



Australian Government

Department of Education and Training

Indigenous online cultural teaching and sharing: Kinship Project

Final report 2017

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The University of Sydney

Partner Institutions:

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Edith Cowan University and
The University of New South Wales.

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Project website: [Kinship Online Learning Module](#)

Support for the production of this report has been provided by the Australian Government Department of Education and Training. The views expressed in this report do not necessarily reflect the views of the Australian Government Department of Education and Training.



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2017

ISBN 978-1-76051-035-0 [PRINT]
ISBN 978-1-76051-036-7 [PDF]
ISBN 978-1-76051-037-4 [DOCX]

Acknowledgements

We wish to thank the Aboriginal and non-Aboriginal students and staff of The University of Sydney for their participation, input and commitment to this project, particularly those who took part in the face-to-face presentation and agreed to be filmed. We are also grateful to them for engaging with and offering feedback on the project website, in the interest of providing improved learning tools for other students and staff in higher education.

We also wish to thank those staff of The University of Sydney who agreed to pilot the project within their units of study – Ella Alexander, Dr John Evans, Sharon Galleguillos, Dr Allen George, Dr Deirdre Howard-Wagner, Kathy Rushton, Cate Smyth, Dr Arathi Sriprakash and Dr Lorraine Townsend – and their students for their input and commitment to the project.

We also thank Rod Towney, Aboriginal Development Manager, Western Institute of TAFE, Dubbo Campus, for allowing us to hold our workshops at the Yarradamarra Centre. We are grateful for the way he embraced our project and allowed us to work with members of his staff.

We thank those members of the Dubbo community who gave freely of their time to attend a face-to-face presentation. Special thanks go to those Aboriginal community members who agreed to have their stories recorded and their image and narrative uploaded to the website. Our thanks go to Connie Ah-See, Glenn Blakey, Jennifer Bates, Lewis Burns, Malcolm Burns, Rob Cohen, Michael Donovan, Peter Gibbs, Doug Gordon, Chris Heckenberg, Mary Henderson, Jaqueline Heterick, Michael James, Una Lake Lyndon Lane, Susan Mitchell, Patricia Powell, Rayleen Summers, Maryanne Seymour, Rev. Gloria Shipp, Rod Towney, Gloria Whalan, and Beth Wright.

Further thanks go to Michael Genner and the Bemel-Gardoo Project, NSW Department of Education and Communities, Sydney Region, and also to the principals and assistant principals of the schools that volunteered to be involved – Sally Hogan, Principal, Newtown North Public School; Lisa Haller, Assistant Principal, Canterbury Public School; and Alex Miles, Assistant Principal and Librarian, Middle Harbour Public School – for their support of and valuable advice on the development of the project and its resources.

Finally, we wish to thank all those people who gave us valuable feedback on the project through our online survey administered via SurveyMonkey.

List of acronyms used

AHESA	<i>Australian Higher Education Support Act 2003</i>
ALTC	Australian Learning and Teaching Council
IHEAC	Indigenous Higher Education Advisory Council
NAEC	National Aboriginal Education Committee
NHMRC	National Health and Medical Research Council
NSW	New South Wales
NSWAECG	NSW Aboriginal Education Consultative Group Inc.
NSW DEC	NSW Department of Education and Communities
OLT	Australian Government Office for Learning and Teaching

Notes on terminology

The term **Aboriginal** is used in this report to refer to Aboriginal Australians in New South Wales (NSW), and used in accordance with the advice of the NSW Aboriginal Education Consultative Group Inc. (AECG), the leading Aboriginal education consultative group in NSW. The term also includes the many other Aboriginal people across Australia.

The term **Indigenous** is used by governments in Australia to refer to the first peoples of Australia, including Aboriginal and Torres Strait Islander peoples.

In terms of Kinship, Torres Strait Islander people are not discussed in the context of their Kinship systems within this report.

Executive summary

The Kinship Online Module Learning and Teaching Website is an innovative cultural education website about Aboriginal Kinship systems used in mainland Australia. It is based on a face-to-face interactive presentation on Australian Aboriginal Kinship systems developed by Lynette Riley. It is intended as a tool for learning and teaching at universities but can be used by any institution (VET colleges, schools, and students) that wish to extend their knowledge and understanding of Aboriginal people in Australia.

The Module contains four key components:

1. eight short videos, interspersed with animations, that outline the Kinship systems used by Aboriginal nations across Australia;
2. relevant questions and additional resources for use by website users;
3. follow-up 'community narratives' with Aboriginal community members exploring topics of relevance to service provision in education, health, law and many other professions that service Aboriginal clients;
4. a learning and teaching framework to effectively teach Aboriginal Studies and cultivate cultural competence.

The Module was created in response to the need for learning and teaching tools that help users understand traditional and contemporary Aboriginal Kinship structures such as moiety, totems and skin names and the impact of the breakdown of these structures through colonial practices. It is designed to provide an overview with an opportunity for ongoing independent learning by users.

This resource aims to enable educators to teach in a way that respects and allows Aboriginal voices to be highlighted (Healy-Ingram, 2011, p. 70). It includes Aboriginal peoples' firsthand accounts of their knowledge, issues, concerns and experiences in curricula through the incorporation of 'Aboriginal Standpoint Pedagogy' (Nakata, 2007). This enables a richer and deeper understanding of the issues by learners.

The teaching framework takes into account Aboriginal knowledge in both methods and content so that learning is a process that builds on Aboriginal cultures and identity (NAEC, 1985). To achieve this, the Module was developed through a partnership between Aboriginal and non-Aboriginal academics and members of an Aboriginal community who worked together respectfully and productively to embed Aboriginal knowledge and cultural practices into university teaching. Culturally sensitive research was conducted with Aboriginal people, which allowed them to share their stories and knowledge. Narratives were collected from Aboriginal people for the dual and mutually beneficial purposes of 'decolonising' the mainstream curriculum and empowering Aboriginal people to voice their thoughts and experiences in meaningful ways in order to participate in the process of knowledge production (Blodgett, Schinke, Smith, Peltier & Pheasant, 2011, p. 523).

The Module is designed to bring Aboriginal knowledge-sharing processes into the teaching of humanities and social science subjects such as sociology, law, education and social work. To this end, it adopts what Blodgett et al. (2011, p. 523) refer to as a 'cultural praxis', in that the project design and delivery use complementary Indigenous, social constructionist and critical methodologies. As such, the Module is designed as an experiential learning

environment for two reasons: firstly, the experiential format is used in Aboriginal learning itself and is therefore an appropriate way of conveying these knowledge systems; secondly, there is a long history of denial of Aboriginal knowledge and its importance in contemporary Australia. The Module reflects, where possible, Aboriginal knowledge-sharing processes, bringing these into mainstream teaching.

The Australian Government Office for Learning and Teaching¹ (OLT) supported the *Indigenous online cultural teaching and sharing: Kinship Project*, and its work to produce the Kinship Online Module and website.

¹ The OLT ceased on the 30 June 2016; the Australian Government Department of Education and Training continued to support the project through the Promotion of Excellence in Learning and Teaching in Higher Education program.

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Project and team details

Lead institution

The University of Sydney

Partner institutions

Aboriginal Education Council New South Wales Inc.

Edith Cowan University.

The University of New South Wales.

Edith Cowan University and The University of New South Wales ceased being active partners in the project in late 2013. This change coincided with a decision to achieve the project deliverables via the creation of an experiential website at The University of Sydney in preference to a multi-user game format. The change supported the successful achievement of the project as the multi-user game format had been difficult to translate.

Project leader

Professor Janet Mooney, Institute of Positive Psychology and Education, Australian Catholic University (Professor Mooney was employed at The University of Sydney from January 1990 to February 2014)

Professor Mooney, as the project leader, managed and coordinated the various pedagogical, ethical, financial and other aspects of the project, which included managing the design and planning phase of the project, managing project finances and reporting requirements, employing project staff, chairing monthly project team meetings, writing and submitting the ethics application, managing reference groups, overseeing the community consultation phase, overseeing the community engagement aspects of the project, planning and overseeing the dissemination of intellectual knowledge related to the project at conferences and in refereed journals and edited book collections.

Project team members

Ms Lynette Riley, National Centre for Cultural Competency, The University of Sydney

Ms Riley managed and designed the cultural competence training aspects of the project, including transitioning the Kinship presentation into an e-learning experience. Initially she worked closely with UNSW in this process and later with Sydney ICT Learning Media Production and contracted animators. She also managed the community engagement aspects of the project, which included first authoring a paper on this process. Additionally, Riley conducted the fieldwork associated with collecting Aboriginal narratives and worked closely with Sydney ICT Learning Media Production to transition the community narratives to the online environment. She ensured processes complied with Aboriginal protocols, including first authoring a paper on this process. She also took the lead in designing the teaching framework and adopted learning environment for the online module, which included authoring a comprehensive peer-reviewed Kinship Online Module teaching and learning framework and journal articles/book chapters on this process.

Dr Deirdre Howard-Wagner, DECRA Fellow, Department of Sociology and Social Policy, The University of Sydney.

Dr Howard-Wagner contributed to the teaching framework and adopted learning environment development, including the pedagogical, ethical and methodological aspects of the project. She worked closely with Riley to design the teaching framework and adopted learning environment in relation to professional areas. This included writing a comprehensive peer-reviewed Kinship Online Module teaching and learning framework to assist educators to incorporate it in their course/units of study, as well as advising on the incorporation of the Kinship Online Module into social science units of study at The University of Sydney. She conducted the site evaluation during the pilot phase. She first authored a paper on the pedagogical aspects of the project presented at workshops and conferences. She also worked closely with Riley writing a publication discussing the community engagement / ethical design aspects of the project and a publication discussing the pedagogical aspects of the project, contributing significant original content to both.

Dr Cat Kutay, University of New South Wales, until December 2013

Dr Kutay, an IT specialist from the University of New South Wales (UNSW), was employed until late 2013 as a project manager to set up the pilot Kinship learning site to be hosted on a UNSW site, as well as develop a prototype multi-user game. Working closely with project team members, Kutay also contributed to the development of the IT pedagogical framework first authoring three journal articles and authoring and presenting papers at international conferences on the pedagogical aspects of web-based learning as it related to the original project design.

Dr Moira Sims and Ms Toni Wain, Edith Cowan University, until December 2013

The role of Edith Cowan University was to provide data from a previous Australian Learning and Teaching Council (ALTC) project 'Creating Cultural Empathy and Challenging Attitudes through Indigenous Narratives' for use by the University of New South Wales in developing a prototype multi-user game for both Edith Cowan University's site and the Kinship Project.

Ms Beverly Baker, Administrative Executive Officer, Aboriginal Education Council NSW Inc.

The role of Beverly Baker from the AEC was to edit the Aboriginal community members' narratives for inclusion into the website.

Other team members

Tatum Touma, Administrative Executive Officer, Koori Centre, The University of Sydney

Narrative collection team

Ms Lynette Riley, National Centre for Cultural Competency, The University of Sydney

Ms Diane Riley-McNaboe, Acting Coordinator, North West Wiradjuri Language and Culture Nest, Yarradamarra Centre, Western Institute of TAFE, Dubbo Campus

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Mr Tim Harland, Learning Media Producer, The University of Sydney

Website development team

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Animation

By [Explanimate](#) - a commercial animation company based in Brisbane, Australia.

Mr Sam Attwood, Production Manager, Explanimate

Mr Travis Hunt, Creative Director, Explanimate

Cultural advisory team

Ms Diane Riley-McNaboe, Coordinator, North West Wiradjuri Language and Culture Nest, Yarradamarra Centre, Western Institute of TAFE, Dubbo Campus

Ms Connie Ah-See, Head Teacher, Yarradamarra Centre, Western Institute of TAFE, Dubbo Campus

IT advisory team

Dr Sandy O'Sullivan, Independent Evaluator for the Kinship Online Project, Batchelor Institute of Indigenous Tertiary Education

Mr Roberto Papa, ICT Solutions Manager for Community, Information and Communications Technology, University of Sydney

Ms Rosa Luz Bonilla, Business Portfolio Manager, Professional and Administrative Services, Information and Communications Technology, University of Sydney

Chapter 1: Overview of the project

Aim

This project aimed to develop an online teaching and learning tool incorporating narratives from Aboriginal community, Elders, students and staff into an online workshop for the purpose of cross-cultural learning. It was achieved through the development of online module. The module subsequently developed focused on the different responsibilities assigned in Aboriginal society and the impact colonialism has had on Aboriginal people. The module was developed by translating an interactive face-to-face Kinship presentation to an engaging online format, now called the 'Kinship Online Module'.

The Kinship Online Module was developed in line with universities and the government's objective of enhancing learning and teaching in higher education. The project team aimed to do this by developing a framework for cultural competence training with high Aboriginal community involvement, which allows teachers to embed Aboriginal cultural learning and Aboriginal voices into mainstream courses of study.

Outcomes

- 1. The development of a teaching framework across three professional areas for training non-Indigenous students in relevant cross-cultural education.**

The Teaching and Learning Framework can be viewed at <http://sydney.edu.au/Kinship-module/learning/teaching-learning-framework.shtml>

- 2. The setting up of the Kinship Online Module which is maintained at The University of Sydney, including a teaching framework and teaching notes that describe how to use the software and how it links to the overall learning at the 'cultural interface'.**

The website is hosted on The University of Sydney's website at <http://sydney.edu.au/Kinship-module/>. It includes notes on the teaching framework used, how to use the software and how it can be linked to overall learning at the cultural interface.

- 3. As a consequence of the study we also developed a guide on 'how to do work / research with Aboriginal peoples'.**

See: Riley, L., Howard-Wagner, D., Mooney, J., & Kutay, C. (2013). Embedding Aboriginal cultural knowledge in curriculum at university level through Aboriginal community engagement. In R. G. Craven & J. Mooney, *Seeding success in Indigenous Australian higher education* (pp. 251–276). London, England: Emerald Group.

Students at The University of Sydney undertaking degrees in law, education, social work and social sciences now have this material delivered as part of a unit of study within their course. The website and associated resources are open-access so they are available for anyone who wishes to use it.

Background

University graduates who have participated in cultural competence training have a better understanding and greater appreciation of the challenges facing Indigenous Australians and are better able to contribute to overcoming racism than those who have not. Thus, they have the power to change the nature of Australian society and the quality of services provided to Indigenous Australians and the broader society (Universities Australia, 2011).

It is for this reason that the National Best Practice Framework for Indigenous Cultural Competence in Australian Universities (Universities Australia, 2011) asserts that universities have a responsibility to ensure that continuing generations of professionals have knowledge and understanding of Indigenous peoples' cultures and histories. This knowledge and understanding will enable students to acquire skills and strategies to increase their capability to critically analyse their specific profession's history and assumptions in a socio-political context and its role in shaping Indigenous peoples' lives. This will prepare graduates to become agents of change who can work more effectively with Aboriginal and Torres Strait Islander clients, agencies and communities.

To ensure that this occurs, systemic 'cultural competence' training of university staff, aligned with the inclusion of Indigenous content into all university programs of study, is essential — not only for future professionals individually but also for the university sector to be able to define itself as an agent of social change.

Cultural competence programs provide opportunities for non-Indigenous people who are unaware of Indigenous narratives and cultural ways of being to learn directly from Indigenous people (Panel of the Review of Higher Education Access and Outcomes for Aboriginal and Torres Strait Islander People [Behrendt Report], 2012; Universities Australia, 2011). Acquiring such awareness can provide real learning, knowledge and skills applicable to many disciplines across academic and other professional arenas. It can assist in breaking down stereotypes and generate greater understanding and improved engagement and communication between Indigenous and non-Indigenous people and their communities.

In recognition of the importance of cultural competence, many Australian universities are endeavouring to improve the way in which Indigenous people are viewed, whether through improved visibility, participation and awareness of Indigenous people or through the inclusion in the curriculum of Indigenous education or studies (University of Sydney, 2012, p. 2). The focus for Australian universities has been on heightening cultural competence through governance, community and stakeholder engagement and research. The aim is to create improved standards to recognise and encourage connections with cultural, historical and symbolic representations to challenge assumed realities and to provide opportunities for Indigenous people to share, think, learn and contribute within the university.

The Kinship Online Module as a knowledge transmission tool

In this section we describe the teaching and learning framework underpinning the development of the Kinship Online Module (Module), and explain how it assists in embedding Aboriginal cultural knowledge and improving cultural competence.

In commencing this project, we sought to explore three key questions.

1. What is the purpose of a university?
2. Why is Indigenous knowledge relevant in the university sector?

3. How can Australian Aboriginal cultural knowledge be imparted to a larger student body?

If our most basic response to question 1 is to state that a university is a centre for the transmission of knowledge and research of the cultural and social systems of both its own and other nations, then we should ask ourselves where the active presence of Indigenous knowledge and epistemologies reside.

An appraisal of higher education objectives outlined by the *Higher Education Support Act 2003* (Division 2) shows that universities, as part of the higher education system, are expected to reflect the whole community and not simply one social or cultural sector. If we do not see a wide reflection of the diverse cultural foundations of its own nation within an institution's teaching and learning, then one could contend that the educational and research transmission is monocultural. Indigenous Australian cultural competence and knowledge are relevant to the whole university, not just to Indigenous students.

With regard to question 2, the focus on tertiary education needs to be viewed in conjunction with the 'The National Aboriginal and Torres Strait Islander Education Policy' (Australian Government, 2010), which has four major goals and 21 aims. This online Kinship project aligns with Major Goal 4, 'Equitable and Appropriate Educational Outcomes', and Aim 8: 'To enable Aboriginal and Torres Strait Islander students at all levels of education to have an appreciation of their history, cultures and identity' and Aim 9: 'To provide all Australian students with an understanding of and respect for Aboriginal and Torres Strait Islander traditional and contemporary cultures'.

A key process for Australian education is one of decolonisation which involves hearing, recognising and accepting the experience of Indigenous people (Green, Baldry & Sherwood, 2008). This must also be incorporated into tertiary learning because as Craven, Halse, Marsh, Mooney and Wilson-Miller (2005a) note:

It also would appear that there is a need for greater understanding of the cultural values and identity of contemporary Aboriginal societies, even amongst teachers who are active supporters of Aboriginal people and Aboriginal Studies education. (p. 61)

The Kinship Online Module is based on the interactive face-to-face, role-play presentation developed in 1987 by our colleague Lynette Riley who is a Wiradjuri and Gamilaroi woman. It explores relationships through traditional affiliations, showing how these elements form individual identities and relationships with others and the wider environment. This enabled students to understand the complexity and sophistication of Aboriginal Kinship ties and to understand how different cultural priorities among Indigenous and non-Indigenous people lead to miscommunication and conflict.

In response to question 3, the purpose of this project was to develop the online version of this presentation in order to facilitate wider dissemination and on-demand access to this teaching across the Australian higher and tertiary education sector. In developing the material for the website and the teaching and learning framework, advice was also sought from Riley's home community in and around Dubbo through family, Elders and other significant Aboriginal people. In addition, input was obtained from Aboriginal students in the Bachelor of Education (Secondary Aboriginal Studies) at The University of Sydney.

The Module is designed to be a teaching tool for teachers at universities, TAFEs and schools that wish to extend their students' knowledge and understanding of Australian Aboriginal people. It is not meant to be all inclusive or an in-depth study, but rather an overview of Aboriginal Kinship, roles and reciprocal responsibilities. The objective is that users will understand the complexity and sophistication of Aboriginal Kinship, be able to identify differing levels of relationship and gain an understanding how reciprocal bonds of relationship work. It provides users with:

1. greater understanding of Aboriginal Kinship systems;
2. insight into Aboriginal social structures and how these differ from Western societies;
3. an understanding of how cultural assessment assists in understanding these impacts;
4. a greater awareness of potential conflict in working with people from differing cultural backgrounds;
5. a greater awareness of how these different social systems can impact upon Aboriginal people in education, criminal justice systems and government services.

This Kinship project was designed to convey Aboriginal cultural knowledge to students as many of these will graduate and work with Aboriginal people or clients during their professional life.

The resulting Module is broken into eight themes. Each theme has an aim and a series of learning outcomes which build incrementally from Theme 1 through to Theme 8.

Themes

Theme 1 – Welcome and Acknowledgements

The **Welcome and Acknowledgements** sector provides an awareness of the significance and difference between a 'Welcome to Country' and an 'Acknowledgement of Country'.

Theme 2 – Nations, Clans and Family Groups

The **Nations, Clans and Family Groups** sector provides an overview of the range and diversity of the Aboriginal Nations and Clans which exist in Australia and provides an introduction to Aboriginal protocols.

Theme 3 – First Level of Kinship – Moiety

The **Moiety** sector introduces the first level of Aboriginal Kinship and the impact this has on a person's identity and relationships through reciprocal responsibilities.

Theme 4 – Second Level of Kinship – Totems

The **Totem** sector is an introduction to the second layer of Kinship learning and obligations through links to the environment.

Theme 5 – Third Level of Kinship – Skin Names

The **Skin Names** sector provides an introduction to a third layer of Kinship relationships – siblings, parents, grandparents and who people can marry.

Theme 6 – Language and Traditional Affiliations

The **Language and Traditional Affiliations** sector provides an overview of Language, Nation and Clan links and the way in which protocols assist in these affiliations.

Theme 7 – Lines of Communication

The **Lines of Communication** sector provides an overview of the links between Nations, Clans and Family groups for conservation, survival, marriage and ceremonial obligations.

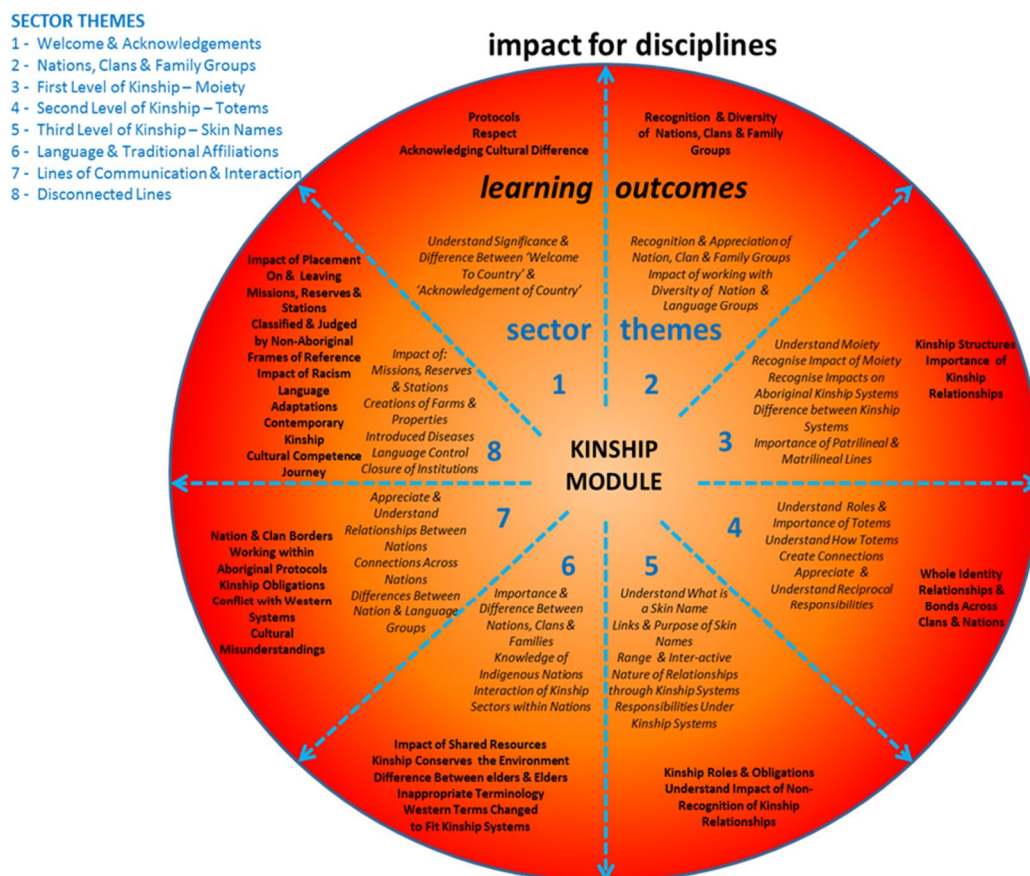
Theme 8 – Disconnected Lines

The **Disconnected Lines** sector provides an overview of the impact of colonisation on traditional lines and policies on Aboriginal lives since first contact.

Each theme has associated learning outcomes. It is expected that these outcomes will have a direct impact on students as it will provide knowledge and understanding of complex and sophisticated Aboriginal cultural roles and responsibilities which are governed by protocols and interactions through their Kinship structures. In the past, due to the limited understanding of these Kinship connections, miscommunication between Aboriginal and non-Aboriginal people has led to poor services for Aboriginal people.

The Module has been broken into sectors to illustrate the learning outcomes and impact for disciplines. Figure 1 explores the links between the sector themes of the Kinship presentation, the learning outcomes associated with each theme, the expected impact of each sector's themes and the learning outcomes for professionals in their area of discipline.

Figure 1: Kinship Module illustrating sector themes, learning outcomes and impact for disciplines



Chapter 2: pedagogical framework

Introduction

Developing the Kinship presentation into an online teaching resource required an appropriate pedagogical framework that took into account Aboriginal epistemology both in methods and content. The resulting Kinship Online Module provides an educational experience that is respectful of Aboriginal and Torres Strait Islander cultures and identity (National Aboriginal Education Committee, 1985; Australian Government, 2010). The project team worked with Aboriginal people by 'traversing the cultural interface' (Nakata, 2007, p. 9) and uncovered the consequences of interchanges with Western 'ways of knowing'.

The Indigenous Higher Education Advisory Council (IHEAC) recommended institutions enhance Indigenous culture, knowledge and studies on their campuses (Universities Australia, 2011). This is because the IHEAC et al., believe that enhancing the prominence and status of Indigenous culture, knowledge and studies on campuses around Australia will provide non-Indigenous students with an understanding of and respect for Indigenous knowledge and world views, which will better prepare them to live harmoniously in a land shared with Indigenous peoples.

Students learn through active formation of their own knowledge, rather than by memorising or absorbing ideas from presentations by a single teacher (Vygotsky, 1978). Thus, this project adopted an immersive learning approach that is student-centred. Specifically, the emphasis is on 'the active role played by the learner as he or she acquires new concepts and procedures' (Lester, Stone, & Stelling, 1999, p. 2).

Digital technologies are being used increasingly to create blended learning environments in higher education teaching contexts. The benefits of adopting a blended learning approach within higher education more generally are widely recognised. Studies have found, for example, that a blended learning approach can improve student retention (Frank, Kurtz & Levin, 2002; Hughes, 2007). A blended learning approach also has the potential to 'enhance the effectiveness and efficiency of meaningful learning experiences' (Garrison & Kanuka, 2004, p. 95).

The use of narrative content has proven to be an effective way to teach non-Indigenous students (Andrews, Hull, & De Meester, 2010; Blakesley, 2010; Egan, 1998) and increase their respect for traditional Aboriginal storytelling methods (Bradley, 2010). This also provides the opportunity to use narratives from Aboriginal community members to convey a variety of perspectives on Aboriginal knowledge to non-Indigenous students. Adopting a narrative teaching style serves the objective of bringing Aboriginal knowledges and voices into mainstream teaching and is complementary to Aboriginal storytelling.

The online teaching resource was originally planned to be developed using a multi-user game format. This gaming format was difficult to translate. The successful achievement of the project was facilitated by a decision to complete the project via the creation of an experiential website at The University of Sydney - the new Kinship Online Module.

Content and delivery

The Kinship Online Module is a rich, interactive, problem-oriented, scenario-based learning environment that privileges Aboriginal voices. It seeks to embed Aboriginal knowledge into mainstream humanities and social science units of study, including sociology, law and education at The University of Sydney via online services. Its multidisciplinary framework was achieved by designing questions about experiences in relation to policy and social service delivery. Interviewees were asked to talk about their own Kinship relationships, the effect of colonisation after invasion and, in a particular, cultural conflict and the ongoing effect on people living under various professional systems, such as the legal system or education system.

The project embedded the narratives collected from Aboriginal people into the Module with the aim of decolonising the mainstream curriculum and being a site of empowerment in which Aboriginal people 'are able to voice their thoughts and experiences in meaningful ways and participate in the process of knowledge production so that social transformations may be achieved' (Blodgett et al., 2011, p. 523).

The current collection of the full website repository has the Kinship presentation, 'vox pops' by participants from the face-to-face presentation, community stories, and additional resources. It has been designed to be able to be continually updated with other resources into the future. The contributors have given their permission for their images and narratives to be used for teaching others and this has the benefit of validating their expert knowledge and identity (Mooney & Craven, 2006; Willmot, 2010).

The introductory online presentation is designed to provide information for non-Indigenous students on how Aboriginal Kinship systems work, and how they affect reciprocal responsibilities and relationships within their cultures. Students are then presented with situations experienced by Aboriginal people after invasion, where Kinship systems were ignored and their culture devalued and/or denigrated. They gain an understanding of the long-term historical effects of past practices of colonisation, including how government laws and policies operate as instruments of colonisation. Students are then asked to consider the various effects of European culture and introduced 'Pidgin English' language on Aboriginal systems and culture.

Importantly students learn that Aboriginal communities and their authority structures and processes are not homogenous. They learn to appreciate that an Aboriginal community is likely to be made up of traditional owners of the Country and Aboriginal people of Nation and/or Clan groups from other areas whose families may have been placed on the local Mission or Reserve many generations ago, or who may have moved to the community as part of a more recent government relocation program. Some may also have moved of their own accord seeking employment or education opportunities.

Thus, students learn that 'Aboriginal people are more than just a disadvantaged group but occupy a particular and unique position in the nation having been historically displaced in the process of colonisation' (Martin, 2005, p. 117).

In creating the teaching and learning framework it was clear that Indigenous narratives provided additional sources of information in line with three perspectives, as listed over the page:

i. Aboriginal perspectives

- disseminate Aboriginal knowledge out to the wider community
- introduce Aboriginal perspectives into mainstream education
- explain the complexity of Aboriginal peoples' situations culturally, historically and socially
- pass on the depth of knowledge needed to understand the meaning and purpose of Aboriginal behaviours and activities.

ii. Educator perspectives

- convey experiences of different cultural groups to students
- relate cultural, historical and social experiences for students learning in their professional context
- assess learning achieved in an open domain

iii. Student perspectives

- gain an understanding of Aboriginal spirituality and religion transmitted through Kinship
- meanings of 'Welcome to Country' and 'Acknowledgement of Country'
- incorporate different perspectives – age, gender, Nations and Clans
- protocols for working with Aboriginal people and protocols between Nations
- share personal histories of Aboriginal people
- avoid issues that may cause misunderstanding
- the connection between Kinship, land and people
- how Aboriginal people identify themselves and each other
- traditional trading with those outside Australia
- provide resources with links to further information with a variety of learning resources
- provide practical learning
- language information
- changes for Aboriginal people due to contact, stereotypes, self-images/identity
- appreciate and understand cultural differences between Aboriginal people and non-Aboriginal people and among Nations
- explain relationships – traditional, contemporary, stolen generations
- support students at all levels of educational understandings in their cultural competence journey.

Assessment

While assessment tasks are not built into this teaching framework, there is a number of assessment methods that could be used to reinforce what could be described as an innovative in-class 'formative' learning experience, rather than the traditional essay, end of semester exam, or tutorial mark. We suggest that the major assessment task could be an innovative well-integrated and authentic performance assessment task relevant to everyday life and designed to promote and encourage independent and deep learning. It could be both 'formative' and 'summative' in nature such as a case study. Alternatively, students could, for example, complete a diagnostic and summative assessment task in the form of an

online multiple choice quiz accessed via Blackboard, which tests their knowledge of the core concepts that they have learnt, for example, the significance and difference between a 'Welcome to Country' and an 'Acknowledgement of Country'. Or students could be asked to present a tutorial on the Module and/or use one of the community narratives in line with a unit aim. Alternatively, they could answer a specific question and use a narrative to provide Aboriginal experience and perspectives.

Chapter 3: Research approach and methodology

Introduction

This chapter describes how the project addresses Aboriginal community engagement, methodology and ethics, giving the project not just validity within an academic context, but ensuring that, first and foremost, it has validity among Aboriginal people. We begin with a discussion on embedding Aboriginal cultural knowledge in education and how this relates to the project at hand. This background is critical in explaining how Aboriginal peoples' narratives were collected and used in the Module. We also discuss the ethical considerations of Aboriginal engagement in the context of our Western research processes and provide a comparison between our adopted approach and Western research processes. We do this to provide a greater understanding of the differences between an Aboriginal approach and a Western approach in research involving Aboriginal people.

Embedding Aboriginal cultural knowledge

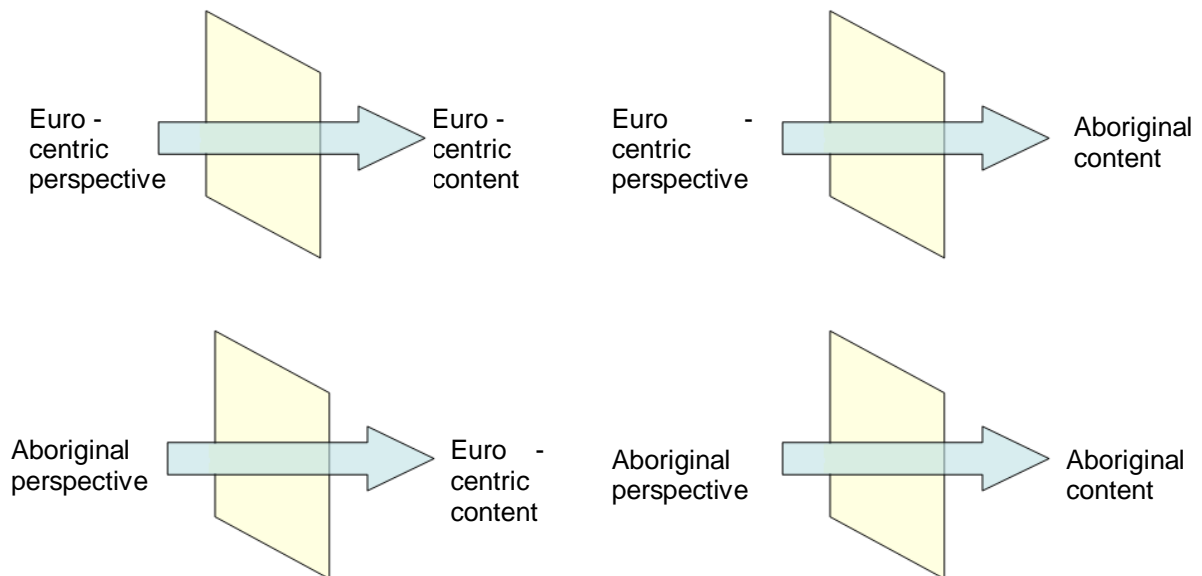
The NSW Department of Education and Communities (NSW DEC) has been establishing ways to incorporate Indigenous knowledge through the 'Quality Teaching Framework'. One project designed through the Sydney Region's Aboriginal and Curriculum Consultant Teams, Bemel-Gardoo, provides a model for embedding Aboriginal cultural knowledge in curriculum content (Riley & Genner, 2011). The questions asked in this project were:

1. How do you embed Aboriginal Australian cross-curriculum content into units of work?
2. How can you best engage school systems and Aboriginal community in the process?
3. How can you facilitate team-teaching relationships, which strengthen Aboriginal cultural knowledge content? (p. 119)

A key area of concern in using the 'Quality Teaching Framework' in Aboriginal education was in the 'Significance Dimension' with the elements of cultural knowledge, knowledge integration, inclusivity, connectedness and narrative. The issue is how to assist educators to create processes and links to ensure these elements are incorporated while maintaining a clear focus on key concepts central to the element of deep knowledge in the intellectual quality dimension. The challenge seemed to revolve around the tacit acceptance of Eurocentric content of curriculum and understandings of 'perspectives' as bolted-on rather than built-in. The purpose in the Bemel-Gardoo Project was to support staff to look at curriculum content from Aboriginal rather than Eurocentric perspectives and to *recognise* the value of Aboriginal cultural knowledge to the curriculum.

The aim therefore of Bemel-Gardoo and our project was to change the focus of educators in their perceptions of what and whose content they were teaching by enabling them to critically reflect on their own processes using the four scenarios set out in Figure 2. Embedding Aboriginal cultural knowledge into curriculum content encourages educators to examine: (S1) Eurocentric perspectives of Eurocentric content; (S2) Eurocentric perspectives on Aboriginal content; (S3) Aboriginal perspectives on Eurocentric content; and (S4) Aboriginal perspectives on Aboriginal content.

Figure 2: Embedding Aboriginal cultural knowledge into curriculum content



Embedding Aboriginal Cultural Knowledge (Michael Genner, 2012, Slide 7)

Aboriginal Community Engagement Model

Aboriginal community engagement is a critical aspect of the Kinship Online Module. What follows is a discussion of the role that Aboriginal Kinship connections and Country played in determining the Aboriginal community we engaged with, and how this added to the credibility and validity of the research. We then discuss the protocols which need to be followed by non-Aboriginal researchers and by Aboriginal researchers coming into an off-Country community. We present a four stage Aboriginal community engagement model developed by Riley for this project that may assist others engaging in research with Aboriginal people and communities.

In determining which Aboriginal communities should be approached to be invited into the project, the team assessed:

- which Aboriginal communities did people in the team have a history with?
- which Aboriginal communities might view the associated research and engagement as a positive for their community?

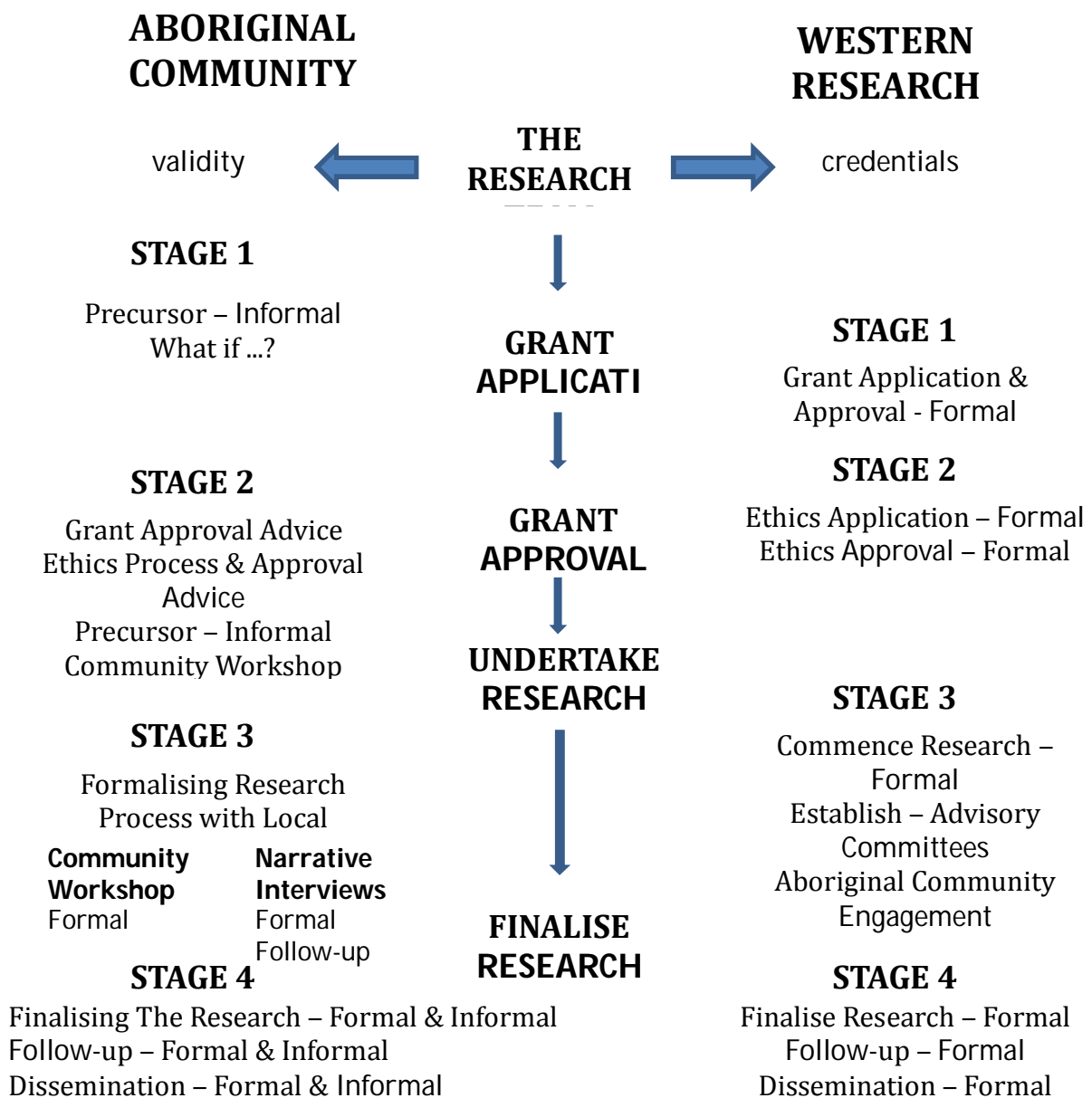
Dubbo was selected as the primary site for the project due to the fact that one of the project team (Riley) has Aboriginal Kinship that gave her extensive community connections and cultural validity in the Dubbo area. This gave her and her team validity as she was an Aboriginal person who also had educational credentials due to extensive work experience in the area. In addition, through Riley and Mooney's previous membership of the NSW Aboriginal Education Consultative Group and academic research outputs, credibility and trust had been long established.

As such, Riley made first contact to discuss the proposed project informally within the Dubbo community. The first step in validating the project was to discuss the project concept; the second step was to talk about the academics in the team and why they should be involved. These introductions were done so that when the local Aboriginal community got to physically meet the 'outside' or 'off-Country' people involved in the project so that

the researchers were not considered strangers to the community. By doing this, we allowed the local Aboriginal community time to develop a relationship with us. Once these 'relationship connections' were established, we followed up with phone calls, emails and letters of introduction, as per the ethics approval process of the University.

The following Aboriginal Community Engagement Model (see Figure 3) is a breakdown of the engagement processes followed in the Kinship Online Module Project. The flow chart provides an indicative timeframe for each stage's commencement and how this aligns with the Western Research Process, and how it was used in the Ethics Application and Approval processes. In practice, both approaches must be in tandem for the research to be effective. As Fredericks (2007) and Minniecon et al. (2007) espouse, Indigenous research must be competent in Western research methodologies and Indigenous scholarship and protocols, otherwise we may, in effect, be assisting in perpetuating colonisation, untruths, bias, ethnocentric views and racism.

Figure 3: Aboriginal Community Engagement Model



The Aboriginal Community Engagement Model (Riley, Howard-Wagner, Mooney, & Kutay, 2013, p. 267) shows how research in the Indigenous field can be more critical and reflective and allows longer timeframes to ensure full engagement with Aboriginal people. This is to guarantee appropriate research is undertaken with the consent of Aboriginal community and for the benefit of the community involved.

Aboriginal community engagement process within the Kinship Project

The following articulates the various stages and actions undertaken in our research model above.

Precursor – Informal

The informal process commenced at least 6–12 months prior to any grant application (to gauge people's thoughts on whether they believed it was a worthy project). We took the following steps:

- met with local organisers and participants,
- engaged potential research assistants,
- assessed venues for future meetings and workshops,
- ensured the Aboriginal community validation of researchers.

Engaging Aboriginal stakeholders in the development and design of a project can be a lengthy process and it should start about 6–12 months prior to the grant application. For example, the first step in considering the possibility of developing the face-to-face workshop into an online teaching tool was to consider which Aboriginal stakeholders needed to be consulted. Additionally, validation of the researchers through local Aboriginal community protocols is imperative.

Stage 1. What if?

Research ideas as questions need to be presented to members of the local Aboriginal community and their feedback needs to be incorporated in the grant application. Here are some questions we asked:

- What if we were to submit a proposal for a grant to do ...?
- Would you think this is a good idea?
- Would you be supportive of the research?
- In what way could you be supportive?
- Where could we hold workshops?
- Who do you think could/should be involved in organising events/components for this research in ...?
- Who should be invited to participate in the workshops for the research?
- If we apply for the grant, and if and when the ethics process is cleared, does anyone want to be contacted further about the research?

While undertaking the 'Precursor' and 'What if?' phase of this Project, Riley informally spoke to:

- Aboriginal people working in the New South Wales Department of Education and Communities, including schools, Aboriginal consultants and liaison officers, and the Regional Director from the Dubbo region
- Aboriginal people working in the Western Institute of Technology TAFE College, Aboriginal Development Manager, Aboriginal Liaison Officer, Regional Director
- members of the Dubbo Aboriginal community, including Language and Cultural Teachers; Elders groups; and Aboriginal organisations, such as pre-schools and staff in Land Councils, etc.
- other members of the local Aboriginal community and wider region working in what is referred to as the Aboriginal Public Service Sector who had attended the Kinship presentation in previous workshops in Dubbo and across the Western Region, including Kooris working in health, legal professions, and housing sectors.

State-wide consultation was also needed as our proposal related to Aboriginal education so several meetings were held with the President of the NSW Aboriginal Education Community Consultative Group (NSW AECG) to present the rationale for the project. We were then given a time-slot on the agenda at a state meeting of the NSW AECG to present an outline of our proposed project and to gain advice from and support for the members.

Stage 2. Informal and formal notification

Local Aboriginal community organisers were seen as valid and seen as:

- neutral within the Aboriginal community,
- able to speak across a wide cross-section of the community,
- having access to resources to assist in the research project.

Stage 2 occurred after formal notification of the grant approval and ethics approval and prior to entering the field to conduct the research. This involved building research relationships and formalising the involvement of the community in the research. As a precursor to conducting the workshops and interviews, we talked with community members about who should be interviewed and negotiated with Public Sector managers to gain approval for the involvement of their Aboriginal staff as organisers and participants in the project. A research training session for organisers/interviewers was held once approval was granted for Aboriginal staff to be formally engaged in the research as workshop organisers and interviewers and prior to conducting the workshop and collecting narratives. The training covered what the research ethics process is, why the research is being run the way it is, and the importance of a wide group of participants and their role in the process.

We then, in consultation, formalised plans for the community workshop. Throughout this process we were mindful of building the local communities' capacities in undertaking formal research and provided additional time for discussions so that they felt comfortable in understanding research and ethics processes involved.

Stage 3. Familiarisation with ethical research processes

Meetings with Dubbo Aboriginal Community organisers were held to familiarise them with the ethics process and prepare for collection of the community narratives prior to the community workshop. The following steps were undertaken:

1. Interviewing Process: Ethics process

Prior to the community workshop, we provided an oral explanation and an information sheet on University ethics processes. A discussion was also held with individuals and organisations on their involvement to ascertain their expectations of and objectives for the research and to clearly articulate the purpose of the project.

2. Interviewing process: Narrative collection

Prior to organising the narrative interviews, we held a meeting to discuss the narrative collection process with local community research assistants. These discussions covered issues such as ethics implications, identifying potential participants and the information to be collected, the type of information sought, and the types of questions to ask participants in the narrative collection process.

Stage 4. Formalising the process with the local community

1. Finalising the research: formal and informal

- Continuous phone and email contact regarding interview progress, being careful to not be seen as harassing interviewers, but rather to be seen as keeping the process on track.
- A follow-up visit from the team for feedback on the interview process and completion.
- Evaluate and provide reports in suitable languages.

2. Follow-up – formal and informal

- A survey of the interviewers on the narrative collection process.

3. Dissemination – formal and informal

- Visit the community and debrief how they thought the project went and gather ideas for improving future projects.
- Provide a verbal report followed by the formal written report.
- Conduct a community workshop to demonstrate the website and gather comments.

4. Production of the final report for the funding body

- Produce a report detailing the research aims, approach, methodology, impact and evaluation of the project

Western Research – Aboriginal community engagement

When carrying out research with Aboriginal people and in Aboriginal communities, there is often tension between western approaches – how the university and ethics tell you it must be done and how Aboriginal people view the research being carried out. The role of the researchers, both Indigenous and non-Indigenous, is to ensure that while the ethical processes are adhered to, Aboriginal people and their communities feel engaged and know

that the researchers aren't in control of them. Hence it is vital that researchers understand how to conduct research with Aboriginal people and their communities. If researchers are not culturally competent, it may mean that Aboriginal communities have a 'bad' experience or could be 'harmed in some way' (see Sherwood, 2010) and not wish to be engaged in future research projects, thus creating difficulties into the future.

Chapter 4: Project impact, dissemination and evaluation

Project impact

In meeting the project outcomes, the team published one peer reviewed book chapter and eight refereed papers (three peer reviewed journal articles and five peer reviewed conference papers) describing various aspects of the project from its design through to its pedagogical underpinnings. Several papers were also presented at national and international conferences (Appendix B).

The Kinship Online Module Teaching and Learning Website was launched in July 2014. It was featured by the Australian Broadcasting Corporation on its breakfast show (ABC1) in a 3.21 minute interview with Lynette Riley. The story featured throughout the day on its major news channel (ABC News). The launch of the project was also featured on [NITV news published on You Tube on Jul 31, 2014](#).

The official launch was held at The University of Sydney on Wednesday 30 July 2014. It was well attended with over 200 guests who received a gift pack with a postcard on the project (Appendix D) and a printed copy of the Teaching and Learning Framework.

Statistics on the use of the website began to be recorded at The University of Sydney from 25 July 2014 and the following data collected and presented here (Table 1) is the site usage from 27 July 2014–25 March 2016. To date there have been 28,686 unique visits to the site (each individual person visiting the site). There were 115,322 total page views with an average of 192.2 views per day.

Table 1: Visits to website

DATE	TOTAL VISITS	TOTAL PAGEVIEWS
25 July – 25 August 2014	2,586	10,109
25 August – 25 September 2014	3,505	15,299
25 September – 25 October 2014	1,188	4,518
25 October – 25 November 2014	1,786	6,513
25 November – 17 December 2014	658	2,301
17 December – 25 January 2015	598	2,116
25 January – 25 February 2015	855	3,228
25 February – 25 March 2015	2,148	10,641
25 March – 25 April 2015	1,537	6,108
25 April – 25 May 2015	1,121	4,119
25 May – 25 June 2015	782	2,801
25 June – 25 July 2015	1,232	4,516

DATE	TOTAL VISITS	TOTAL PAGEVIEWS
25 July – 25 August 2015	1,872	7,848
25 August – 25 September 2015	1,881	9,246
25 September – 25 October 2015	1,102	3,878
25 October – 25 November 2015	986	2,938
25 November – 25 December 2015	566	2,016
25 December – 25 January 2016	449	1,600
25 January – 25 February 2016	715	2,490
25 February – 25 March 2016	3,119	13,037
TOTAL	28,686	115,322

Kinship Online Module teaching use

The Module was piloted with University of Sydney students in 2014. The 'units of study' that were piloted have been incorporated into course material.

A number of other requests have been made to use the Module for teaching and training purposes:

- **Schools and TAFEs**

Callaghan College Jesmond Campus, McKellar Girls School, and Western Institute of TAFE, Dubbo Campus asked to use the Module with students. In addition, in May 2016 the New South Wales Teacher's Federation asked for a presentation at their 'Indigenous Education Conference' to demonstrate to teachers and principals on how the Kinship Online Module can be accessed and used by schools for teaching purposes.

- **Universities**

University of Tasmania, Australian Catholic University, and University of Newcastle have requested to use the Module with students. As at 2015 The University of New South Wales, required all Masters Students in Secondary Education to complete a unit of study using the Kinship Module. The Australian National University uses the module for Law/Sociology; and The University of Sydney – Education, Law, Social Work, Architecture and Medicine require students to complete the module.

Presentations have been made to universities such as: Australian National University Law Faculty May 2016; Sydney University, 'Making Tomorrow Forum' July 2016.

- **Organisations**

The Sydney Story Factory in Redfern who work in schools with Aboriginal students helping them to write oral histories and stories used the Module in their training for tutors and has created a Cultural Competence Workshop based on the Kinship Online Module. They have sought permission and input into the creation of a training booklet for their tutors.

The United Nations has requested permission to use the Kinship Online Module for staff training. The Northern Territory Lands Council has a link to the Online Module on their website.

Bangarra Dance Company sought permission to use the Kinship Module as the source of inspiration and cultural knowledge in creating a dance performance which is currently performed nationally and internationally.

Australian Council for Educational Research; Royal Australasian College of Physicians; Anglicare, Parramatta (1,500 staff and 1,300 volunteers) have asked to add a link to the Online Module from their websites and Ageing, Disability and Home Care, Department of Family and Community Services and Native Title Services, Northern Territory have also requested access.

In concluding the project impact section we submit the words of a Noongar student 127 (2014), *'My experience was GREAT. Some really clever and educated people armed with immeasurable knowledge of their own culture has done it. Wow! Now when do we get a primary school website of the Kinship module or of Aboriginal histories here in Australia for our children and wider Australian communities to start to learn and understand from? The presentation was a WOW factor!! I am really excited cannot wait to share the website info and in my Noongar language I will say, "Noonook baalap moorditj djida" (You are all good teachers) :-)'*. [Note: Noongar people are indigenous to the south-west corner of Western Australia].

Distribution of promotional material

We distributed and promoted the project via an email to all Indigenous units in Australia (see Appendix C) using the snowballing effect to alert people to the website. It is obvious from Table 1 there was a flurry of activity for the first four months of the website going live with an average of 9,065 people accessing the site, an average of 2,265 people per month. Since this time there is a clear cyclical use with highest uses of the Online Module at the beginning of the school and TAFE year and commencement of semester 1 and 2 for universities (Table 1).

As part of our handout promotion we created a postcard with details of the project. This was distributed to schools, TAFEs and universities. We also distributed the postcard at conferences or other universities. To date we have produced three thousand postcards all of which have been distributed. More postcards will be purchased and distributed as funds become available. We have also published a number of articles and have presented at local, national and international conferences (see Appendix B).

Copies of the Learning and Teaching Framework and the promotional postcard (see copy of postcard in Appendix D) were distributed at the launch of the Module at The University of Sydney, July 2014, and at the Aboriginal Education Council's 50 Year Celebratory Conference in Sydney, August 2014. The postcards have been reprinted several times and we continue to distribute them at conferences and meetings.

After the project launch, a follow-up workshop was held at the Yarradamarra Centre in the Western Institute of TAFE, Dubbo Campus to show the website to the local community who were involved in the Online Module development and to receive feedback on the site from the Aboriginal community. The community were delighted with the results.

Project evaluation

Introduction

This section first looks at the data from nine multiple choice questions in a survey attached to the Module and run through SurveyMonkey. This is then followed by an analysis of the qualitative data in question 10.

SurveyMonkey questions

The objective of the questions is to continue to evaluate the effectiveness of the Module as a teaching and learning resource. The questions have been designed to evaluate specific aspects of the Module. Although some 28,686 people have visited the site, 299 have taken the time to complete the survey. The results are shown below:

Question one

Question one asked: The purpose of the Kinship Module is to embed Aboriginal cultural knowledge in mainstream courses through web service. To what degree do you believe that completing the Kinship presentation – which expresses traditional Kinship and relationship through Moiety, Totem, Skin Names, language and traditional affiliations – has developed your understanding of the values and identity in contemporary Aboriginal societies?

Table 2: Responses to Question 1

Answer choices	Total	Percentage %
My knowledge and understanding has greatly improved	155	51.84
My knowledge and understanding has improved	115	38.46
I already had this knowledge and understanding, but value its use as a teaching resource	28	9.36
I already had this knowledge and understanding	1	0.33
I still do not understand Aboriginal Kinship	0	0.00

Of the $N=299$ people who completed this question $n=155$ believed that their knowledge and understanding had improved or greatly improved. While $n=28$ thought they already had the knowledge and understanding, but valued its use as a teaching resource.

Question 2

Question two asked: To what degree has this site helped you to understand the complexity and sophistication of Aboriginal Kinship ties and to understand how different cultural priorities lead to conflict?

Table 3: Responses to Question 2

Answer choices	Total	Percentage %
Greatly improved my understanding	165	55.18
Improved my understanding	116	38.80
I already had a good understanding	18	6.02
Not improve my understanding	0	0.00

Of the $N=299$ people completed this question $n=279$ or 93.98 per cent of people thought that the site improved or greatly improved their understanding of the complexity and sophistication of Aboriginal Kinship ties and to understand how different cultural priorities lead to conflict, while $n=18$ of people believed they already had a good understanding of these issues and no respondents said it did not improve their understanding.

Question 3

Question three asked: How would you rate the Kinship Module Online Teaching and Learning Website as a teaching tool?

Table 4: Responses to Question 3

Answer choices	Total	Percentage %
Excellent	143	47.99
Very useful	96	32.21
Useful	53	17.79
Neutral	5	1.68
Not useful	1	0.34

$N=298$ people answered this question with $n=143$ indicating it was an Excellent teaching tool, with another $n=149$ or 50.00 per cent specifying useful to very useful. Only $n=5$ indicated that they had a neutral opinion for this question and $n=1$ found it was not useful.

Question 4

Question four asked: Of the two main sections of the site (1. Kinship Workshop and 2. Aboriginal Community Narratives), which did you find the most useful aspect of the Kinship Module Online Teaching and Learning Website for learning about Aboriginal issues?

Table 5: Responses to Question 4

Answer choices	Total	Percentage %
Kinship presentation	108	36.49
Aboriginal Community Narratives	18	8.08
Both were equally useful	170	57.43

$N=296$ answered the quest 4. Respondents were asked to rate the usefulness of the Kinship Workshop $n=108$ or 36.49 per cent of participants rated Kinship Workshop higher than the Aboriginal Community Narratives which received $n=18$ or 8.08 per cent of votes. But overwhelmingly $n=107$ or 57.43per cent of the participants felt that both of these choices were equally useful.

Question 5

Question 5 asked: How effective would you rate '8' sections of the Kinship presentation?

Table 6: Responses to Question 5

Answer choices	Total	Percentage %
Very effective	149	50.34
Effective	131	44.26
Neutral	14	4.73
Ineffective	2	0.68
Very ineffective	0	0.00

$N=296$ individuals rated the '8' sections of the Kinship presentation with $n=280$ or 94.60 per cent believing it had been effective with $n=131$ or 44.26 per cent neutral and $n=2$ individual who rated the '8' sections as ineffectual.

Question 6

Question 6 asked: How effective do you think the incorporation of the Aboriginal peoples' stories has been in helping you to understand the significance of cultural differences and Aboriginal peoples' experiences?

Table 7: Responses to Question 6

Answer choices	Total	Percentage %
Very effective	160	54.61
Effective	122	41.64
Neutral	10	3.41
Ineffective	1	0.34
Very ineffective	0	0.00

$N=293$ individuals answered this question with $n=282$ or 96.25 per cent of people believing that the incorporation of the Aboriginal peoples' stories in the Kinship Module has helped them to understand the significance of cultural differences and Aboriginal peoples' experiences. There were $n=10$ or 3.41 per cent of participants were neutral and there was one participant that believed that the site had been ineffective or very ineffective.

Question 7

Question 7 asked: How effective do you think the Kinship Module Online Teaching and Learning Website has been in embedding Aboriginal history, cultural protocols, and ways of knowing in mainstream learning?

Table 8: Responses to Question 7

Answer choices	Total	Percentage %
Very effective	127	42.62
Effective	140	46.98
Neutral	30	10.07
Ineffective	1	0.34
Very ineffective	0	0.00

$N=298$ individuals that answered this question with $n=267$ people or 92.60 per cent who thought the Module was effective in embedding Aboriginal history, cultural protocols, and ways of knowing in mainstream learning. In addition, there were $n=30$ or 10.07 per cent of people who were neutral about the learning outcome with one participant saying it was ineffective.

Question 8

Question 8 asked: How easy was it for you to navigate your way through the website?

Table 9: Responses to Question 8

Answer choices	Total	Percentage %
Very easy	196	66.22
Easy	79	26.69
Neither easy or difficult	16	5.41
Difficult	3	1.01
Very difficult	2	0.68

$N=296$ individuals answered this question. $N=275$ individuals or 92.91 per cent of people thought the site was easy to navigate with $n=16$ or 5.941 per cent who thought that the site was neither too easy nor too difficult to navigate while $n=3$ or 1.01 per cent thought it was difficult with $n=2$ or 0.68 per cent unfortunately indicating that the site was very difficult to navigate.

Question 9

Question 9 asked: How relevant did you find this site to your learning?

Table 10: Responses to Question 9

Answer choices	Total	Percentage %
Extremely relevant	138	46.62
Very relevant	89	30.07
Relevant	62	20.95
Neither relevant nor irrelevant	5	1.69
Irrelevant	1	0.34
Very irrelevant	1	0.34
Extremely irrelevant	0	0.00

$N=296$ individuals answered this question with $n=289$ people or 97.64 per cent of participants believing that the site was relevant to extremely relevant to their learning, as opposed to $n=1$ person or 0.34 per cent who found the site irrelevant and another $n=1$ who found the site very irrelevant. There were no individuals who saw the website as extremely irrelevant.

Question 10

Question 10 asked: Please provide any comments about your experiences of the Kinship Module Online Teaching and Learning Website that you feel may be useful to understand your experience of this site?

Results

Of the $N=299$ people who filled out the survey $n=27$ people made no comment (see Appendix E for the list of comments from question 10). Of the $N=299$ who completed this question, there were considerable overlaps with their responses.

Table 11: Responses to short-answer appreciation of the website

Theme	Responses
Great/really great	10
Thanks/thank you	15
Excellent	18
Increased understanding	18
Greater understanding	33

Responses ranged from a simple 'Great' or 'Really Great' to even 'Fantastic' and 'Brilliant.' Overall though the comments were very positive and many identified how this resource had increased their understanding of Aboriginal culture and Kinship systems. For example, Visitor 79 said, 'The Kinship Module succinctly enhanced my understanding of Aboriginal culture. Through the unique presentations, my holistic understanding of Kinship was improved'.

Kinship presentation

When addressing the usefulness of the Kinship presentation section of the Module, overwhelmingly the $n=104$ responded with positive remarks, such as, from visitor 57, 'Having both visual and audio helps to bring together in a clear manner during the Kinship presentation'. Or Visitor 112, 'A very clear and expressive Module for teaching and learning. Rich and informative'. Finally, as expressed by Visitor 63:

The layout of the Kinship Module was very clear and easy to navigate. Overall the Module was extremely informative and I believe I am now more culturally competent than I would otherwise be. This Module has also encouraged me to learn more about Aboriginal culture.

Community narratives

The comments regarding the community narratives were extremely positive for example this comment from Visitor 18:

I found the community narratives absolutely absorbing, incredible on both personal and practical level. The stories shared by many of the amazing people who were interviewed provided insights and understanding into many of the struggles Aboriginal people face in Australia today...

In addition, two people acknowledged that they had heard about the site and would be passing it on to others as Visitor 18 also said,

I really enjoyed the program. I consider myself fairly in touch with Aboriginal cultural issues. However, this learning Module opened up new perspectives. I look forward to learning more throughout my career and life (in general). I'm planning on sharing the Module on facebook – so others can learn and respect Aboriginal culture and diversity. To everyone involved – well done! You've truly put together a very useful and important resource!

And Visitor 5 said,

These resources were very well collated and laid out on the website. I was referred here by the Sydney Story Factory. I hope more organisations link back to this website.

We are delighted that more organisations have requested to link the Kinship site on their home pages (see pgs., 29-30).

Areas for improvement

Of the $N=299$ comments recorded in question 10, there were $n=18$ comments with some type of negativity. The largest concern raised by $n=7$ visitors was in relationship to the questions posed after each video (see Appendix E). For example, Visitor 42 commented, 'When completing the Module the questions at the bottom of each page did not align with the video being shown (on the 8 steps) and this was slightly confusing' and Visitor 17 who said, 'The questions weren't too helpful – didn't feel like they were particularly related to the videos. Sometimes answers were needed!' This problem was also identified by visitor 19 who suggested that: 'It was very useful but would recommend students to complete this survey in class and have a discussion after completing the survey. Having a discussion after completing the survey may create better understanding of the Kinship module' this response suggests some students may need more guidance than others, Visitor 103, 'Highly informative videos and good pedagogical suggestions for pre-service teachers'.

Other comments ranged from $n=1$, stating that the site was hard to negotiate, other comments $n=2$ such as the YouTube links do not work, $n=1$ person noted that the videos were a bit blurry and that they were a little long, and $n=1$ that there was a need for the clips to be longer and the whole face-to-face workshop to be put online. Finally, some of the comments were for issues such as the team using the work 'Tindal's Map' when in fact it is Horton's map devised from Tindal's work. This Visitor 117, goes on to say, 'May be a small matter but can take from the credibility of the material. Otherwise very accurate'. Hence, we thank this individual for alerting us to this oversight.

Considering the low number of negative comments, we are very pleased with the SurveyMonkey responses. The evaluation therefore to date has been extremely positive and, as we move into 2015, we will be reviewing the site for further development.

Please note that at the commencement of each semester a review of the website is carried out to ensure all links are working, and as new resources become available they are added to the appropriate website section.

Conclusion

The ability to provide a safe place for Aboriginal people to share their stories and cultural knowledge, as well as a place for educators and students to access Indigenous knowledge relevant to different university disciplines is a hard task. We believe the Kinship Online Module Online Learning and Teaching Website has provided a format that allows Aboriginal people to offer their stories and provides many non-Aboriginal people with an experience of Aboriginal Kinship pertinent to their chosen professions.

The project team carries out ongoing promotion of the Kinship Online Module through conferences, university networks and other educational organisations.

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Appendix A

Certification by Deputy Vice-Chancellor (or equivalent)

I certify that all parts of the final report for this learning and teaching project provide an accurate representation of the implementation, impact and findings of the project, and that the report is of publishable quality.

Professor Philippa Pattison

10 November 2016

Name:Date:

Appendix B

Journal articles, book chapters and presentations

- Mooney, J., Riley, L. & Blacklock, F. (in press 2016). *Dimensions of Aboriginal community development* (pp. -). In: (Ed.) Cheryl Kickett-Tucker, with Dawn Bessarab, Juli Coffin and Michael Wright. (2016). *Mia Mia Aboriginal Community Development: Sustaining cultural security*. Cambridge University Press. C & C Offset Printing, China.
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- Riley L., Howard-Wagner, D. & Mooney, J. (2015 April). *Indigenous voices in teaching and research: The Kinship Project*. American Educational Research Association 2015 Annual Conference. "[Toward Justice: Culture, Language, and Heritage in Education Research and Praxis](#)" Thursday, April 16 - Monday, April 20, 2015. Chicago, Illinois.

- Riley L., Mooney, J., & Howard-Wagner, D. (2014, May). *The Kinship On-line Project and Aboriginal community engagement: Embedding Aboriginal cultural knowledge through improved engagement in research*. Paper presented at the World Indigenous Peoples' Conference on Education (WIPCE), Kapi'olani Community College, O'ahu, Hawaii.
- Riley, L., Howard-Wagner, D., Mooney, J., & Kutay, C. (2013, December). *The Kinship On-Line Project and Aboriginal community engagement*. Paper presented at the Australian Association for Research in Education Conference, Adelaide, Australia.
- Howard-Wagner, D., Riley L., Mooney, J., & Kutay, C. (2012, November). *Using an online immersive learning environment to incorporate Aboriginal knowledge systems into mainstream sociology units*. Paper presented at the TASA Teaching Sociology Workshop, QUT Brisbane, Australia.
- Mooney, J., & Howard-Wagner, D. (2012, October). *Teaching Aboriginal culture online*. Paper presented at the Sydney Colloquium, Law Building Foyer.
- Mooney, J., & Riley, L. (2012, December). *Indigenous on-line cultural teaching & sharing*. Paper presented at the Australian Association for Research in Education Conference (AARE), University of Sydney.
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Appendix C

Email

We had the launch for the Kinship website last evening and it was amazing, but the next step is using the site and hoping it is useful not only to improve people's knowledge about Aboriginal people but also as a teaching tool.

Below is the link, please check it out for yourself and pass along to other colleagues, friends, students, etc.

The Kinship Module link is: <http://sydney.edu.au/Kinship-module>

There is also a Teaching & Learning Framework, for use by teachers; and I think you will also find the Aboriginal Community Narratives useful - there will be additional ones put up over the next few days.

Can you please also encourage people to complete the survey as we need the info for future modules we may develop.

Many. many thanks,

Lyn

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This email plus any attachments to it are confidential. Any unauthorised use is strictly prohibited. If you receive this email in error, please delete it and any attachments.

Please think of our environment and only print this e-mail if necessary.

Appendix D

Postcard text and image

Kinship online module

The Kinship Online Module has been developed through an Australian Government Department of Education and Training grant for enhancing higher education learning and teaching via a project led by The University of Sydney.

The Kinship Online Module website is a Teaching & Learning resource developed in response to a need for teaching tools which assists in embedding Aboriginal cultural knowledge and to improve cultural competence. Whilst the Kinship Module is based on an interactive face-to-face presentation, to help people understand traditional Aboriginal Kinship structures and the impact of the breakdown of these structures through colonisation practices, the online module is designed to provide a similar overview, with an opportunity for on-going independent learning by users.

The website contains four key components:

- i. 8 short videos which breakdown the Kinship system and structure used by Aboriginal Nations across Australia;
- ii. Each Kinship video sector has additional questions and resources for use by website users;
- iii. Community Narratives to use in follow-up to the Kinship videos, providing interview with Aboriginal community members who explore topics of relevance to themselves, such as, cultural ties, Kinship, experiences in service provision in education, health, law, social services, etc.
- iv. There is a 'Teaching & Learning Framework' which can be downloaded from the site which will be of use for all teachers, wishing to support the teachings of Aboriginal Studies and cultural competence.

We would also like to ask people to complete the 'Survey Monkey' on the website, as this will give us valuable feedback in updating the site and for future modules we may develop.

We hope you get value from this online module.

Website details: <http://sydney.edu.au/Kinship-module>

Note, the 'Tree of Knowledge' image used on the face of the postcard is included in this report at Figure 4, over the page.

Figure 4: Postcard image, The 'Tree of Knowledge'



The 'Tree of Knowledge' is relevant to Aboriginal Clan and Nation groups. It is representative of the trials and learning's we all go through in creating the human beings we become – the bumps and bruises of life; our strengths and weaknesses. The 'Tree of Knowledge' assists in forming not only our knowledge base, but also our moral and ethical codes; and our interactions with each other. The 'Tree of Knowledge' feeds and in turn is fed by interactions with individuals and their Clan groups; hence whilst the 'Tree of Knowledge' is prominent in the etching, it is surrounded by individuals and Clans groups; hidden underneath these are Totemic connections. The Clan groups represented by Bush Foods and Possum symbols are connected to the 'Tree of Knowledge' by travelling tracks to represent the interactive nature of knowledge transmission.

The 'Tree of Knowledge' image at Figure 4 and explanatory text were created by Lynette Riley in 2010.

Appendix E

User survey responses

Kinship Module - Online Teaching and Learning Website – SurveyMonkey

Q10 Please provide any comments about your experience of the Kinship Module Online Teaching and Learning Website that you feel may be useful to understanding your experiences of this site.

Answered: 299 Skipped: 0

#	Responses	Date
1	Some additional resource links in each section were broken and links to page that doesn't exist anymore, please update. Thanks.	4/8/2016 2:55 PM
2	Thanks you; very well produced and explained The diagram on skin names was a little confusing as it skipped from 1 to three	4/8/2016 2:14 PM
3	Great online presentation. All Australians need to get at least this sort of 'training' that sadly has been institutionally avoided, to gain a better understanding of where we are as a nation. Thank you.	4/6/2016 4:39 PM
4	Found it useful.	4/1/2016 3:45 PM
5	I wish there were more videos!	3/29/2016 8:50 PM
6	This is a fantastic website and module. It further developed my knowledge and understanding of the complexities of Aboriginal Kinship	3/23/2016 6:34 AM
7	n/a	3/22/2016 9:33 AM
8	So interesting! This should be compulsory for every University student in Australia, and would be a valuable learning tool in schools as well.	3/21/2016 9:44 PM
9	The presentation was very informative and to the point, it should be played in all schools and universities.	3/21/2016 8:30 AM
10	I enjoyed	3/20/2016 11:45 PM
11	I felt the module did an amazing job at introducing each topic and having it link to the next in a logical manner, allowing the information to seamlessly flow with each new piece.	3/15/2016 10:45 PM
12	NIL	3/14/2016 4:55 PM
13	I don't really have any comments, I was extremely happy with this Module and the knowledge and information I gained through watching it. If this was presented to us in high school, perhaps as a compulsory self-guided module assignment, rather than being shown in class (kids don't always listen when in class) then it could be very effective in creating a deeper understanding into the unique and beautiful structure of Aboriginal culture.	3/14/2016 4:50 PM
14	Seems we have two different world views living within one country; one relationship based, the other secular and utilitarian This difference is exemplified and promoted by our respective linguistic 'knowledge' systems (the epistemologies); 'English' being 'subject and object' separated ('I, my + everything else not me/my); Indigenous are relationship ('we, within in life, inclusive') Difficult to include a (broader) inclusive view into a narrower excluding one (?) Other than by broadening the narrower view How might we approach this ? Peter Mummé	3/14/2016 11:12 AM
15	My experience was very positive. I only feel sad that it took me so long to understand some of this and that my knowledge of First Nations People is still so limited. Thank you.	3/12/2016 3:31 AM
16	Further learning questions of sectors 7 and 8 cannot be answered just by watching the corresponding video	3/10/2016 5:44 PM
17	excellent	3/9/2016 10:37 PM
18	The Kinship Module Online Teaching and Learning website has increased my knowledge on Indigenous Australians.	3/8/2016 7:44 PM
19	The questions for Number 7 seemed impossible to answer based on the video	3/7/2016 1:28 PM

#	Responses	Date
20	very informative and interesting	3/7/2016 10:35 AM
21	Thank you. Without explanation how can white people ever understand your culture. Kinship is so complex and interesting, thank you again	3/5/2016 4:54 PM
22	The knowledge it provided was effective, although it would be good for an activity/questionnaire to apply this knowledge, as well as recognition of completion of the module.	3/5/2016 11:58 AM
23	thank you very much	3/5/2016 5:37 AM
24	The kinship/history was useful.. maybe more info and less videos	3/4/2016 9:09 PM
25	It is easy to access and enjoyable to watch.	3/4/2016 3:25 PM
26	I have learned a lot, and I also do some notes to help me remember the Kinship Module, for instance the totems, skin name and the moiety.	3/4/2016 3:03 PM
27	I have learned a lot, and I also do some notes to help me remember the Kinship Module, for instance the totems, skin name and the moiety.	3/4/2016 3:02 PM
28	I found it quite easy to follow. My understanding of Kinship has improved because I am a visual learner.	3/4/2016 12:42 PM
29	very useful	3/3/2016 8:29 PM
30	This was a great learning experience - I'm currently writing my thesis on public relations in Aboriginal community- controlled non-profit organisations and as part of my analysis of participant responses, kinship and Aboriginal culture in general played a crucial role. Thanks for this free module.	2/29/2016 12:07 PM
31	n/a	2/27/2016 1:43 PM
32	Since this is the first relevant teaching I've had on understanding the family relations within the Aboriginal people, this was incredibly informative.	1/22/2016 4:46 PM
33	These eight modules is well structured and a great introductory lectures to indigenous culture and a better appreciation of customs and beliefs.	1/19/2016 9:27 AM
34	I really enjoyed how the 8 videos were made- with graphic depiction of the narrated information. Very easy to follow and engaging. Overall, they have enhanced my knowledge of Kinship in Indigenous communities!	1/18/2016 3:23 PM
35	Excellent module, very helpful and clearly presented videos. The reinforcement on moieties and totems and skin names as a means of communication of identity was a new concept that was interesting and useful as a means of conceptualising interpersonal relationships.	1/17/2016 4:27 PM
36	I found this module to be the most useful Indigenous Health learning experience I've had so far. It is very relevant and has greatly improved my knowledge and awareness of Aboriginal people	1/17/2016 11:28 AM
37	This was fantastic. Kinship is something I did not even associate with indigenous nations before this module. I think everyone should have to watch this. I will certainly be doing some more reading!	1/14/2016 6:35 PM
38	This was fantastic. Kinship is something I did not even associate with indigenous nations before this module. I think everyone should have to watch this. I will certainly be doing some more reading!	1/14/2016 6:35 PM
39	Basic overview of important factors was useful	12/8/2015 9:34 PM
40	A great online resource. Thanks	11/19/2015 10:51 AM
41	It would be great to develop an app, that maps the different nations. One could access this app when visiting various parts of Australia to learn more about the nation they are in.	11/4/2015 11:51 AM
42	Thank you for making freely accessible such a fantastic resource! As someone who has lived most of my life in this country it's embarrassing how little I knew about the culture of the Aboriginal nations. I have learnt so much watching these videos and it has inspired me to learn more! Thanks :)	10/28/2015 12:36 PM
43	I love this resource. I wish there was more like it on other aspects of Indigenous culture. It is great for promoting Deep knowledge and Deep Understanding. Thank You	10/20/2015 2:21 PM

#	Responses	Date
44	I will be using these modules with my undergraduate students at a different university. Well done for a thought- provoking production.	10/15/2015 12:33 PM
45	The module was simple to traverse.	10/5/2015 9:02 PM
46	excellent. Thank you	10/1/2015 4:01 PM
47	Very useful.	9/28/2015 3:44 PM
48	The learning experience would also be further deepened by having a module 2 where more details about the culture, protocols could be explicitly discussed. This module was helpful but it felt very on the surface and basic as the cultural protocols and the system itself appears to be quite complex and sophisticated.	9/23/2015 11:19 AM
49	I feel as though something like this should be accessible to everyone. I wish this kind of information had been introduced to me at primary school level. I think it is crucial to incorporate more about Indigenous culture(s) and history(ies) into every curriculum from primary to tertiary, as a compulsory subject. I have learnt a lot from Indigenous studies at university, however some of this information was still new to me, or at least in more depth than the other cultural content of Indigenous studies. I think this module does a great job in raising awareness and I would like to thank the people who made it and spoke in it to share such knowledge. The module was very clear and engaging. This has been particularly relevant to me as a social work student undergoing placement at an Indigenous organisation.	9/22/2015 5:49 PM
50	The Youtube videos and visual imagery gave me a greater understanding about the Indigenous Australians, as the explanations and drawings brought out a more vivid representation and cultural	9/21/2015 9:06 PM
51	Useful to for understanding indigenous relationships	9/21/2015 5:59 PM
52	it was very useful in enhancing my understandings.	9/21/2015 2:50 PM
53	it was good	9/21/2015 12:15 PM
54	I enjoyed the way the information was presented and the narratives brought the information to life.	9/21/2015 12:11 PM
55	It was fine	9/21/2015 11:48 AM
56	The Kinship Module was assigned to me as a homework task - we were to complete each module and then answer the 'Questions that May Arise'. I found that several of the questions did not entirely relate to each video. The videos, however, were extremely informative and easy to understand.	9/21/2015 10:03 AM
57	found it very useful, felt as though the 8 sections coulve been longer and provide more detail	9/21/2015 8:56 AM
58	it was great experiance and i feel motivated to work with Aboriginal people now .	9/21/2015 7:55 AM
59	The Kinship online learning module gave me a deeper understanding of the complex Kinship system.	9/21/2015 1:49 AM
60	Information for answers to some of the questions in the modules was not mentioned within the module it related to. Would have liked to hear that information or find out where to obtain it. :)	9/21/2015 1:01 AM
61	If possible, a more in depth explanation of the different relationships between people - particularly how this relationship affects their behaviour towards each other/other people and how this will impact professional practice	9/21/2015 12:59 AM
62	questions could be more relevant	9/21/2015 12:50 AM
63	The incorporation of Moiety was useful as this concept is usually not explored	9/21/2015 12:20 AM
64	this was a great module and framed aboriginal culture and issues in a very easy way to understand whilst knowing that this is only an introduction or overview and aboriginal culture is much more complex.	9/21/2015 12:08 AM
65	insightful	9/20/2015 11:20 PM
66	This was really excellent. I think this should be a resource provided to wider audiences. It seems like it's purely for students working with indigenous peoples but I think it would be so helpful and should be compulsory learning because of the amount of information and understanding it provides on Indigenous	9/20/2015 11:12 PM
67	I have done this work shop before, but still find it an extremely useful resource and learning experience.	9/20/2015 11:00 PM

#	Responses	Date
68	The questions underneath the kinship videos did not always relate and could not always be answered by watching the videos.	9/20/2015 10:43 PM
69	having grown up outside of Australia, the kinship presentation including the community's narratives are great learning tools for understanding Aboriginal history	9/20/2015 10:20 PM
70	It was helpful	9/20/2015 7:47 PM
71	the production and the timing of the module was just right, not too long , not too short	9/20/2015 6:50 PM
72	More awareness that the module exists.	9/20/2015 6:42 PM
73	I felt that this module allowed me to begin to understand the nuances of aboriginal kinship beyond stereotypes and generalisations.	9/20/2015 5:53 PM
74	The site was helpful in bringing understanding to a sophisticated kinship system. This laid some foundation to understanding the narratives.	9/20/2015 5:24 PM
75	Was a different and good way to learn about Aboriginal Kinship.	9/20/2015 5:14 PM
76	Well presented.	9/20/2015 5:03 PM
77	-	9/20/2015 1:58 PM
78	I do have one question that is unanswered. Is a Skin name specific to a Moiety? Because you can't marry within the same Moiety, but everyone in your cycle of names is classified as a relative. So your partner would have to be of a different Moiety AND a different cycle of names, right?	9/20/2015 11:59 AM
79	This was excellent however it is disappointing to have such an important piece of learning delivered via the internet rather than as a more central part of every course. To me this devalues and sidelines this content.	9/20/2015 10:13 AM
80	Thank you. I have learnt a huge amount.	9/18/2015 6:28 PM
81	Excellent module, I feel like I learned some completely new concepts.	9/18/2015 4:40 PM
82	It was interesting and informative.	9/18/2015 2:34 PM
83	-	9/17/2015 1:51 PM
84	A more detailed historical perspective would be appreciated. And also a current status of aboriginal clan living, possibly a glimpse into community events.	9/16/2015 10:55 PM
85	The questions below the videos often weren't related to the video at all. They need to be a lot less open ended, or the videos need to be more descriptive. Otherwise an excellent learning tool.	9/16/2015 4:22 PM
86	It was very interesting!	9/16/2015 3:47 PM
87	This site is an online learning resource for UTS. Great job USYD.	9/16/2015 2:35 AM
88	the module was very user friendly and clear in its content and instruction	9/15/2015 9:21 PM
89	Was easy to use and helpful for my social work studies	9/15/2015 12:34 PM
90	Well presented and great videos which are engaging and informative	9/14/2015 6:06 PM
91	none	9/14/2015 2:25 PM
92	I really enjoyed the setup of the site, it was easy to navigate and provided succinct and important information on	9/14/2015 11:41 AM
93	a	9/13/2015 5:42 PM
94	Was a good teaching resource to widen understandings of Kinship. Was a little bit dry and could have incorporated the community narratives into the module more.	9/11/2015 12:14 PM
95	Thank you	9/2/2015 3:29 PM

#	Responses	Date
96	Excellent site. Very useful and user friendly.	8/18/2015 11:24 AM
97	The short videos were extremely informative and the presenter was magnificent.	8/17/2015 8:50 PM
98	The clips were very interesting with the content very well outlined. The only thing I would have like was more information in general as I found it all so fascinating.	8/17/2015 8:22 PM
99	very enlightening, could have more detail	8/15/2015 4:13 PM
100	As a second year Education student, I found this incredibly useful. I must admit I was saddened to never have learnt about this prior. Not only did it broaden my perspectives on Aboriginal culture as a teacher, but it made me better understand how Aboriginal nations function. Well done on such a fantastic job. Thank	8/15/2015 2:52 AM
101	I was very impressed by these demonstrations. I am a "visual" person and have absorbed many detailed nuances about Indigenous kinship systems and culture in a quick and effective way that allowed me to "pause" and jot down notes as I went. I have read many of the static websites that offer similar information, which has taken up many hours, but feel I gained superior insight into these cultural systems very quickly by way of these recorded presentations.	8/13/2015 12:57 PM
102	This was a great presentation. I feel like I have a more in depth understanding of kinship after completing the online videos. It was easy to navigate and I enjoyed that they were short clips as it maintained my attention levels. Thanks!	8/12/2015 9:16 PM
103	Thank you, this will help us embed culture competency within our childcare service and review policies to be more respectful	8/5/2015 2:42 PM
104	I am a case manager and my clients are Aboriginal family. I thought I had an understanding of Aboriginal culture and family connections but this learning resource has given me an in depth understanding and greater appreciation of the family structures of my clients. I hope this will assist me to provide a better service to my clients in the future. I definitely recommend all family workers with Aboriginal families undertake this learning and will encourage my colleagues to do so.	8/4/2015 6:20 PM
105	The wealth of knowledge provided by this site was great, but let done by the website being terribly designed/implemented, in some cases to the point of it being unusable.	7/29/2015 2:42 PM
106	Very interesting and useful	7/25/2015 11:19 AM
107	very informative	5/18/2015 5:44 PM
108	N	5/18/2015 4:43 PM
109	A little more explanation on why / how people are grouped into moieties and marital / parietal kinship groups.	5/13/2015 11:32 AM
110	Learn about kinship that previously didn't know.	5/7/2015 12:06 AM
111	Very well explained through verbal and pictorial means. Made a very complex culture relatively easy to comprehend.	5/4/2015 11:47 PM
112	It was like reading a complete book which could have taken me a few weeks which was presented in an easy and effective format - very well done!	5/2/2015 10:04 PM
113	in my opinion the geographic locations or the maps of those places that they were talking about may be shown for better understanding.	4/30/2015 10:21 PM
114	Lynette Riley is a fantastic presenter, she makes the concepts interesting and easy to understand.	4/19/2015 6:58 PM
115	great teaching resource for children and something I will definitely be able to use within my work	4/7/2015 4:24 PM
116	I did the module purely out of interest (my primary degree is IT). I found it to be by far the clearest and most concise explanation of the Aboriginal kinship system I've ever encountered. Lynette does a fantastic	4/6/2015 10:20 AM
117	This was such a great insight into Aboriginal culture - thank you! I think too often we focus on the historical and present negatives (which are important) as stand alone issues, failing to really understanding the complexities within Aboriginal communities which these learning modules illustrated very clearly.	4/2/2015 9:50 AM

#	Responses	Date
118	The information presented deepened my understanding, clarified issues and was extremely important for me better understand kinship in my role as an educator. Thank you as this assists in understanding our Aboriginal students, their family and culture.	3/31/2015 9:55 PM
119	Very easy to understand, however the concepts could have been covered in even more depth by the speakers- I	3/30/2015 11:41 AM
120	During the explanation of Kinship and totems I would of liked to see a broader show of how it all worked together, like a diagram of a basic family grouping and how the levels interacted.	3/27/2015 12:09 PM
121	.	3/26/2015 11:44 AM
122	-	3/25/2015 9:13 AM
123	I really like how the demonstration of the information through different video clips	3/24/2015 9:39 PM
124	Very relevant, useful, eye-opening. Definitely recommend for all.	3/24/2015 12:53 PM
125	Very impressed with the whole delivery of information and the substance of the information received. The knowledge received has ignited a desire to understand more about precolonial and contemporary Australia.	3/18/2015 2:01 AM
126	i especially loved and gained a lot from the community narratives	3/17/2015 10:43 PM
127	*	3/16/2015 10:07 AM
128	Currently enrolled in Indigenous Health subject, so this was helpful in understanding the complexities of Aboriginal culture	3/15/2015 5:16 PM
129	The Module was well presented and was a great resource.	3/3/2015 11:09 AM
130	Used the Online Modules to present at a staff development afternoon session. It helped me explain each section so teachers could take time to interpret what I was saying by the retelling by Lyn. Great project....	2/23/2015 12:19 PM
131	some short answers to the questions posed so you have a knowledge base to build on.	2/19/2015 9:49 AM
132	It has opened my eyes in understanding the true owners of this land with an ancient culture that hopefully can be re- established and other cultures can learn and respect and be united in going forward in this	2/14/2015 2:45 PM
133	Very insightful to aid understanding and communication.	2/2/2015 12:06 PM
134	No further comments	1/21/2015 4:58 PM
135	As a Board member of SCOPE I found this very useful thanks meg Morris	1/21/2015 4:40 PM
136	Really excellent	1/21/2015 11:00 AM
137	As a stage (K-2) team, we spent 4 staff meetings viewing and discussing the issues presented and how as educators we addresses these in order to possess the best possible practice to serve our students and community. We talked about the importance of all Australians having the insight that the Kinship project provided us in order to continue to strive to closing the gap and reconciliation. Thank you so very much.	1/19/2015 2:41 PM
138	I watched the kinship module but did not see the stories. I found it useful and informative, I think that it is still a little bit confusing because the way kinship works in complex. I might watch the videos a second time on a different day to see if I pick up more of how it all works. Thank you!	1/19/2015 12:47 PM
139	I had a previous level of understanding which has improved markedly due to the Kinship Module. I found it personally very moving in some ways and quite enlightening.	1/8/2015 12:05 AM
140	great learning	1/6/2015 4:00 PM
141	Very good modules. I've done some cultural competency training before but hadn't leant much about kinship. I didn't know about moiety, totems and skin names. It has helped me to better appreciate the impact of colonisation and the Aboriginal people being forced to move from their country.	12/23/2014 3:00 PM
142	The experience is useful	12/9/2014 9:14 PM

#	Responses	Date
143	I'm aiming to use it for language identity and profile studies in the IBDiploma Language A: Language and Literature course as well as for cultural competencies.	12/8/2014 3:33 PM
144	good	12/5/2014 3:38 PM
145	I enjoy learning the modules as it is actually new news to me aswell as i have lost lots of aboriginal culture myself.	12/5/2014 12:12 PM
146	Easy to use; animations helped with the explanation of skin names	12/5/2014 10:04 AM
147	Excellent Kinship presentations. Easy to navigate through the site because of its simplicity with tabs on the left hand side and the video situated at the top of every page.	12/3/2014 10:41 PM
148	I really liked the 8 video clip sections of the kinship module. The blend of narration and drawings, interview with Lynette Riley and clips of the workshop were interesting and very helpful with understanding identity and cultural values in Aboriginal societies. The community narratives were helpful too. Overall, great job!	12/3/2014 10:03 PM
149	Although I had previously attended the actual Kinship Workshop, it was useful to be reminded of some of concepts and points I'd forgotten. Plenty of extra links for resources.	12/2/2014 9:23 PM
150	This was so concise, comprehensive and engaging	12/2/2014 8:58 PM
151	Links to more examples, depths and detail on how moiety and kinship works today	12/2/2014 9:54 AM
152	I found this module helping me to expand my understanding of Aboriginal Kinship and relationships through Moiety, Totem, Skin names, language and traditional affiliations	11/30/2014 6:58 PM
153	-	11/28/2014 8:31 AM
154	Very informative. My understanding of cultural ties has greatly increased. Thanks!	11/27/2014 12:22 PM
155	N/A	11/27/2014 11:54 AM
156	It was a refreshing experience to learn something new about the culture of a vast group of peoples whose ways of interacting and living appear quite complex yet still are rooted in down-to-earth pragmatism.	11/25/2014 11:21 AM
157	Great	11/24/2014 2:34 PM
158	Very engaging, informative and an interactive mode of text for people to learn about the Aboriginal culture.	11/21/2014 3:55 PM
159	very informative and useful	11/20/2014 10:02 PM
160	NA	11/20/2014 12:10 AM
161	x	11/18/2014 9:08 AM
162	I really appreciated the clear layout of the website, and the information was split into very distinct, easy to follow sections.	11/17/2014 5:57 PM
163	It allowed me to understand the significance and connection of the land, ancestors and dreaming to the aboriginals in a deeper level.	11/10/2014 12:40 PM
164	Absolutely wonderful presentation - to be commended. Thank you	11/7/2014 12:51 PM
165	.	11/5/2014 9:03 AM
166	Thought that this was an excellent resource for learning about Aboriginal cultures.	11/3/2014 9:50 AM
167	These resources were very well collated and laid out on the website. I was referred here via the Sydney Story	11/1/2014 7:05 PM
168	no comments - excellent presentations	10/20/2014 11:40 AM
169	Wonderful project we have learnt so much from this.	10/15/2014 2:43 PM
170	none	10/14/2014 9:31 PM

#	Responses	Date
171	Thank you very much, I had some basic knowledge but gain a much greater understanding and the information was presented in a very accessible manner and easy to follow. I also really enjoyed the	10/12/2014 10:20 PM
172	I have worked in the Northern Territory for 5 years as an educator and so familiarity with issues was a starting bonus. The module certainly took my understanding deeper than my previous research and I found	10/10/2014 3:32 PM
173	Nil	10/4/2014 12:10 AM
174	Very interesting thank you,	9/27/2014 11:36 AM
175	The Kinship module was easy to follow and understand and the graphics greatly added to the learning	9/25/2014 9:03 PM
176	I think it should be mandatory or highly recommended for all staff.	9/25/2014 9:10 AM
177	Great resource for underling standing how Indigenous culture is embedded in lifestyles	9/24/2014 9:24 PM
178	The module as a whole and particularly the community narratives are really great.	9/24/2014 6:00 PM
179	The questions weren't too helpful - didn't feel like they were particularly related to the videos. Sometimes answers were needed!	9/23/2014 5:45 PM
180	I found the community narratives absolutely incredible, on both personal and practical levels. The stories shared by many of the amazing people who were interviewed provided insight and understanding into many of the struggles Aboriginal people face in Australia, even today. A lot of the struggles were based around miscommunication, ignorance and racism on the part of non- Aboriginal Australians and I think everyone should have access to these resources so we can learn how to work with and for Aboriginal people effectively.	9/23/2014 3:04 PM
181	It was very useful but would I recommend students to complete this survey in class and have a discussion after completing this survey. Having a discussion after completing this survey may create a better understanding of the kinship module	9/23/2014 10:28 AM
182	It provides some inspirations of specific Aboriginal cultures, languages, clans and families and the framework they set up within their own countries.	9/22/2014 6:07 PM
183	Elaboration on some of the key terms would have been useful.	9/22/2014 11:04 AM
184	Excellent learning module for anyone to work through irrespective of their previous knowledge or training.	9/22/2014 10:50 AM
185	As a training social worker I think that these online modules, particularly the community narrative section, provided me with useful information on how to work with Aboriginal people in a culturally sensitive and appropriate manner.	9/22/2014 9:16 AM
186	they were very clear presentations	9/22/2014 1:32 AM
187	Incorporating more of the Aboriginal peoples' experiences into the learning processes	9/22/2014 12:36 AM
188	Great module- improving my learning a lot. Maybe we could get an interview posted on the module of a social worker/other professional who works with Aboriginal People to share their experience/challenges and offer advice to students who are going into a similar profession.	9/22/2014 12:16 AM
189	Fantastic module/website.	9/21/2014 11:35 PM
190	The Kinship presentations were very useful as were the community narratives. However at times I found the audio difficult to understand	9/21/2014 10:50 PM
191	Thanks!	9/21/2014 10:48 PM
192	great work	9/21/2014 5:59 PM
193	abc	9/21/2014 5:53 PM
194	As a student in the Masters of Social Work (Qualifying) course its imperative that I find and learn as much knowledge as possible about Kinship since in my future work I am sure to require knowledge in this area - thank you for your fantastic introduction. It is a clear foundation for further learning.	9/21/2014 3:57 PM

#	Responses	Date
195	The Aboriginal Kinship Learning module provided a simple overview of what is a very complex system. Although I have engaged with Indigenous education before, this module introduced new concepts highlighting (in my experience) the ineffectiveness of mainstream education in creating culturally competent individuals. This is a valuable resource in attempting to achieve that goal. Also, the incorporation of first hand accounts was extremely interesting and effectively provided a personal connection to the issues of racism, effects of colonial practices etc. Thank-you.	9/21/2014 2:34 PM
196	good.	9/21/2014 12:32 PM
197	Fantastic module	9/21/2014 11:33 AM
198	Thank you so much for this - I would like to use it in one module of the diploma I teach where we investigate the colonisation and legislation over the past 200+ years and how it has impacted on Aboriginal and Torres Strait Islander people. (I note you don't mention Torres Strait Islanders in the presentation...)	9/21/2014 3:12 AM
199	the information was presented in an excellent way split into the several different modules.	9/21/2014 12:49 AM
200	Brilliant introduction to Aboriginal culture. Greatly improved my understanding of Aboriginal culture. It will be very beneficial when working with Aboriginal people now and in the future.	9/20/2014 2:05 PM
201	This module has greatly improved my understanding of the close intimate ties aboriginal people have to each other and to their land.	9/20/2014 12:55 PM
202	Very easy to use and fantastic information	9/19/2014 7:20 PM
203	N/A.	9/19/2014 4:48 PM
204	When completing the Module the questions at the bottom of each page did not align with the video being shown (on the 8 steps) and this was slightly confusing and unhelpful.	9/19/2014 4:44 PM
205	The videos were excellent but some of the questions posed (beneath the videos) seemed really irrelevant to what the video was about.	9/19/2014 1:43 PM
206	The questions were a little bit difficult to understand	9/19/2014 1:18 PM
207	Many of the questions did not make sense. They could have been worded in a more simple way. Made it quite difficult to complete the questions	9/19/2014 1:17 PM
208	I feel the information useful and it would be good to teach/show the information at a high school level as well as university level so more of the population are educated on such matters.	9/19/2014 12:58 PM
209	This is one of the best and most educational programs on the First Nation people I've seen.	9/19/2014 11:14 AM
210	Thank you so much for providing this resource - it was easy to follow and understand. I learnt much about Aboriginal culture that I didn't previously know, so thank you! I would actually love to know more about any similar workshops being run as I would love to attend!	9/19/2014 10:11 AM
211	-----	9/18/2014 6:40 PM
212	kinship module was very interesting and the community narratives were a great balance to the presentation.....	9/18/2014 5:54 PM
213	Thanks	9/18/2014 3:11 PM
214	It was a great insight, although it was a lot to take in it has really enhanced my understanding of Aboriginal Kinship. The presentation was great	9/18/2014 1:42 PM
215	The website was extremely useful for developing my understanding of Aboriginal culture further, and also helped with practical skills for my social work studies. The questions for each of the 8 modules were a bit unclear though and I preferred to summarise each module myself, rather than answering the questions.	9/17/2014 4:43 PM

#	Responses	Date
216	Information was useful, however teaching in schools, uni and placement have already informed most of my understanding around information that was presented in the kinship module.	9/17/2014 1:22 PM
217	None	9/17/2014 12:15 PM
218	The kinship presentation is very thoughtful and makes me want to get to know more information from Aboriginal people	9/16/2014 10:56 PM
219	Having both visual and audio helps to bring everything together in a clear manner during the Kinship presentation	9/16/2014 5:51 PM
220	It is a great way to learn. An excellent resource.	9/16/2014 5:43 PM
221	Moiety, totems and skin names are all quite complex and I would have liked a bit more on these, such as a few more examples and a few more examples on how these impact day to day life.	9/16/2014 4:13 PM
222	I found the interviews quite helpful as different people have different experiences.	9/16/2014 2:38 PM
223	-	9/16/2014 2:17 PM
224	it was insightful, honest , and firsthand . Brilliant	9/15/2014 4:42 PM
225	The layout of the kinship module was very clear and easy to navigate. Overall the module was extremely informative and I believe I am now more culturally competent than I would otherwise be. This module has also encouraged me to learn more about Aboriginal culture.	9/15/2014 4:11 PM
226	Please re-consider some the questions to be re-worded and proof read again. Didn't have a natural flow about it.	9/15/2014 3:54 PM
227	I really enjoyed the program. I consider myself fairly in touch with Aboriginal cultural issues. However, this learning module opened up new perspectives. I look forward to learning more throughout my career and life (in general). I'm planning on sharing the module on Facebook - so others can learn and respect Aboriginal culture and diversity. To everyone involved - well done! You've truly put together a very useful	9/15/2014 3:34 PM
228	great resource! helpful	9/15/2014 2:56 PM
229	Good educational resource	9/15/2014 2:53 PM
230	.	9/15/2014 9:17 AM
231	The videos were extremely helpful	9/14/2014 9:09 PM
232	I have no comments at this time.	9/13/2014 3:11 PM
233	the level of information provided was easily understood (although moiety still confuses me) and I like the way the lecturers relate ideas back to my way of life to allow me to understand why things happen a certain way	9/13/2014 10:32 AM
234	The videos	9/12/2014 10:08 PM
235	I thought my knowledge was pretty good, but I had no idea that 'walkabout' was such an offensive term.	9/12/2014 3:31 PM
236	Gave me a better understanding of how kinships worked.	9/12/2014 2:42 PM
237	Easy to use and understand.	9/12/2014 2:36 PM
238	was very informative I now understand alot more	9/12/2014 12:42 PM
239	I think that this kinship module would be very informative to people who have little knowledge of Aboriginal people and culture. I don't think that the online module is anywhere near as effective as participating in a face to face workshop. While I enjoyed the community interviews, from a technical point of view I think that the quality of the videos was quite poor for an online learning tool.	9/12/2014 11:44 AM

#	Responses	Date
240	I liked the easy formatting	9/12/2014 10:40 AM
241	The Kinship Module succinctly enhanced my understanding of Aboriginal culture. Through the unique presentations, my holistic understanding of kinship was improved	9/12/2014 9:20 AM
242	Everything was good and helpful.	9/12/2014 12:18 AM
243	I think the videos are set out in a way that is coherent and effective in helping people to understand the values of kinship within the Aboriginal community	9/11/2014 11:25 PM
244	This was a very practical breakdown of kinship I would encourage this to be taught in this way in subjects related to Aboriginal history.	9/11/2014 6:32 PM
245	.	9/11/2014 5:09 PM
246	It provided a stimulating and interesting solution to a gap in our organisational understanding.	9/8/2014 5:39 PM
247	Good work guys	9/8/2014 1:53 PM
248	Really interesting to understand the difference between white and black heritage.	9/8/2014 1:49 PM
249	The interviews were good for having a little direct contact with real aborigines people.	9/8/2014 1:43 PM
250	I think this has been very helpful in deepening my understanding as to why Aboriginal people face some of the issues that are highly prevalent in this population group in today's society and more so the ways in which policies may not as effective in their implementation as they do not recognise this as well.	9/8/2014 12:50 PM
251	very interesting thank you very much! Heleeeeeenn	9/8/2014 12:50 PM
252	The Kinship module was a great experience. It was extremely useful in help me understand the workings behind aboriginal students, and therefore help me alter my teaching pedagogy in a way that helps the students rather than hinder them.	9/8/2014 12:49 PM
253	It provided with me with a new perspective about health for Indigenous Australian's as I now i'm beginning to understand the complex nature of kingship and how important it is that we are implementing strategies that address these cultural sensitive topics	9/8/2014 12:47 PM
254	Very well presented and easy to interpret	9/8/2014 12:47 PM
255	It was good to receive information from peoples experiences in a culture and environment different from my own.	9/8/2014 12:46 PM
256	thanks!	9/8/2014 12:46 PM
257	was very interesting and informative and drew attention to the complexities of aboriginal culture and aspects of kinship with in the community	9/8/2014 12:46 PM
258	very good	9/8/2014 12:46 PM
259	Became more aware of the Aboriginal culture	9/8/2014 12:45 PM
260	It was useful in allowing us to understand health from an indigenous view.	9/8/2014 12:41 PM
261	broadened knowledge of the Aboriginal community	9/8/2014 12:39 PM
262	Like to know more about the communities which they belong to	9/8/2014 12:36 PM
263	Unable to navigate through the site - tried many times - giving up now!:(9/4/2014 3:33 PM
264	I feel a diagram demonstrating the relationship between matrilineal, moiety, totem and skin names would be useful	9/3/2014 4:40 PM
265	Highly informative videos and good pedagogical suggestions for pre-service teachers	9/2/2014 10:53 AM
266	Would be good to follow up with region specific modules.	8/28/2014 8:32 PM

#	Responses	Date
267	It would be great to have Indigenous peoples from every state share their stories. This would make it feel more applicable to all peoples. I am not sure if the totem story is the same across all Indigenous spaces in Australia. I really liked the recognition about some cultures being matrilineal and some patrilineal. The site was easy to access and questions really good as stimulus for people to think about. Well done to those who have put this together.	8/27/2014 1:28 PM
268	<p>- In the online module I found the graphics great, but quite distracting. I found myself watching the graphic being animated and then realising I wasn't listening to the audio. And this is by no means because I wasn't interested, I was very interested. - I'm still not really clear on moiety, and would like to have learned a bit more about it. Are there only 2 types of moiety? A and B? I think each of the 8 modules could have been a bit longer, and maybe included more clips from the workshops. - I really enjoyed the scenes from Lynette's lectures. She speaks very clear, confidently and it feels unrehearsed and casual. - In the skin names section, why does the graphic have alternating number connected? why are 1, 3, 5, 7 connected by a circle, while 2, 4, 6, 8 are connected through a square? I think this is a great resource. When first looking at it, I didn't see the interview section, so only went back to look at it after reading</p> <p>question 4 in this survey. The videos are incredibly useful and interesting, but the only barrier is the length of the interviews. It may be helpful to have edited versions for people to watch if they don't have the time to watch the full interviews. Thank you.</p>	8/24/2014 3:37 PM
269	It was very useful.	8/19/2014 12:01 PM
270	It was great however the illustrations were a bit distracting and not entirely helpful in conveying learning.	8/18/2014 11:31 PM
271	-	8/18/2014 6:07 PM
272	I am an Aboriginal Studies HSC Student. This would have been sooooo useful for my notes in the preliminary course! I am definitely passing this info on to my teachers for future classes. Thank you for the informative project. I read about the project in the Koori Mail	8/15/2014 12:08 AM
273	A very thorough look into the many Aboriginal cultures and languages. Very educational and informative.	8/13/2014 12:48 PM
274	A very clear and expressive module for teaching and learning. Rich and informative.	8/12/2014 6:58 PM
275	I attended one of Lynette's workshops on kinship and am so grateful to have had the experience. The modules have allowed me to revisit the complexities of Aboriginal kinship at my own pace and in my own time. I'm a primary school teacher and think that something like this aimed at primary school students (Years 3-6), ie broken down even further, would be a fantastic resource and go a long way towards creating better understanding of Aboriginal culture. This should be required viewing for every Australian.	8/9/2014 11:21 AM
276	As a school teacher I found this very useful and have certainly increased my knowledge and understanding. Thank you for providing this site.	8/7/2014 11:05 PM
277	Thank you for making this learning available to all Sydney Uni. It s a great idea. I loved the interviews and the Kinship presentation was fascinating although my poor white brain was not up to the complexity of the Kinship system. I will watch it again though, many thanks.	8/7/2014 9:33 PM
278	I didn't realise the complexity of the family Hierarchy and how the levels interwove. I also found it insightful and gained a better understanding of how they family members need to go back and consult with the wider family before a decision could be made.	8/7/2014 1:14 PM
279	very well presented, utilise good online prctice of short tutorials with additional information if wanted. Some aspects should be checked e.g. when discussing the map it is refered to as Tindales Map, it isnt tindales but Hortons. I believe the statement about tindales map was correct but the incorrect image was shown. May be a small matter but can take from the credibility of the material. Otherwise very accurate.	8/7/2014 9:18 AM
280	I'm an Aboriginal women who has been teaching kinship to white Australians for years. I enjoyed your site but I think earners need to understand that many Koories don't no much or can't explain it the same as you can, so if a person asks them thus and they don't no their skin name or moiety, then they go away assuming we aren't real Aborigines then, need a section on break down in some families since colonisation, stolen generation people etc who grow up as white people	8/6/2014 4:11 PM

#	Responses	Date
281	A very interesting and important module. I feel this would be beneficial for all new students at the University of Sydney to complete this. Some additional content in the first few sections would have been helpful, however, as these felt a little short.	8/4/2014 4:51 PM
282	It is presented in a way to easily understand. It has enhanced my knowledge about culture. A great resource for teachers to use in schools.	8/4/2014 4:17 PM
283	This module was very useful and I am glad I completed it	8/4/2014 2:32 PM
284	Thank you for making this, my understanding of and knowledge of Aboriginal cultures is extremely limited and while this is surely just a quick overview and I don't presume now to be informed, it's really accessible and I feel like I've learnt a lot that I didn't know before.	8/4/2014 8:29 AM
285	I will be recommending this site to my lecturers for the Diploma of Youth Work course. Thank you for the clarity of the presentations.	8/2/2014 8:29 PM
286	Well done - great presentation and answered most of my questions - thanks Rick	8/1/2014 2:22 PM
287	I am new in Australia (I am Italian) and only recently I've started to study about Australian First Nations and peoples on academic texts. Your module has helped me in understanding the Kinship issue a little bit better. I would have liked to have some example -using the same drawing/telling strategy- on how the Kinship pattern may affect daily situations (as some of the situations told in the narratives), chosen from an array of topics: environmental, health,	8/1/2014 1:41 PM
288	This is an excellent, clear and concise way of putting across valuable information. it has given me confidence to address cultural competence with students	8/1/2014 12:18 PM
289	My experience was GREAT some really clever and educated people armed with immeasurable knowledge of their own culture has done it Wow! Now when do we get a primary school website of the kinship module or of Aboriginal	8/1/2014 3:19 AM
290	I found the module to be very informative and a great overview of Aboriginal culture and kinship without being over intensive. It was easy to watch and understand. When traveling up North I was privileged to attend an outing for secret women's business with some local women and during this outing they gave me a skin name. At the time I was unaware of the massive importance of this act until now! Thank you	8/1/2014 12:40 AM
291	This is absolutely wonderful. The most interesting and inspiring time I have ever spent in a long time - possibly ever. Thank you Lynne.	8/1/2014 12:36 AM
292	The content was good - would be great if the whole workshops or lecture series were available. The youtube links on the last video page have some issues: First Australians – YouTube file is no longer available - and Aboriginal History video uses the term 'Aborigines' in it's second slide and I sincerely doubt it's educational value.	7/31/2014 11:58 PM
293	n/a	7/31/2014 10:59 PM
294	This was absorbing; it's fully integrated and so well explained, it's an excellent resource.	7/31/2014 8:26 PM
295	This should be distributed to all schools, for all children who will then become adults to better understand and break down the barriers. I know I will be sharing this amongst my family, friends & work colleagues. Thank you for this great & informative presentation. I only found this through one of the Yammer Groups. ? should it not be placed in a university wide newsletter? My only slight negative is this survey tool design looks very daunting & is hard to read on a wide screen. The large dark blue lines distract your eyes from the text question being asked. Thanks again!	7/31/2014 10:10 AM
296	I only wish I had received this knowledge much earlier in my life. Better late than never. Thank you. PS I know how to say Thank You in English, Latin, Italian, French, German etc. I don't even know how to say Thank You in an Aboriginal language. I have no vocabulary at all. It's a shame.	7/31/2014 8:55 AM
297	The presentations were great and inspiring. Speaker is very clear and strong and knows her stuff. Perhaps it would have been useful to also give some (approximate) numbers; roughly how many of the groups discussed would have been patrilineal as opposed to matrilineal ? Is there a norm here? and is it (can it) be challenged? Are there some things that women can teach about or pronounce upon and men can't? And, of course, vice versa. I hope these questions help. good luck.	7/30/2014 5:37 PM

#	Responses	Date
298	<p>The presenters clear voice and backing that up with the clear visual drawings worked really well for me. The information provided in the training gave me a more in-depth understanding of the Kinship structures, particularly the Patrilineal and the Matrilineal structure their complexity and hierarchy. The music was inspiring. I have participated in Cultural Training as part of my work with young children and parents. I will let others know about this training, as Garigarra said in her Testimonial, everyone should be encouraged to take part in the training to increase their knowledge and understanding of the first peoples culture. I feel that when you learn another language it broadens your understanding and respect for their culture. My goal now, and I did not particularly like using the word Aboriginal as I felt it does lump one culture as a whole, to work hard to find out the correct naming language to use. I did understand that when someone goes on a walkabout it is for their Kinship responsibilities. Thank you.</p>	7/30/2014 2:16 PM
299	<p>this is a revelatory and transformative experience, not to be missed.</p>	7/30/2014 10:22 AM