree obtained from	
Year of degree completion	
How much Aboriginal history was taught in your university degree	
Current professional title	
Years in current position	
Number of Years teaching History in Year 9	

Aboriginal History

Please describe, if any, contact that you have had with the local Aboriginal communities.

_____

Appendix K: Koorie Audio Files Plain Language Information Statement (PLIS)

Additional Ethics Request

Federation
UNIVERSITY · AUSTRALIA

PROJECT TITLE:	Your Stories, My Stories, Our Stories: Power/knowledge relations of Koorie perspectives in discourses of Australian History Education
PRINCIPAL RESEARCHER:	*Names removed for anonymity*
OTHER/STUDENT RESEARCHERS:	*Names removed for anonymity*

Plain Language Information Statement (PLIS) and Informed Consent (IC) for participants for additional ethical approval relating to interviews for project A13-121

This is a further invitation to participate in the above titled research project. Prior to this invitation you have already agreed and participated in interviews that were conducted early in 2015. As a result of this participation, you have also consented to have your stories published, in their entirety or part thereof, in this Ph.D thesis project. The reason for this extra ethics request is because the original Informed Consent form did not state specifically *how* we would present your stories.

As the research has progressed, it became apparent that presenting your stories in a written manner only is not consistent with ways in which knowledge is traditionally transferred in Koorie communities. Given this, we are proposing to challenge the historical ways in which non-Indigenous researchers have researched on, and not with, Koorie peoples in Australia, and ways in which Koorie stories have been taken out context. Given this, as a means of reflecting the trust you placed in our conversations and the transparency in which your shared your stories, we would like to present them as a written and oral narrative.

By narrative we mean an account of your stories that reflects the depth and community interconnectedness of your experiences and knowledge. How we would construct your narrative would be by reviewing the transcribed interviews and removing all accounts where the interviewer has spoken. For the sake of clarity, it would be necessary to add in words and statements so that your stories would read as stories, rather than a broken account of an interview. Also due to the restrictive word count allowed in a Ph.D thesis we would also need to remove components of your story that do not reflect the aims and objectives of the research project. This means we would present an abridged version of your stories. We would be more than happy to share this abridged version of your narrative at your request.

As we stated above we would also like to present your stories as a narrative via an audio file. How we do this would be by editing the recording of the interview and once again removing all accounts where the interviewer has spoken. We would then continue to edit the recording so that the words spoken by you reflect the written narrative we have co-created. So rather than a full account of everything you shared, it would be an abridged version of your story. We also understand that recording your voice and making this available via a recording is something that needs to be considered in relation to sorry business as the period of mourning in Koorie communities. Given this, we would make sure a disclaimer accompanies and precedes the audio recording.

Additional Ethics Request

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Protecting your Anonymity

As per conventional ethical practices we have not, and will not, use your name, or any names of people you spoke about during interview, anywhere in the Ph.D thesis, or resulting publications. When editing the audio file we would also ensure your name, and the names of people you speak about, are not presented in the audio file.

There is a possibility though that should you agree to have your narrative recorded and presented in the audio manner we cannot ensure your identity will remain in confidence. This is because our voices are distinct and unique. Recording your narrative in an audio format therefore poses a significant risk that your identity may be uncovered. This is particularly significant in your Koorie communities because 1) the limited numbers of Elders, and 2) the individualised knowledge and experiences you shared during interviews.

At your request we will happily provide you with an account of your narrative in an audio format.

Benefits to your community and the research project

It is anticipated that should consent to have your narrative recorded in an audio format and request a copy of it, you will have an account of your interview that is possible to be used as a teaching and learning resource for your community. There is also the possibility of using this recording as a teaching and learning resource for schools in your area.

It is also anticipated that should you consent to have your narrative made available in both a written and audio format in the Ph.D thesis, it will provide a different way of thinking about Koorie peoples' participation in research projects. It will challenge what is assumed as knowledge, and the manner in which knowledge ought to be recorded from a non-Indigenous researcher perspective, which possibly leads to a greater acceptance and respect for oral modes of transferring knowledge inherent to Koorie communities.

## Your Consent

I _____ of

_____+

hereby consent to have a co-created narrative account of my interview with the researcher made available as an audio file in the Ph.D research project. The details of how this narrative will be created and recorded have been clearly and fully explained to me, verbally and in writing. Any questions I have asked have been answered to my satisfaction. I understand that by consenting to have an audio account of my narrative made available there is a significant risk to my anonymity as a participant in the research.

SIGNATURE: _____   DATE: _____.

Appendix L: Ng et al (2009) Cultural Intelligence and Experiential Learning Process
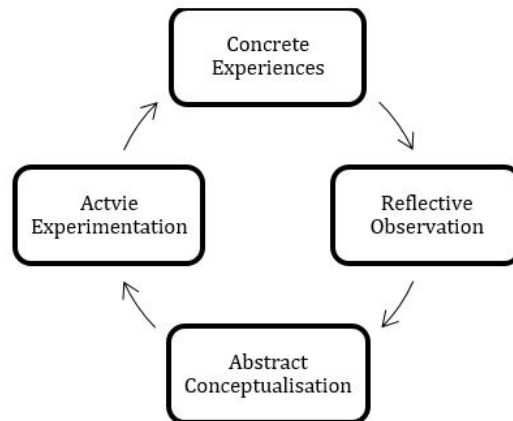
Figure 1: Ng, Van Dyne and Ang's (2009) conceptualisation of cultural intelligence and experiential learning processes.

Concrete experiences refer to ways in which individuals are open to new experiences with emphasis placed on feelings rather than thinking. Ng et al (2009) propose that such experiences are significantly influenced by either an individuals' intrinsic motivational drive to understand unfamiliar cultural norms and cues, or opportunities to experiment with inter-personal, inter-cultural interactions.

Reflective observation refers to ways in which people reflect on cross-cultural experiences, in particular individual assumptions and beliefs about others. Ng et al (2009) propose that successful cross-cultural situations occur when individuals are able to reflect on ways in which others are different or similar to them which results in decreased negative evaluations.

Abstract conceptualisations emphases the importance of developing understandings of cross-cultural interactions based on theoretical literature. Ng et al (2009) argue that when individuals engage the concrete and reflexive components of the experiential learning processes, they are more successful in accurately and effectively developing insights from cross-cultural interactions and interpretations of these which may be applicable in other cross-cultural situations.

Furthermore, Ng et al. (2009) state that active experimentation involves an individuals' ability to apply the above three components of the experiential learning process and assess whether new understandings fits with reality.