First Nations Studies

LEVEL 3	15 TCE CREDIT POINTS
COURSE CODE	TAS315119
COURSE SPAN	2020 — 2026
READING AND WRITING STANDARD	YES
MATHEMATICS STANDARD	NO
COMPUTERS AND INTERNET STANDARD	YES

This course was delivered in 2022. Use A-Z Courses to find the current version (if available).

First Nations Studies, Level 3 enables learners to understand and appreciate the culture and history of Australian and other First Nations from an internationally comparative perspective

By engaging with this course learners will develop an understanding of the basis of First Nations identity, culture, ways of knowing and being, relationships and historical narratives as well as the causes and consequences of First Nations interactions with non-Aboriginal peoples, and the challenges and opportunities which such interaction led to. The course will further develop an awareness of the assertion of First Nations' rights and interrelationships globally.

Course Relationship to Australian Curriculum

The Australian Curriculum cross-curriculum priorities address contemporary issues which learners face in a globalised world. Providers find opportunities to incorporate the cross-curriculum priorities into their teaching and learning program for this course. This is particularly relevant for the first and third priorities (Aboriginal and Torres Strait Islander histories and cultures, and Sustainability). The cross-curriculum priorities are not assessed unless they are identified within the course content. The cross-curriculum priorities are:

Aboriginal and Torres Strait Islander histories and cultures
Asia and Australia's engagement with Asia
Sustainability.

Rationale

First Nations Studies, Level 3 enables learners to understand and appreciate the culture and history of Australian and other First Nations from an internationally comparative perspective. By engaging with this course learners will develop an understanding of the basis of First Nations identity, culture, ways of knowing and being, relationships and historical narratives as well as the causes and consequences of First Nations interactions with non-Aboriginal peoples, and the challenges and opportunities which such interaction led to. The course will further develop an awareness of the assertion of First Nations' rights and interrelationships globally.

This course provides learners with opportunities to enhance their critical and creative thinking, personal and social capability and ethical and intercultural understanding that they will require in post compulsory education, the world of work and their roles as active citizens. The course further provides opportunities for all learners to build their knowledge of the impacts of, and First Nations Peoples' responses to, colonisation across the globe through evaluation and analysis in pre-contact studies, colonialism, assimilation, resistance, sovereignty and treaties and contemporary cultural expression and political activism.

By drawing on the experiences, challenges and successes of First Nations in Australia and those elsewhere, this course seeks to improve our ability as Australians to achieve Makaratta; 'the coming together after a struggle'.

Learning Outcomes

1. communicate historical, anthropological, sociological, and political ideas
2. apply inquiry skills to plan, organise and complete investigations into historical and contemporary First Nations issues and experiences in a comparative context
3. use evidence and historical, anthropological and sociological terms, concepts and ideas to support and assess interpretations and arguments relating to First Nations
4. work individually and collaboratively using effective time management, planning and negotiation skills
5. describe and explain characteristics of nations, states and relevant terms applicable to the study of First Nations in the contemporary period
6. describe and explain the nature of First Nations traditional worldviews, technology, social networks, communication and religion
7. analyse the experiences, perspectives and effects of contact, colonisation and resistance on First Nations
8. analyse processes and impacts of First Nations contemporary political advocacy, self-determination and global politics
9. explain the resurgence of First Nations identity, community, connection to place and culture in the contemporary period
10. apply the principles of academic integrity and use appropriate referencing.

Pathways

Tasmanian Aboriginal Studies Level 2 provides a pathway to this course.
Successful completion of *First Nations Studies*, Level 3 prepares learners for tertiary study in a range of areas including: Anthropology; History; Sociology; Studies of Religion; Philosophy; Politics; the Law; Education and associated fields.

Course Size And Complexity

This course has a complexity level of 3.
At Level 3, the learner is expected to acquire a combination of theoretical and/or technical and factual knowledge and skills, and use judgment when varying procedures to deal with unusual or unexpected aspects that may arise. Some skills in organising self and others are expected. Level 3 is a standard suitable to prepare learners for further study at tertiary level. VET competencies at this level are often those characteristic of an AQF Certificate III.
This course has a size value of 15.

Course Delivery

All Units are compulsory.

Unit 1 must be studied first.

It is recommended that Units 2-5 are studied sequentially. Unit 6, the Inquiry, beyond the drafting of a research plan, will not substantially begin until the completion of the preceding five units. The order of delivery of sub-units within individual units is not mandated and is at the discretion of the provider.

Course Requirements

First Nations Studies Level 3 consists of **Six (6) Units**. All units are compulsory.

Work submitted for assessment must be produced over the duration of one calendar year, be unique to this course and not be submitted for assessment for any other course.

Learners will study three of the below-listed First Nations in this course.

In Units 2 to 5 learners will study First Nations of Australia and any **two (2)** of:

- First Nations of New Zealand
- First Nations of Scandinavia
- First Nations of Canada
- First Nations of the United States of America.

In **Units 2-5** learners will study the same selected THREE First Nations, including Australian First Nations. First Nations of Australia includes, but is **not** solely limited to Tasmanian First Nations.

In **Unit 6**, the Extended Research Inquiry, learners must study the First Nations of Tasmania and any other two First Nations previously studied in Units 2-5. (Note: Tasmanian Aboriginal Studies Level 2 provides learners with a specific focus on the history, narrative and experiences of Tasmanian Aborigines, past and present.)

***First Nations Studies* – Course Requirements**

Unit 1	Introduction
Units 2-5	The study of three First Nations: comprising Australian First Nations and any other two First Nations (noting that the same three First Nations are to be studied throughout Units 2-5.)
Unit 6	The study of three First Nations: comprising Tasmanian First Nations and any other two First Nations previously studied in Units 2-5. (Noting that one of these may be Australian First Nations.)

It is not expected that learners will develop a detailed knowledge of the historical narrative of the three studied First Nations. However learners will be required to develop a broad understanding of the First Nations historical experiences, as stipulated in the course standards, and may be required to make use of historical knowledge in the conduct of their inquiry.

Relationship To The Australian Curriculum General Capabilities

The Australian Curriculum general capabilities encompass the knowledge, skills, behaviours and dispositions that will assist learners to live and work successfully in the twenty-first century. Teachers are to find opportunities to incorporate the capabilities into their teaching and learning program for this course. The general capabilities are not assessed unless they are specifically identified in the course content. The general capabilities are:

- Literacy
- Numeracy
- Information and communications technology capability
- Critical and creative thinking
- Personal and social capability
- Ethical understanding
- Intercultural understanding.

By the end of this course of study, learners should have contextualised the general capabilities in the subject matter and requirements of the course, as detailed below:

General Capability	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6
Literacy	•	•	•	•	•	•
Numeracy			•	•		•
Information and communications technology capability	•	•	•	•	•	•
Critical and creative thinking	•	•	•	•	•	•
Personal and social capability		•	•	•	•	•
Ethical understanding		•	•	•	•	•
Intercultural understanding	•	•	•	•	•	•

Illustrative examples of the application of the General Capabilities in this course are:

Literacy
Learners engage in a range of learning activities in this course with significant literacy demands, for example the drafting and completion of research essays in addition to the course inquiry.

Numeracy
Numeracy and numerical skills are useful in deepened learner engagement with key materials in this course. For example learners can develop patterns and relationships by supporting their views with data, some of which is numerical data, for example the comparative decline of First Nations populations arising from contact and dispossession.

Information and communications technology capability
Learners develop their Information and communications technology capability when they construct and present multimodal texts, such as an individual or group presentation on the 1966 walk off from the Wave Hill cattle station in the Northern Territory, supported by a digital presentation.

Critical and creative thinking
Critical and creative thinking is integral to the completion of the work requirement of *First Nations Studies*. Beyond the work requirements, there are numerous opportunities for learners to critically research contentious and contested parts of First Nations historical and cultural experience. The process of posing questions, researching primary and secondary sources and developing interpretations and conclusions based on evidence is centrally important to the successful completion of this course.

Personal and social capability
Personal and social capability skills are developed as a result of learners working independently and at other times in small groups. Learners should be given opportunities to work collaboratively in groups and also independently as part of their learning and research. For example a small group task of organising a presentation on the comparative experience of First Nations assertion of self-determination, will allow learners to develop and appreciate the perspectives and experience of others. Learners will develop increased social awareness through the study of relationships between individuals First Nations, for example between the Sami and Canadian First Nations in an international context.

Ethical Understanding
Building upon personal and social capability, ethical understating provides learners in *First Nations Studies* to critically explore, reflect on and develop an understating of the multiple perspectives that shaped and influenced the actions of First Nations individually and in a comparative context. Learners have opportunities to explore and articulate the values, beliefs and principles that are the basis for decision making and discernment amongst First Nations as well as the ways of First Nations knowing and understanding the world which are increasingly influencing and being accepted by settler states. An example of this is an examination of the increased prominence given by historians to giving voice and agency to First Nations experience of contact.

Intercultural understanding

Intercultural understanding is a vital and central part of this course. Learners, in their exploration and reflection on the differing beliefs, values and historical experiences and perspectives of a range of First Nations will develop a rich and deep appreciation of the diversity of lived experience in First Nations, both in individual and in comparative contexts. For example, the course provides opportunities for learners to develop their intercultural understanding in its consideration of the comparative causes and consequences of contact, conflict, dispossession, resistance and resurgence of First Nations in Australia, New Zealand, the United States of America, Canada and Scandinavia.

Course Content

First Nations Studies **Level 3 is divided into six (6) compulsory Units of study:**

- Unit 1: Introduction to First Nations Study (5 percent of course content/7.5 hours)
- Unit 2: Traditional First Nations Worlds (15 percent of course content/22.5 hours)
- Unit 3: Contact, First Nations Resistance and Settler Colonisation (20 percent of course content/30 hours)
- Unit 4: First Nations Advocacy, Self-Determination and Global First Nations Politics (20 percent of course content/30 hours)
- Unit 5: Contemporary First Nations Identity, Community, Connection to Place and Cultural Resurgence (20 percent of course content/30 hours)
- Unit 6: Extended Research Inquiry (20 percent of course content/30 hours)

ONGOING ELEMENTS

It is important learners develop an understanding of the importance for time management, organisation and academic integrity, and the skills to apply these. Learners will be introduced to these during Unit 1 and will be supported in their understanding and application of these throughout the course.

UNIT 1 - INTRODUCTION TO FIRST NATIONS STUDY (5 PERCENT OF COURSE CONTENT/7.5 HOURS)

Learners develop an understanding of the relevance of *First Nations Studies* locally and internationally by an initial analysis of recent developments in Australia's First Nations call for recognition, reconciliation and political representation resulting from the 2017 Uluru Statement from the Heart. Learners define key terms used in the course including 'First Nations', 'First Peoples', 'nations', 'states and 'settler states'.'

Learners will study:

- The Uluru Statement from the Heart – A contemporary example of First Nations call for recognition, reconciliation and political representation
- A review of Historical terms used to describe First Nations peoples
- Key Definitions:
    - First (Indigenous) Peoples
    - First Nations
    - nation
    - states
    - settler states
    - colonisation
    - decolonisation
    - indigeneity
- The geographic distribution and linguistic diversity of First Nations globally.

WORK REQUIREMENT – UNIT 1

Learners, working individually or in groups, will produce one 10 minute multimodal seminar presentation, which must relate to the content of Unit 1.
Note: Criteria 1, 2 3, 4 and 5 are applicable in the assessment of this unit.

UNIT 2 - TRADITIONAL FIRST NATIONS WORLDS (15 PERCENT OF COURSE CONTENT/22.5 HOURS)

Learners identify and describe traditional forms and expression of First Nations worldviews, and aspects of culture including social ordering, communication and technology. Learners develop an understanding of First Nations ways of knowing and being as well as cultural practices, skills, knowledge and belief systems, and describe the importance of worldview and culture as means of forming and sustaining individual and communal identity. Learners demonstrate their understanding of the importance of traditional First Nations worldviews as an affirmation of the symbiotic relationship of First Nations culture to lands, seas and waterways.

From the same selected THREE First Nations for Units 2-5, (including Australian First Nations), learners will study:

- **Worldviews:**
    - creation myths
    - sacred country
- **Technology:**
    - skills and knowledge
    - tools and weapons
    - art and crafts
- **Society:**
    - authority and rules for living and sharing
    - bands and kinship networks
    - collective identities
    - marriage and gender roles
    - language
    - song, dance and story
- **Religion:**
    - ruling spirits
    - ceremony and ritual
    - initiation and death rites.

WORK REQUIRMENT – UNIT 2

Learners, working individually, will produce one 5-7 minute multimodal seminar presentation which must relate to the content of Unit 2.
Note: Criteria 1, 2, 3, 4 and 6 are applicable in the assessment of this unit.

UNIT 3 - CONTACT, FIRST NATIONS RESISTANCE AND SETTLER COLONIALISM (20 PERCENT OF COURSE CONTENT/30 HOURS)

Learners examine the historical experiences of First Nations contact, colonisation and conflict with settler states. Learners explore initial justifications for settler state contact and develop an understanding of the targeted, specific and intentional policies and practices utilised by colonisers to explicitly assimilate and diminish First Nations; their culture, history and their peoples. Learners explain and analyse the effect of disease, and land appropriation, frontier conflict and warfare on First Nations as well as the initial Indigenous resistance to these practices.

From the same selected THREE First Nations for Units 2-5, (including Australian First Nations), learners will study:

- **Settler state justifications for contact:** A critique of the rationale for initial settler state contact with First Nations, including: Imperial aspirations, economic competition, concepts of Christian 'salvation', 'doomed races' and 'treacherous savages'. Justifications for settler state land acquisition including Doctrine of Discovery, terra nullius and Manifest Destiny
- **Conflict and resistant First Nations:** The emergence of resistant First Nations political movements in response to conflict between settler states and Indigenous populations over land, resources and cultural practices. Processes of First Nations physical dispossession from lands and waterways. Frontier conflicts, massacres and warfare, forced movements, and spiritual contests. First Nations efforts to co-exist with settler states
- **Administered First Nations:** First Nations responses to settler state legislative and administrative practices targeting and restricting First Nations. The process and effects of removal of children, residential and mission schools. Reorganisation, integration, protection and assimilation of First Nations peoples (including specific settler state policies and practices which sought to delegitimize First Nations peoples, identity, language, culture and their traditions in order to provide 'welfare' to 'civilize', 'protect' and 'educate').

WORK REQUIRMENTS – UNIT 3

Learners will produce two responses to this unit.

1. This will comprise one research essay of 1200-1400 words, which must relate to the content of Unit 3; and
2. A response which must demonstrate a perspective on the subject matter dealt with in Unit 3, in the format of either:
   a. Either a 5-7 minute persuasive multimodal or persuasive oral response, or
   b. an 800 word persuasive written response

Note: Criteria 1, 2, 3, 4 and 7 are applicable in the assessment of this unit.

UNIT 4 - FIRST NATIONS POLITICAL ADVOCACY, SELF-DETERMINATION AND GLOBAL FIRST NATIONS POLITICS (20 PERCENT OF COURSE CONTENT/30 HOURS)

Learners explain and evaluate the progressive development of First Nations political movements in the context of First Nations finding voice in the period following the end of the Second World War. Learners are involved in an investigation into the processes and organisational strategies which gave rise to effective Indigenous influence and pan-Indigenous political solidarity and the resultant and incremental efforts of First Nations peoples to achieve recognition of First Nations rights to self-determination and sovereignty.

Learners explain the development of transnational First Nations political and cultural groups and organisations, and evaluate the efforts and successes of these groups to advance the rights of First Nations peoples in the international sphere through global institutions such as the United Nations. Learners explore and explain the impacts of collective Indigenous advocacy on international institutions, such as the General Assembly of the United Nations and the European Court of Human Rights. Learners study the international legal instruments; the treaties, conventions and protocols, such as the United Nations Declaration on the Rights of Indigenous Peoples, which give effect to the international community's desire to affirm, protect and develop First Nations.

Learners develop a critical understanding of the significance of First Nations agency in progressing pivotal acts of truth telling, apologies and atonement.

From the same selected THREE First Nations for Units 2-5, (including Australian First Nations), learners will study:

- **Contemporary First Nations Political Movements**

  Politically active First Nations: Domestic First Nations activism including political movements, non-Government organisations and First Nations leadership structures and their efficacy and effectiveness in effecting political change within Settler States. The impact of First Nations in advocating for and achieving constitutional recognition, treaties, self-determination, and sovereignty. The process and impacts of First Nations political activism on settler state policies applicable to land rights including the return of land, seas and waterways, cultural autonomy and return of appropriate cultural artefacts and human remains.

- **Global Indigenous Politics**

  The influence, contributions and agency of First Nations in securing changes to the international order.

  The development of transnational First Nations political networks, their influence on international institutions and their effect on the development of contemporary international instruments and First Nations declarations which affirm and protect Indigenous rights.

  - Illustrative examples of First Nations political networks: World Council of Indigenous Peoples, the Sāami Council.
  - Illustrative examples of institutions: The United Nations Permanent Forum on Indigenous Issues, the European Court of Human Rights.
  - Illustrative examples of instruments; United Nations Declaration on the Rights of Indigenous Peoples, International Covenant on Economic, Social and Cultural Rights, and International Labour Organisation Convention No. 169 on the Rights of Indigenous Peoples and Tribal Populations.
  - Illustrative examples of declarations: Indigenous Peoples Cancun Declaration on the World Trade Organisation (2003), The Kimberley Declaration, International Indigenous Peoples Summit on Sustainable Development (2002).

- **Truth Telling and Remembrance**

  The contested nature of truth-telling and remembrance in historical and contemporary contexts. First Nations advocacy and influence on government apologies and cultural expressions of acts of truth and reconciliation, including those made by historians, museums and non-government organisations. Acts of remembrance, commemoration and atonement for colonial practices.

WORK REQUIRMENTS – UNIT 4

Learners will produce two responses to this unit.

1. This will comprise one research essay of 1200-1400 words, which must relate to the content of Unit 4; and
2. An individual or group-based 10 minute multimodal seminar presentation, which must relate to the content of Unit 4.

Note: Criteria 1, 2, 3 4 and 8 are applicable in the assessment of this unit.

UNIT 5 - CONTEMPORARY FIRST NATIONS IDENTITY, COMMUNITY, CONNECTION TO PLACE AND CULTURAL RESURGENCE (20 PERCENT OF COURSE CONTENT/30 HOURS)

Learners examine the re-emergence and resurgence of First Nations identity, community, culture and connection to place in the contemporary period. Learners identify and explain the active process of the reaffirmation of key elements of First Nations Identity, the indigenisation of state policy domains in response to First Nations initiatives and calls to action as well as the frequently successful efforts made by First Nations to regain control of lands and waterways. Learners additionally examine the significant growth and diversity of contemporary First Nations cultural practices in the performing and creative arts; in the production of artefacts and in the restoration and reinvigoration of First Nations cultural traditions.

From the same selected THREE First Nations for Units 2-5, (including Australian First Nations), learners will study:

- **Identity**
  The re-emergence of the search for First Nations authenticity, belonging, meaning and emergent identities - National and Indigenous identity and identification in the period since the end of the Second World War
- **Community**
  The influence, contribution and structure of First Nations organisations, including Indigenous health, social and educational services, First Nations cultural bodies and the growth and diversification of First Nations organisations.
- **Culture**
  The reformulation and resurgence of First Nations culture in the contemporary period: First Nations representations (including but not limited to Indigenous youth) of their Indigeneity using a range of examples from First Nations-run media, (including film, art, radio, television, and social media) arts, ceremony, religious practices, dance theatre, literature, language revival, ritual, urban indigeneity and other contemporary ceremonial and cultural practices and the cultural resurgence of Indigeneity in performance, museums, 'traditional' craft and cultural tourism, First Nations enterprise and their implications for Indigeneity and First Nations identity. Contemporary media representations of First Nations in advertising, tourism, film and television.
- Connection to Place
  First Nations reaffirmation and reclamation of connection to place, including air, land, sea and waterways. Modes and methods of Indigenous care for place and adoption of Indigenous environmental practices which reflects First Nations connections to and understanding of place.

WORK REQUIRMENT – UNIT 5

Learners will produce one response to this unit. This will comprise one research essay of 1200-1400 words, which must relate to the content of Unit 5.

Note: Criteria 1, 2, 3, 4 and 9 are applicable in the assessment of this unit.

UNIT 6 - EXTENDED RESEARCH INQUIRY (20 PERCENT OF COURSE CONTENT/30 HOURS)

Learners are to undertake a research inquiry into the comparative experience of Tasmanian Aboriginal First Nations and any other two First Nations previously studied in Units 2-5. (Noting that one of these may be Australian First Nations.)

Learners are to select a category of *First Nations Studies* and to develop a research question. In finalising the research question consideration must be given to the criteria being assessed and the standards within these to ensure the question allows for appropriate complexity and breadth.

Learners are to produce a context statement.

Learners are to produce a report which must incorporate primary and secondary sources, referenced appropriately, which will form the basis of assessment.

Learners are required to demonstrate the following research skills in the process of undertaking the inquiry:

- constructing an inquiry question to investigate a specific topic/issue
- collecting, recording and organising data/information
- the utilisation of both primary and secondary sources
- applying the principles of academic integrity and using appropriate referencing.
- recognising different perspectives presented in a variety of different sources/texts
- drawing conclusions and developing explanations based on research findings

- communicating findings using formats appropriate to purpose.

The report will be between 4000 - 6000 words in length. (excluding references)

In framing their research question and in the completion of the task, learners must note that they will be assessed against criteria 1, 2, 3, 8 and 9. In framing their research question learners are to ensure that they take account of this.

Additional Information relating to the form and submission of the Extended Research Inquiry can be found in the: First Nations Studies Level 3 Inquiry Guidelines, available at the TASC website www.tasc.tas.gov.au

ETHICAL RESEARCH PRACTICE
As part of this unit learners may be involved in activities that include research using human subjects. Providers have a legal and moral responsibility to ensure that learners follow ethical principles at all times when undertaking such inquiries.

There are four (4) key considerations in undertaking research using human subjects:

- Voluntary participation
- Informed consent
- Privacy
- Confidentiality of data.

Further advice on sources of information about the principles for ethical study and research practice can be found at Appendix 2.

Work Requirements

Unit 1:	Learners, working individually or in groups, will produce one 10 minute multimodal seminar presentation, which must relate to the content of Unit 1.
Unit 2:	Learners, working individually, will produce one 5-7 minute multimodal seminar presentation, which must relate to the content of Unit 2.
Unit 3:	Learners will produce two responses to this unit. 1. This will comprise one research essay of 1200-1400 words, which must relate to the content of Unit 3; **and** 2. A response which must demonstrate a perspective on the subject matter dealt with in Unit 3, in the format of either: a. Either a 5-7 minute persuasive multimodal or persuasive oral response, or b. an 800 word persuasive written response
Unit 4	Learners will produce two responses to this unit. 1. This will comprise one research essay of 1200-1400 words, which must relate to the content of Unit 4; **and** 2. An individual or group-based 10 minute multimodal seminar presentation, which must relate to the content of Unit 4.
Unit 5	Learners will produce one response to this unit. This will comprise one research essay of 1200-1400 words, which must relate to the content of Unit 5.
Unit 6	Learners are to undertake a student directed inquiry into the comparative experience of Tasmanian First Nations and any other two First Nations previously studied in Units 2-5. (Noting that <u>one</u> of these may be Australian First Nations.) Learners are to select a category of First Nations Studies and to develop a manageable research question with the agreement of the provider. • The inquiry will be between 4000- 6000 words in length, including a context statement. .

Assessment

Criterion-based assessment is a form of outcomes assessment that identifies the extent of learner achievement at an appropriate end-point of study. Although assessment – as part of the learning program – is continuous, much of it is formative, and is done to help learners identify what they need to do to attain the maximum benefit from their study of the course. Therefore, assessment for summative reporting to TASC will focus on what both teacher and learner understand to reflect end-point achievement.

The standard of achievement each learner attains on each criterion is recorded as a rating 'A', 'B', or 'C', according to the outcomes specified in the standards section of the course.

A 't' notation must be used where a learner demonstrates any achievement against a criterion less than the standard specified for the 'C' rating.

A 'z' notation is to be used where a learner provides no evidence of achievement at all.

Providers offering this course must participate in quality assurance processes specified by TASC to ensure provider validity and comparability of standards across all awards. Further information on quality assurance processes, as well as on assessment, is on the TASC website: http://www.tasc.tas.gov.au

Internal assessment of all criteria will be made by the provider. Providers will report the learner's rating for each criterion to TASC.

TASC will supervise the external assessment of designated criteria which will be indicated by an asterisk (*). The ratings obtained from the external assessments will be used in addition to internal ratings from the provider to determine the final award.

Quality Assurance Process

The following processes will be facilitated by TASC to ensure there is:

- a match between the standards of achievement specified in the course and the skills and knowledge demonstrated by learners
- community confidence in the integrity and meaning of the qualification.

TASC gives course providers feedback about any systematic differences in the relationship of their internal and external assessments and, where appropriate, seeks further evidence through audit and requires corrective action in the future.

External Assessment Requirements

The external assessment for this course will comprise:
All components of the extended research inquiry assessing criteria 1, 2, 3, 8 and 9.
For further information see the current external assessment specifications and guidelines for this course available on the TASC website.

Criteria

The assessment for *First Nations Studies*, Level 3 will be based on the degree to which the learner can:

1. create texts using historical, anthropological and sociological ideas*
2. use evidence and historical, anthropological and sociological terms, concepts and ideas to support interpretations*
3. apply research and analytical skills to complete First Nations inquiry*
4. utilise time management, planning and negotiation skills
5. explain issues of nations, states and relevant terms applicable to the study of First Nations in the contemporary period
6. analyse the nature of First Nations traditional culture in a comparative context
7. analyse the comparative experiences, perspectives and effects of colonisation on First Nations
8. analyse contemporary First Nations experiences of political advocacy, self-determination, global indigenous politics and truth-telling*
9. explain the contemporary resurgence and significance of First Nations identity, community, culture and connection to place in a comparative context.*

* denotes criteria that are both internally and externally assessed

Standards

Criterion 1: create texts using historical, anthropological and sociological ideas

This criterion is both internally and externally assessed.

* = denotes criteria that are both internally and externally assessed

Rating A	Rating B	Rating C
composes sustained and cohesive responses for different purposes, context and audiences	composes cohesive responses for different purposes, context and audiences	composes responses for different purposes context and audiences
clearly communicates historical, anthropological and sociological ideas using purposeful and logical organisational structures and effective text type	clearly communicates historical, anthropological and sociological ideas using appropriate organisational structures and appropriate text type	clearly communicates historical, anthropological and sociological ideas using organisational structures and appropriate text type
develops a complex, logical argument with a wide range of relevant evidence	develops a coherent argument with relevant evidence	develops an argument with some supporting evidence
accurately uses grammatical conventions, punctuation and spelling to achieve effect	accurately uses grammatical conventions, punctuation and spelling	appropriately uses grammatical conventions, punctuation and spelling
accurately uses register and sophisticated vocabulary and syntax	accurately uses register, vocabulary and syntax	selects and use appropriate register, vocabulary and syntax
clearly differentiates the information, images, ideas and words of others from the learner's own	differentiates the information, images, ideas and words of others from the learner's own	differentiates the information, images, ideas and words of others from the learner's own as directed
referencing conventions and methodologies are followed with a high degree of accuracy	referencing conventions and methodologies are followed correctly	referencing conventions and methodologies are generally followed correctly
creates appropriate, well-structured and accurate reference lists/bibliographies.	creates appropriate, structured reference lists/bibliographies.	creates appropriate reference lists/bibliographies as directed.

Criterion 2: use evidence and historical, anthropological and sociological terms, concepts and ideas to support interpretations

This criterion is both internally and externally assessed.

* = denotes criteria that are both internally and externally assessed

Rating A	Rating B	Rating C
accurately uses a wide range of terminology and specialist terms to support historical, anthropological and sociological discussion	accurately uses relevant terminology and correct uses a range of specialist terms to support historical, anthropological and sociological discussion	uses a limited range of relevant specialist terms to support historical, anthropological and sociological discussion
critically evaluates alternative historical, anthropological and sociological interpretations and representations by selecting and using relevant evidence from a range of sources	analyses different historical anthropological and sociological interpretations and representations selecting and using relevant evidence from a range of sources	explains different historical, anthropological and sociological interpretations and representations using available evidence
develops convincing arguments with valid and sustained reasoning by synthesising relevant evidence from different sources, and by acknowledging alternative interpretations	develops convincing arguments with valid reason by synthesising relevant evidence from different sources and by acknowledging different interpretations	develops reasoned arguments using evidence from different sources, and with reference to some interpretations
presents clear, coherent and balanced interpretations of own research findings.	presents clear and coherent interpretations of own research findings.	presents clear interpretations of own research findings.

Criterion 3: apply research and analytical skills to complete First Nations inquiry

This criterion is both internally and externally assessed.

* = denotes criteria that are both internally and externally assessed

Rating A	Rating B	Rating C
creates inquiry questions, explaining context, comprehensive rationale and justification	creates inquiry questions, explaining context, rationale and justification	creates inquiry questions, outlining rationale and justification
analyses the contestable nature of different interpretations and representations related to a site, event or change, individual or group, and analyses their usefulness in explaining the past	explains the contestable nature of different interpretations and representations related to a site, event or change, individual or group, and analyses their usefulness in explaining the past	describes contested views of a site, event or change, individual or group, and their usefulness in explaining the past
critically selects source material relevant to the construction of an argument during an inquiry *	uses a range of primary and secondary sources, relevant to the construction of an argument during an inquiry*	uses a limited range of primary and secondary sources relevant in the construction of an inquiry*
considers and complies with safe and ethical research practices and observes protocols when approaching people and organisations	considers and complies with safe and ethical research practices and observes protocols when approaching people and organisations	considers and complies with safe and ethical research practices and observes protocols when approaching people and organisations
analyses and uses interrelationships between different areas of knowledge relevant to an inquiry.*	identifies and uses interrelationships between different areas of knowledge relevant to an inquiry.*	identifies and uses links between different areas of knowledge relevant to an inquiry.*

Criterion 4: utilise time management, planning and negotiation skills

Rating A	Rating B	Rating C
proposes and negotiates achievable and realistic complex goals identifying appropriate timeframes	proposes and negotiates measurable, achievable and realistic goals within agreed timeframes	negotiates achievable and realistic goals
identifies resources and equipment needed to complete inquiry*, and develops and employs systematic, coherent plans	identifies resources and equipment needed to complete inquiry*, and develops and employs coherent plans	identifies resources and equipment needed to complete inquiry*, and develops and employs plans
reflects – orally and in writing – on progress towards meeting goals and timelines, and critically evaluates progress and plans effective future actions	reflects – orally and in writing – on progress towards meeting goals and timelines, and analyses progress and plans future actions	reflects – orally and in writing – on progress towards meeting goals and timelines, and articulates some ways in which goals be met in the future
meets specified/negotiated timelines and addresses all inquiry requirements with a high degree of accuracy.	meets specified/negotiated timelines and addresses all inquiry requirements with a degree of accuracy.	meets specified/negotiated timelines and addresses most aspects of required inquiry characteristics with a limited degree of accuracy.

Criterion 5: explain issues of nations, states and relevant terms applicable to the study of First Nations in the contemporary period

Rating A	Rating B	Rating C
evaluates issues relating to the ways First Nations peoples have been represented over time and in different cultural contexts	analyses issues relating to the ways First Nations peoples have been represented over time and in different cultural contexts	explain issues relating to the ways First Nations peoples have been represented over time and in different cultural contexts
uses, explains and contextualises a wide range of terms applicable to the study of First Nations	uses and explains terms applicable to the study of First Nations	uses key terms applicable to the study of First Nations
critically analyses the geographic distribution and linguistic diversity of First Nations in a global context.	analyses the geographic distribution and linguistic diversity of First Nations in a global context.	identifies the geographic distribution and linguistic diversity of First Nations in a global context.

Criterion 6: analyse the nature of First Nations traditional culture in a comparative context

Rating A	Rating B	Rating C
analyses and evaluates characteristics of First Nations' worldviews	analyses, compares and contrasts characteristics of First Nations' worldviews	compares and explains characteristics of First Nations' worldviews

analyses and evaluates characteristics and significance of First Nations' technology	analyses, compares and contrasts characteristics of First Nations' technology	compares and explains characteristics of First Nations' technology
analyses and evaluates characteristics of First Nations' society	analyses, compares and contrasts characteristics of First Nations' society	compares and explains characteristics of First Nations' society
compares, analyses and evaluates characteristics of First Nations' religion.	compares, analyses and contrasts characteristics of First Nations' religion.	compares and explains characteristics of First Nations' religion.

*See glossary of terms used in standards at the end of the course document.

Criterion 7: analyse the comparative experiences, perspectives and effects of colonisation on First Nations

Rating A	Rating B	Rating C
critically analyses political, economic and cultural perspectives which justified initial settler state contact with First Nations	analyses political, economic and cultural perspectives which justified initial settler state contact with First Nations	describes political, economic and cultural perspectives which justified initial settler state contact with First Nations
evaluates and compares the ways settler states practices and policies** delegitimised First Nations and their peoples assimilation	analyses and compares the ways settler states practices and policies** delegitimised First Nations and their peoples	describes and compares the ways settler states practices and policies** delegitimised First Nations and their peoples
critically analyses the comparative experiences of conflict on First Nations and their peoples	analyses the comparative experiences of conflict on First Nations and their peoples	describes the comparative experiences and effects of conflict on First Nations and their peoples
evaluates comparative historical responses and actions to settler state contact taken by First Nations' individuals, groups and political movements.	analyses comparative historical responses and actions to settler state contact taken by First Nations' individuals, groups and political movements.	describes comparative historical responses and actions to settler state contact taken by First Nations' individuals, groups and political movements.

**practices and policies: intervention, integration, protection and assimilation.

Criterion 8: analyse contemporary First Nations experiences of political advocacy, self-determination, global indigenous politics and truth-telling

This criterion is both internally and externally assessed.

* = denotes criteria that are both internally and externally assessed

Rating A	Rating B	Rating C
evaluates and compares initiatives, issues and events which have shaped First Nations' achievement of recognition, reconciliation and self-determination	analyses and compares the contemporary initiatives, issues and events which have shaped First Nations' achievement of recognition, reconciliation and self-determination	explains and compares the contemporary initiatives, issues and events which have shaped First Nations' achievement of recognition, reconciliation and self-determination
evaluates the development of transnational Indigenous political networks, institutions, and instruments which affirm and protect Indigenous rights	analyses the development of transnational Indigenous political networks, institutions, and instruments which affirm and protect Indigenous rights	explains the development of transnational Indigenous political networks, institutions and instruments which affirm and protect Indigenous rights
evaluates and compares the ways acts of truth telling, remembrance, commemoration and atonement are impacted by historical and social contexts	analyses, and compares the ways acts of truth telling, remembrance, commemoration and atonement are impacted by historical and social contexts	explains and compares the ways acts of truth telling, remembrance, commemoration and atonement are impacted by historical and social contexts
evaluates the significance of ideas, movements, events and developments at the time and to the contemporary world.	explains ideas, movements, events and developments and their significance at the time and to the contemporary world.	describes ideas, movements, events and developments and their significance.

Criterion 9: explain the contemporary resurgence and significance of First Nations identity, community, culture and connection to place in a comparative context.

This criterion is both internally and externally assessed.

* = denotes criteria that are both internally and externally assessed

Rating A	Rating B	Rating C
analyses the comparative historical context in which international recognition of, and protections for, First Nations emerged in the period following the Second World War	explains the comparative historical context in which international recognition of, and protections for, First Nations emerged in the period following the Second World War	describes the comparative historical context in which international recognition of, and protections for, First Nations emerged in the period following the Second World War
analyses the comparative influence and contribution of First Nations organisations to the contemporary manifestation of First Nations communities	explains the comparative influence and contribution of First Nations organisations to the contemporary manifestation of First Nations communities	describes the comparative influence and contribution of First Nations organisations to the development of First Nations communities
analyses the comparative contemporary manifestation of First Nations culture and cultural indigenization	explains the comparative contemporary manifestation of First Nations culture and cultural indigenization	describes the comparative contemporary development of First Nations culture and cultural indigenization
evaluate contemporary media representations of First Nations in advertising, film and television	analyse contemporary media representations of First Nations in advertising, film and television	describe the ways contemporary media represents First Nations in advertising, film and television
analyses comparative First Nations' reaffirmation, reclamation and care for place in the contemporary period.	explains comparative First Nations' reaffirmation, reclamation and care for place in the contemporary period.	describes comparative First Nations' reaffirmation, reclamation and care for place in the contemporary period.

Qualifications Available

First Nations Studies Level 3 (with the award of):

EXCEPTIONAL ACHIEVEMENT

HIGH ACHIEVEMENT

COMMENDABLE ACHIEVEMENT

SATISFACTORY ACHIEVEMENT

PRELIMINARY ACHIEVEMENT

Award Requirements

The final award will be determined by the Office of Tasmanian Assessment, Standards and Certification from 14 ratings (9 from internal assessments, 5 from external assessments).
The minimum requirements for an award in *First Nations Studies*, Level 3 are as follows:

EXCEPTIONAL ACHIEVEMENT (EA)
11 'A' ratings, 3 'B' ratings (4 'A' ratings, 1 'B' ratings from external assessment)

HIGH ACHIEVEMENT (HA)
4'A' ratings, 6 'B' ratings, 4 'C' rating (1 'A' ratings, 3 'B' ratings, 1 'C' rating from external assessment)

COMMENDABLE ACHIEVEMENT (CA)
7 'B' ratings, 6 'C' ratings (2 'B' ratings 2 'C' ratings from external assessment)

SATISFACTORY ACHIEVEMENT (SA)
12 'C' ratings (4 'C' ratings from external assessment)

PRELIMINARY ACHIEVEMENT (PA)
7'C' ratings

A learner who otherwise achieves the rating for a SA (Satisfactory Achievement) award but who fails to show any evidence of achievement in one or more criteria ('z' notation) will be issued with a PA (Preliminary Achievement) award.

Course Evaluation

The Department of Education's Curriculum Services will develop and regularly revise the curriculum. This evaluation will be informed by the experience of the course's implementation, delivery and assessment. In addition, stakeholders may request Curriculum Services to review a particular aspect of an accredited course.

Requests for amendments to an accredited course will be forwarded by Curriculum Services to the Office of TASC for formal consideration.

Such requests for amendment will be considered in terms of the likely improvements to the outcomes for learners, possible consequences for delivery and assessment of the course, and alignment with Australian Curriculum materials.

A course is formally analysed prior to the expiry of its accreditation as part of the process to develop specifications to guide the development of any replacement course.

Course Developer

The Department of Education acknowledges the significant leadership of Dr Adam Grover, Dr Shayne Breen and Professor Henry Reynolds in the development of this course. The Department additionally recognises the contribution of the Churchill Trust which provided support for Dr Grover, who as a Churchill Fellow, undertook international research on First Nations curriculum and pedagogy during the development of the course.

Expectations Defined By National Standards In Content Statements Developed by ACARA

EXPECTATIONS DEFINED BY NATIONAL STANDARDS IN CONTENT STATEMENTS DEVELOPED BY ACARA

Historical skills

Chronology, terms and concepts

- Identify links between events to understand the nature and significance of causation, change and continuity over time (ACHAH145)/(ACHMH171)
- Use historical terms and concepts in appropriate contexts to demonstrate historical knowledge and understanding. (ACHAH146)/(ACHMH172)

Historical questions and research

- Formulate, test and modify propositions to investigate historical issues (ACHAH147)/(ACHMH173)
- Frame questions to guide inquiry and develop a coherent research plan for inquiry (ACHAH148)/(ACHMH174)
- Identify, locate and organise relevant information from a range of primary and secondary sources (ACHAH149)/(ACHMH175)
- Identify and practise ethical scholarship when conducting research. (ACHAH150)/(ACHMH176)

Analysis and use of sources

- Identify the origin, purpose and context of historical sources (ACHAH151)/(ACHMH177)
- Analyse, interpret and synthesise evidence from different types of sources to develop and sustain a historical argument (ACHAH152)/(ACHMH178)
- Evaluate the reliability, usefulness and contestability of sources to develop informed judgements that support a historical argument. (ACHAH153) (ACHMH179)

Perspectives and interpretations

- Analyse and account for the different perspectives of individuals and groups in the past (ACHAH154)/(ACHMH180)
- Evaluate critically different historical interpretations of the past, how they evolved, and how they are shaped by the historian's perspective (ACHAH155)/(ACHMH181)
- Evaluate contested views about the past to understand the provisional nature of historical knowledge and to arrive at reasoned and supported conclusions. (ACHAH156)/(ACHMH182)

Explanation and communication

- Develop texts that integrate appropriate evidence from a range of sources to explain the past and to support and refute arguments (ACHAH157)/(ACHMH183)
- Communicate historical understanding by selecting and using text forms appropriate to the purpose and audience (ACHAH158)/(ACHMH184)
- Apply appropriate referencing techniques accurately and consistently. (ACHAH159)(ACHMH185)

Accreditation

Accreditation renewed on 6 November 2019 for the period 1 January 2020 - 31 December 2022.

During the accreditation period required amendments can be considered via established processes.

Should outcomes of the Years 9-12 Review process find this course unsuitable for inclusion in the Tasmanian senior secondary curriculum, its accreditation may be cancelled. Any such cancellation would not occur during an academic year.

Version History

Version 1 - Accredited on 8 February 2019 for use in 2019 (accreditation expires 31 December 2019).

Version 1.a - Accreditation renewed on 6 November 2019 for the period 1 January 2020 - 31 December 2022. This course replaces *First Nations* (TAS315119) that expired on 31 December 2019.

Appendix 1

APPENDIX 1: GLOSSARY

Aboriginal: The descendants of the original inhabitants of a geographically distinct area. For example the Aboriginal peoples of North America including Chinook, Iroquois, and Inuit, the Aboriginal peoples of Scandinavia - the Sami, and the Aboriginal people of New Zealand – the Maori. These separate peoples have unique heritages, languages, cultural practices and spiritual beliefs.

Aboriginal rights: Rights that Aboriginal peoples hold as a result of their ancestors' longstanding use and occupancy of the land. The rights of certain Aboriginal peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures.

Aboriginal self-government: Governments designed, established and administered by Aboriginal peoples under national constitutional provisions through a process of negotiation and agreement between First and Second national groups.

Analyse: Consider in detail for the purpose of defining meaning or relationships, and identify patterns, similarities and differences.

Artefact: An object made by a human being, typically one of cultural or historical interest.

Assess: Determine the value, significance or extent of (something).

Assimilation: The absorption and integration of people, ideas, or culture into a wider society or culture. Commonly used by settler-states to vanish First Nations peoples, language, culture and identity.

Bands: In anthropology, bands are the tiniest societies, consisting typically of 5-80 people, most of them close relatives by birth or by marriage.

Clan: A descent group in which genealogical links to a common ancestor are assumed but are not actually known; a group of people with a strong common interest.

Colonisation: The action or process of settling among and establishing control over the indigenous people of an area: •the action of appropriating a place or domain for one's own use.

Comparativism: Comparativism is the process by which cross-cultural differences are examined and the underlying reasons for similarities and differences are explained.

Country: Refers to relationship between First Nations peoples and the spiritual, communal and spatial relationship to place, which includes land, waterways, open space and the sky.

Country group: Otherwise known as a clan, is the landowning group, effectively the ritual owner of a country, responsible for the regular performance of major ceremonies associated with its country. Not all members of a country group live together, as members are typically dispersed into a number of residential bands, however they come together as a single group for major ceremonies.

Contemporary: In terms of First Nations societies and cultures, occurring within the past three generations.

Cosmology: Systems of belief and knowledge about the nature, structure, evolution and origins of the universe as a whole.

Culture: Culture has two elements: (a) the foundation, or body of customary knowledge, beliefs and values shared and learned by members of a group. This element has continuity over time, being passed from one generation to the next. (b) The second element consists of the day-to-day experiences of individuals which add to their cultural foundations, and whereby individual cultures are constructed.

Cultural appropriation: A term used to describe the taking over of creative or artistic forms, themes, or practices by one cultural group from another. It is in general used to describe Western appropriations of non-Western or non-white forms, and carries connotations of exploitation and dominance.

Cultural perspective: The identities, values, norms, and habits that member of a group develop. The processes and activities that members take part in, arising from their shared identities, values, norms, and habits.

Cultural Hybridisation: The process by which a cultural element such a food, language, or music blend into another culture by modifying the element to fit cultural norms.

Critically analyse: Examine the component parts of an issue or information, for example the premise of an argument and its plausibility, illogical reasons or faulty conclusions.

Critically evaluate: Evaluation of an issue or information that includes considering important factors and available evidence in making critical judgement that can be justified.

Critical Theory: Critical Theory is an analytical concept which stresses the reflective assessment and critique of society and culture by applying knowledge from across the social sciences and the humanities. Critical Theory in the social sciences is a social theory that aims to critique and change society and aims to emancipate and liberate society, in particular minorities and those without voice, power or agency, by critiquing society in terms of its own (often abstracted) values (these abstracted values are frequently referred to as 'metanarratives') such values subject to critique include western concepts including 'modernity' 'liberty' 'reason'; 'freedom' 'democracy' and 'progress.' Critical Theory has a strong normative dimension as it critically seeks to 'deconstruct' false, unprovable dogmatic, or privileged social and political beliefs and ideologies, and to empower the powerlessness. In the context of First Nations Studies, understanding, addressing and responding to non-indigenous, privileged concepts including colonialization, invasion, assimilation and protection on one hand and, on the other, decolonisation and disappropriation by First Nations peoples can be readily achieved by the utilisation of Critical Theory.

Catalysis: The experience of several ethnic groups interacting and mixing with each other often in a contentious environment that gives way to new forms of identity and experience.

Closing the Gap: Closing the Gap is an Australian government strategy that aims to reduce disadvantage among Aboriginal and Torres Strait Islander peoples with respect to life expectancy, child mortality, access to early childhood education, educational achievement, and employment outcomes. Closing the Gap was developed in response to the call of the Australian Human Rights Commission Social justice Report 2005

Creolization: Societies that arise from a mixture of ethnic and racial mixing to form a new material, psychological, and spiritual self-definition.

Diaspora: The voluntary or enforced migration of peoples from their native homelands. Diaspora literature is often concerned with questions of maintaining or altering identity, language, and culture while in another culture or country.

Decolonise: In general, to grant independence to a colony, specifically, in the context of First Nations Studies, to remove western Settler states privileged values, policies and action from the sphere of First Nations economic, social, cultural and political lived experience.

Describe: Give an account of characteristics or features.

Disappropriate: The act of taking away from someone. In the context of First Nations Studies, it means the process by which First Nations peoples have regained control over their lives, identity, lands and waters, cultural identity and narrative.

Doctrine of Discovery: The Doctrine of Discovery is a concept of public international law expounded by the United States Supreme Court in a series of decisions, initially in Johnson v. McIntosh in 1823. The doctrine was Untied States Chief Justice John Marshall's explanation of the way in which colonial powers laid (legitimate) claim to newly discovered lands during the Age of Discovery. Under it, title to newly discovered lands lay with the government whose subjects discovered new territory. The doctrine has been primarily used to support decisions invalidating or ignoring Indigenous possession of land in favour of settler state governments.

Doomed race: A pejorative nineteenth century term which, in part based in Social Darwinism, which characterised First Nations as being inferior and which were declining in numbers and likely to become extinct, particularly in the context of contact with settler-states, which, according to this logic, were considered to be more 'civilised'.

Dreaming: Dreaming broadly describe the complexity of important Australian Aboriginal concepts and beliefs. It is the realm of the spiritual that encompasses all living things, as well as those things in the natural world (land, seas, rocks, mountains, people, flora and fauna, winds, constellations and so on.), and relates to the past, the present and the future.

Early: In the context of First Nations Studies Level 3, the period prior to invasion

Episteme: A system of understanding; the body of ideas which shape the perception of knowledge in a particular period. First Nations have their own unique and distinctive episteme.

Epistemology: The study or a theory of the nature and grounds of knowledge especially with reference to its limits and validity.

Ethical perspective: A person's individual perception of moral values, beliefs and rules based on his or her personal view of right and wrong.

Ethnolinguistic: The study of language as an aspect or part of culture, especially the study of the influence of language on culture and of culture on language.

Ethnocentrism: The practice of regarding the customs, standards and beliefs of one's own social/ethnic/cultural group as the normal way of behaving and thinking and those of other social groups as inferior and/or not natural.

Ethnocide: The deliberate and systematic destruction of the culture of an ethnic group, such as that of a First Nation.

Evaluate: Provide a detailed examination and substantiated judgement concerning the merit, significance or value of something.

Evidence: The available body of facts or information indicating whether a belief or proposition is true or valid.

Exoticism: The process by which a cultural practice is made stimulating and exciting in its difference from the settler state's normal perspective. Ironically, as European groups educated local, indigenous cultures, schoolchildren often began to see their native lifeways, plants, and animals as 'exotic' and the

European counterparts as "normal" or "typical." The concept in addition to 'orientalism' (see below) forms part of a colonial episteme.

Explain: Provide additional information that demonstrates understanding of reasoning and/or application.

First Nation(s): An organised aboriginal group or community, in certain circumstances, such as in Canada and the United States any of the bands officially recognized by their respective state governments.
According to the World Health Organisation, First Nations exhibit the following characteristics:

- Identify themselves and are recognized and accepted by their community as indigenous.
- Demonstrate historical continuity with pre-colonial and/or pre-settler societies.
- Have strong links to territories and surrounding natural resources.
- Have distinct social, economic or political systems.
- Maintain distinct languages, cultures and beliefs.
- Form non-dominant groups of society.
- Resolve to maintain and reproduce their ancestral environments and systems as distinctive peoples and communities.

(See: http://www.who.int/mediacentre/factsheets/fs326/en/)

First Peoples: A collective term for the native peoples, of a particular state such as the Inuit of Canada, the Maori of New Zealand and the Aboriginal and Torres Strait Islander peoples of Australia.

Genocide: The systematic and widespread extermination or attempted extermination of a national, racial, religious, or ethnic group.

Hegemony: The power of the ruling class to convince other classes that their interests are the interests of all, often not only through means of economic and political control but more subtly through the control of education and media.

Historical: Of or concerning past events.

Hybridity: New transcultural forms that arise from cross-cultural exchange. Hybridity can be social, political, linguistic and/or religious. It is not necessarily a peaceful mixture, for it can be contentious and disruptive in its experience. Note the two related definitions: catalysis: and creolization.

Identify: Establish or indicate who or what someone or something is.

Identity: The condition or fact of a person being that specified unique person. Indigenous peoples identities are linked with place and culture.

Ideology: The cultural system, including values and beliefs about the nature of the universe, its order, structure and functioning, which is consciously learned and incorporated, as an integrated whole, into the culture of a group of people.

Indigenization: the act of making something more native; transformation of some service, idea, etc. to suit a local culture, especially through the use of more indigenous people in administration, employment and policy making

Indigenous: Originating in and characteristic of a particular region or country.

Indigenous people: People native to a particular land or place: original inhabitants, see: First Peoples and First Nations.

Indigenous World View: The concept of the world held by Indigenous people. It may include the notion that all things are parts of a single system within which people, animals, plants, and places are intimately related to each other physically and spiritually; and that humans have custodial responsibilities that relate to maintain the natural order of the universe

Intercultural: Existing between, relating to or involving one or more cultures. For example the relationship between Aboriginal and European cultures.

Indigeneity: The fact of originating or occurring naturally in a particular place. The assertion and/or authentication of First Peoples culture, Identity and solidarity.
In 1991, the World Bank adopted the following definition of indigeneity:
Indigenous Peoples can be identified in particular geographical areas by the presence in varying degrees of the following characteristics:

1. close attachment to ancestral territories and to the natural resources in these areas;
2. self-identification and identification by others as members of a distinct cultural group;
3. an indigenous language, often different from the national language;
4. presence of customary social and political institutions; and
5. primarily subsistence-oriented production.

Source: https://johansandbergmcguinne.wordpress.com/official-definitions-of-indigeneity/

Land Rights: The rights held by Indigenous people to determine the use of lands (and waters) to which they claim traditional ownership or connection. Land rights encompass compensation for lands (and waters) taken from them.

Makarrata: Australian Aboriginal Youngu word suggesting a negotiation of peace after conflict, an agreement between parties so there is no ongoing dispute or bad feeling. More commonly understood as the coming together after a struggle.

Manifest Destiny: The belief or doctrine, held chiefly in the middle and latter part of the 19th century, that it was the destiny of the United States to expand its territory over the whole of North America and to extend and enhance its political, social, and economic influences, frequently at the expense of North American Indigenous peoples.

Metis: People of mixed Aboriginal and European ancestry – specifically those Metis people of Canada.

Modernity: Modernity is the social phenomena explained by sociologists as the ideas and styles of post traditional society. Initially the movement can be described as a rejection of traditional lifestyles economic systems, social norms and hierarchy and fixed ideas. It is characterised, in general terms by secularism, a reliance upon logic, reason and the scientific method. Politically it is exhibited in forms of liberal and participative forms of government. Socially it is a reordering of social hierarchies based on merit, income and education and the decline of extended family and the Church as primary agents of social control, values and influence. Economically, exchange is deregulated and determined by the profit motive in a progressive capitalist economic system.

Multimodal: Multiple (more than one) modes of delivery to demonstrate understanding of key concepts and the general objectives and criteria of the course through a combination of aural, oral, visual, graphical, tactile, practical and written modes. For example: tutorials, presentations, seminars, webpages, interactive presentations visual and performing arts, craft production, photographic or video graphic essays

Nation: Larger groups or collectives of people with common characteristics attributed to them—including language, traditions, customs (mores), habits and ethnicity.

Nation-State: a (sovereign) state inhabited by a relatively homogeneous group of people who share a feeling of common nationality.

Newcomer(s): See: Settler states

Noble savage: A noble savage is a literary stock character who embodies the concept of the indigene, outsider, wild human, an "other" who has not been "corrupted" by civilization, and therefore symbolizes humanity's innate goodness.

Normative: Establishing, relating to, or deriving from a standard or norm, especially of behaviour.

Ontology: A theory about the nature of being or the kinds of things that have existence.

'Other'/ Otherness: The 'Other' is the cumulative constituting factors which separate (an)other person or group from the self or observer and thus is a constituent element of the observers self-concept. The condition of 'otherness' is the state of being different from and alien to the identity of the self or different to the social identity of a group, such as a national or ethnic group. The term has been used by settler states to exclude, belittle and reduce the value, power and significance of First Nations and their peoples, which are frequently constituted as the 'Other'. This is most readily found in the use of terms including 'uncivilised natives', 'savages', and 'primitive', as well as the policies, actions and perspectives which provided for the subordination of First Nations including through processes of colonisation, invasion, protection and assimilation.

Outline: Give the main features or aspects of.

Orientalism: The process (from the late eighteenth century to the present) by which "the Orient" was constructed as an exotic 'other' by contrast to European society and culture. Orientalism is not so much a true study of other cultures as it is broad Western generalization about Oriental, Islamic, and/or Asian cultures that tends to erode and ignore their substantial differences. The concept in addition to 'exoticism' (see above) forms part of a colonial episteme.

Pan-Indigenous: Referring to all First Nations peoples without taking account of settler-state boundaries or borders. The practice of considering all First Nations peoples as having the same or similar interests and world views.

Post-colonialism: Broadly a study of the effects of colonialism on cultures and societies. It is concerned with both how European nations conquered and controlled First Nations cultures and how these groups have since responded to and resisted those encroachments. Post-colonialism, as both a body of theory and a study of political and cultural change, has gone and continues to go through three broad stages:

1. An initial awareness of the social, psychological, and cultural inferiority enforced by being in a colonized state
2. The struggle for ethnic, cultural, and political autonomy
3. A growing awareness of cultural overlap and hybridity

Post-Modernism: Early sociological theory and inquiry was founded and formed within the ideals of modernity. Early social thinkers largely took for granted and adopted the dominant themes of modernity; universalism, progress, patriarchal and hierarchical institutions. By contrast post-modernism is a critique of, and attempts to deconstruct the underlying assumptions of mainstream sociological theory as they are applied to the metanarratives of universalism, progress, institutions, and the certainty of the scientific method. Post-modernism, while inherently lacking a locus of core theory can be characterised as a sociological approach which critically reflects on modernity, its institutions and its underpinning logic as well as its largely and hitherto unquestioned metanarratives (such as civilization and civilized, freedom, progress, logic and liberty) Postmodernist writers and theorists seek to challenge the power of dominant, privileged (western) institutions and dominant narratives, which have privileged the west at the expense of the south (including First Nations) and to offer a more democratic, diffused view of social order and social and political institutions. In the context of First Nations Studies, Postmodernism is a methodological approach which critiques settler states dominance in language, power and institutions and seeks to apply a more diverse, more authentic, less privileged and more democratic approach to social understating and ordering from multiple viewpoints, one of which viewpoint is that of First Nations and their peoples.

Primary sources: Include: first-hand accounts, interviews, surveys, autobiographies, photographs, physical artefacts, audio recordings, maps.

Race: A concept used to refer to the alleged existence of separate biological groups or subspecies of people on the basis of differing physical characteristics, particularly skin, and eye colour. Modern biology has shown extensive diversity in genetic inheritance which determines such characteristics. This has revealed that there is sometimes greater genetic similarity between people of different social/cultural groups than between the members of the same so-called 'race'.

Racism: An extreme form of ethnocentrism in which one social group attributes negative characteristics to another social/cultural group which is seen as physically or racially distinctive in order to justify excluding or exploiting its members. Racism may take many forms, such as overt or covert, and result from individual as well as institutional behaviour.

Recognition: In general terms, recognition refers to the acknowledgement of the existence, validity, or legality of someone or something. In the context of First Nations Studies it refers to the process of the decolonisation of First Nations 'otherness' as well as the communal, social and political acceptance of the apriori rights of First Nations to affirm their continued existence, identity and sovereignty. Arguably the most powerful form of recognition for First Nations is constitutional recognition.

Reconciliation: The restoration of friendly relations, and the action of making one view or belief compatible with another.

Register: A variety of a language or a level of usage, as determined by degree of formality and choice of vocabulary, pronunciation, and syntax, according to the communicative purpose, social context, and standing of the user.

Resistance: The refusal to accept or comply with something.

Range of sources: Has dimensions of type (primary and secondary), number (how many sources) and scope (books, academic articles, internet, film/video etc.)

Secondary sources: Include: textbooks, history books written by scholars, biographies, documentaries, second hand accounts, recounts.

Seminar Presentation: A class held in which learners discuss original research, under the guidance of a teacher, while presenting.

Settler states: The peoples as well as their organizational, political, legal, economic and cultural structures and institutions which have dispossessed First Nations and their peoples and which hold appropriated privileges and power in relation to First Nations.

Self-determination: Determination by oneself or itself, without outside influence; freedom to live as one chooses, or to act or decide without consulting another or others; the determining by the people of the form their government shall have, without reference to the wishes of any other nation.

Settlement: The act or state of settling or the state of being settled: the settling of persons in a new country or place.

Society: A group of people who inhabit the same territory, regularly spend time together, and are often part of the same political unit, usually distinguished from other surrounding groups.

Southern Theory: A theoretical perspective which seeks to recognise and include in discourses forms of knowledge and ways of knowing other than those of the dominant 'northern' (western) perspectives and narratives. In the context of *First*

Nations Studies it applies to the incremental acceptance and traction of First Nations ontology and epistemology in the physical and agricultural sciences, philosophy, mathematics and medicine, amongst other fields of inquiry.

State: A politically organised body of people usually occupying a definite territory; especially one that is sovereign.

(Sovereign) State: A state with a defined territory that administers its own government and is not subject to or dependent on another power. A nonphysical juridical entity that is represented by one centralized government that has sovereignty over a geographic area. International law defines sovereign states as having a permanent population, defined territory, one government, and the capacity to enter into relations with other sovereign states. It is also normally understood that a sovereign state is neither dependent on nor subjected to any other power or state. A state may comprise of one or a number of nations – for example the United Kingdom is made up of four nations –England, Scotland, Wales and Northern Ireland.

Subaltern: The 'lower' or colonised classes who have little access to their own means of expression and are thus dependent upon the language and methods of the ruling class to express themselves.

Task characteristics: May include, but are not limited to: word limits; format of response; mode of response; and presentation requirements.

Terms: Word or phrase used to describe abstract aspects or features of legal and political systems.

Terra nullius: Territory belonging to no state, i.e. territory not inhabited by a socially and politically organized community. The original legal basis for European colonisation of Australia.

Tools and strategies: Used to collect and organise information include, but are not limited to:

- graphic organisers
- note taking
- use of categories to organise information.

Traditional: An inherited, established, or customary pattern of thought, self and/or group-concept, action, or behaviour. (Such as a religious belief or custom, a social custom or pattern of lived experience or day to day behaviour.)

Treacherous savage: A stereotypical viewpoint and discourse supporting the proposition that First Nations peoples as being violent, untrustworthy and warlike. Used by European settlers, particularly in the nineteenth century, to justify warfare, dispossession and subjugation.

Treaty: An agreement between (a) government and a First Nation that defines the rights of Aboriginal Peoples with respect to land and resources over a specified area, and may also define the self-government authority of a First Nation. Modern treaties, once ratified become part of the law of the Sovereign state.

Treaty rights: Rights specified in a Treaty. For example rights to hunt and/or fish in traditional territory, the right to control and decide permissions and scope of natural resource extraction from a geographically defined territory and the use and occupation of a territory are typical treaty rights. For example, in Canada, treaty rights are constitutionally recognized and affirmed: the terms of Canadian treaties take precedent over the other laws and policies in Canada.

However, by contrast, in the United States, the primacy of treaties and treaty rights for First Nations peoples is not observed by the Federal law and decisions of the Supreme Court of the United States.

Values: Emotional/affective beliefs about the world, often used by people to identify and evaluate what is 'good' and 'bad, 'right' and 'wrong', appropriate and inappropriate and so on. Values are frequently accommodated and reflected as part of ideology, religion and world view, and are often reflected in law.

Whiteness: A contemporary term from Critical Theory. 'Whiteness' refers to more than skin colour; it is the privileging of those racial, cultural and religious identities that most resemble the typical characteristics associated with white Europeans. Privileges include (but are not limited to) not being discriminated against in employment and education, being less likely to be arrested for the same behaviour than 'non-whites', as well as being adequately represented in all forms of popular media. Consequently, the terms 'white' and 'people of colour' are not merely descriptive – they are political. When we talk about 'white people', we are not really talking about skin colour but about those who most benefit from whiteness. Correspondingly, when we talk about 'people of colour', we talk about those who are most excluded from power, wealth and status.

White man's burden: A phrase used to justify European imperialism in the nineteenth and early twentieth centuries; it is the title of a poem by Rudyard Kipling. The phrase implies that imperialism was motivated by a high-minded desire of whites to uplift First Nations peoples. The associated supposed duty of white people to bring education and Western culture to the inhabitants of their colonies.

World view: The basic cultural orientation (combining beliefs, knowledge and values) shared by members of a group. It includes ways of looking at life and the nature of the world and its inhabitants, as well as the basis of the choices people make. World views might be expressed as philosophy, ideology, cosmology, religion; and integrated into morality, ethics, ritual, behaviour, belief and knowledge. They are the foundation of shared and agreed understandings and acquired wisdom amongst members of a group.

Appendix 2

APPENDIX 2: ETHICAL STUDY AND RESEARCH PRACTICE

The principles for the ethical conduct in research for learners and teachers are available from:

- About Human Research Ethics at the University of Tasmania: http://www.utas.edu.au/research-admin/research-integrity-and-ethics-unit-rieu/human-ethics/about-human-research-ethics
- Aboriginal Research Ethics: University of Tasmania: http://www.utas.edu.au/aboriginal-business/research-ethics
- Australian Institute of Aboriginal and Torres Strait Islander Studies: Guidelines for Ethical Research in Australian Indigenous Studies: https://aiatsis.gov.au/research/ethical-research/guidelines-ethical-research-australian-indigenous-studies
- The National Statement on Ethical Conduct in Human Research (2007 – Updated 2014) issued by the National Health and Medical Research Council (NHMRC) in accordance with the NHMRC Act 1992 (Cwlth): https://nhmrc.gov.au/about-us/publications/national-statement-ethical-conduct-human-research-2007-updated-2018
- The Australian Privacy Principles (March 2014) available from the website of the Office of the Australian Information Commissioner. https://www.oaic.gov.au/privacy-law/privacy-act/australian-privacy-principles

Line Of Sight

Learning Outcome	Criterion and elements	Content
• communicate historical, anthropological, sociological, and political ideas	1. Create texts using historical, anthropological and sociological ideas Elements: 1-8	Units 1-6
• apply inquiry skills to plan, organise and complete investigations into historical and contemporary First Nations issues and experiences in a comparative context	3. apply research and analytical skills to complete First Nations Inquiry Elements 1-5	Units 1-6
• use evidence and historical, anthropological and sociological terms, concepts, and ideas to support and assess interpretations and arguments relating to First Nations	2. Use evidence and historical, anthropological and sociological terms, concepts and ideas to support interpretations Elements: 1-4	Units 1-6
• work individually and collaboratively using effective time management, planning and negotiation skills	4. Utilise time management, planning and negotiation skills Elements 1-4	Units 1-6
• describe and explain characteristics of nations, states and relevant terms applicable to the study of First Nations in the contemporary period	5. Explain issues of nations, states and relevant terms applicable to the study of First Nations in the contemporary period Elements: 1-3	Unit 1
• describe and explain the nature of First Nations' traditional worldviews, technology, social networks, communication and religion.	6. Analyse the nature of First Nations traditional culture in a comparative context* Elements: 1-4	Unit 2*
• analyse the experiences, perspectives and effects of contact, colonisation and resistance on First Nations	7. Analyse the comparative experiences, perspectives and effects of colonisation on First Nations* Elements: 1-4	Unit 3*
• analyse First Nations processes and impacts of First Nations contemporary political advocacy, self-determination and global politics	8. Analyse First Nations comparative experiences of political advocacy, self-determination, global indigenous politics and truth-telling. Elements: 1-4	Unit 4*

• explain the status, rights the resurgence of First Nations identity, community, connection to place and culture in the contemporary period	9. Explain and analyse the contemporary resurgence of First Nations identity, community, connection to place and culture in a comparative context. Elements: 1-5	Unit 5*
• apply the principles of academic integrity and use appropriate referencing.	1. Create texts using historical, anthropological and sociological ideas Elements: 6-8	Ongoing elements Units 1-6

*Depending upon the inquiry focus selected by the Learner, Criterion 6 may be additionally applicable.

Supporting documents including external assessment material

- TAS315119 Assessment Report 2019.pdf (2020-01-24 03:06pm AEDT)
- TAS315119 Assessment Report 2020.pdf (2021-01-13 10:45am AEDT)
- TAS315119 External Assessment Specifications.pdf (2021-03-25 11:38am AEDT)
- TAS315119 Assessment Report 2021.pdf (2022-01-24 01:24pm AEDT)
- TASC Student Folio Declaration form Information Sheet.pdf (2022-02-08 11:32am AEDT)
- 2022 TAS315119 TASC Student Folio Declaration Form.pdf (2022-02-08 11:33am AEDT)
- TAS315119 Assessment Report 2022.pdf (2023-03-09 02:37pm AEDT)

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